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"THOU HAST CONQUERED, O GALILEAN."

Fortunate indeed are the men and women who are privileged to live in this wonderful twentieth century when God's plan of the ages is developing with such unparalleled rapidity. According to tradition, within a few hundred years after the death of Christ, Julian the Apostate cried, "Thou has conquered, O Galilean," and thus gave utterance to a confession and a prophecy of eternal significance. We of the present day may well repeat at this Christmas season the words of the Roman emperor, for time has filled out his thrilling exclamation with an indescribable richness of meaning.

Potential Victory Everywhere.

It would easily be possible to make out a case for the growing triumph of the Christian faith by citing particular instances without number of the tangible accomplishments of Christ in the individual and collective life of the world. Such results help greatly to strengthen and establish the confidence of men in the power of humanity's Friend and Savior. But there is still another approach to the eternal problem of God's relation to His word through Christ which challenges sincere and thoughtful souls with all the force of conclusive demonstration, and makes it possible for Christians, viewing as an already accomplished fact the future reign of the Master of Men, to shape their own heart's conviction in the past tense of Julian's memorable declaration, "Thou hast conquered, O Galilean."

Mankind lives for the most part provincially. With the individual, the present hour or day absorbs the whole attention; with the family, the network of relatives and friends constitutes the world; with any particular generation its own era is the only period of history; few countries realize in any vital way the existence of other nations. We are all short-sighted and dim-visioned. But suppose it were possible for an observer to escape the stream of time in which we are all immersed, and, standing on some distant star, to be able to comprehend in one all-embracing present the whole current of human history. What would be the verdict of this unprejudiced judge as he viewed in a single mighty sweep the multitudinous events of the ages from the crucifixion to the Washington conference? Can any one be in doubt as to his answer? Would he not cry with Julian, "Thou hast conquered, O Galilean?"

To-day, then, as we scan the unfolding life of the race from Bethlehem's cradle to the present hour, we too may see in the dawning of world peace the approaching brotherhood of nations, the increasing intolerance of evil, the rapid emergence of the social conscience, and innumerable other partial realizations of the ideals of Christ, the "substance of things hoped for, the evidence of things not seen." Potentially, Christ has already conquered. It remains for us simply to complete the unfinished details of His eternal undertaking.

A New King for Old Kingdoms.

The story of redemption through the power of Christ of individual souls will ever fascinate men with its perennial freshness and variety. There is something of infinite wonder in the miracle through which, by the magic touch of an eternal Friend, all things become new and the soul enters upon a mystical friendship of ever-enlarging richness and surprise. Sins forgiven! A song on our lips! Who can describe the experience of this amazing transformation? It marks the coronation of a new king in the realm of personal life, and with the changed loyalty come also "love, joy, peace, long-suffering, gentleness, goodness, faith." There radiate, too, from the truly converted soul, influences that rebuke the sins of men and call prodigal sons and daughters from the husks and swine to the warmth of the Father's house. Christ is to-day walking in our midst and calling to this one and to that one, saying, "Follow me." And by thousands, dead souls are hearing the word of life and entering into the blessed companionship.

But there is another sense in which old kingdoms are crumbling and new kingdoms are being set up. The movement is so near and obvious, however, that even many Christians fail to sense its astounding significance, and still await with mingled hope and apprehension some extraordinary and spectacular millennium when the Christ of history and art shall appear as a white-robed king. Christ is here now! "The kingdoms of this world" are at this very moment in the actual process of becoming the kingdom of our Lord and Savior. How otherwise are we to interpret the wholesale fall of earthly kings, the rising of the mighty surge of democracy that is sweeping before it in one huge maelstrom of confusion thrones, crowns, robes, and scepters, and the rapidly lengthening lists of republics throughout the world? If the King in His glory is not at this time sitting as a silent counselor among the statesmen of earth, what means the tramp of millions of feet, black, yellow, and white, on the long, hot, dusty road to the new freedom, and the growing insistence of high-visioned leaders that every man must have his chance?

The Glories of the Struggle.

The man or woman who is for any reason deprived of a part in the culminating struggle of Christ for supremacy is deeply to be pitied. We are in the midst of the "last days," for just beyond is the hill of victory. The fight is on, and to-day as never before we are struggling with decisive issues. We are about to bring war before the judgment bar of God and man. Within a few brief years we are going to meet the test of world brotherhood. Shall man at last be altogether free? The reply of the race is on the way. We are face to face with reality, partners with God in the making of a new world wherein shall dwell righteousness.

In a very genuine and sacred sense we as Christians are expected to do exactly what Christ Himself would do if He were to be reincarnated. We are working in His stead. World issues are to-day at stake as they were when Jesus died on Calvary, and we are permitted to enter into His holy work of atonement. We are to participate in the suffering and self-sacrifice, but also in the joy and exultation, of the cross. The parasites, the idlers, the superficial, the lovers of pleasure, stand forth in this hour a pathetic sight, for they have no part in things worth while. They feel none of the tang of the morning air; none of the exciting urge of battle. They cannot sing:

"The kingdom is coming,
O tell ye the story,
God's banner exalted shall be!
The earth shall be full of
His knowledge and glory,
As waters that cover the sea!"

Adorning the Church.

God is adorning His church just now for the wedding feast of the ages. From the days of Nero, when the early Christians were despised, persecuted, and killed for their loyalty to Christ, to more modern times, when the church has suffered contempt or at best a grudging tolerance, the followers of Jesus have had to share more or less the fate of their Master in being despised and rejected of men. But to-day the infinite Father is bidding the church arise that she may be adorned as a bride to meet her husband.

There is unprecedented reason for optimism in the growing respect of mankind for Christianity and the church. In the field of education, Christian leadership challenges the highest recognition. In the field of social and industrial reform, its voice is being increasingly heard and heeded. In philanthropic service, Christian hospitals and other ministries to the unfortunate breathe the spirit of our Lord. In politics, too, the world is gradually learning a new esteem for the church's moral demands. Even in the world of international relationships, respect for the church has been manifested in a most surprising way. No more notable example of this new regard for kingdom principles has been furnished than that revealed in the revolution in diplomacy at the Washington conference. The church is being adorned because it is beginning to learn in a new way the secret of Christlike service and the true meaning of the kingdom of God. "Thou hast conquered, O Galilean."—Zion's Herald.

REVERENCE FOR GOD'S WORD.

Not as a critic dare I approach this Book as if it were an ordinary book which I may hope to master and fathom.

It is above me, and I cannot exhaust its fullness; it knows me, even the hidden things of the heart, and judges me, bringing me into contact with the all-seeing God. I enter with reverence into the Temple of Scripture, which from the height of God's eternal counsel, and out of the depth of God's infinite love, beholds and comprehends all ages, and is sufficient for the guidance and perfecting of souls in all generations praying with trustful hope that out of Christ's fullness the Spirit will minister unto me also grace upon grace.

But while I thus stand in awe, beholding the grandeur and infinite depth of the Scripture as One Organic Spirit-built Temple, and the beauty and perfection, and exquisite skill which characterize the most minute portion of this structure, I feel at home, and as in a peaceful and fragrant garden.—Adolph Saphir.

SET YOUR STANDARD HIGH.

Paul has set a standard which every boy and girl should aspire to reach. He says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, * * * think on these things." Is this standard too high? Not if your character is to become as strong and pure as you can make it. Not if you would live in favor with God and man and would achieve in life the highest possible good.—Exchange.

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THE DAY'S NEED.

Each day I pray, God give me strength anew
To dō the task I do not wish to do,
To yield obedience, not asking why,
To love and own the truth and scorn the lie,
To look a cold world bravely in the face,
To cheer for those that pass me in the race,
To bear my burdens gaily, unafraid,
To lend a hand to those that need my aid,
To measure what I am by what I give—
God give me strength that I may rightly live!

—The Youth's Companion.

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Seventh Paper.

I.

Pursuant to the call of June 11, 1844, acting under the "Plan of Separation," the sixteen Southern and Southwestern Annual Conferences, by their constitutionally chosen delegates, numbering 100, duly assembled in Constitutional Convention at Louisville, Kentucky, on May 1, 1845. Among them were many of the most talented and brilliant men, statesmen, scholars, preachers and divines, consecrated, Christian patriots, who ever met in an ecclesiastical council; then Christian "knighthood was in flower."

"The convention was called to order at 9 o'clock a.m., by Dr. William Capers, and Dr. Lovick Pierce, of Georgia, was elected president pro tem. This venerable minister opened the Convention by reading the second chapter of the Epistle to the Philippians; by singing a hymn, containing an appropriate invocation of the Holy Spirit, 'Come Holy Spirit, heavenly Dove'—and by offering a suitable and impressive prayer to the throne of grace."

By unanimous resolution, the Bishops of the Methodist Episcopal Church then in attendance were requested to preside over the Convention, and Soule and Andrew accepted the duties of the chair; and Thomas O. Summers was elected permanent secretary of the Convention.

II.

The first action of the Convention, after permanent organization of the body, was to appoint a Committee on Organization; the resolution on that subject was:

"That a committee of two members, from each Annual Conference represented in this Convention, be appointed, whose duty it shall be to take into consideration the propriety and necessity of a Southern organization, according to the Plan of Separation adopted by the late General Conference; together with the acts of the several Annual Conferences on this subject, and report the best method of securing the objects contemplated in the appointment of the Convention."

Upon analysis it will be noted that the duty of the Committee was: (1) to consider the propriety and necessity of a Southern Organization; (2) to consider an organization to be effected according to the Plan of Separation; (3) those matters were to be considered "together with the acts of the several Annual Conferences on this subject;" and (4) to report the best method of securing the objects contemplated in the appointment of the Convention.

And so it clearly appears that in the very first action taken by the Convention, the cardinal importance of the acts of the several Annual Conferences in the premises was accentuated; throughout all the previous acts and proceedings, from the "Declaration" presented to the General Conference, down to the assembling of the Convention, the establishment of a separate jurisdiction in the South was made to depend on the will and suffrages of the Southern and Southwest Annual Conferences, composed not of preachers only, but also of all the private membership of Southern Methodism—all the Methodist people in the South; and now in the first action taken the Convention recurs to that cardinal feature of the Resolution, and directs an inquiry into the facts in respect to it; the idea was ever present in the mind of the Convention, that only the Annual Conferences had the power to dissolve the old and establish a new ecclesiastical connection in the South. The mind of the man who denies it is impervious to the indisputable and outstanding facts of history. Such a mind is fatally bent on the extirpation and annihilation of historical truth.

The very object contemplated by the Annual Couferences in appointing delegates was to establish a new and separate jurisdiction; and the Committee on Organization was directed to report the best method of securing the objects contemplated in the appointment. Certainly the sixteen Annual Conferences did not send their delegate to Louisville on "a fool's errand." They were sent on a serious business—one that involved the social and religious welfare of a great people—and with power to act.

III.

On May 15, 1845, the Committee on Organization submitted its report to the Convention, by its chairman, Dr. Bascom, the first paragraph of which is as follows:

"The Committee appointed to inquire into the propriety and necessity of a separate organization of the Annual Conferences of the Methodist Episcopal Church, in the slave-holding States, for the purpose of a separate General Conference connection and jurisdiction, within the limits of said States and Conferences, having had the entire subject under careful and patient consideration, together with the numerous petitions, instructions, resolutions, and propositions for adjustment and compromise, referred to them by the Convention, offer the following as their report."

It is clear from this preliminary statement (1) that the Committee had considered, surveyed, canvassed the whole field of ecclesiastical controversy and consequent conditions, caused by the actions of the General Conference of 1844 and all issues of law and fact therefrom arising, and the future course to be pursued by Southern Methodism, and (2) that in the opinion of the Committee it was the Annual Conferences in the South and Southwest which were to be erected into a Separate Organization; and that a separate General Conference connection and jurisdiction, to be created by them, was a purpose to be achieved by the Annual Conferences. Those sixteen Conferences were the ecclesiastical units, States or sovereignties, which were coming into the new Federation, and the General Conference to be established was to be only an instrument in carrying out the purposes of the Federation.

The Annual Conferences in the South did not, by accepting the Plan of Separation, lose their organization or autonomy; they continued to be full and complete ecclesiastical organizations, and were in the South only organizations; upon the assembling of the Convention, there was no Southern General Conference, and could be none until created by the Annual Conferences, acting by their delegates in Convention assembled. Has the creature grown greater than the creator?

IV.

The body of the report is an elaborate argument of the law and facts of the case—the case of Southern Methodism against Northern Methodism—to demonstrate (1) that the erection of the sixteen participating Annual Conferences into a Separate Organization and ecclesiastical federation and jurisdiction was necessary and indispensable, and (2) that these Conferences, through their respective delegates, then and there in Convention assembled, were vested, and exclusively vested, with full right, power, authority and jurisdiction to establish the new, separate federation and jurisdiction.

When the case is stripped of all extrinsic matter and reduced to its last analysis, those two points were the only ultimate issues in it; they were the only issues referred to the Committee; they were the only issues confronting the Convention and claiming its attention. Much has been written which tends only to obscure those simple issues; but they are easily eliminated from the great mass of literature on the subject.

The facts of the case were uncontroverted and incontrovertible; they were manifest in public records and documents; they were matters of common knowledge; they were current history; the Convention and its committee took judicial notice of them; "what everybody knows, the court knows." Likewise all men are charged with a knowledge of the law; and there were some principles of law, both ecclesiastical and civil, of vital and far-reaching importance, which were applicable to the case and necessary to be considered in determining the issues referred to the Committee; and those principles of law were discussed in the report with great aptness, force and vigor.

The Committee also heard evidence and investigated relevant facts; and one of its findings of fact is expressed as follows:

"The evidence before the Committee establishes the fact in the clearest manner possible, that throughout the Southern Conferences, the ministry and membership of the church, amounting to nearly 500,000, in the proportion of about ninety-five in the hundred, deem a division of jurisdiction indispensable to the welfare of the church, in the Southern and Southwestern Conferences of the slaveholding States; and this fact alone must go far to establish the right, while it demonstrates the necessity, of the separate jurisdiction contemplated in the plan of the General Conference, and adopted by that body in view of such necessity as likely to exist. The interests of the State, civil law and public opinion, in the South, imperiously require that the Southern portion of the church shall have no part in the discussion and agitation of this subject in the chief councils of the church. In this opinion, nearly universal in the South, we concur."

It will be remembered that the relinquishment by the General Conference of its jurisdiction, right, power, authority and sovereignty over the Southern and Southwestern Annual Conferences was conditioned solely and alone upon a vote of a majority of the members of the societies, stations and Conferences adhering to the Southern Church; and the above finding of fact met that condition, and the relinquishment became absolute, and, thereupon, full, complete and undivided sovereignty vested in the Annual Conferences. Those Conferences then stood in the exact position as did the thirteen American Colonies when they had fought to a successful issue the war of the Revolution, and the definitive treaty of peace with Great Britain had been signed, acknowledging and recognizing their sovereignty and Independence, each, respectively.

And, accordingly, the report of the Committee declared that all the right and power of the General Conference of the Methodist Episcopal Church in the premises had been duly and formally transferred to the Annual Conferences in the slaveholding States, and exclusively vested in them without limitation; and that the delegates of the sixteen Annual Conferences then assembled in Convention had not only all the right and power of the General Conference, transferred, as aforesaid, to the said Annual Conferences, but, in addition, all the right and power of necessity inherent in those bodies, as constituent parties, giving birth and power to the General Conference itself, as the common federal council of the church; and that the Convention then assembled

possessed all the right and power of both the General Conference and the sixteen participating Annual Conferences, jointly and severally considered; and that the ecclesiastical right of the Convention to act conclusively, irrespective of the whole church, and all its powers of government besides, is clear and undoubted.

That was in substance the opinion of the Committee on the point, and it was adopted by the Convention with only two dissenting votes.

V.

The Committee also found that the creation of a Separate Jurisdiction was necessary, basing its finding (1) upon the utter subversion of the constitution and laws of the church by the General Conference in the cases of Mr. Hardin and Bishop Andrew; (2) the continued agitation and discussion by the Northern section of the church of a "political and civil institution," wholly within the jurisdiction and control of the civil authorities, and upon which the church had no power to legislate; and (3) to submit to and acquiesce in the demands of the General Conference and continue under its jurisdiction would destroy Southern Methodism, degrade its ministry, and destroy both its reputation and influence.

VI.

No effort is made here to restate or even follow the great argument of Dr. Bascom contained in the report; its fine analysis, its invincible reasoning, its unity and structural compactness, and its culminating synthesis, defy restatement or description; but a careful reading of it leaves upon the mind an inescapable conviction of two propositions, namely:

(1) The utter destruction of Southern Methodism could have been averted only by Separation; (2) the delegates in the Convention of 1845 were the representatives of sixteen separate, distinct, independent ecclesiastical sovereignties, owing allegiance to no ecclesiastical power on earth, nor subordinate to any such power.

The Committee submitted to the Convention a series of resolutions, which were, in the due course of its proceedings, considered and adopted; but their consideration must be deferred to subsequent papers.

(To be continued)

A SUPERANNUATE CAN'T DECIDE.

By Rev. T. W. Adams.

Several years ago a preacher asked Brother M——, of our Conference, an old man, "Which one of your appointments was the best? Brother M—— replied, "All of my appointments were good; but if I must say which was the best of all the good ones, I would say the Blank Mission." Of course, the brother asking the question smiled at the answer. He knew that there was not another man in the Conference who would have Blank Mission as a gracious gift.

To Brother M—— any place was good where there were sinners to be saved, where there were broken hearts to be healed, and where there were sorrowing and burdened souls to be comforted and helped. Was he not right? Was not his the right angle of vision? Will any of us say "no?" We are all right in principle, but some of us are very squeamish and sore over a hard application of it. We do like good salaries, good and well furnished parsonages, fine churches, and cultivated congregations. Isn't that so? It may not be true of some, but I have never been of that class. I just "fess up." It is said that "an honest confession is good for the soul." I believe it is true.

Of course, we pray that the Lord would send us where we are most needed, and where God would be most honored by our ministry and service; and then when we don't get what we think we ought to have, we say a whole lot of things that don't sound like prayers. If any of my preacher readers have not been guilty at this point, I'll apologize on notice.

I am afraid that many of our prayers just before Conference meets are like Dr. John Matthews' prayer. It is said that he, just before Conference, prayed, "Lord, Conference is at hand, and just send old John Matthews anywhere, but Lord please send him to a good place." That was an intensely human prayer. It strikes me as a typical one. Is there anything wrong about that prayer? I hope not, for if there is, I have been praying wrong ever since I have had a family.

At the last Conference held at Hazlehurst when the appointments were read, I hastened to the telephone exchange and called up my wife. I said "I am appointed to the Port Gibson District as presiding elder." With a tremor in her voice she said, "It is awful, I just can't stand it." I said to her, "Don't talk that way. Didn't we pray that God would direct in our appointment? Now let us go without a murmur, or stop praying that way." The appointment was a real affliction to me. I had served the Lumberton Church for three years, and was anxious to finish my quadrennium there. Bishop Morrison had kindly consulted me about the matter, and I had entered a very firm protest. So when he overruled me, I felt that I ought to take the appointment as divinely made. It was without doubt the hardest work I ever served. From beginning to end I was handicapped with the hardest possible conditions. I have never doubted that the Lord sent me there; I wish I could believe that He removed me from it at the end of the third year. I am sure that the Lord had nothing to do with it. However, I was glad to be rid of the job. I got thoroughly tired of the presiding eldership.

Pshaw! how I have wandered clean away from my text! Pardon me, Henry. It reminds me of some of my performances in the pulpit,—my intention was to write about my pastoral charges, and draw some comparisons. I got started right, but soon flew the track. I am going to get back and follow the line.

My appointments—which was the best? It is a hard question for me to answer. There are so many things for me to consider in making the decision. In what sense best? Best for my comfort and easy living? Or best in furnishing me opportunities to develop in ministerial character and Christly living? Or best in furnishing me the choicest field for pastoral activities to win souls for Christ and to build up His Kingdom? The question has a wide perspective. In running over the list of my appointments I find some good in every one of them. Not one of them was wholly bad, not one of them was wholly good. Some of them were short on pay, but had some mighty good perquisities; some of them paid well, but were short on other good things. A good deal of balancing up needs to be done before I can answer the question, "Which was my best appointment?"

In one particular my first charge, Franklinton Circuit, was the best. I had a considerable territory to cover, and having no horse I rode it afoot. I became expert in walking—It was good for me. I laid that year, 1875, a firm foundation on which my walking career for 45 years has safely rested. I have found walking—the ability to walk—to be a very valuable asset. I have never found any work where none of my members lived more than three or four miles from the parsonage, burdensome enough for me to need a buggy or car. I have done my pastoral work on my feet, and, in consequence, have kept my back and legs 100 per cent efficient. I am indebted to the Franklinton Circuit for starting me right. Good!

In one particular, Tranquil Circuit was my best appointment. It taught me that I must put all my trust in God—that "vain is the help of man." I had several weeks' tussle with typhoid fever; was not able to work for about four months; paid $20 for drugs used one month. The work paid me $162.45 for the year. How did I live? I don't know. God only knows. I have never forgotten the lesson that year taught me. It was well worth all it cost me. I paid a big price, but good things always come high. In some particulars, Dover Circuit was my best appointment. It was then I got my first vision of what it meant to be a real pastor. The circuit was completely "run down at the heels." The preacher immediately preceding me was worse than no pastor. He would go to one home and spend all the time of that trip at that place. He would not visit the next door neighbor. Things dried up. People quit going to preaching, and quit paying. The stewards couldn't collect—the year before I went to the circuit the entire work of four churches paid $184. From this measly sum came the living of the pastor, his wife and four children. It seemed to me that I had gotten to "the jumping off point."

I went to the Deasonville Church on the first Sunday in January—not a human being met me. Some chill, to-be-sure! I went to the home of the "most principalest" steward of the church, and asked him to tell me what it all meant, and to advise me what to do. Brother Ewing, of precious memory to me, said, "Brother Adams, we are all dead." I asked him to explain conditions to me. He said, "Our preachers have not visited and cared for us and we have lost out." I told him to give me a list of the neglected ones and I would visit them. He said, "Brother Adams, if anything can do us any good, that is it." He told me that an old invalid, Sister Peaster, living two miles north of him, had been a helpless invalid for a number of years, and that to his certain knowledge a pastor had not seen her in five years. I went at once and in a hurry to see and pray with the afflicted saint. When I went into the house I was met and welcomed by a lady of middle age and healthy. I said, not knowing who she was, "I came especially to see old Sister Peaster." She said, "Brother Adams, our mother has been dead five years." What a shock it was to me! I saw that I not only had a dead church, but some dead stewards, too, on my hands. When I left there I went back to Brother Ewing's, and told him that I had found one cog in the church wheel that was not functioning "worth shucks." We laughed over the matter, and prayed over it, and made up our minds as to what was needed. That began to move things. After that he was worth his weight in gold. I visited and he visited, and we soon had a great stir in the church. Never since then have I ever doubted the value of pastoral work. From that time until I wore out I devoted a large part of my time to it.

I not only learned the value of pastoral visiting, but I also learned how to mingle with people, how to shake hands, and how to get up to them, heart to heart.

I got these lessons from I. W. Cooper, who was my neighbor pastor. He and I were together a great deal helping each other in meetings. I watched Cooper closely in his touch with people. He would say nice things to them, and pat the men on their shoulders. It took well with them. They looked pleased. So I decided that I could do that too. I went at it deliberately. And sure enough, I found I could do it. I staid by the job and won out. I soon got to be almost as expert as Cooper. Dover circuit has meant much to my life. I got some mighty good things from it, in spite of the fact they made me and family live for two years in an old dilapidated house they called a parsonage that I would be ashamed to put a Negro tenant in. There was but one redeeming feature, that is, it was situated in the southwest corner of "Paradise."

I have used up my time, so I'll ring off. Goodbye, Henry.

Brookhaven, Miss.

THE SECRET OF A HAPPY LIFE.

"How can you look so pleasant to-night?" a man asked his friend. "You have had a score of interruptions this afternoon, when you had hoped to do a lot of work."

"That's all right," was the answer. "Every morning I give my day to Christ, then I take what he sends. These interruptions come in the way of duty. Why should I complain about the service he has appointed?"

It was a very wise saying. Many of us offer a partial consecraton, and, therefore, the interruptions are regarded as breaking the purpose of the day. The only way is to dedicate all our time, and then to take every action as prompted by the Lord. It is amazing how the moments are sanctified when they are thus accepted.—Advocate and Guardian.

A JOURNEY TO THE ORIENT—OUR CHINA MISSION.

By Dr. Fitzgerald S. Parker.

VII.

In my former letter I wrote some description of the mission property on Quinsan Road, Shanghai, most of which is now being converted into income-producing apartments or has already been thus diverted from its original use for missionary residences or directly evangelistic and educational purposes. Further acquaintance with Shanghai confirms my judgment that this wise policy will have to be consistently carried out and a new compound for the residences purchased and built upon in a more open part of the city. The well-being and efficiency of the missionaries will soon require surroundings different from the closely built portions of the city. Already the rapid growth of Shanghai and the accelerated rate at which it is still going on make it difficult to secure land well located, and no time should be lost. Besides, the value of the present property as an income-producing investment makes it good financial policy to move the mission compound to a suburban location.

Shanghai, with its population of two and a quarter millions, its foreign settlements, its enormous commerce, its international character, its highly developed urban life and social and educational advantages, is the most important city in China. It has from the beginning been the center of the missionary activity of our church, which is still confined to the Provinces of Chekiang and Kiangsu, and must be made the stronghold of our China Mission. But we have not by any means fully improved our opportunity in this great center, in which as yet we are the only Methodism doing church work, although the episcopal residence of the Northern Methodists and some of their offices are here, employing in all a larger number of missionaries than we have residing in Shanghai. The Allen Memorial Church is still meeting in the same building with the middle school; Moor Memorial, though well situated, is destined to become merely the chapel of McTyeire Primary School, and Trinity, also superbly located between two of the most important streets of the city, is an old and inadequate structure, having all the available space that belongs to the church beside that on which the building stands occupied by rented apartments and stores. These produce income that is applied by the stewards to the support of the church, but that is of doubtful gain for this, our oldest congregation, which should be entirely self-supporting apart from endowment or other outside resources. Such is our church equipment in this mighty city. As we have so poorly cultivated our own field, which has by tacit consent been left to us on account of priority of occupation, it would not be strange if the Northern Methodists should soon come into it with their accustomed vigor. There is not the slightest reason for their entering Georgia and Florida, but they are there in force; there is every reason for their taking up evangelistic work in Shanghai, where Methodism is likely to be outranked very soon.

The one outstanding need of such situations as that in Shanghai, and it is unhappily not solitary, is continuous, resident episcopal superintendence. If there is room to doubt this as a theoretical proposition, the practical demonstration that has been made in the Methodist Episcopal missions in China from the days of the great Bashford down to the present time—when Bishop Birney is resident on the field and constantly on hand for the decision of questions, the pushing of enterprises, the inspiration of the workers and the pursuit of a definite and unified policy—leaves no room to question it. With nine resident bishops in Eastern mission fields, it is evident that the Methodist Episcopal Church is much more confident of the value of episcopal supervision than we are, however much we may pride ourselves upon our superior doctrine of the office, or order, of episcopacy. The desire for resident superintendence on the part of the missionaries and the conviction of its necessity are so strong as to constitute a demand for bishops who shall live in their fields just as the missionaries themselves live there, and who shall become thus sufficiently acquainted with the work to form independent judgments and shall be sufficiently accessible to insure a continuous, vigorous policy. There have sometimes arisen differences between bishops in charge of mission fields and the administrative secretaries that certainly would not have arisen had the bishops been actually in touch with the matters involved and acquainted at first hand with them.

I have been unable to see the church papers for some time, and do not know to what extent General Conference legislation is now being discussed; but I will venture to suggest—an unprecedented act on my part—that the law should fix episcopal residences in the foreign fields, and provide for resident bishops, resident in the full meaning of the term. The half-yearly residence now advised has done good; but we should go the whole way.

A great need in Shanghai to-day is a Methodist church for English-speaking people. There is a large union church and another community congregation of the same kind recently formed, but these lack the evangelistic thrust and the positiveness of Christian faith that a denominational church make possible. The American Episcopalians have such a church, as they usually have in accord with their conception of the especial mission of their own denomination, which out here they call with characteristic complacency "The American Church," but there is need for a Methodist Church for foreigners. Unfortunately no provision for such has been made in the Centenary askings, but it is probably that some shift might afford the money for its housing, and one of the best and most experienced of our pastors should be detailed to its pastorate.

The primary school of McTyeire is still located in the heart of the city. Three-fourths of its valuable land have been taken over from the work of the Woman's Council and a consideration paid sufficient to make possible the purchase of a magnificent domain with a palace upon it. On that part of the land which fronts the race track and athletic grounds, situated upon a street of broad dimensions and central to the business of the city, it is proposed to construct a great building which is to be used partly for renting and partly as an institutional church, also as a domicile for the Law School and for such other purposes as its situation may make it desirable. A magnificent plan, but in putting it into effect, let us not forget the lessons so dearly learned through the Trinity, Los Angeles, experience.

Of the other part of the results of the McTyeire transactions one can speak with confidence born of knowledge. The palatial residence of a wealthy Chinese, surrounded by gardens of about fifteen acres' extent, was purchased at about one-third of its present value, and is now occupied by the middle school (which in grade corresponds with our high schools). A handsome and commodious residence for the faculty has been built and is now occupied and a great dormitory is well under way. Than this plant there is nothing finer among our educational institutions in America. But my gratification was greater far when, after having been shown over the grounds and buildings by the accomplished principal, Miss Tuttle, I faced the seventy pupils at the hour of evening chapel service and addressed them in as good English as I could command upon the Life of Christ, I did not perceive a moment of wavering attention or an intimation that I was not being thoroughly understood. The intelligence and spirituality that the faces of these Chinese girls show is remarkable, and I am sure that I have never seen a group of girls in my own country who have better poise or give evidence of greater refinement. Possibly this fact is due to their coming from families of the better class; possibly it is the atmosphere of Christ that they enjoy through the ministry of the ladies who are teaching them and amongst whom they live. Out here the reputation of McTyeire is quite in keeping with the impressions that I received. At the session of the Mission there was much discussion of the desirability of elevating McTyeire to the grade of a college. Possibly it ought to be done; but are we prepared for the large cost that this will incur?

Of the Law School and the Middle School I do not speak in detail, though a visit to each was intensely interesting. The Law School is a monument to the zeal and insight of Mr. Rankin, the former Dean, who unhappily differed so greatly from the Mission concerning alleged doctrinal aberrations of some of the missionaries that he felt called upon to leave his work, in which he was influencing China as few men could do, and to devote himself to the accusation, trial and judging of these supposed "heretics." I had rather not write at all of this sad chapter in the history of the China Mission; but having read Mr. Rankin's pamphlet on "Modernism" in the China Mission and having been informed that he is devoting himself to traveling from place to place and accusing men and women of the Mission, I feel that a few words are due my brethren at home. I have diligently inquired concerning the attitude of the missionaries toward this matter. I conversed with one lady who was of the opinion that there was no other way to convict a person of heretical views than this, only she held this opinion; I would simply say that our law does not give any man over to die until it have the accused and the accuser face to face. An unfair and unjust procedure cannot be justified save from a Jesuitical code of conduct, even if the end is the preservation of the purity of doctrine in the church. The law of the church provides an orderly and equitable way for the trial of any person concerning whom suspicion may be entertained that he is denying the faith and teaching strange and erroneous doctrine. That all our preachers are indifferent to their vow to "drive away all strange and erroneous doctrine," and Mr. Rankin alone, a layman untaught in theology, must assume a revolutionary attitude and undertake the task against their judgment, I would not believe. After much conversation with the missionaries I have become convinced that the representations of their views in the pamphlet referred to are wholly misleading. In the few cases in which the pamphlet even professes to have anything but hearsay evidence, it is evident that the law of apperception has been at work and the accuser has allowed his own preconceptions to color his representations of what has been said to him, usually in the informal way of conversation without a suspicion that one was doing the work of an inquisitor among them. I am persuaded that much mischief is being done by these unfounded and unjust and unfairly laid accusations, and I will say that I am thoroughly convinced of the doctrinal integrity of our China missionaries. Of them no man has excelled Mr. Rankin in zeal; would that he were their equal in charity that "thinketh no evil," and in the moderation that should be known among all men. A fine sense of justice is better than a keen scent for heresy.

Among the men of our Mission whom other enterprises both of the church and various philanthropies covet one must include Dr. F. P. Manget, of Huchow Hospital. I had met him occasionally in America and had heard of him much oftener. After absence in army work he is back at his loved employ, a good physician and a great one. His invitation to accompany him to Huchow after the second day of my stay in Shanghai was gladly accepted. Floods made the usual boat trip from Shanghai impossible; so we took train for Hangshow, formerly a great Manchu city. The Manchu part was razed to the ground after the dethronement of the Manchu emperors ten years ago and a new and handsome city with wide streets and beautiful residences built upon the site. The walls and the ancient Chinese city remain to show a contrast with the newer buildings. A handsome Young Men's Christian Association building with a mediaeval clock-tower distinguishing its entrance gives assurance that this earnest agency of the kingdom of God is accomplishing its own work here and acquaintance with its earnest Secretary proves that the personnel is up the standard. After a pleasant period there Dr. Manget and I take 'rickshas for the landing where we are to catch the canal boat by which the remainder of the journey to Huchow is to be made. It was the

thrill of my life to be whirled by the strongest and fleetest coolie I ever saw through streets so narrow that every moment marked the risk of some one's person or property; for we were not now in the new, but the old city. At the canal boat we met the rest of our party, Miss Lochie Rankin and Miss Mary Lou White of the Virginia School for girls, and Mr. Estes, Principal of the Soochow University Middle School. The canal boat is a long barge with a house over all that is divided into narrow compartments rudely resembling those of a compartment sleeper, but running quite across the boat, without the passageway. There are no furnishings exeept board bunks, upon which you lay your own bedding. The bedding and toilet kit that each traveller carries is ealled a pouquet (pookay) and without this there would be scant comfort. On top of the house is a flat deck on which for this trip at least there were as many Chinese as could be crowded promiscuously upon it, over them only an awning. The boat is towed by a steam launch and about midnight we arrive at the North Gate of Huchow and through the obscure moonlight I see the wonder of a city wall, and imagination adds the features of mediaeval civilization with its lawless maraudings and wars unmitigated by more civil methods of murder, howbeit also more efficient. Probably the old style retail business of war had its advantages over the wholesale butchery of Twentieth Century civilization, and it certainly has the best of us in the matter of romance. A walk of twenty minutes through the still waking streets of the Chinese city, so narrow that between the high walls in some places an umbrella could not be raised, elsewhere a part of the still open shops. I sometimes wonder when the Chinese sleep. At the end of the walk I experience the now familiar sensation and spiritual rest of the mission compound into which we come through high, solid gates to find ourselves in another world, a world of peace and gentleness and hope and domestic love, philanthropic endeavor and Christian culture. By the cloud-subdued moonlight I can see the handsome outlines of a church and the school and residence buildings that front upon the wide community lawn and school playground. Into the hospitable home of my princely Christian host I am ushered after the ladies have been conducted to their door; Mr. Estes leaves for his own home next door, and I soon prepare for sleep, thinking the while of Father Faber's lines—

All journeys end in welcome for the weary,
And heaven, the heart's true home, shall come at last.
Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night.

Tientsin, China, November 8, 1921.

LOUISIANA SCHOOL FOR GIRLS.

Mansfield Female College is the property of the Legal Conference of the Louisiana Annual Conference of the M. E. Church, South, and is responsible to the Conference for its policy and its teaching. It is one of the oldest colleges for women, and has a record of honored service since its founding in 1854.

It stands unequivocably for the education of girls in a separate institution from boys; and ten years' experience has fully demonstrated what common sense dictates.

It asks support not on denominational loyalty, but on its own demonstrated merit; makes no fight on other schools, State or church; does not cut prices nor make other inducements to get students. It is not trying to be cheap, but so run that it pays every bill in full, and adds each year from one to four thousand dollars to the upkeep and equipment.

It is accredited by the State in all grades of the High School Department, and in the Teachers' Course as well. It is a Junior College with 17 teachers from the best institutions. It makes no provision for the idle, the lazy, the snobbish, the disobedient and uncontrolled at home. The wealthy and the poor alike must work, learn self-control, form right habits of living, become obedient to rightful authority, acquire a sense of respect for law and order, and of social and moral values and obligations, and discover the basis for true and ennobling friendships. Books are but means to an end; teachers must be living epistles of Christian womanhood.

It offers advantages in Piano, Pipe Organ, Violin, Voice, Theory, Harmony, History of Music, and Expression. Graduate nurse of large and successful experience gives full time, and our health record is not excelled anywhere. Director of great abilities in charge of Athletics. Large swimming pool, Basketball and Tennis courts are maintained.

Give us the GIRLS of to-day, and we will make the life of to-morrow. As are our WOMEN, so are our men. The brawn of the race may come through the male line; but the brain, the culture, the refinement of almost every great character in all climes and through all time have been unquestionably and most lovingly attributed to great mothers.

Our buildings are in better condition and have more conveniences and comforts than ever before. We have gas heat, electric lights, hot and cold baths on every floor and in every building. We have a campus of eight acres and a total property valuation of $175,000.

If we but had $150,000, less than half of our apportionment, we would have room for 160 boarding girls (present capacity 115), and, with the local patronage, a school of 250 students.

Every time a Louisiana man feels it necessary to send his daughter out of the State, he acknowledges a debt to some institution at home. For if only fifty Louisiana girls (and more than fifty leave the State) would put each year an average of $500 into Mansfield, we, too, could meet most fair demands out of the $25,000 put elsewhere; and the pride in and devotion to the institution would be felt by all, and the acknowledged debt would be cheerfully paid.

Mansfield College is here to stay and serve. It has a place all its own. Its only enemies are its indifferent and careless friends. Those who know least about it are its poorest representatives.

The College now has 76 students of college grade; 30 Seniors, and 46 Juniors; and in spite of the times, lacks but ten of having its capacity. If our own Methodist people will send us just THREE in a thousand of our membership, we would have more than our capacity. If each minister would direct just one in a whole year, we could not take care of thirty of the number.

If some Louisianian would put $150,000 into an Administration Building, the donor would provide for a sore need and place his name in that list, all too small, of those who would "Live in Deeds, not Words." When we see the great gifts to schools of other sections, we stand a bit shame-faced and sad that our own Louisiana institutions have had so few who cared to put their wealth to such noble and glorious ends.

"Not what we give, but what we share;
For the gift without the giver is bare.
He who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me."

R. E. BOBBITT, President.

WITH THE METHODIST EDUCATORS.

The Methodist Educational Association, an organization composed of all the educators of the M. E. Church, South, held its annual meeting at Memphis recently, under the presideney of Dr. W. P. Few of Trinity College. The program, the details of which are already familiar to readers of the church press, was of a high grade, but the most noticeable thing about this convention was neither the program nor the attendance; it was the spirit which pervaded the gathering and dominated all of its activities.

The presidents of practically all the schools and colleges, the members of the staff of the Board of Education, the Conference Educational Secretaries, and representatives of various Boards of the church, were present. The sessions were pervaded with one dominating interest, namely, that these institutions are engaged in the work of an education possessing a distinctively Christian character. Every address expressed the very fundamentals of evangelical Christianity, and the climax of the meeting was reached in the adoption of a series of resolutions which will doubtless be long remembered as the platform of Christian education. These resolutions will be given wide circulation through various channels, and it is safe to say that they will give the whole church a new conception of the work of our institutions of learning.

This meeting made it apparent that the Christian Education Movement has indeed created a new spirit and attitude throughout the whole church with reference to Christian Education. This was not only the expressed conviction of practically every speaker; it was fully apparent in the very atmosphere of the place. The great Movement in which the church has for a year and a half been engaged has actually succeeded in developing in the mind of the church an adequate conception of the place of Christian education in the life of the church, of the nation, and of the world. This it has done in two directions: it has awakened the ministry and membership to the realization that our schools and colleges are doing a fundamental part of Methodism's evangelical task; it has made the educators themselves fully conscious that they are not only educators, but Christian educators. No greater gain than this has ever come to Methodism.

One report submitted to the Conference by Dr. Paul B. Kern, Dean of the Theological Department of Southern Methodist University, was most significant. There are in that institution thirty-four student pastors—young men serving as pastors of churches and thus supporting themselves while securing their theological education. Last year, while the university was being severely criticised in certain quarters, these thirty-four student pastors had 1500 conversions and received 1270 persons into church membership on profession of faith and baptism. This number was more than two hundred above the number similarly received during the same period in any whole district of the entire State of Texas. Such young men are being trained not only in Southern Methodist University, but in Emory and all the other institutions of the church.

The educational leaders of Methodism look to the future as the greatest era of progress ever experienced in our history. In their resolutions they have asked the General Conference to provide an adequate conservation program for the Christian Education Movement, and even suggested their willingness to merge into one all of the Boards and Commissions which are now dealing with any phase of Christian or religious education. They hail with much gratitude the dawn of such a day as this in the church—a day when educators and people altogether recognize that Christian education is a means and method of evangelism, when Methodism bids fair to adopt once more the slogan of the great Wesley, "Let us unite the two so long divided—knowledge and vital piety."—Board of Education Bulletin.

THE BEST IS YET TO BE.

For all men, small as well as great, even for those who have succeeded, and conquered apparently all honors, it is true that the best is yet to be. Heroic Paul, earth's most intrepid and earth's sublimest spirit, standing forth in old age, with a thousand victories behind him, knew that he had not yet attained. No matter what your success, I appeal from the seed to the coming sheaf, from the acorn to the coming oak, from this little spring to the future river, from your ignorance to wisdom, from your fragmentary tool or custom to perfect virtue, from the broken arc to the full circle, from the white cloud to the stars that are above the clouds. Because life is in a series of ascending climaxes, and because it waxes ever richer, for every man, whether young or old, it is better farther on, and the best is yet to be.—Newell Dwight Hillis.

DIGGING FOR GOLD IN KOREA.

By Rev. R. S. Stewart, D.D.

V.

"God makes the wrath of man to praise Him!" Policies intended to frustrate the revival in Korea have turned out "unto the furtherance of the Gospel." This is true of the efforts made by the police to suppress the Christian movement. Their efforts have resulted in a friendly reaction toward the church by thousands of Koreans. These people have themselves suffered much from the police, and they assume that anything so violently antagonized by their enemies must be their own friend. Police popularity would be more detrimental than otherwise to the church so long as their attitude toward the people is oppressive. And while their opposition has intimated and kept away from Christianity great numbers of the natives, it has failed utterly to keep away thousands of others who represent some of the most vigorous and fearless of the population. Their opposition therefore has exercised a sifting process by which the church has been defended against a large influx of weaklings who otherwise would have made a profession without having counted the cost, while, on the other hand, the church is being built up with the sturdy and robust personalities of the land.

It will be well to state that religious freedom has been legally declared througbout the Japanese Empire. The police administration in Korea therefore cannot legally restrain the orderly and legitimate work of the Christian church. But to accomplish their purpose they resort to methods of intimidation which are very effective among the ignorant, the weak and the helpless of the people. Dr. E. W. Anderson has recently spoken to me of a section of his district where the police have so terrorized the people that a general apostasy has resulted. In one church of 100 members only ten have stood the storm, and in some places the new converts have burned their Bibles to destroy evidence which the police might use against them. Dr. Anderson tells me of one of his preachers who was tortured and who carried the marks of the police upon his body for many days. Others were threatened and beaten until there has been a large falling away in that district. But nevertheless "the foundation of God standeth sure," and there is always a remnant whose faith is purged and not destroyed by the fire.

I did not witness any actions of the police like the above mentioned. It is possible that the presence of several foreign missionaries was some protection to the new believers where we were. But I did see something of police methods which were attempts to emharrass Christian work. We had moved to a new village and at nightfall Brother Stokes and I had just gotten our cots made up in a little 8x8 room. Suddenly our door opened and our host appeared, evidently in some alarm. A police officer had come and interviewed him about having taken in the missionaries. He had told the frightened Korean that he had no license to take in travelers for the night, and threatened him for breaking the law. Stokes promised our host to see the police and make things rigbt. He did not see him, however, until about midnight, just as the service was about to close at the tent. The police seemed quite stubborn about the room, and Stokes had decided that we would move out at 1 a.m., rather than get our host into trouble. Then it was that our evangelist, Yu Moksa, got into action. At one time, under the old regime, he was chief of police of the city of Seoul. He is a man of unusual personal force. As he talked, the police seemed to get smaller and the evangelist larger. He began to talk to the police of righteousness. "Is my doctrine which you have heard to-night a righteous thing?" "Yes," was the forced reply. "Then why don't you accept it?" said the evangelist. "I will," squirmed the police as he tried to wriggle out of the toils of truth and logic with which the evangelist had tied him. "The policeman has believed," Yu Moksa announced to the congregation that stood looking on and listening to the colloquy. And the result was that the man who had been intimidating the people was made to acknowledge the righteousness of Jesus before them all; he was unable to persecute them longer for accepting what he himself likewise had publicly acknowledged, and the missionaries were left unmolested in the possession of their room that night.

We remained for only one night in the above-mentioned village, but it was long enough to organize a group of about thirty-five new believers. Class leaders were elected and a temporary place of worship arranged for, but naturally they wanted a church building. The leaders accompanied us as we left the village the next morning and said they had subscribed 100 yen to buy a house of worsbip. It takes 300 yen to build a meeting-house in one of these villages, and this church not twelve hours old had pledged a third of it. Stokes told me that he was not able to supply the remainder, and this group must go without a church house as matters stand now. It is a situation that can be duplicated many times in Korea. I could not help but think of our folks at home, some of whom, if they knew the situation, could send Stokes a thousand dollars and enable him, with half as much more from the Koreans to give church houses to ten villages.

My last stop with the band was in a village about ten miles distant from the above-mentioned one. We reached it about 2 p.m. Saturday, and engaged a room at a village inn. While we were waiting for our pack horses to arrive with baggage and provisions, I noticed the wife of the innkeeper with a baby on her back. The little one's face was as red as a tomato. I called Stokes and told him that we had run in on a case of scarlet fever. He inquired of the mother about the baby's health, and she laughed and said, "He is all right; he is only drunk." The child was only two years old, and his mother had been feeding him wine because "he liked it." Surely, it was time for Jesus to be preached in this village.

That night the tent was jammed with people. The evangelist preached and thirty-seven people decided to believe. Next day was Sunday and we were expecting a great victory. But as I looked out early in the morning I saw two police officers circulating around the village. They had come from six miles away to attend to the revival. We didn't have many out at the morning service, but attributed it to the rain which had fallen quite heavily. But in the afternoon it faired off and we expected a great crowd that night. But at 9:30 o'clock they had not arrived. A few only had gathered and one of the police officers with jangling sword and fiery uniform entered the tent. Yu Moksa went to him and told him to leave the tent, go somewhere and take off his sword and uniform, and return properly dressed for a religious service and he would be welcomed. I have already said that this evangelist is a man of unusual personality, and the policeman obeyed. He returned dressed in civilian clothes.

But they had done their work well and only about fifty people dared the presence of the tent with the police officers on the job. Of this number, however, there were eleven who decided to believe, although they knew they were acting under the eyes of the determined and powerful opponents of the church.

In a previous letter I have spoken about the young Korean who plays "Dixie" on his flute while the personal work is on. But I did not mention that this young man is also a personal worker of great zeal and success. On one occasion he laid aside his flute and got out into the congregation to win souls. He was urging a certain man to become a Christian and told him that he would "perish" if he failed to believe. A police spy was sitting near and overheard the statement. The next day our flutist was summoned before the police and accused of intimidating the people. The spy bore witness that he had said men would "perish" who failed to believe. It was not difficult to establish the charge and the sentence was twenty days in jail. But our men appealed to a higher court. In a few days he appeared before the other police judge. "Why do you tell people they will perish if they do not believe?" asked the judge. "Because it is so written in the Bible," said the Christian. "Show it to me," demanded the judge. He showed him John 3:16, but the judge was sternly displeased. He insisted that the scripture did not teach positively that men would perish if they did not believe, but only the fact that they would not perish if they did believe. Then our friend turned over to Revelation 21:8 and showed him clearly written that the unbelieving should have their part in the lake of fire. Take notice, ye Moderns and Universalists, a Japanese police court was obliged to admit that the Bible taught the fact of hell, the sentence of the lower court was cancelled, our flutist was released, and is doubtless now keeping time with the Korean revival to the tune of Dixie, and urging others to believe in the Lord Jesus Christ.

UNANSWERED PRAYERS.

"Like some schoolmaster, kind in being stern,
Who hears the children crying o'er their slates,
And calling 'Help me, Master!' Yet help not,
Since in his silence and refusal lies
Their self-development, so God abides
Unheeding many prayers. He is not deaf
To any cry sent up from earnest hearts.

"He hears and strengthens when He must deny.
He hears us weeping over life's hard sums,
But should He dry our tears and give the key,
What would it profit us, when school were done,
And not one lesson mastered?

"What a world
Were this, if all our prayers were granted! Not
In Pandora's box were such vast ills
As lie in human hearts. Should our desires,
Voiced one by one in prayer, ascend to God
And come back as events shaped to our own wish.
What chaos would result!

"In my fierce youth
I sighed out breath enough to move a fleet,
Voicing wild prayers to heaven for fancied boons,
Which were denied, and that denial bends
My knee to prayers of gratitude each day
Of my maturer life. Yet from those prayers
I rose always regirded for the strife,
And conscious of new strength. Pray on, sad heart!
That which thou pleadest for may not be given,
But in the lofty altitude where souls
Who supplicate God's graces are lifted, there
Thou shalt find help to bear thy future lot,
Which is not elsewhere found."

—Ella Wheeler Wilcox.

THE DIVINE ART OF SOUL-WINNING.

Soul-winning is a divine art. The schools for mental culture cannot impart this spiritual accomplishment: it can be learned only in the school of the Holy Spirit by that oldest and greatest of teachers—experience.

No purely human philosophy ever valued the soul aright, nor devised a sufficient remedy for its recovery from sin and its renewal unto holiness. Divine revelation gives the highest conception of the soul's value, and divine wisdom alone can impart skill in winning men from hell to heaven. "The fruit of the righteous is a tree of life, and he that winneth souls is wise." In this proverb is found a logical and vital connection between the fruit of the righteous and the work of soul-winning. The righteous—those who are in Christ as the branch is in the vine—will necessarily bear this precious fruit. If the Christlike be in us, it will become manifest in fruit according to its nature. Christ Jesus came into the world to save sinners; so also has the church come into the world for a like purpose. As the Father sent the Son, so has the Son sent His disciples.—George Needham.

As nature lifts her gates from week to week,
New beauties rise, His wondrous power to speak,
And now, clad in her glory as of old,
The goldenrod uplifts her crowns of gold.

—J. W. Waite.

The Home Circle

TRAVEL ON.

By Alice A. Smellie.

Does thy way seem dark and long?
Travel on!
In thy heart is there no song?
Travel on!
Just beyond the sky is bright;
Just beyond is love and light;
Just beyond there is no night;
Travel on!

Are thy loved ones gone before?
Travel on!
Is thy heart oft sick and sore?
Travel on!
Just beyond is heaven's gate;
Just beyond thy dear ones wait;
Just beyond is rest complete;
Travel on!

Do thy hope and courage fail?
Travel on!
Seems thy life of no avail?
Travel on!
Just beyond are fields elysian;
Just beyond is faith's bright vision;
Just beyond is hope's fruition;
Travel on!

—Northwestern Christian Advocate.

THE NEW LEAVES.

"Wake up!" said a clear little voice. Tommy woke and sat up in bed. At the foot of the bed stood a boy about his own age, all dressed in white like fresh snow. He had very bright eyes, and he looked straight at Tommy.

"Who are you?" asked Tommy.

"I am the New Year!" said the boy. "This is my day, and I have brought you your leaves."

"What leaves?" asked Tommy.

"The new ones, to be sure," said the New Year. "I hear bad accounts of you from my daddy—"

"Who is your daddy?" asked Tommy.

"The Old Year, of course!" said the boy. "He said you asked too many needless questions, and I see he was right. He says you are greedy, too, and that you sometimes pinch your little sister, and that one day you threw your reader into the fire. Now, all this must stop."

"O, must it?" said Tommy. He felt frightened, and did not know just what to say.

The boy nodded. "If it doesn't stop," he said, "you will grow worse and worse every year, till you grow up into a horrid man. Do you want to be a horrid man?"

"N-no!" said Tommy.

"Then you must stop being a horrid boy!" said the New Year. "Take your leaves!" And he held out a packet of what looked like copybook leaves, all sparkling white like his own clothes.

"Turn over one of these leaves every day," he said, "and soon you will be a good boy instead of a horrid one."

Tommy took the leaves and looked at them. On each leaf a few words were written. On one it said: "Help your mother!" On another: "Don't pull the cat's tail!" On another: "Don't eat so much!" And on still another: "Don't fight Billy Jenkins!"

"O!" cried Tommy. "I have to fight Billy Jenkins! He said—"

"Good-by!" said the New Year. "I shall come again when I am old to see whether you have been a good boy or a horrid one. Remember

"Horrid boy makes horrid man;
You alone can change the plan."

He turned away and opened the window. A cold wind blew in and swept the leaves out of Tommy's hand. "Stop! stop!" he cried. "Tell me—" But the New Year was gone, and Tommy, staring after him, saw only his mother coming into the room. "Dear child," she said. "Why, the wind is blowing everything about."

"My leaves! My leaves!" cried Tommy; and jumping out of bed, he looked all over the room, but he could not find one.

"Never mind," said Tommy. "I can turn them just the same, and I mean to. I will not grow into a horrid man." And he didn't!—Selected.

A CHEERFUL GIVER.

"Pass the box around the class, Charles," said the teacher. Charles took the offering box and passed it to each one. Penny after penny was dropped into the slit at the top of the box and rang happily against the pennies that were already in the box. Every little while the box would pass boys or girls who shook their heads. They had no pennies to drop into the box.

Jimmy was one of these. After Sabbath school he sat in church with mother. He meant to stay awake, but sitting so quietly with mother's arm about him made it very easy to sleep. It was in his dreams that a strange thing happened. A penny sat up on two spindle legs like the pictures of the Brownies.

"I am the penny that Susie forgot last Sabbath," whispered the queer little fellow. "I did want to help in God's work, but Susie forgot me and Monday she took me to the store for some candy."

When he had finished another took his place. "I am the penny that Johnny Jones forgot. I thought he would keep me until to-day, but yesterday he used me to buy a string for his top and I wonder if I can ever help in God's work." The penny tumbled off and made Jimmy jump, so he waked up. He went straight home from church and put his penny away for next Sabbath, and with it went five that he was saving to buy some marbles. Jimmy's giving pleased God. "God loves a cheerful giver."—Selected.

The many prove the wisdom of Hesiod, who says that the road to wickedness is smooth and very short, and there is no need of perspiring; but before virtue the immortal gods have placed the sweat of labor, and long and steep is the way thither, and rugged at first; but when you have reached the top, then, however difficult, it becomes easy.—Plato.

"TIME OUT."

MEAN!

"I wonder how many men will be made unhappy when I marry?"

"It all depends upon how many times you marry"—Kasper (Stockholm).

A TIMID HUSBAND.

Mother—Do you feel timid about asking Jack for money, dear?

Daughter (a quite new bride)—No, mother, but he seems very timid about giving it to me. —London Mail.

BUT THEY FIND THEM.

The Old 'Un—Pluck, my boy, pluck: that is the one essential to success in business.

The Young 'Un—Yes, of course, I know that. The trouble is finding some one to pluck.—London Opinion.

GOING AND COMING.

"Did the traffic cop arrest you?"

"Twice," replied Mr. Chuggins. "When I couldn't stop he arrested me for speeding, and when I finally stopped and couldn't start he arrested me for blocking the traffic."—Washington Star.

NO WONDER.

The Irish lad and the Yiddish boy were engaged in verbal combat. Finally the subject came down to their respective churches. I guess I know that Father Harrity knows more than your Rabbi," the little Irish boy insisted.

"Shure, he does; vy not?" replied the Jewish boy. "You tell him everything."—Exchange.

FELT LIKE IT.

An Englishman was once persuaded to see a game of baseball, and during the play, when he happened to look away for a moment a foul tip caught him on the ear and knocked him senseless. On coming to himself, he asked faintly, "What was it?"

"A foul—only a foul!"

"A fowl?" he exclaimed. "A fowl? I thought it was a mule."—Exchange.

Full Flavor

With these words the store invites you, to the flavor that delights you—good old Luzianne. Try it soon and note its flavor—keep in mind this money saver—good old Luzianne

"Goes Twice as Far"

LUZIANNE coffee

Wm. B. Reily & Co. Inc
New Orleans

GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

1922.

We begin the new year, first, by being sure that we have written the figures correctly, and, secondly, by wishing all the readers of the New Orleans Christian Advocate all the blessings that the Good Father can bestow upon those who love Him and strive to do His will. We cannot foretell what is in store for any one, but we do know that "all things work together for good to them that love God," and we know that it is possible even out of sorrows and disappointments to reap blessings that greatly enrich the soul. This year will be a good one to us all if we "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." That there is a vital connection between material prosperity and spiritual well-being is evident from the words of the inspired writer: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." As the Psalmist says, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace."

PERSONAL AND OTHER NOTES.

The address of Rev. T. J. Warlick will remain Lake Providence, La.

Rev. H. B. Perritt asks us to state that his address for the new year is Wesson, Miss.

Rev. J. G. Snelling, presiding elder of the New Orleans District, preached in McDonoghville Sunday night.

Rev. F. B. Hill, Ponchatoula, La., expects to attend some of the Gipsy Smith meetings beginning in New Orleans on Thursday night of this week.

The Editor was called on Saturday to the bedside of his mother in Ellisville, Miss., who has been very sick. His many friends will remember him and the other members of the family in his time of trouble.

Rev. W. J. Newsom has been very cordially received at St. Francisville, La. He writes that the good things do not cease to come in to the parsonage, that prospects are bright and that he expects a good year.

Rev. A. S. Lutz, Conference Secretary of Education, Louisiana Conference, called at the Advocate office on last Saturday. He preached at Carrollton Avenue Church, this city, at 11 a.m. on last Sunday, and at Second Methodist Church in the evening.

Rev. P. A. Sowell, honored superannuate of the Tennessee Conference, whose fine articles appear at intervals in the Nashville Christian Advocate and in this Advocate, is visiting his daughter, Mrs. C. S. Williamson, Jr., at 1334 Webster Street, this city.

The Christmas offering of the Methodist church at Merryville, La., where Rev. R. M. Brown is pastor, was directed to the aid of starving Russian children. A check for $25 has been forwarded to the Honorable Carl E. Milliken, Treasurer, 105 East 22d Street, New York City.

Rev. E. H. Cunningham has been most kindly received at Okolona, Miss. The assessment for the pastor has been increased by the amount of $700. The budget system has been adopted, with the monthly payment of all obligations. The congregations are good and the outlook is encouraging.

On Saturday, December 31, the carrier brought a copy of the Journal of the One Hundred and Eighth Session of the Mississippi Conference. The Conference adjourned on December 5, and we congratulate Dr. A. F. Watkins and Dr. G. S. Harmon, editors, upon being able to bring the Journal so promptly from the press. The Journal is well arranged, the workmanship is good and it presents a very neat appearance.

Watch Night Service was observed at the McDonoghville Methodist Church, across the river from this city, on New Year's Eve by the Epworth League and others of the church. The pastor, Rev. J. D. Harper, and his family were given a substantial expression of appreciation by the congregation. Brother Harper stated that he and his bride, in coming to attend the session of the Conference in Carondelet Street Church forty years ago, had reached New Orleans aboard the "Jessie K. Bell," on Saturday, New Year's Eve.

The usual "Giving Christmas" entertainment of the First Methodist Church Sunday school of this city was given on Thursday evening, Dec. 22. The Wesleyan class of young people providing more than $100 in cash, besides other things, and leading in the preparation and distribution, the different departments of the school bringing on Thursday night such articles as were designated for each, thirty-six baskets of good things were filled and distributed to deserving poor. Each basket contained everything that was needed for a good Christmas dinner—twelve or more articles, and was valued at $5 or $6.

From the Magnolia Gazette, of December 22, we learn that Rev. Claude P. Jones has made a most favorable impression as the newly-appointed Methodist pastor at Magnolia, Miss. The Gazette states: "His subject Sunday morning—'A Live Church'—was handled exhaustively and its application was most appropriate. Mr. and Mrs. Jones were most cordially received by members of the church here. Arriving Saturday at noon, they were met at the train by Mr. and Mrs. E. W. Reid, who entertained them at dinner, and afterwards they were taken to the parsonage where a committee of the ladies' missionary society had made the preacher's home in readiness for their occupancy."

The following, written from Quanah, Texas, to the Texas Advocate of December 29, by Rev. Alonzo Early, will be of interest to the many friends among whom Brother Early has labored in Louisiana: "It has been about one month since I came to this charge, Quanah, and I have been happy every minute as I have gone about my work. The people are so thoughtful of their pastor and are always doing something for the comfort of him and his family. The full work of the church will be done by this loyal membership and many will know of their deeds of kindness and love. The congregations have been good and the interest is increasing. Our Sunday school is working to be one of the best in the Northwest Texas Conference."

The Laurel (Miss.) Daily Leader, of December 16, stated that the fine pipe organ of the Methodist Church, recently installed, was ready for use. An organ expert has given it as his opinion that the organ is easily worth $20,000. The organ was purchased from a Methodist church in Minnesota, which was installing a new $40,000 instrument, the gift of a member. The church at Laurel was thus enabled to purchase a very fine organ at a moderate price. It is a three manuel organ with 45 stops, and more than 1800 pipes. Special room had to be provided for the organ at an expense of $1500. The organ was used for the first time on December 18. At 4:30 in the afternoon a beautiful Christmas cantata was rendered by the choir. Miss Grace Kittrell was the organist and will continue to serve. Mr. W. J. Murdock was choir director. Rev. O. S. Lewis is the pastor. A large congregation heard the cantata.

The Daily American Press of Lake Charles, La., December 27, gives nearly two columns to the Christmas season activities of the Broad Street Methodist Church, of which Rev. W. W. Holmes is beginning his fourth year as pastor. A month has been given to the dramatic presentation of Scripture truth, the climax being reached in the program on Christmas night. As the local daily states, "wise men, shepherds, Herod, all were there," representing scenes with which they were connected. The Sunday school brought generous gifts for the poor, and cash was also received. The church was beautifully and appropriately decorated for the occasion. Speaking of the experiment of the church in giving plays to illustrate and enforce Biblical truth, the Lake Charles paper quotes Rev. W. W. Holmes as follows: "It has worked well. The drama had its birth in the church and for a long while was used most effectively to present the gospel of Christ. Because the drama has been so much abused the church has turned from it. Shall the church be robbed of her most effective teaching agencies, because they have fallen into unworthy hands? Very large congregations have witnessed the little plays. My impression is that all who have heard the sermons and seen the plays have a larger desire to 'make room for Christ' by the giving of substance, service and self."

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

Our Annual Conference unanimously agreed on January 8 to 15 as Educational Pay-Up Week. We have promised: now let us perform. We have pledged: now let us pay. We have set our hands to the plow: let us not turn back nor falter until we have equipped Centenary and Mansfield Colleges for their very best service to the church in our Southland.

Let every pastor announce these dates. Preach a sermon on Christian Education. Urge your people to pay up their pledges. Put the notice in your church bulletin.

Through the Christian Education Movement, our Conference made its greatest advance this past year. Never before did our grand total for the Conference measure up to a million dollars. Study your minutes and see how the Educational Movement saved us from showing a loss this past year. The future is full of promise to us and we must move on to still larger things for Louisiana Methodism. Why not bring up everything in full? Start now and more than likely you will not fail.

ALBERT S. LUTZ,
Conference Secretary of Education.

TO THE PASTORS IN LOUISIANA.

Dear Co-Workers: The Anti-Saloon League of America is now engaged in a campaign for law enforcement, especially as regards the Eighteenth Amendment. Doubtless you have already seen the necessity for such a move in your parish.

Will you please appoint a committee of five or ten men and women of your congregation, whose duty shall be to co-operate with the regularly constituted city and parish authorities in the enforcement of all State and national prohibition laws? Where there is more than one pastor in a town or city, it may be well for the pastors jointly to appoint the committee as one. Such a committee, working harmoniously, would be able to render all necessary service.

Permit me to suggest that the committee call upon the sheriff and the district attorney and ask in what way it can assist them. Try as far as possible to work in harmony with your officials. Most of them will welcome your help.

The committee will also report all violations of the law to Hugh Laree, Prohibition Director, Room No. 311, Custom House, New Orleans, La., and keep this office posted as to the response received from the federal authorities.

A. W. TURNER,
Supt. Louisiana Anti-Saloon League.
Shreveport, La.

MANSFIELD COLLEGE ANNOUNCES MR. WILLIAM J. ARKWELL AS DIRECTOR OF MUSIC.

Mr. Arkwell's musical training was begun in Boston where the study of piano, pipe organ, harmony and theory was taken up under George Morse and J. Vernon Butler. He has held several positions as church organist throughout New England.

In 1910 he took up the sudy of voice in New York City under Saenger, Bimboni and Witherspoon and in 1913 entered upon an opera career. From that time until 1917, Mr. Arkwell followed the profession as a baritone soloist in opera, concert and oratorio, playing many important roles in opera. Between seasons he taught regularly in his studio in New York.

Mr. Arkwell has made three successful transcontinental concert tours, including various opera and oratorio engagements.

In 1917 he entered the U. S. Army and was in command of one of the U. S. bands. Since his discharge from the army he has had a studio in Carnegie Hall, New York City, and has continued to fill engagements in the concert field. He has recently made a very successful trip in the west.

Mr. Arkwell delights in good church music, and has already won the esteem and appreciation of our people of all the churches by his willing and generous response to their requests for assistance.

Mansfield College has always maintained a good department of music—we feel that we have reason to be proud of our record—but under the new directorship we anticipate better and larger service to our patrons and friends.

Our very much esteemed Miss Marshall will continue with the Department of Music and will serve as gladly and efficiently as heretofore.

School reopens Tuesday, Jan. 3, 1922, and we have room for only eight or ten more girls. The second semester begins Jan. 21, and students may enter then.

For catalog or information, write, telegraph or telephone R. E. BOBBITT, President,
Mansfield, La. (10th year.)

TO THE PASTORS OF NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: You will soon receive an assortment of leaflets prepared by the Board of Managers of Tract and Evangelistic Literature for distibution among your people. You will know where it is best to place this literature for greatest good. It is being sent out by the Conference Board of Christian Literature, with the prayers of the Board for God to make it useful.

J. W. DORMAN, Chairman.

UNLIMITED POWER.

One of the facts written large upon the face of nature so that even the humblest can understand, is the limitless supply of power which is found in this universe. We think of our coal measures as supplying almost unlimited power, but a few thousand years may exhaust them. We think of our great rivers and the millions of horse-power which they may devlop, but this is but the outer fringe of the supply. We turn to the sunlight and are told that a section of the Sahara, forty miles square, receives in six hours of a day as much heat as is produced by all the coal burned in twenty-four hours throughout the world. But even this, we are told, is but a trifle compared with the energy which is held in leash in every cubic inch of matter in this and other worlds. And as we listen it begins to dawn upon us that this universe is a tremendous storehouse of energy. Every atom is vibrant with it; the whole ether is saturated with it; from one end of the universe to the other there rolls a limitless ocean of unexhausted energy.

What does it mean? To the Christian it means that the whole world is full of God. Spiritual and non-spiritual power in immeasurable might streams from the throne of the Eternal. All that we know as spirit, as intellect, as will, as force, or as matter comes from the one inexhaustible source. "In Him we live, and move, and have our being." We run up our wireless anywhere and we tap streams of invisible energy which amaze us by their power. The air, the earth, the seas, the suns and stars are all in motion responsive to an unseen and immeasurable urge. "The whole earth is full of His glory."

And to a church longing for power there is something thrilling in the thought that all about us are flowing tides of divine energy the force of which no man can measure. We can perhaps, measure scholarship and possibly we can guage the force of eloquence; we can estimate the value of money and the strength of human magnetism; but the divine power of dwelling in a consecrated man is simply immeasurable. God himself is in the man and the results of his work are out of all proportion to the known and measurable factors. And to every man these great stores of divine energy are fully accessible, needing only the touch of obedient faith. For us to-day there are no Meccas nor Jerusalem save at our own firesides and in our own immediate neighborhood. And we need no priestly hand to tap the source of limitless power for us, for Christ has made it our own proper possession.

To-day in the religious world men are eagerly scanning the ecclesiastical and evangelistic skies for new planets, and are planning for all kinds of success when they arrive. But the planets do not sweep into view and the work needs sorely to be done. What then? Why should we stand gazing into the heavens wistfully pleading for a leader who is already here? It is not in man that salvation lies for the church or the individual. "God is our helper. He shall help us, and that right early." There is power enough wasting all about us for a million Pentecosts, waiting only the obedient heart, the seeing eye, and the receptive hand. Once long ago the leader of Israel heard a voice saying, "Speak unto the children of Israel that they go forward," and that voice is surely sounding the same message in every part of the Christian world to-day. On every hand are difficulties; unsolved problems are everywhere staring us in the face; the weakness of the church is plain and undoubted; and yet the weakest church and the weakest Christian is challenged with the fact that in our God lies limitless power which is available freely for us all. It is not our own weakness which defeats us, but the failure to link it up to God's omnipotence. We are weak! Of course we are and will always be; and yet still "we can do all things through Christ who strengtheneth us." Let us tap the illimitable reserves of divine power and in the name of our God go forward.—Christian Guardian.

THE RECKLESS RISK.

They were two innocent girls, perhaps sixteen or seventeen years of age, on their way to church. The road was muddy, and they were afoot. A man passed in an automobile. "Let us ride," called one of the girls. The man did not stop. He never will know the half-spiteful, half-scornful things the girls said about him to one another after he passed. But there were a few things that he did know. He knew they were taking a reckless risk; for he was a stranger, and the people should be careful with strangers of the opposite sex.

He knew, too, that two old mothers would not like to see their girls ride up to church with an utter stranger, though the girls might be ever so elated at the short triumph of riding up to the church door in an automobile, while their envying friends had to walk. The stranger knew that it would not be very acceptable to most people for a strange preacher at his first appointment to drive up with two young girls in his car picked up at random on the public road. He knew that this "chance acquaintance" business could very well lead to bad talk and hurt the girls as well as himself.

There were a few things that the girls, too, did not know. They did not know just how this looked to a strange man, even if his mind were pure, much less so if he were of the questionable sort. They did not know that this "Let me ride" call is so common that even this preacher has to adopt some private road rules something like these: (1) Do not take up every man you pass. (2) Take up very few boys or children. (3) Let women and girls go afoot unless you know them.

Automobilists are sometimes imposed upon even by grown men as mere loafers or those who want to "beat their way." It is even more unadvisable to pick up children who call for a "lift." How does he know the prank behind the call? Is the child out for a lark or for mere adventure? How can he tell? But as for women and girls, can they ever be too careful? Have they lost the old-time modesty in our modern craze for excitement, joy-riding, and other escapades? Why not return to common sense and be as careful as our mothers were? Let women and girls remember that it is possible to walk down the street or public road and hail a man in a car who might be anything but the company a good woman or girl would want. Let them avoid these reckless risks. —Selected.

ABRAHAM LINCOLN'S BIBLE.

The Bible which fed the soul of Abraham Lincoln in the Kentucky log cabin of his boyhood was one of the cheap little Bibles brought from England by vote of the American Congress in 1777. Lincoln loved the Bible above all books, and once paid the following tribute to it: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance by faith, and you will live and die a better man. In regard to the great Book, I have only to say that it is the best book which God has given to men."—Selected.

Christian Education Movement

LOUISIANA CONFERENCE

PAY-UP WEEK, JANUARY 8 TO 15

Pay your Pledge to the local church collector, or send check to Conference Secretary of Education. ALBERT S. LUTZ.
Shreveport, La.

DON'T BE SATISFIED WITH A SMALL SALARY

Double your earning ability by taking the Draughon Training. You can take it at college or at your home. Thousands have attained success through taking this training. Let us send you, FREE, our book, "Guide to Business Success."
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Dept. S, Nashville, Tenn.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, Mrs. ADDIE MAY MORELAND, was born March 22, 1868. On October 28, 1887, she was happily married to C. E. Moreland. She was a lovely character having early professd faith in Christ and joined the Methodist Church. Mrs. Moreland taught the intermediate class in Sunday school and only a few days before her death expressed the wish, while teaching her beloved class, that she might live to see each member of her class an active member of the church. Miss Addie (as she was lovingly called) was a kind neighbor, true friend, and loving wife. She was always ready to visit the sick and do all in her power to relieve pain and suffering. In July, 1921, she was carried to Memphis to undergo a very serious operation, and on the 26th of that month she was called home. Her remains were brought back to her home in Sherman, Miss., and she was lovingly laid to rest in Fairfield. Two children had preceded her to that better land, and she left a husband to mourn her going away.

Her pastor,
J. L. NABORS.

Mrs. J. HOWARD GRISHAM CURLIN died in a Memphis hospital, December 3, 1921. Mrs. Curlin was the wife of J. Howard Curlin, of Marion, Ark. She was born in Pontotoc, Miss., where she grew up and became a teacher in the High School. She was a member of the Methodist Church and a Sunday school teacher, assistant Sunday school superintendent, and Epworth League worker. In such religious activity this writer knew Miss "Zora," as she was generally known. I was her pastor for four years, and she never disappointed my expectation in her loyalty to duty to community, school and church, and her efficiency was a guarantee of success in all she undertook. As a member of the choir, with volume and sweetness of voice she charmed the people. I had the honor to marry this most excellent young woman to Mr. J. Howard Curlin, of Marion, Ark. In her new home she was readily acknowledged as a leader, and at once entered into the life of the church. Then she became a teacher in the public school, and was teaching when it became necessary to submit to an operation. As an evidence of how she had grown into the life of the community in three years, in addition to some close kindred who came with Mr. Curlin with the body of his good wife to Pontotoc, Miss., for burial, also the sheriff of the county, superintendent of the school, the superintendent of the Sunday school, and several others, came. On Sunday at 11 a.m., with all the congregations of the town joining in the service, many tributes to her high intellectual and spiritual qualities were given; then in the city cemetery we laid her to rest, leaving such a floral offering as I have hardly witnessed. Her mother had preceded her to Heaven about 18 months. Her father, sisters and brothers still live in Pontotoc. The good husband is greatly bereaved.

W. M. YOUNG.

WITH CHRIST IN PARADISE.

E. BELLE HOWELL was born July 29, 1880, and died December 15, 1921. She was born, lived and died in Holmes County, Mississippi. In early life she joined the Methodist Church at Bowling Green, but later moved her membership to Lexington. She taught in the public schools in this County for a number of years. For a while she taught in Pearl River County and one term in Calhoun County. Her life has been lived here, and people know what it was.

The following were left among her papers, as messages for her loved ones and friends: "Sometime this corruptible form must put on incorruption, and this mortal must put on immortality. Then shall I see Him face to face and know Him as He is. Now I see dimly, but when all my trials and labors are o'er, and I am safe on that beautiful shore, I shall see Him—shall look on His face, and that will be glory, be glory for me. We'll never say good-by in heaven."

Again she writes: "Let me lay aside the sin that doth so easily beset me and run with patience the race that is set before me, looking unto Jesus, the author and finisher of our faith. The light afflictions of this present life are not to be compared with the glory that is to come. The angel of the Lord encampeth around about them that fear Him, and delivereth them. I will fear no evil, for thou art with me."

Then comes her last message, which must have been written just a few days before the end: "Friends, in this world of hurry and work and sudden end, if a thought comes of doing a kindness to a friend, do it this very instant—don't put it off—don't wait. What's the use in doing a kindness, if you do it a day too late?"

Then comes the farewell: "To my family, my loved ones, my friends—Aunt Minerva, Katie and everybody: I want to thank every one of you for your kindness to me during my illness. Don't grieve when I am gone, for I have suffered so much that death will be a sweet relief. This has been a hard cross, but I have tried to bear it as best I could. May God's richest blessings be with each of you and keep you well, is my wish and prayer. Rejoice and be exceedingly glad, for great is your reward in heaven."

Do we need anything more to assure us that she rests with Christ in Paradise? May all of us strive to live so as to meet her where suffering and parting are not known. FATHER.

(Taken from Durant News.)

A STEWARDS' MEETING.

By A Pastor.

Dear Dr. Carley: I attended a stewards' meeting not long since that I regarded as a little unusual and thought it might be of interest to others. I give some of the reasons given for not raising and even lowering the assessments for the pastor and presiding elder. This charge had been divided by the Annual Conference and it was natural to suppose they would have to raise their assessment, but they gave the following reasons for not doing so:

1. Groceries are not as high as they were two or three years ago; therefore we ought to get preaching for less money.

2. We have had some very fine preaching in the past for the amount we are paying; therefore if you expect us to make a raise, you surely expect to give us extra good preaching.

3. We employ our pastor to do the preaching for us; therefore if he decides he wants or needs outside help in his meeting, he should pay for the help and we should not be expected to foot the bill.

4. We are appointed to look after the interests of the membership of the church and keep them from being imposed upon; therefore it is our religious duty to hold the assessment down and get preaching as cheap as possible.

It would be natural to suppose that the church that advanced this line of reasoning had raised its assessment while things were advancing, but such was not the case; they had religiously held the assessment down through all the years of high prices and thanked God that they had held their own. I heard Bishop Morrison say once a man was "holding his own when he was holding his own baby," and should not try to just hold his own in church work. I think the conclusion to be reached in this is that entirely too many of our churches are just holding their own and not making any progress or development. What we need is churches and official boards with a vision of greater things and that are willing to try to do something that is worth while for the kingdom of God.

FROM CHATHAM, LA.

Dear Mr. Editor: Here's wishing you a happy Christmas, and God's blessing upon you for another year. We were given a royal welcome here. We have had two poundings, and almost every day some one expresses in a material way, as well as by kindly word, his interest in our welfare.

We have sold the old parsonage, and have bought an acre of land, and have the foundation laid and a crew of hands will soon have a nice 5-room house for the pastor to move into. I feel proud of this house. The rooms will be large and nice, roomy closets built in, and two galleries.

This has been a very busy preacher, getting acquainted with the roads, mud holes, and with the people, and helping on the new building project in every way possible. Fraternally,

W. E. AKIN.

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"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La

THE MID-YEAR MEETING OF THE EXECUTIVE COMMITTEE, WOMAN'S MISSIONARY COUNCIL.

The mid-year meeting of the Executive Committee of the Woman's Missionary Council was held November 28 to December 2, 1921. Four days were spent in hearing reports of the officers and in transacting such business as could not be postponed until the regular meeting of the Council in April.

As echoes from this meeting we give below the outstanding items which show the great development and progress of the woman's missionary work.

Vashti Industrial School.

Since the last Council session the work of repairing, reconstructing, and remodeling the Vashti Industrial School for Dependent Girls, at Thomasville, Ga., has progressed. The farm has been refenced, fruit trees set out, and the large barn has been reroofed and lighted with electricity. Water, lights, and sanitary plumbing have been installed in the farmer's cottage. The contract has been let for the new dormitory that will accommodate forty-eight girls. This dormitory will cost $24,529.67 and will have hardwood floors, large sleeping porches, living room, library, and matron's room. There will be tiled floors in kitchen and baths and the entire building heated by steam and lighted by electricity. Vashti now has ninety-six girls on roll. The administration of the present superintendent, Miss Charlotte Dye, is businesslike, efficient, and deeply religious in tone.

Door of Hope, Macon, Ga.

The Door of Hope houses twenty-seven persons, including workers. This institution was taken over by the Woman's Missionary Council at its annual session of 1920 and is to be correlated with the Virginia K. Johnson School, at Dallas, Tex. The local committee of the Door of Hope and Mrs. R. W. Freeman, the Council worker appointed at the last session of the Council, are co-operating in an effort to fix the financial responsibility upon the fathers or upon the State for the maintenance of children born in the Door of Hope. The management is also following up vigorously the cases of seduction, the violation of the age of consent, and betrayal under the promise of marriage. One man was sentenced to five years in the penitentiary in October for violation of the age of consent, and another man is out on bond pending trial at the next session of the criminal court for the same offense. The Door of Hope, in addition to relieving individual human needs, has the following three-fold program:

1. Upholding a single standard of parenthood by fixing the responsibility of fatherhood and fatherhood's financial and moral obligations.

2. Protecting the helpless by prosecuting the criminal where there has been a crime.

3. Investigating the causes that lead to the moral tragedy of each young mother and a careful compilation of the facts thus discovered, with the constructive purpose in view of using this information to protect motherhood and childhood.

Italian Work at Birmingham.

The Italian work carried on in the suburb of Ensley, the great iron and coal center, has taken on new life with the completion of a handsome brick church for the Italian congregation. Reverend Mr. Caravallo is pastor. The new church has a membership of nearly one hundred adults. The building, which is free from debt, was erected with Centenary funds. This congregation was developed from the work at Ensley Community House under Miss Dorothy Crim, and she is radiantly happy over this fulfillment of her long-cherished dream of a church in her community. There are five thousand Italians in this community.

Houma, La.

The great outstanding need of the French mission field in Louisiana is reported to be educated Christian leadership, and Mrs. McCoy recommends the erection of a small vocational and agricultural school to be located at Houma, where nine bayous and the parish highways all converge. Fifteen thousand dollars of Centenary money was, by vote of the Executive Committee, loaned from another fund for the erection of this building.

Bluefield, W. Va.

No work in the Eastern Division sends in a more optimistic report than the Bluefield District. Six women are at work in this district, and the Advisory Board notifies the Secretary that they shall ask for eight workers at the next Council session. All the workers in this district are full of joy in their task. An urgent call has come for the erection of a Community House and workers' home at War, W. Va. In response to this call the Executive Committee voted that Centenary funds for this purpose be released and that plans and specifications be made for the building at once.

Oriental Work on the Coast.

In our Japanese work on the Pacific Coast there are three stations, one hundred and seventy-seven church members, eighty-one probationers, 4 Sunday schools with two hundred and thirty-two pupils, and three Epworth Leagues with forty-eight members. There are six Korean stations and missions with two hundred and fifty-nine members and four probationers and five Sunday schools with seventeen teachers and eighty-four pupils.

Foreign Work in the West.

Mrs. Downs reported that the Texas Conference is anxious to begin work with the Bohemians in that State. These people are as yet almost untouched by Protestantism. West, a town of some four or five thousand people, is in many respects an ideal place to begin this work. It is estimated that fully seventy-five per cent of the population of West is Bohemian, including many professional and business men. The majority of the people own their own homes, and the outlying district is peopled by well-to-do farmers of this nationality.

The East Oklahoma Conference requests that work be opened at Wilburton, Okla., which is the center of a large foreign population. There is only one Methodist church and a small chapel in the county. The East Oklahoma Conference offers to supplement with $400 the amount already offered by the people of Wilburton if the Council will give the balance and appoint a worker. The above proposals, being new enterprises, were postponed until annual Council meeting.

Rio De Janeiro.

The day schools of the Woman's Missionary Council in Rio at People's Central Institute, Villa Isabel, and Jardin Botanico Churches are correlated with Bennett College. The new pastor of the Villa Isabel Church is a converted priest, a splendid man, who was trained for architectural work in the Roman Catholic Church. He is to supervise the erection of the new church, parsonage, and day school buildings there. The workers at People's Central Institute up to this time have had no suitable residence. Plans were submitted for a cottage for the Council's workers, and authority was given by the Executive Committee for the immediate erection of this cottage.

(Continued in next issue)

Have a bottle of Sloan's Liniment handy in case of sudden attack of rheumatism, neuralgia, sciatica or lumbago. Also good for lame back, sprains and strains, over-worked and sore muscles.

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Take Hood's Sarsaparilla, which corrects the acid condition of the blood on which the disease depends and makes you feel young again.

"Three doctors said I could not be cured of rheumatism but at 64 I am still alive, well and strong, thanks to the yearly use of Hood's Sarsaparilla. I am convinced there is nothing better for rheumatism." C. E. Goodrich, Bolivar, Mo.

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GIRL HAD PAINFUL TIMES

Mothers—Read This Letter and Statement Which Follows

Portland, Indiana.—"I was troubled with irregularity and constipation and would often have to lie down because of pains. One Sunday my aunt was visiting us and she said her girls took Lydia E. Pinkham's Vegetable Compound and got well, so mother said she guessed she would let me try it. It is doing me good and I praise it highly. You are welcome to use this letter as a testimonial." — STELLA NEWTON, R. R. 8, Portland, Indiana.

Mothers—You should carefully guard your daughter's health. Advise her of the danger which comes from standing around with cold or wet feet, from lifting heavy articles, or overworking. Do not let her overstudy.

If she complains of headache, pains in back or lower limbs, or if you notice a slowness of thought, nervousness or irritability on the part of your daughter, give her careful attention.

Lydia E. Pinkham's Vegetable Compound is an excellent medicine for your daughter to take, as it is especially adopted to relieve just such symptoms. Remember it contains nothing that can injure and can be taken in safety.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev R. H. Rodney, Sardis, Miss

A Happy New Year to our great teaching force in all our Sunday schools. Begin the year on your knees, remain in secret prayer until you can see the face of Him who is at the right hand of the Father, open your ears to hear what the Spirit has to say to you, and then you will understand the wish in the first line of this sentence.

When you are blue or discouraged it is God telling you that your soul is hungry, that you need to nourish your inner self upon the Bread of Life. Our troubles are not on the outside; they are heart troubles, troubles on the inside. God has promised to supply all our needs according to his riches in glory, by Christ Jesus. Is that not enough to make the heart happy?

Have you forgotten about that Missionary Special for your Sunday school? The time is flying by and boys and girls are perishing everywhere. God is calling us to work with him to carry the light of his love into the dark places of earth. Heed the cry before it is too late for some who are waiting to hear.

Boys and girls are eager to read, they are hungry. If they are not furnished with the right kind of reading matter, they will get hold of the vicious. Recently I have read five of the popular books; four had a real message, one was hurtful, had low ideas running through the story, coarse expressions gave the wrong kind of "spice" to the book. The church is making an effort to supply the best reading for our young people. They will never know about this effort upon the part of the church unless some one orders this literature and puts it into their hands. I have in mind the three new papers just issued, the Haversack for boys from 10 to 17; the Torchbearer for girls from 10 to 17; and Our Young People, for those 18 years and over. Give these papers a fair trial. If they are not eagerly read, write to the editors and tell them what you think.

We are anxious to find out what courses are preferred in our Training School to be held in Grenada College June 5-11, 1922. How many want a course in Story Telling instead of the elementary courses? If you are interested, write me as soon as you read this note.

How is it that some of our schools are crowded the year round? Such schools pay some attention to the organization of their adult, young people', senior, and intermediate classes. They also use the graded lessons for juniors, primaries, and beginners. They pay some attention to the laws of teaching. The teachers who are building character and making the young people love the church and our Lord are willing to study; they take their work seriously; they spend time on reading the best books and magazines. No one ever said all this is easy. The Cross was not easy for Christ to bear. Awake, thou that sleepest.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

I have had the pleasure and profit of being at home for the past two Sundays. One Sunday I spent with Galloway Memorial, and the other with Capitol Street.

I visited the Orphanage and conducted services for them two or three times. I trust that more of the Sunday schools will support the Orphans' Home this year than ever before.

I attended the Vicksburg District Stewards' Meeting. Dr. Jones starts the year well and there seems to be a very hopeful atmosphere. Brother Selby at Crawford Street starts well.

The District Stewards of the Jackson District met Thursday. This was a very fine meeting—a large, representative body. The work for the year was presented by those representing the different claims and all seemed to be in a cheerful mood.

The year starts well. Eight Wesley Bible Classes, one Four Times-a-Year Circuit Institute, and two Sunday schools have been organized since Conference.

The following Standard was adopted by the Sunday School Board for circuits with three or more schools:

1. Every school on the circuit open all the year.

2. The charge represented at the Conference Standard Training School, which meets at Jackson, June 8-14, 1922.

3. Sunday School Day observed by each school.

4. At least one person from each school enrolled in Teacher Training work.

5. Clean-Up-Fix-Up Day for each school, including grounds, cemetery, building inside and out, etc.

6. Circuit organization meeting at least twice a year.

7. (a) Each school supporting Orphans' Home. (b) Each school observing Missionary Day as provided in the Discipline.

8. Evangelism. Decision Day at least.

9. (a) Bible reading encouraged. (b) Children taught to pray.

10. (a) Tithing emphasized. (b) Sabbath observance emphasized.

Seven points out of ten place your school on the Roll of Honor. Points 1 and 7 are not optional.

In June 8-14, the Conference Standard Training School will be held at Jackson. Please let me hear from you as to prospective pupils. Cost, your railroad fare and $10. This $10 covers room and board and book. You will have to furnish sheets, towels, etc., and pencil and note books.

Let us make this the best and greatest school for religious development ever held anywhere.

Pray for the work and workers.

Yours in Him.

JOHN C. CHAMBERS.

Unimpeachable—If you were to see the unqualified volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective medicine for that blood disease from which you are suffering.—Adv

CHRISTMAS EVE IN PARIS.

By William C. Carl, Mus. Doc.,
Organist and Director of the Music
First Presbyterian Church,
New York City.

Christmas eve in Paris for centuries past has been a magic word. When the night arrives the boulevards are always filled with gayly decorated booths extending from the Place de la Republique to the Church of La Madeline. Happy children in great numbers find what please them best at the Yule-tide season, and wander from one booth to the next, buying tempting articles. All Paris mingles with the throngs in brilliantly lighted thoroughfares until the time for the Midnight Mass. Then the churches are crowded with worshipers, offering their tribute to the Babe of Bethlehem.

The organ preludes are selected from the old Noels, many of which were arranged by Guilmant when he played at La Trinite—and there, in the organ gallery, the great master, surrounded by his pupils and friends, would play as if inspired, for Guilmant loved these old carols, and played them with a rare charm. First he would choose his Fantasic on two Christmas hymns—then in succession his Noel Brabacon, Noel Landuoclen, Noel Ecossais and Noel Saboly. Next the choir would sing one from Brittany, then one from Normandy, and again one from Alsace, so dear to all French hearts. It did not take many minutes for the pople to catch the Christmas spirit, for every one sings. Who in France does not know the charming Noels? No one who has attended can forget these services, for the people sing with rare enthusiasm and from the heart, producing a wonderful effect.

At St. Eustache, with Joseph Bonnet at the Grand Organ; Notre Dame Cathedral, with Louis Vierne; The Madeline, with Henri Dallier; St. Sulpice, with Charles Marie Widor, the old Noels, such as "Le petit Jesus," "Le Message des Anges," "Le Sommeil de l'enfant Jesus," "Les rois Magnes," "Le bel ange du ciel" are sung until the midnight hour approaches and Mass begins. At its conclusion, the organ is again heard in another Noel as the people slowly leave the church to join the happy crowds in the boulevards—for is it not Christmas and a feast of great joy? Surely the French understand and appreciate the spirit of Christmas.

THE CLASS OF 1922 OF THE MISSISSIPPI ANNUAL CONFERENCE.

On the 14th of December, 1919, sixteen young preachers made their way to Crystal Springs to be admitted on trial into the Mississippi Annual Conference, if found worthy.

On the morning of the 15th, we all came together at the old Methodist Church, where we were to be examined. Brother T. S. West and Brother B. Jones made the examination. All were received. This is one of the largest classes that have ever joined the Mississippi Conference and it is still the largest class in the Conference. In thirty-two years only two members of the class have died, and only one superannuated. Three left our ranks, hence only ten are in active service.

Three years ago when Conference met in McComb City, the class came together in a banquet; and at each session of the Annual Conference since, they have had a meeting. This year we met at the Edwards House, Jackson, Miss. The following members were present: G. H. Thompson, C. W. Crisler, J. T. Leggett, W. H. Lewis, J. C. Ellis, M. L. White, and B. W. Lewis. We had as our guest Brother G. W. Holloway. Rev. V. G. Clifford, Mrs. V. G. Clifford, Mrs. George Lipscomb, and Brother J. M. Session.

As Brother C. W. Crisler was leaving for another Conference, he gave us an impressive farewell message, promising to meet with us next year at Crystal Springs, where we joined thirty-two years ago.

A resolution was passed asking all the members of the class to write a short autobiography from the time he joined the Conference to the present, and forward the same to B. W. Lewis, Eden, Miss. It is hoped that each member of the class will comply with this request.

It is the earnest prayer that each member will have a prosperous year, and all of us be able to meet at Crystal Springs at the next Annual Conference.

B. W. LEWIS, Sec'y.

Eden, Miss.

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Irritated by Sun Wind Dust & Cinders
RECOMMENDED & SOLD BY DRUGGISTS & OPTICIANS
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FRECKLES
Now Is the Time to Get Rid of These Ugly Spots
There's no longer the slightest need of feeling ashamed of your freckles, as Othine, double strength, is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

"Outline Study of Acts"

BY MRS. M. L. HARGROVE

Bible Study made easy and attractive. Price ten cens per copy, one dollar per dozen. Order from Board of Missions, Nashville, Tennessee.

MAKING BAD THINGS WORSE.

Winter, as if it were an evil spirit, seems to take delight in making bad things worse. Rheumatism twists harder, twinges sharper, catarrh becomes more annoying, and the many symptoms of scrofula are developed and aggravated. These are common diseases, and it is a wonder that more people don't get rid of them. Hood's Sarsaparilla has been very successful in the treatment of these complaints. It is easily obtained, and there is abundant testimony that its effects are radical and permanent. In cases where a laxative or cathartic is needed, it is well to supplement Hood's Sarsaparilla with Hood's Pills, which are gentle, thorough and effective.

FROM CAMPTI, LA.

Dear Brother Carley: Just a word from the Campti charge. We made our arrival here on November 22, and were most hospitably received by our people. In faet, we have been received all over the work with the usual Christian courtesy and hospitality that charaeterize our people.

We are looking forward to a great year, for we believe we are laboring with a people who will co-operate with their pastor in all he undertakes in the work of the kingdom. We have already made some progress on the work among our young people, having organized an Epworth League at Campti with a good membership, which makes two on the work, with the one at Davis Springs. Our first quarterly conference will be held at Campti, January 4, at which time stewards of the charge will make provisions for my support for the year, which I feel will be amply done. Some of our people are not unmindful of the needs of their pastor after a long and expensive move.

I am glad you spoke about the Advocate—I must get busy and get my dozen I pledged at Conferenge.

With best wishes and prayers that the old Advocate and the Editor may be used mightily the coming year in building the Kingdom.

Fraternally,
L. E. CROOKS.

Campti, La.

THE TEST OF HUMILITY.

The test of humility is the capability of bearing a reproof or an affront without either anger or worry of mind. If I ean bear a slight reproof or an affront in this spirit, I am slightly humble; if I can bear a great reproof or insult I am very humble; if I can bear no reproof, no slight of any kind, I have no humillty at all.—The Seminary.

CABBAGE PLANTS — Fulwood's frost proof plants now ready. Varieties: Jersey and Charleston Wakefield. Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c.; 500 for $1.10; 1,000 for $2.00 postpaid. By express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—First Round.

Charleston, a.m,. Jan. 8.
Oakland, at Oakland, p.m., Jan. 8.
Crowder, at C., Jan. 11
Courtland, at Courtland, Jan. 14.
Como., a.m., Jan. 15.
Hernando, p.m., Jan. 15.
Coldwater, at C., Jan. 18.
Longtown, at McGehee's Chapel, Jan. 21.
Pleasant Hill, at P. H., Jan. 22.
Horn Lake, at H. L., Jan. 24.
Tyro, at Tyro, Jan. 26.
Mt. Pleasant, at Mt. P., Jan. 28.
Byhalia, a.m., Jan. 29.
Olive Branch, at O. B., p.m., Jan. 29.
Arkabutla, at Strayhorn, Feb. 1.
Cockrum, at Palestine, Feb. 4.
Shuford. at Eureka, Feb. 5.
Sardis circuit, at Sardis, Feb. 11.
Crenshaw, at C., Feb. 12.
Batesville, Feb. 19.

The District Stewards are called to meet in the Methodist Church at Sardis on Thursday, Jan. 5, at 10:30 a.m. A meeting of the pastors of the district will also be held in Sardis on the same day. R. A. MEEK, P. E.

Greenville Dist.—First Round.

Cleveland, Jan. 8, 11 a.m.
Boyle, at Boyle, Jan. 8, 7 p.m.; business session, 4 p.m.
District Stewards meet at Shelby, Jan. 11, 2 p.m.
Preachers meet at Shelby, Jan. 11, 12.
Glen Allen, at Glen Allen, Jan. 15, 3 p.m.; preaching morning and evening.
Benoit, at Benoit, Laymen's service, J. J. Baird bringing the message, January 15, 11 a.m.
Conference, at Benoit, Jan. 16, 3 p.m.
Evansville and Dubbs, at Evansville, Jan. 22, 11 a.m.
Tunica, Jan. 22, 7 p.m.
Lake Cormorant and R., at Robinsonville, Jan. 29, 11 a.m.; preaching morning and evening.
Clarksdale, Jan. 30, 8 p.m.
Jonestown and Rich, at Jonestown, Jan. 31, 3 p.m.
Leland, Feb. 1, 7 p.m.
Shaw, at Shaw, Feb. 2, 3 p.m.
Lula and Dunde, at Lula, Feb. 5, a.m.; preaching morning and evning.
Greenville, Feb. 8, 7:30 p.m.
Merigold and Alligator, at Merigold, Feb. 12, 3 p.m.; preaching morning and evening.
Rosedale, at Rosedale, Feb. 15, 7 p.m.
Friar Point, Feb. 16, 7 p.m.
Hollandale and Arcola, at Hollandale, Feb. 19, 3 p.m.; preaching morning and evening.
Duncan, at Duncan, Feb. 26, 3 p.m.; preaching morning and evening.

Preaching at Shelby by P. E., or some one appointed by him, Wednesday, January 11, 7 p.m., followed by first quarterly conference. Also, preaching Thursday, 11 a.m. and 7 p.m. by one of the brethren. The preachers' meeting will follow the District Stewards' meeting, and the district work for the year will be planned, including revivals, collections, and various church activities. It is desired that every preacher in the district be present, and the laymen are most cordially invited to remain over and participate in the services. District Conference at Tunica, March 2-5.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round.

Pontotoc, Jan. 8, 9.
Woodland, at Woodland, Jan. 14, 15.
Eupora and Maben, at Eupora, Jan. 21, 22.
Bellefontaine, at Bellefontaine, Jan. 22, 23.
Mathiston, at Mathiston, Jan. 24.
Verona, at Verona, Jan. 28, 29.
Shannon and Nettleton, at Shannon Jan. 29, 30.
Buena Vista, at Buena Vista, Feb. 4, 5.
Houlka, at Houlka, Feb. 9.
Algoma, at Algoma, Feb. 10.
Nettleton, at Shiloh, Feb. 11, 12.
Salem and Ecru, at Salem, Feb. 18, 19.
Toccopola, at Toeeopola, Feb. 20.
Randolph, at Spring Hill, Feb. 21.
Greenwood Springs, at Greenwood Springs, Feb. 24.
Smithville, at Trangline, Feb. 25, 26.
Tremont, at Mt. Pleasant, Mar. 2.
Fulton, at Harden's Chapel, Mar. 3.

The District Stewards will meet at the Methodist Church at Tupelo on Monday, Dec. 19, 2 o'clock, p.m.. A full attendanee is desired.

T. H. DORSEY, P. E.

Exciting $1.75 Novel For 15c

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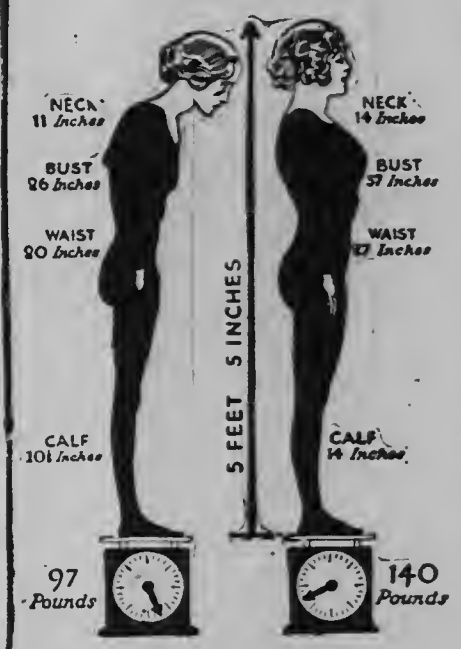

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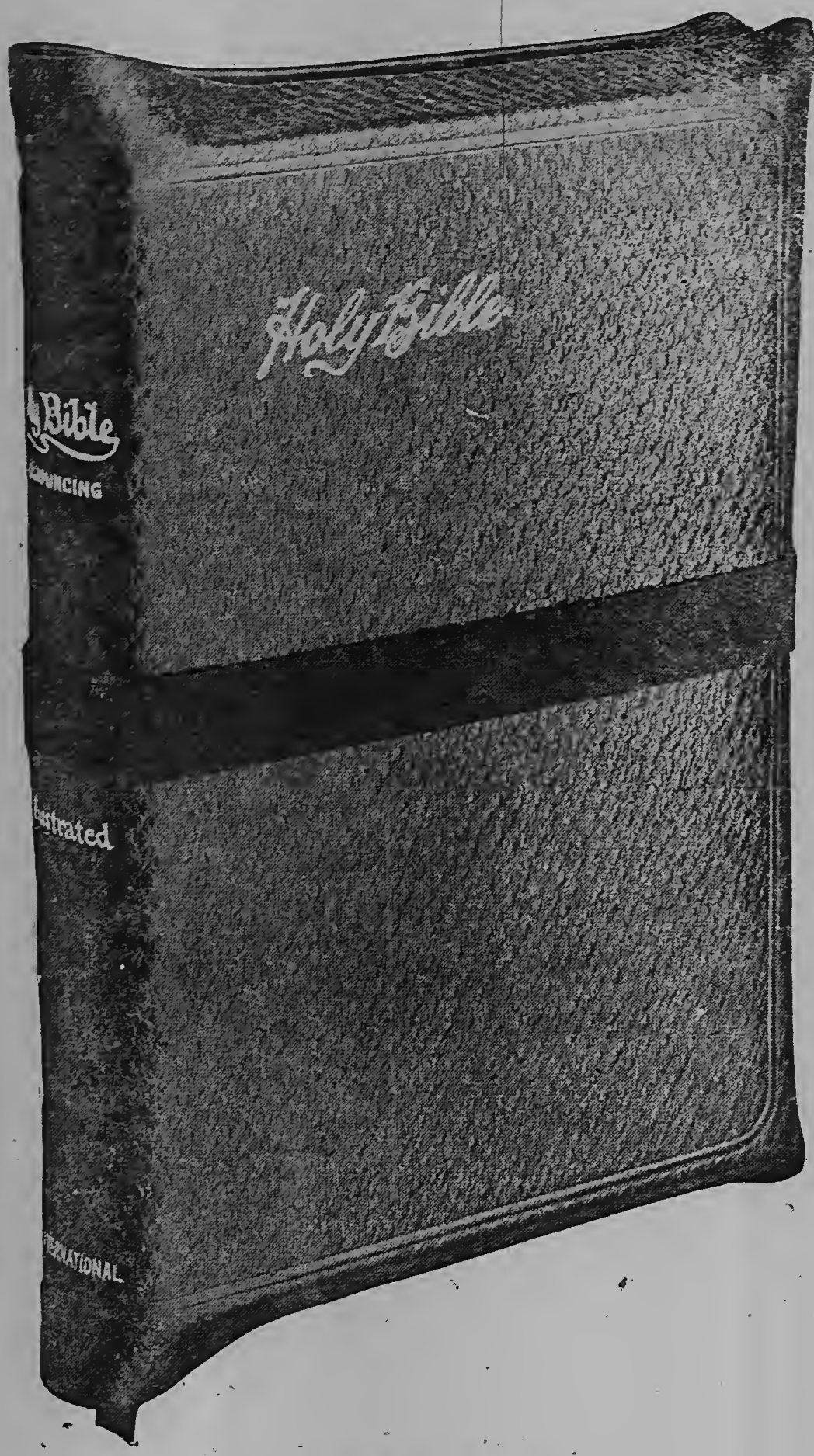

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New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

A SUGGESTION.

By Rev. W. C. Beasley.

Dear Brother Carley: I just have this word to say: December 8 was the occasion of the meeting of the District Stewards of Grenada, Miss. Our very efficient presiding elder, Rev. R. A. Tucker, called for a meeting of the pastors of the district at the same time. At this meeting, many very interesting things were said regarding our rural church. Some facts as given out by such men as Dr. J. R. Countiss, Grenada College; Rev. L. P. Wasson, Water Valley; Rev. J. W. Raper, Vaiden, and others, were appalling. The situation of our rural churches is grave and must have immediate attention, or we will suffer irreparable loss and hurt to our cause. One brother, who, by the way, has been in the ministry a long time, said, "It is the best meeting of the kind I've attended." It was a good meeting.

But one of the features that I especially enjoyed on this occasion was my visit and entertainment in Grenada College with my good friends, Rev. and Mrs. J. E. Stephens. As is well known, Brother Stephens has the Chair of Bible and Religious Education in the College. Why our church has not had such a department in our institutions until recently, I do not know. It was my pleasure to visit some of the classes and see what splendid work is being done in that department. As I saw this work carried on so splendidly, I felt the need in my own life. I feel that others have felt the same need. I am but the representative of a very large class.

Now, I am ready to say what I started out to say. Our Sunday School Training School, which meets at Grenada every year, is now a permanent meeting. They give us Religious Education of the best quality. But we have never had a course in the Bible offered us. Let's ask for a course this year. Certainly, we could not make a critical study of any book or group of books in ten days, but if the committee who arranges for the program will let us know before we go the course we are to take, it can be studied at home, and then, with a practical knowledge of our work, in ten days' spirited discussion, with a competent leader we could make it interesting and profitable. Certainly we could get a bird's-eye view.

Who says we do not need it? Who says we should not have it? Who says we do not have the place and the leader? Who will write Brother R. H. B. Gladney and other members of the Sunday School Board and ask for such a course? All in favor, say "Aye."

FROM LEESVILLE, LA.

The work here starts well. It was with sincere regret that we left our many friends at Amite, but we found a cordial reception awaiting us here. We were fed by the "pounding process" and great indeed was the pounding. It is still coming. All kinds of things came in for Christmas—a big turkey along with all the other things. We find here a people who are warm-hearted and kind.

The new elder, Brother J. Bloss Williams, came to us Sunday, December 18. He preached a great sermon. He held our first quarterly conference just after the service, and made such a splendid hit with the officials that they are still talking about the elder's visit.

We had three accessions to the church last Sunday morning. We married two couples last week. The prospects are bright for a great year. If you can possibly do it, Brother Carley, drop in on us this year; you will find a hearty welcome.

Yours truly,
LASTIE N. HOFFPAUIR.

DIFFERENCE IN MINDS.

To the living and affirmative mind difficulties and unintelligibilities are as dross, which successively rises to the surface and dims the splendor of ascertained and perceived truth, but which is cast away, time after time, until the molten silver remains unsullied; but the negative mind is lead, and, when all its formations of dross are skimmed away, nothing remains. —Coventry Patmore.

"If there were no valley, there would be no aspiration for the heights."

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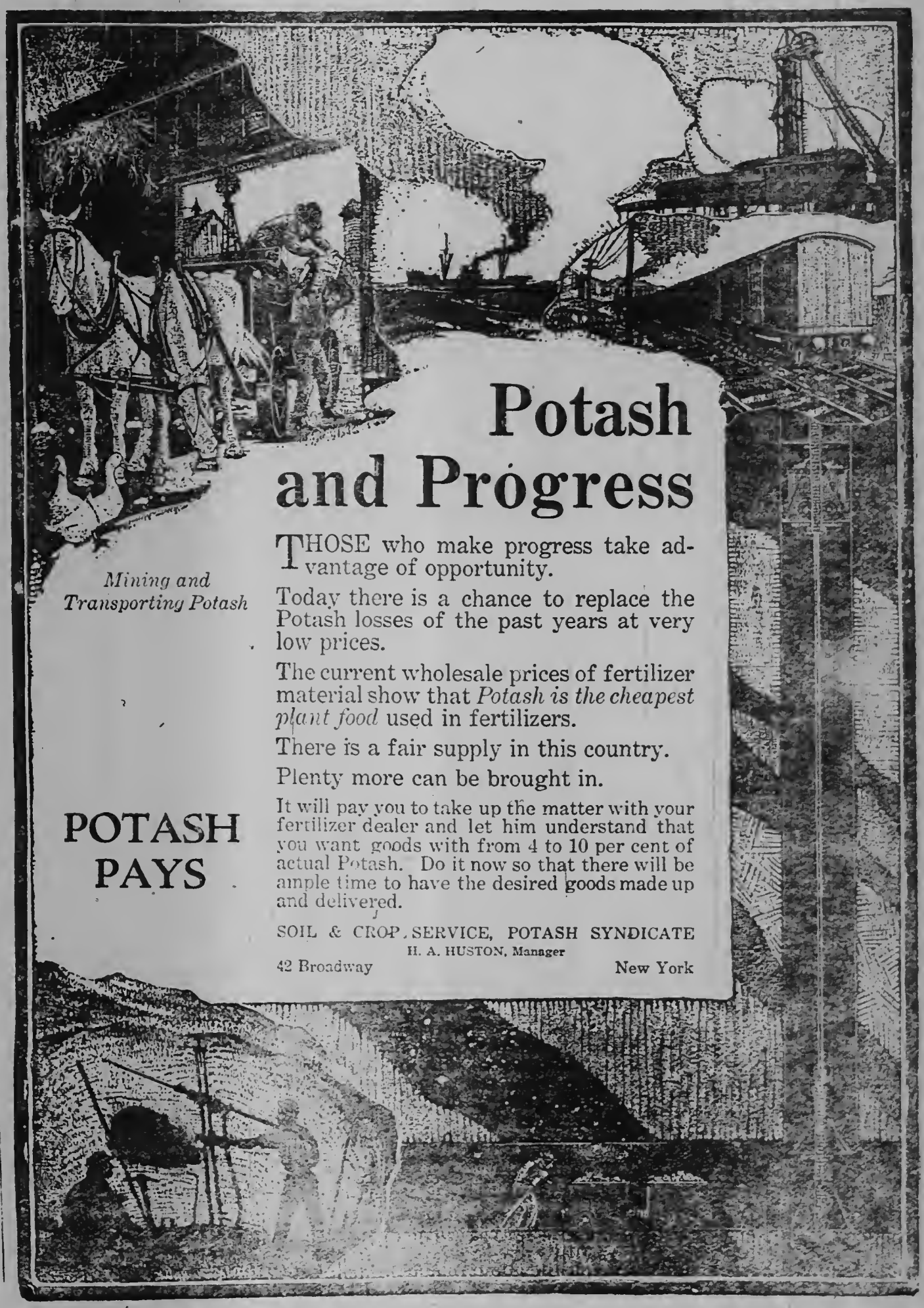
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THE OTHER FELLOW'S SIDE.

When you're forming your opiuions,
Do it carefully—go slow;
Hasty judgments oft are followed
By regretting—that I know;
And in argument be careful
Not too quickly to deride—
Try to look upon the subject
From the other fellow's side.

Ah, if we would use but caution,
And a little less of self;
Think a little more of kindness,
And a little less of pelf;
Try to help the other fellow,
Not to hurt him—don't you see
How much fairer, brighter, better,
This old world of ours would be?

O'er and often I've discovered
That the other fellow knew
Lots of things about some subjects
Which I didn't think were true;
And I'd still be groping vainly
In my flick'ring light and dim,
If I hadn't hesitated
And hearkened unto him.

Keep the path your mind would travel,
Broad and open all the way;
Walk with Wisdom's comrade, Caution,
Heeding all he has to say;
And no matter what arises,
Ere against it you bave cried,
Try to look upon the subject
From the other fellow's side.

—Selected.

THE EDUCATION OF THE MINISTRY.

By Rev. E. N. Evans.

That our church must have a better educated ministry, there can be no argument. That our colleges are the best and shortest route to this desired end, there can be no question. That our church has all the while stood for higher education, is a fact, and it stands to our credit. That we need and must have our colleges enlarged, better equipped and more generously endowed, is a pressing and vital matter. That some men who never went to college have succeeded and done great work in the Christian ministry, is no argument against the college or men of collegiate training. And it may be readily admitted that these men might have doue greater work if they had had these advantages. Even more—it is desirable that all our young men in their preparation for the ministry have not only two, but four or more years in our colleges or universities, or both.

Yet the resolution or memorial passed by our leaders in our great and wise Educational Movement, at their meeting in Memphis last week, will not, and should not meet with the approval of our General Conference at Hot Springs next May. Our church is not yet ready to discount the noble men who have wrought so nobly in our making, and in the buildihg up of God's kingdom in our midst. It is not altogether how or where a man got his knowledge. The absence of collegiate training does not always mean an ignorant man, nor does such training always mean a competent man for this or any other great work. WE WANT MEN. And we still need both those who come through the colleges and those who by the dint of persistent effort duly inform themselves and are prepared to serve acceptably in our church or elsewhere. The big capitals after a man's name are often disappointing in the results attained. We make no plea for ignorant men in the Christian ministry, but we do claim and have always recognized the fact that the college is not the only school or the only way. Our church has wisely avoided any endorsement of an educational autocracy, and will continue to do so. Don't be alarmed; this is no new question that our "Elder Statesmen" shall meet and settle again next May. The needed improvement can and will be had through our Conference Committees.

WORTH REMEMBERING.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars;

To be satisfied with your possessions, but not content until you have made the best of them;

To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice;

To be governed by your admirations rather than by your disgusts;

To covet nothing that is your neighbor's except his kindness of heart and gentleness of manners;

To think seldom of your enemies, often of your friends, and every day of Christ;

And to spend as much time as you can with body and with spirit in God's out-of-doors—

These are little guideposts on the footpath of peace.—Henry Van Dyke.

POSITIVE CHRISTIANITY.

There are many good Christian people, whose piety is above question, who, nevertheless, are not living the positive Christian life. There is that indictment against them that "all men speak well of them." If all men were righteous, such a reputation would be consistent with the higbest type of loyalty to Christ; but they are not; many daily dishonor him. When one is always and unflinchingly uncompromising with sin, he will soon or late get the ill will of somebody who advocates it in one form or another. The torch and the fagot may be no longer applied in persecution, but the sneer, the scornful remark, and the tongue of slander are still available. Paul included Christians of all ages when he said to Timothy: "All who will live godly in Christ Jesus shall suffer persecution."—Selected.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Frst Round.

Algiers, Wed., 7:45 p.m., Jan. 4.
Covington, Wed., 7:45 p.m., Jan. 11.
Slidell, Fri., 7:45 p.m., Jan. 13.
Pearl River, at Talisheek, Sun., 1 p.m., Jan. 15.
Bogalusa sta., Fri., 7:45 p.m., Jan. 20.
Bogalusa ct., at Varnado, Sat., 11 a.m., Jan. 21.
Donaldsonville ct., Sun., 3 p.m., Jan. 29.
Plaquemine ct., Sun., 7:45 p.m., Jan. 29.
Epworth, Mon., 7:45 p.m., Feb. 6.
Parker Memo., Tues., 7:45 p.m., Feb. 7.
Rayne Memo., Wed., 7:45 p.m., Feb. 8.
La. Ave., Thurs., 7:45 p.m., Feb. 9.
Felicity, Fri., 7:45 p.m., Feb. 10.
McDonoghville, Wed., 7:45 p.m., Feb. 15.
Carrollton Ave., Thurs., 7:45 p.m., Feb. 16.
Second Church Fri., 7:45 p.m., Feb. 17.
First Church, Wed., 7:45 p.m., Feb. 22.
City Missions, at St. Marks, Fri., 7:45 p.m., Feb. 24.

J. G. SNELLING, P. E.

Alexandria Dist.—First Round.

Colfax ct., at Colfax, Jan. 8.
Glenmora, Jan. 11.
Columbia ct., at Columbia, Jan. 15.
Pleasant Hill ct., at P. H., Jan. 20.
Provencal ct., at Provencal, Jan. 21.
Natchitoches, Jan. 22.
Winnfield ct., at Joyce, Jan. 29.
Winnfield sta., Jan. 30.
Jena and Jonesville, at Jena, Feb. 5, a.m.
Trout and Good Pine, at Trout, Feb. 5, p.m.
Rochelle and Standard, at Standard, Feb. 12.

The district stewards will please meet at the district parsonage, 1305 Monroe street, Alexandria, on Dec. 14, 11 a.m. There are important matters to be brought before this meeting, and a full attendance is much desired.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round.

Haynesville, Sunday, Jan. 1, a.m.
Trees, Sunday, Jan. 8, a.m.
Oil City, Sunday, Jan. 8, p.m.
Mansfield, Monday, Jan. 9, p.m.
S. Mansfield, Tuesday, Jan. 10, a.m.
Pelican, Wednesday, Jan. 11, a.m.
Bayou LaChute, Friday, Jan. 13, p.m.
Haughton, Sunday Jan. 15, a.m.
Arcadia, Sunday, Jan. 15, p.m.
Shreveport, Texas Avenue, Tuesday, Jan. 17, p.m.
Sibley, Wednesday, Jan. 18, a.m.
Plain Dealing, Sunday, Jan. 22, a.m.
Castor, Monday, Jan. 23, p.m.
Grand Cane, Wednesday, Jan. 25, a.m.
Shreveport, Noel Memorial, Thursday, Jan. 26, p.m.
Shreveport, First Church, Friday, Jan. 27, p.m.
Ringgold, Sunday, Jan. 29, a.m.
Wesley Circuit at Hall Summit, Monday, Jan. 30,
Minden, Wednesday, Feb. 1, p.m.

R. H. WYNN, P. E.

Baton Rouge District—First Round.

Springfield, at Springfield, Jan. 8, a.m.
Ponchatoula, at Ponchatoula, Jan. 8, p.m.
Pine Grove, at Pine Grove, Jan. 15, a.m.
Olive Branch, at Clinton, Jan. 21, 1:30 p.m.
Clinton, at Clinton, Jan. 22, a.m.
Gonzales, at Meadow's Chapel, Jan. 29, a.m.
St. Francisville, at St. Francisville, Feb. 5, a.m.
Greensburg, at Greensburg, Feb. 12, a.m.
Baker, at Baker, Feb. 19, a.m.
Franklnton ct., at Fisher, Feb. 26, a.m.
Franklinton Station, Feb. 26, p.m.
Denham Spriugs, at Denham Spgs., March 5, a.m.

J. W. LEE, P. E.

Lake Charles District—First Round.

Brnach ct., at Maxie, Jan. 8, a.m.
Crowley, Jan. 8, p.m.
Indian Bayou, Jan. 15, a.m.
Rayne, Jan. 15, p.m.
Eunice ct., at Eunice, Jan. 22, a.m.
Opelousas, Jan. 22, p.m.
Abbeville and Kaplan, at Abbeville, Jan. 29, a.m.
Gueydan and Estherwood, at Gucydan, Jan. 29, p.m.
Morgan City and Berwick, at M. C., Feb. 5, a.m.
Jeanerette and Patterson, at Jeanerette, Feb. 5, p.m.
Franklin, Feb. 12, p.m.
Merryville, Feb. 19, a.m.
Luddington ct., at Carson, Feb. 19, p.m.
Lake Charles, Feb. 20, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—First Round.

Dubach, at Dubach, Jan. 8; preaching, 11, Q. C., 2 p.m.
Eros, at Eros, Jan. 10; Q. C., 2 p.m.
Chatham, at Chatham, Jan. 12; Q. C., 3 p.m.
Tallulah Jan. 15; preaching, 11 a.m., Q. C., 3 p.m.
Simsboro, at Simsboro, Jan. 18; Q. C., 3 p.m.
Oak Grove, at Oak Grove, Jan. 22; preacbing, 11 a.m., Q. C., 3 p.m.
Farmersville at Farmersville, Jan. 25, 11 a.m.
Monroe, Jan. 27, at 7:30 p.m.
Rayville, at Rayville, preaching 11 a.m., Q. C., 2 p.m.
Lake Providence, Feb. 5, preaching, 11 a.m., Q C., 3 p.m.
Waterproof, at Waterproof, Feb. 12.
Ruston, Feb. 16, 7 p.m.
Bernice, at Bernice, Feb. 19; preaching, 11 a.m., Q. C., 3 p.m.

The district stewards will meet at Monroe, First Church on January 17, at 10 a.m. K. W. DODSON, P. E.

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To prevent taking cold, keep a little Vacher-Balm in your nose, it helps to prevent the germs entering the system. Everyone should keep it handy, especially this time of year for Colds, Coughs, Croup, chapped hands, or soreness anywhere. 30c in jars or tubes, and 60c jars containing 2½ times as much as the 30c size. Write for Free Sample, if you cannot buy it locally. E. W. Vacber, Inc., New Orleans, La.—Adv.

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No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this free trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

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I want you to realize that my method of treating piles is the one most dependable treatment.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 69—No. 2. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3139.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 12, 1922. CHAS. O. CHALMERS, Manager.

"GIVE GOD A CHANCE."

The above slogan of the Gipsy Smith campaign in New Orleans is not irreverent. It does not reflect upon the power of God nor put any limitations about him other than those which God himself has fixed. Jesus wept over the city of his fathers and lamented, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent into thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! In giving man a will, and we cannot see how there can be any moral responsibility and accounting without the will to choose, God gave man the awful power to frustrate his gracious designs toward man. Not until God makes a square a circle, between which he has set an irreconcilable difference, will he make man good against man's will to be good, and therefore break his will and make him less than a man, an automaton, a machine. God's blessings for man are as boundless as his own universe, and they are not limited by any lack or unwillingness on his part. But they may be sadly limited by our failure to receive them. How then should we "give God a chance" to work his will in us whatever that will may be. R. H. H.

GOD BROUGHT HIS LOVE.

On Monday in the noon meeting of Gipsy Smith he said that God did not send his love into the world but that he brought his love to the world in the life of Jesus Christ. And so this is the glory of the gospel that divine Love is not sent to earth but divine Love comes to earth. We must realize that to do the best work the followers of Christ must go into the midst of the people for whom Christ died—to bear the message as well as send it. Hard as it is for some people to contribute to Missions, doing that is far easier than going to the Mission field, easier than sending your own son or daughter. We must have more than a proxy service—we must have those who are ready to go, if need be, as well as those who provide the means for the workers to go. And whether we go or send we must have the spirit of real love, of sympathy and kinship with all the people of God. R. H. H.

VALUE OF RIGHT HABIT.

The wheel of an engine has dead points and centers, where the engine can exert no direct power over the machinery. The wheel has to rely on the impulse already received to carry it past the dead point. It goes over this point by the force of habit. The soul reaches dead points in its spiritual history. Perhaps some great trial has come, some change in circumstances; perhaps there is a temporary loss of interest; if one considers only the state of his feelings to-day, he would desert his closet and the place of prayer. Of course the effect of this would be to aggravate the spiritual ill whence it comes. Then is the time when religious habit is invaluable. It carries the man past the dead point—keeps him in the path of duty; and soon the way of duty becomes also the way of happiness.—Helpful Thoughts.

I WILL NOT DOUBT.

By Ella Wheeler Wilcox.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the hand which never fails
From seeming evil worketh good for me.
And though I weep because the sails are tattered,
Still will I cry, while my best hopes lie shattered:
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses.
The greater gain.

I will not doubt. Well anchored is the faith.
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
O may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

A GUIDE TO HAPPINESS IN 1922.

By Hon. J. B. Thornhill.

In Proverbs 27:1 we find these words: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Demosthenes says: "No man can tell what the future may bring forth, and small opportunities are often the beginning of great enterprises."

Shakespeare tells us that "we know what we are, but not what we may be."

So, my friends, it would be unbecoming in me to attempt to say what the new year promises us. It is largely a matter of what we make it. But I do want to tell you what I believe to be a way to make 1922 the happiest year you have ever spent.

In all ages the search for happiness has been the ultimate aim and desire of human effort—happiness here and hereafter. When a common purpose actuates all men, it may seem strange that human life should be so diversified in method and so contrasted in achievement. It is in the idea of happiness, however, wherein men differ. To some happiness means fame; to others honor; to others wealth, and to others knowledge. Whether it be one or several of these, or something else, one must have an aim in life to live to good purpose. The ideal dominates the life, determines the character and fixes a man's place among his fellows. An ideal is above price. It must be far enough above us to keep us looking all of the time and must be far enough in advance of us to keep us struggling toward it to the end of life. Though it may never be attained, we are better for the effort. The highest ideal of human life this world has ever seen was that presented by the Man of Galilee, and the Bible says of him that "He went about doing good." Man was made to be happy especially through his own activities.

Every singer who has sung a pure, joyous song has given something to earth to make it better. Every artist who has painted a worthy and noble picture, or made the smallest thing of beauty which will stay in the world, has added something to the enriching of our human lives. Every lowly Christian who has lived a true, courageous life amid trials and temptations has made it a little easier for others to live right. Every one who has let fall into the stream of life wholesome words, good deeds and divine lessons has put into the current of humanity a handful of spices to sweeten a little the bitter waters. It is always worth while to live nobly, victoriously struggling to do right, showing the world even the smallest fragment of divine beauty. Few are called to do great deeds in life, but "he who does the best his circumstances allow does well, acts nobly; angels could do no more."

Our happiness, strength and ability to rise above the trials, troubles and conditions that surround us depend on our being in harmony with the divine. Without the union of the human and the divine no man can understand his true place and work in the world. He may be as rich as Rockefeller, as great as Alexander, and as wise as Solomon, but without this harmony in character he will ultimately be a failure. He must bring out the best development possible of body and spirit, of mind, conscience, heart and soul. This is the end; all else ought to be regarded as the means.

Therefore, that is not the most successful life in which a man gets the most pleasure, the most money, the most power or place, honor or fame, but that in which a man is most serviceable to his race and honorable to his Maker. His walk may be humble and his deeds unsung, but He whose great roll of honor bears no unworthy names and leaves no true life unrecorded, will recognize and reward such a life. For such a career a crown is being prepared, wrought by no human hands, but set around with gems that shine with luster fadeless as the stars.

So, my friends, let this be our guide to happiness for the year 1922:

"If I can help my fellow-man by thought, or word, or deed,
I'll feel my life has been well spent, I'll worry not of creed
If I can bring a smile of joy to eyes bedimmed with tears,
I'll worry not of sects, or isms; I'll free my thoughts of fears.
If I can lend a helping hand to one less strong than I,
Of heaven I'll reap here on this earth, not in some distant sky."

Columbia, La.

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AT EVENTIDE.

To-night, my soul, be still and sleep;
The storms are raging on God's deep—
God's deep, not thine; be still and sleep.

To-night, my soul, be still and sleep;
God's hand shall still the tempests—
God's hand, not thine; be still and sleep.

To-night, my soul, be still and sleep;
God's love is strong while night hours creep—
God's love, not thine; be still and sleep.

To-night, my soul, be still and sleep;
God's heaven will comfort those that weep—
God's heaven and thine; be still and sleep.

—Exchange.

A VISIT TO THE ORIENT.

By Dr. Fitzgerald S. Parker.

VIII.

China.

Flooded fields and bankfull canals and general wetness everywhere were not to the advantage of this west-central portion of China as show-off conditions; but the aesthetic dreariness becomes absolutely negligible when one sees the plight into which it plunges the peasants. It is the rice harvest, but the fields are full of water and the loss of the harvest means in this region a repetition of what befell northern China last spring and winter. With indifferncе to hard labor and with ingenuity that is proverbial the peasants have partly overcome their difficulties: standing in the water they cut the rice with their short sickles and tied it in bundles with bands made of straw and hung them over bamboo poles supported by trusses of the same indispensable material. What the Chinese would do without bamboo it is hard to imagine; fences, framing materials, furniture and innumerable other necessities depend upon bamboo, and in the spring the tender shoots are eaten much as we eat asparagus. In a practically treeless country bamboo is among the greatest of material blessings. Of the threatening need of these poor people I thought and so did not mind the rain and gloom through which I went to see the Huchow Hospital, the little rented community center and the excellent schools, at both of which I was permitted to speak to the student body.

The schools are conducted in line with the thoroughness that has always been characteristic of our educational work in China—that under the Council being presided over by Miss Stanford and that affiliated with Soochow University by Mr. Eates. The Community Center is a two-story Chinese house, once a shop and residence, where are a school, an industrial work, evangelistic preaching, Sunday schools, and other forms of service are carried on. The building is, like most Chinese houses, ill lighted, damp, inconvenient and exposed. But a fine piece of land has been purchased with Centenary money in the midst of the populous city and adequate buildings are soon to be erected in which to carry on the manifold work of the gospel in its threefold ministry of service, preaching and teaching. The church on the compound can never reach the city masses, although admirably situated for a school chapel and a gospel ministry to a limited community.

The hospital is a union organization, conducted under the Northern Baptist Board and our own Board. Like the community center this is an old residence converted into a hospital. It lacks everything that we commonly regard as essential to a hospital, yet these indefatigable men, Drs. Manget and Nelson, with their Chinese assistants, have made it to accomplish wonders. Until this year the operating table was a homemade affair, and yet upon it these skillful surgeons have performed wonderful operations. They have ingeniously provided for laboratories, in which thoroughly scientific methods of diagnosis and study are followed. The system of records for out-patients and in-patients is modern; the pharmacy is well equipped and the nurses manage to exist in narrow quarters, but are unable to have the freedom that they need for health's sake. The exigencies of space compel the management to use the same wards for surgical and other patients, and I saw an attendant washing bandages on a small porch overhanging the canal—there was nowhere else. One of the things the hospital needs immediately is a light plant. The danger from fire is great, as lamps and candles must be used at peril of making a crematory of the building; there is not a foot of land that is not under cover; the building cannot be screened; there is no proper place for an X-ray machine and some other instruments. The gentry of the city have purchased and presented to the Hospital an admirable piece of land, which, with another piece purchased for the erection of residences for the physicians and nurses, is eight hundred feet in length. Money will be forthcoming in the Centenary to construct the needed buildings, to which will be added $20,000 by the China Medical Board.

Through the courtesy of the Rev. J. L. Hendry, presiding elder of the Huchow District, I was enabled to enjoy a canal boat trip of a different character from that which landed me at Huchow in the dreary drizzle at midnight. Mr. Hendry has his own boat, in which a great deal of his district visiting is done. It is well arranged for "light housekeeping" and when towed by a steam launch affords rapid travel; even when rowed it is comfortable. Within and without the boat is surfaced with "ningpo" varnish, which is so hard and durable that the manufacturers of "valspar" might gain a few ideas from this native product. Through the night, after much conversation and a concluding prayer, we slept, and at six in the morning were landed at the stone steps that lead from a branch of the Grand Canal up to the street that divides Soochow University from the Laura Haygood School for Girls. The scene in the early morning was beautiful indeed as the slant rays of the sun made golden bars of the mist veil that hung over the earth. On each side of the well paved street rise high, handsome brick walls, which are pierced on the right as one walks from the landing by the gateway to the teachers' residences at Laura Haygood, and a little farther on by the entrance and porter's lodge by which one enters the campus; and yet farther up the street are the old buildings of the Mary Black Hospital, now used as the Language School of Soochow University. Yet beyond one comes to a handsome two-story building with the distinctive Chinese architectural expression, the entrance to the new Soochow Hospital, also intended as a lodging house for interns and for the out clinic. Behind this imposing structure the walls of the new hospital have risen above the second story, and still further up the street are a missionary residence and St. John's Church. This description has anticipated my walk; for I went no further on that early morning than the handsome arched portal of Soochow University, through which Mr. Hendry guided me; but I must again anticipate by pointing out the buildings that I afterwards saw on the left side of the street. Beyond the University are the residences of Dr. Snell and Dr. Park, the latter originally built by the sainted Bishop Lambuth and occupied by him as a residence, a large residence now occupied as the dormitory for the Language School, and the buildings at present occupied by the hospital.

Within the wall that surrounds the campus a short walk brings one to the residence of Professor Nance, the Acting President, an early riser and therefore prompt to admit his guest and supplement the comforts of the canal boat with bath and breakfast. Nance is one of those men whom it is good to see. The intense earnestness that has characterized him from the time when he went to China shortly after his visit to the Louisiana Conference in 1899 at Jackson down to this good day is still coupled with geniality and joyous sociability. He is a remarkable Chinese scholar, having mastered not only the colloquial but the written language, an achievement of very few missionaries, and he is an able administrator; withal an humble and devout follower of the Master. In his pamphlet on "Modernism" Mr. Charles G. Rankin accuses this good man of several sorts of heresy, and since Prof. Nance took occasion at the Board of Missions meeting last April to deny these allegations, Mr. Rankin repeats them and adds that they have been subsequently denied. It is a pity that a Christan man should make capital of what he at the same time admits to be at least questioned; it is strange that a Christian lawyer should slip in evidence that is inadmissible, knowing that it will be ruled out, but nevertheless have its influence with the jury.

The China Conference was not to open until the day following, October 19th, but the lectures that I was to deliver at the chapel hour each day at the University began on the day of my arrival and continued through eight days. To see the eager faces of between four and five hundred youths lifted to one whose message must penetrate not only interpretation into an utterly strange language, but minds that are adjusted to a register of thought and interest very different from that of the messenger, is to increase the ordinary anxiety of public speech. Preaching can be made very simple and the field of illustration may be found in the Bible and one's own experience, but as I wished in this case to study the Bible with the students through its literary forms and am in the habit of making large quotations from the magnificent and holy language of the Authorized Version and illustrating many points by historical and literary allusions to the life and thought of the Occident, I am afraid that I placed a heavy burden upon the polite Chinese teachers who enabled me to deliver the messages. I greatly enjoyed these meetings despite their limitations, but I sometimes coveted for my audience the English attainments of the McTyeire School. It would not be fair to Soochow not to say that many of the students are quite proficient in English and frequently I noticed the glow of appreciation in their faces before the interpreter had put it over; but the under class men usually need assistance.

Years ago there was a small day school operated in Soochow in a building given by Mr. George Buffington, of Erlanger, Ky., and known as Buffington Institute. Dr. A. P. Parker here taught also the admirable Dr. D. L. Anderson. At the great Missionary Conference in New Orleans in 1901, a sum of over fifty thousand dollars was given under the spell of Bishop Galloway's address on Master Missionaries, the first subscription of one thousand being made by a Chinese. In that day this offering was unprecedented. To-day it seems not so large, but it was the means of developing Soochow University out of the small beginning and making of it the great educational institute that it has become. The main building still stands, an ornament, a memorial and a useful administration building; Anderson Hall flanks it on the east; on the west Science Hall will soon rise to speak of the greater things of the Centenary; farther south on the campus are the athletic field and the dormitories.

The theological department of the University has been succeeded by a union seminary at Nanking, which is conducted under the authority of the two Methodist Episcopal Missionary Boards, the Northern and Southern Presbyterian Boards and the Northern Christian Association. Candi-

dates for the degree of Bachelor of Divinity are recommended by the Seminary and the degree conferred by the University.

The genius and popularity of Dr. W. H. Park have made Soochow Hospital one of the noted institutions of China. Until the Centenary its work seemed destined to remain in the present inadequate quarters, where, with his associates, Drs. Snell and Henry; Dr. Parks still pursues his benevolent work; but all is now changing. A thoroughly modern hospital building, which, in America, could not be built for a quarter of a million dollars, is rising. Dr. Snell, one of the most gifted surgeons and determined Christian administrators, is giving personal attention to the building. Finding it difficult to get brick, he established a brick yard; lacking a supervising engineer, he has used his spare time in putting the work through. Years ago I heard Snell in making an address before his first setting out for China refer to the rumor of his own difficulties in securing his medical education and say: "There are no difficulties!" Yes, there are many difficulties, but he is of the type that make little of them and overcome. Dr. Park has struggled with difficulties and has overcome through patience and tact and genuine goodness. Probably he is the most loved citizen of Soochow to-day. He was decorated as a mandarin under the old Empire; and, during the brief time that he was declaring himself Emperor, Yuan Shih-K'ai bestowed another honor upon Dr. Park the like of which he bestowed upon only one other person.

Many were the reminiscences of providential aid and guidance with which Dr. Park entertained me from time to time. Here a piece of land had been acquired in a remarkable way; here another. It must be remembered that buying land in China is an art more difficult than international diplomacy. The acquisition of a cemetery is one of these romances of land buying. The plot of ground fronts the Grand Canal and already begins to have the atmosphere of Christian resignation and heavenly rest that we associate with the city of the dead. On the right of the main walk lies the body of the Rev. R. D. Smart, who preceded Bishop Lambuth but a little while in the better land. He was a noble and accomplished spirit and it will not be easy to find one to take his place in the mission. He died of cholera in the performance of his duties. A Gothic mortuary chapel is rising in the midst of the cemetery, the gift of Judge John S. Candler of Atlanta, Ga.

Toward the western side of the city is the Mo-cha Garden, formerly known as Miss Atkinson's school for girls. Within the high walls are four courts that divide the buildings in Chinese style, but the buildings are modern and Western. Beside the girls' school, there is an embroidery school, in which girls who otherwise would not be permitted to go to school at all and older women are taught to make the most exquisite embroidery and thereby add needed gain to their slender means. Other forms of social service are here carried on as opportunity and means admit. In the neighborhood the Chinese congregation of West Soochow Church have purchased land at the expense of $5000 (Mex.) upon which there is to be built a Centenary church much needed. I was unable to visit the great institutional work that is being conducted under the Rev. R. T. Henry in the Central Soochow Circuit, but enjoyed a pleasant dinner at the new mission home occupied by him and a renewal of friendship with Mrs. Henry, an Epworth League volunteer of the old Corpus Christi days. Mr. Henry had just experienced the loss of a fine hunting dog, stolen by a Chinese, and had recovered the carcass just as it was being prepared for a meal, for the Oriental appreciates a ragout of fat dog. Some one expressed the hope that we should not have sausage for dinner, and the hope was realized, nor did the thief enjoy that viand in the police cell, to which his evil deed against the dog had consigned him.

I have not spoken of the Conference and the Mission Meeting that followed hard upon the adjournment of Conference. The sadness that was experienced and the feeling of loss on account of Bishop Lambuth's passing were very manifest. Dr. A. P. Parker was elected President of each organization, and business went off as rapidly as was consistent with thoroughness. At the concluding session of the Mission a report was adopted recommending that the Conference enter the Manchurian field for work with Chinese. This was in accordance with Bishop Lambuth's desire. They are already doing mission work in far western Yunnan, but will still further branch out. Both missionaries and Chinese eagerly seek to carry out every known wish of Bishop Lambuth. Such devotion and loyalty and love I have never before seen. When the report was adopted there was a distinct consciousness of the presence of the Holy Spirit. Dr. Russell of the Chang Chow Hospital and Prof. Ritter of the Nanking Seminary declared themselves willing to go to Manchuria, the more so as both speak Mandarin, the language of that Province, which is quite different from the Soochow dialect. Others spoke of the abiding influence of the departed Bishop and declared anew their consecration. Under Christ he is still a uniting and inspiring power in the church.

Peking, China, November 10, 1921.

A SUPERANNUATE HAS HEARD BIG PREACHERS.

By Rev. T. W. Adams.

About a dozen sermons I have heard in my life of seventy-two years remain in my memory as among its best treasures. The preachers delivering them impressed me so strongly that their impress is still upon me. It is a great blessing to any man to hear preaching that grips him, and to hear preachers who move him in such a wonderful way that he remains indefinitely under the spell of their personal power. Such has been my experience on a few occasions. It has been good for me. Thank God for all such experiences.

About sixty-five years ago I heard Dr. Light preach at Sharon. I was too young to remember the text or anything he said in preaching, but in some strange way I was impressed that the sermon was a great one. I recollect that when the services were concluded, and we had left the church, my father, a preacher himself and a very capable judge of preaching, said to some of his friends, "I would be happy to live to hear 'Bunk' preach such a sermon as Dr. Light preached today." I recollect that as if it had happened yesterday. What my father said that day has been used by the Spirit to call and pull me in the right way.

My Father lived to see me licensed to preach, and heard me in the pulpit a few times. On one occasion, at Lone Pine, Madison County, he heard me, and looked as if he thought that Dr. Light, nor any other preacher, could beat that preaching. The Lord was with us in great power. There were but few, if any, eyes dry. My father sat in the front pew, with head held high, face flushed and tears pouring down from his eyes. My subject was the "Love of Christ." It was a tender and precious hour. I remember my father as he looked that day more clearly, possibly, than at any other time of his life. I love to have my memory to hang on that happy picture.

My readers will understand, of course, that I cannot have the temerity to undertake to draw a pen-picture of Bishop Galloway as a preacher. In the pulpit and on the platform he was peerless. His wonderful physique, his marvelous voice, his graceful poise, and his matchless vocabulary conspired to make him the dominant pulpit orator of all the country. While I was always glad to hear him and never failed to be moved and inspired by him, I got most good from him in personal association. He was my friend; his friendship and esteem were of the greatest value to me. That his family chose me as one of the active pallbearers on the sad occasion of his burial is a fact of grateful memory.

At one session of our Conference I heard Dr. J. D. Barbee preach a great sermon from the text recorded in John's Gospel, sixth chapter and sixty-sixth and sixty-seventh verses: "Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." That was the best sermon on eternal life I ever heard. His analysis was splendid; his diction was faultless; his spiritual insight was clear; his pulpit mannerism was above criticism. It was a really great sermon. I admired, and honored, and loved Dr. Barbee. I had no patience with the fanatical "muck-raking" that leveled poisoned shafts at this great and good man. He was a great, useful and good man.

At a session of our Conference Bishop E. R. Hendrix preached on John 10:10: "I am come that they might have life, and that they might have it more abundantly." That was a great sermon, viewed from any angle. There was more of the Spirit's power in that sermon than in any other one I have heard from him. It was a great feast to me, intellectually and spiritually. He gave us ravishing visions of the "more abundant life." His interpretative sense was very fine; his English was classical; his mysticism was charming. The common evaluation of Bishop Hendrix's pulpit ability is entirely too low, in my judgment—he is one of the greatest pulpit men of our church. I have regretted so much his connection with the Vanderbilt fiasco. It was such a great pity.

At Jackson, Sunday evening, during Conference, I heard Dr. C. W. Carter preach. The Spirit moved him, and he preached the audience up to the "third heaven." That was one of the great hours of my life. "The last enemy that shall be destroyed is death," was the text. As the grand old man pictured the glorious victory through Jesus Christ, the Conference was thrilled. We all cried and shouted. We certainly made the house ring. Everybody seemed to be happy, and seemed unwilling to let anybody glorify God more vociferously than himself. If I were to live to be a thousand years old I would never forget the rapture of that hour.

Dr. Carter was uncertain as a preacher. If not in a preaching mood, he would deliver a neat sermonette about twenty minutes long. They were always neatly put up, and bound, so to speak, in silk ribbons. They were pretty little things; but when the preaching spirit gripped him, he was sublime. With one exception, he was the greatest preacher I ever heard.

A sermon I'll never forget was preached by Dr. Linus Parker, afterwards Bishop Parker. He preached on "The Witness of the Spirit." It was simplicity in its perfection. I am sure I never heard purer Anglo-Saxon. Every sentence of the sermon could have been understood by any normal child ten years of age. The great truths of the sermon went to all of our hearts and searched them through and through. It was a very trying and helpful sermon to me. Would that we had more preaching like that! Why don't we?

More than forty years ago, on a Conference occasion, I had the greatest pulpit treat of my life; I heard three giants in one day. Bishop Keener preached at 11 o'clock a.m. His text was taken from the thirteenth verse of the eighth chapter of St. Matthew. He dwelt on Cornelius' care of the sick servant. This pointed the Christian duty of masters. He then looked into the faith of Cornelius, and then into the question of faith in general. My, what a wonderful sermon! I have heard Bishop Keener preach many times, but I never heard him preach like he did that day. He reached the nth power. He impressed me as the personal embodiment of Wesleyanism. His very posture, his face, his eyes, and his movements were declarative of mastery. "This is right—I know it is right. This is the truth—I know it is the truth." Everything about him was assertive of certainty. The immense congregation hung on his wonderful periods as they saw him move with a master's tread in the realm of revealed truth. That was sure enough preaching, Henry. I wish you could have heard this great preacher in his palmy days.

Dr. R. A. Young preached at 3 p.m. "He was a burning and shining light." His picture of John the Baptist as a flaming prophet of God stirred

my heart. I was a very young preacher; I was up for deacon's orders. That sermon has stayed with me about forty-two years. Dr. Young was about 7 feet in height, and weighed about 300 pounds. His physique gave me the idea of immensity. The sermon showed that his brain was as big as his body.

Dr. A. W. Wilson, afterwards Bishop Wilson, preached at night. In reading and in prayer his voice worried me. It was the most peculiarly droll voice I had ever heard. It grated on me. But when he had preached five minutes or a little more, I forgot all about his voice, or more truly, was so thrilled by his burning periods that I fell in love with the queer voice. He dug deep into the mines and brought up great golden nuggets of truth and served them to us as we sat as in a spell. He preached on the "Atonement." That was the greatest sermon I ever heard. The congregation was thoroughly responsive. The Spirit was with us in great power. I heard Bishop Wilson at Birmingham in a 10-minute protest against the plan to "revise our faith," under discussion in the General Conference of 1906. For pure oratory, I never heard the equal of it. I looked at him and listened to him with a feeling of unreality. It seemed to me that he was inspired. The leaders in that foolish and very menacing movement saw that their case was lost if the Conference should vote on it at once. They sought and got an adjournment. That alone saved them from rout. I wish we had him now to lead us in our fight against "unification."

Brookhaven, Miss.

THE OLD AND NEW COVENANTS.

By Rev. Samuel L. Fain.

(Foreword By Rev. Payton A. Sowell.)

To my mind, there is a growing sense of appreciation for the "old." There is richness in "old friendships." There is a charm in those things that were, and were a part of an order, far beyond the hills that separate the present from the past.

It pains my spirit to hear slight estimates of the ancient, or earlier Scriptures. Of one thing we are sure. Jesus had great respect for them. I cannot think of the beautiful finish of the New Testament, without admiring the deep and long-since laid foundations of the old Scriptures.

Any interpretation, any terms, by which the Old is made of no value, is disturbing to my spirit.

St. Paul's arguments, and in the 'Hebrews' (whether by Paul or not) seem to teach the passing of **One** covenant, and the coming in of a **better** one.

In this, I have thought, the difficulty chiefly lies in the inability to **discriminate** in the use of words. When I can make myself take the time to say, "The law of ordinances," I appear to have a composure of view.

I have a very dear friend, now with a snow-crowned head, and a little past midway between seventy and eighty—a superannuate of the Tennessee Conference, Rev. Samuel L. Fain.

I have great confidence in interpretations made by his thoughtful mind. He was a graduate of Emory and Henry, about the time Drs. Steel and Werlein were there.

I asked him to write me his understanding of the "Old and New Covenants," as they seemed to be set forth in the Epistles, especially in Hebrews.

The following is his reply. I only connect the parts into a newspaper article, and copy the language of the Scriptures, where he gave only the numbers of chapters and verses.

Dear Brother Sowell: I hardly know what to say, as to writing on the "Covenants." The subject has been to me an intricate and tangled one, but I believe I am clearer on it in my mind than I was once.

(a) The covenant that God made with Abraham, was, of course, long before there was any "House of Israel."

Abraham was Israel's grandfather. He was the great grandfather of the "heads of the twelve tribes."

That covenant with Abraham belongs to the whole world. The whole world is to share in its promised benefits.

That covenant cannot pass away, nor be abrogated. Its benefits can never cease. It is continuous not only with time but with eternity also.

(b) This covenant God entered into in person. There was no mediator. Gal. iii, 16. "Now to Abraham and his seed were the promises made," and verse 20: "Now a mediator is not a mediator of one; but God is one."

Gen. xvii:9-10, "And God said unto Abraham, 'thou shalt keep my covenant.' * * * 'This is my covenant, which ye shall keep between me and you and thy seed. * * * '"

This covenant God made to confirm Abraham's faith in the "Promise." He gave the command for circumcision, and enjoined it upon Abraham, as a "seal" of the righteousness of his faith in the "Promise."

This "Promise" was not given simply to Abraham and his natural descendants, but embraces all mankind who accept the "Promise." Gal. iii:9: "So then they which be of faith are blessed with faithful Abraham." Rom. iv:12: "And the father of circumcision, to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Verse 13: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, **through the law**, but through the **righteousness** of **faith.**" Gal. iii:29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Such a covenant is imperishable, because made by God himself, and is a covenant of promise, and the beneficiaries share in these promises by the same faith that Abraham shared in them.

(c) The "House of Israel" was not known as such, in this technical way, until the "Sinaic Covenant" had been made, and they had been organized, and had become an independent nation, having laws and institutions which they covenanted with God to keep. For some reason, a good one, no doubt, this covenant, rather than the covenant God made with Abraham, is called the "First Covenant," made with the "House of Israel"; also called the "Old Covenant." Considered as a covenant with organized Israel, it was the "first" and the "old" covenant with the "House of Israel."

(d) This covenant embraced civil laws, moral laws and laws of regulation, which included the long catalogue of "ceremonial" observances used in the exercise of their religion. (1) Their civil laws have become the foundation of civil codes throughout the Christian world, because founded upon the eternal principles of right. So they fit into Christian civilization, even in the purest forms in which we know it.

(2) The moral law is eternal, self-existing, since it is of the very essence of God: "God is love."

It appears that the moral law had never been formally (in form of enactment or decalogue) given to the world until given to the House of Israel, at Mt. Sinai. Rom. v, 13: "For until the law sin was in the world, but sin is not imputed where there is no law."

(3) The religion, or the manifestation of it, in its exercise, by Israel as it came from Moses, along with this covenant with the House of Israel, consisted of a great number of forms and ceremonies, which were symbolic in their nature and teaching, all looking to the coming of the dispensation of Christ.

I cannot handle them; indeed, I have never tried, as I have felt no particular need of them.

It is evident that those of Israel who expected to be saved through the law at the same time lost sight of or disregarded the "Promise."

By accepting the law and having no faith in the Covenant of Promise, all such became children of "Agar," or "children of the law," and therefore in bondage, and in such state not entitled to the blessings of the "Promise," since they are under a curse. Gal. iii, 10: "For as many as are of the works of the law are under the curse." Gal. iii, 13: "Christ hath redeemed us from the curse of the law." Gal. iii, 18: "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

Without faith, the faith that looks beyond the law, the cold, lifeless law, so far as salvation is concerned, the law is a failure. It can do nothing but convict, condemn, and punish, even to death. But, with faith in the "Promise," it is written in our hearts, or it is shed abroad in our hearts, for it is the "law of love."

The children of faith are the children of promise, and they are "free born," being born into the family of God. The law teaches us that we are sinners, and shows us how helpless we are. It was designed to show the Jew that he was a sinner and under the curse, so that he might turn to Him that was promised, and be set free.

The Israelite, through his symbolic worship and service, was constantly reminded of the "Promise." Perhaps God in this, as it is called, "the first covenant to the House of Israel," gave to the Jews the most perfect form of worship of which their untaught minds were capable. All its best parts, all its suggestions, pointed to "the Promise," and to the "faith in the Promise," Christ.

Now, since Christ has come, the "Covenant of Promise" to Abraham gathers up all the "bent and broken rays" of the covenant with the House of Israel and finds perfection in Christ.

"Abraham rejoiced to see Christ's day and saw it." "By faith Abel offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous."

Note.—Some day I hope to have from my friend a further word, showing that the old is really the new, and is still here—that none of the ancient scaffolding came down except the "law of ordinances."—P. A. S.

A CONTEST IN WHICH FIVE CAN WIN $265 IN CASH PRIZES AND MANY CAN EARN $5 EACH.

The Board of Finance desires during the next three months to stimulate the thinking of our people with reference to the great needs of the superannuated preachers and the widows of preachers of the Methodist Episcopal Church, South; and, to accumulate effective reading matter which may be used in the special effort for Superannuate Endowment during the ensuing quadrennium. Therefore, attention is called to the following plan for the accomplishment of the purpose:

Five Cash Prizes.—For the best sermon, address, story, or poem, dealing with the necessity of an adequate support for the Conference Claimants and Superannuate Endowment as an important means of helping to meet that necessity, the Board will pay the author the sum of $100; for the second best, $75; for the third best, $50; for the fourth best, $25; and for the fifth best, $15. The Board will hold the prize articles as its own property, publish same as occasion may demand, but in every instance of publication the author's name will accompany the article. Provided, further, that the Board reserves the right to use any non-prize article submitted in the contest, upon payment to the author thereof the sum of $5.

Chips for Kindling.—The Board has an assortment of leaflets, pamphlets and a small book by Rev. J. R. Stewart, which furnishes a great amount of information on the subject. These publications will be sent free and postpaid to any one desiring them for the purpose of studying the convictions of others concerning this burning question. Address a post card to the Board, 510-13 Security Building, St. Louis, Mo., stating that you desire to enter the contest and would like to receive whatever helps we can furnish to assist you in your effort. It is expected, of course, that all contestants will write their articles from their own viewpoints and independently of matter al-

ready published on the subject by the Board. However, the publications referred to in the above will be useful at least to create for the contestants a proper atmosphere for their task.

The Honorable Judges.—Bishop W. F. McMurry, Dr. T. N. Ivey and Dr. A. J. Lamar will be asked to choose the judges who will decide "who's who." The office of the Board will arrange all the articles submitted in such convenient form that the prize winners may be determined in the shortest possible time after the end of the contest. The names of the contestants will not be submitted to the judges, as the manuscripts will be given numbers representing the names. This will be further explained in the rules.

Rules of the Contest.—Let the following stipulations be carefully understood:

1. The contest shall begin at once, and all the articles submitted must be in the office of the Board of Finance by April 1, 1922.

2. Every article submitted must be typewritten, using but one side of the paper, and three perfectly legible copies sent to the Board. The three copies are necessary that each of the three judges may have one.

3. If the article be a sermon or address, the maximum length should be approximately 3000 words; if it is a short story, the maximum length should be about 200 words; if it is a long story, the maximum length should be not over 1000 words; if it is a poem, the maximum length should be about 500 words.

4. The contestant must not sign his name to the manuscript, but write a letter to the Board and give the name and address in the letter. Send the letter and manuscript in the same envelope. The Board will give a number to the manuscript.

5. Every article, before it is submitted to the Board, must be read or spoken to a church congregation, or a Sunday school, or an Epworth League, or a woman's society, or some other organization of the Methodist Episcopal Church, South, where at least twenty-five people are present. The contestant shall state, in his letter to the Board, what organization has heard his subject matter and when.

6. Incorrect spelling or poor punctuation will not be counted against an article, provided it is not so bad that the writer's meaning is obscured. The judges will be charged to select the prize articles strictly on the basis of **effective subject matter alone**, that is, whether the article carries the most effective message.

7. The contest is open to everybody—preacher, layman, laywoman, boy, girl, child. It does not matter what may be the relation of the preacher—whoever and whatever you are, if you want to win that $100 prize you are at liberty to do it if you can.

Don't Overlook This.—Bear in mind that the Board reserves the right to use any or all of the articles which fail to win prizes. But whenever the Board chooses one of these for publication, a check for five dollars will be sent to the author. So you see it is possible that a great many who fail to win one of the prizes, may each receive at least this small amount if their articles are ever used. There will be an urgent demand during the next four years for appealing matter touching an adequate support for the Conference Claimants. The Board expects, during the period of the special effort for superannuate endowment, to keep all the advocates of the church supplied with subject-matter that will stir the people to an intense and practical interest in the "Forgotten Man."

Send all communications to the Board of Finance, 510-13 Security Building, St. Louis, Mo.

A HAPPY CHRISTMAS AT BRAXTON.

The new Methodist church at Braxton, Miss., for which we have so earnestly prayed and worked since the cyclone of last April, is now completed, the initial service having been held on Christmas Sunday.

The service was conducted by the new pastor, the Rev. A. A. Simmes, and was well attended. A two-fold theme relative to the "Babe of Bethlehem" and "Prayer" was well expounded by the pastor, and special Christmas music by the choir was an additional attractive feature. A vocal quartet, "Silent Night," was beautifully rendered by Miss A. B. Mangum, Prof. J. C. Jones, Mr. and Mrs. W. F. Mahaffey. The entire service seemed to fill every one in the divine presence with inspiration and a deeper appreciation of Him who came on that day so many years ago to bless and save humanity.

Much credit is due our former pastor, Rev. C. H. Strait, and our presiding elder, Rev. M. L. Burton, for their untiring efforts in guiding and helping the membership in the building of so beautiful a structure.

Three carloads of lumber were donated by Brother W. S. F. Tatum, of Hattiesburg, and one day's earnings were given by the employees of the Tatum Lumber Company. Liberal donations were made and special favors shown by the Enochs Lumber and Manufacturing Company, of Jackson. Words are inadequate to express our deep sense of appreciation for all these kindnesses.

It is from hearts overflowing with gratitude and appreciation that we thank each and every one who has given assistance and in any way manifested an interest in the rebuilding of our church.

A beautiful and unselfish spirit has been shown by the entire citizenship of this place, and we feel that though the year 1921 has brought many trials and hardships, it has meant much in bringing us into a closer relationship to Him who "doeth all things well."

W. G. BELL, Steward.

Braxton, Miss., Dec. 31, 1921.

MERIDIAN DISTRICT STEWARDS' MEETING.

The District Stewards' Meeting and Pastors' Conference of the Meridian District, was held in Central Church, Meridian, Dec. 30, 1921, Rev. P. D. Hardin, presiding elder, in the chair. There was a large attendance of both stewards and pastors. Visitors from outside the district were: Rev. J. M. Morse, Secretary of Education and Rev. J. M. Smith, Conference Evangelist. We are glad to learn that Brother Smith has decided to cast his lot among us. He will move to Meridian the first of the year. The meeting proved to be very interesting and helpful, consisting of discussions, reports and places for the work of the year. Brother Morse and Brother W. D. Hawkins, Missionary Secretary, presented their respective interests. The spirit of optimism was prevalent. We are entering into the year's work with faith and hope. Brother Hardin, our presiding elder, is in high favor throughout the district. His salary was fixed at $4200. A delightful luncheon was served by the good ladies of Central Church, at the noon hour.

W. A. HAYS, Secretary.

CENTENARY NOTES.

Doing Bigger Things.

We begin another year with our Church pledged to carry through a larger program of service to the world than ever before in its history. Our appropriations to missionary work in the homeland and in foreign fields, including woman's work, total $5,088,059.90. The regular appropriations to foreign work—income from assessments—total $720,919; Centenary appropriations to foreign work, not including woman's work, $2,038,454. Regular appropriations to home work, $146,236.30; Centenary appropriations to home field, not including woman's work, $725,040. And this does not include the ten per cent of amount paid on individual pledges to the Centenary that goes back to the Conferences for use in those Conferences. The total of Centenary money directed to the home field for 1922 is more than $1,000,000. For woman's work the appropriations are: Home, $443,796.30; Foreign, $913,914; total, $1,357,710.30.

All of these appropriations have been made on faith in the people who made the pledges. If they fail the church and the world in this day of opportunity, this day of pressing need, there must be retrenchment in every field. It would be a calamity indeed to recall any of our workers or abandon any enterprise at home or in foreign field. We will not do this; our people will make the sacrifices demanded that the church keep its vow and that the great enterprises of the Kingdom go forward. We have made our pledge that we shall undertake bigger things for all the years ahead. We are doing bigger things, and in all these enterprises we have the evidence, in results secured, that the Lord leads.

If We Were Paid to Date.

In all of the home Conferences of Southern Methodism, the Conference Boards of Missions face a most trying situation. More money is needed to launch new enterprises and to make better provision for the underpaid pastors who must receive help from their Conference boards. It would be a more distressing situation if Centenary funds were not available for work in the home field—the appropriations made by the Board of Missions out of the Centenary funds and the ten per cent of amount paid returned to each Conference. If our pledges were paid to date, there would be available more than $1,000,000 additional for our pastors in the mission charges of the home Conferences. In many of our Conferences more than one-half of the amount appropriated to the mission charges comes from Centenary funds; and even then the amount is inadequate. In the payment of your pledge you help the work in your own Conference; and there is pressing need there, as in every field of the church.

Another Good Record.

The Sunday schools of our church paid more on Centenary pledges during 1921 than during 1920; it is a record of which we are justly proud. And it shows what can be done if only we give regularly and according to the plan of the church in its Centenary program. The church outside the Sunday school did not make so good a record during 1921. But we are going to come to this better and higher standard during 1922.

Let's Begin Right.

Under the pressure of "hard times" some of us have delayed making our Centenary payments. We did not intend to do this, but many other matters pressed for attention and other obligations were given first place as against Centenary obligations. Let's get an early start in our Centenary giving for 1922. If any subscriber cannot pay to date, make such payments as is possible, and keep at it until these obligations are met. The great missionary enterprises of the church wait on your giving.

EDUCATIONAL NOTES.

By unanimous approval, the Louisiana Annual Conference, at Alexandria, set January 8 to 15 as the Educational Pay-Up Week for Louisiana Methodists. The friends and supporters of Centenary and Mansfield Colleges are asked to co-operate with us in these plans. The payment period of the mighty Christian Education Movement is at hand. Let all the pledges that fall due be paid promptly. Then we begin to translate our enthusiasm, consecration, and faith in Christian Education into terms of concrete reality.

Shall we not make this a point of emphasis in our Message? Shall we not do the thing that we have solemnly pledged ourselves to do? Shall we not come with unanimous accord to the help of our Christian institutions?

We rejoice with infinite gratitude in the most remarkable achievement in the history of our Louisiana Methodism. This has been the church's most courageous enterprise, and our avowed aim has been to capture the mind of the church and make dominant Christian Education in the home, and the school. Let us have no "slackers" in this enterprise, but wise, optimistic, courageous leaders who do not underrate the ability and willingness of our people to rise to the height of any great occasion.

ALBERT S. LUTZ,
Conference Secretary of Education.

The Christian Platform of the Schools and Colleges of the Church

Unanimously and enthusiastically adopted by the Methodist Educational Association, composed of all the schools, colleges, and universities of the Methodist Episcopal Church, South, at Memphis, December 14, 1921.

I.

As institutions belonging to a great Christian denomination, the schools, colleges and universities of Southern Methodism recognize and accept the duties and obligations that necessarily go with such ownership. In this relationship they realize without reservation that each institution and all of them together are special agencies of the Church for the salvation of the world and for helping the Church itself the better to perform its own divinely appointed ministry of service.

II.

The institutions are profoundly convinced, particularly in this confusing crisis in the world's history, that they are called upon to join all other agencies of the Church in a supreme effort to steady and enlighten the faith of the people, to strengthen the moral foundations of the social order, to create in the minds of men the mind of Jesus, and to make known the saving power of his spirit.

III.

To these ends and to this service we solemnly commit ourselves, and while we must in no way lower intellectual standards as educational institutions, nor limit the spirit of inquiry in any worthy field of knowledge, nor refuse to give to men and women every opportunity for the broadening of outlook and the enrichment of personality,—nevertheless, we do not hesitate to affirm that we are best fulfilling our mission when we are doing most to fashion the character of youth in the image of the Master and to furnish manhood and womanhood with the light of his truth and guidance of his spirit.

IV.

Central, therefore, at the heart of the supreme educational process in which we are engaged, we are placing the Bible as the inspired word of God and the teaching of its truths as the only principles on which to build an enduring foundation for our individual and collective life. It is further clear to us that no part of our task is quite so important as that of teaching not only the principles of Jesus that they may be practically applied to the whole life, but also of bringing men to a knowledge of the transforming power of his spirit.

V.

By all this we mean that every institution in Southern Methodism is consecrated and pledged to the great spiritual objectives of the Christian Education Movement,—to the effort to put Jesus Christ, his truth and his spirit, into all education, to the application of educational processes to religious training for the better enlightenment and security of character, to the discovery of an adequate leadership for the various activities of the Church and the proper training of it, and to the deepening and broadening of the spiritual life of our Methodism that it may the more effectively accomplish its great mission to the world.

VI.

Finally, we ask of the Church at large its confidence, its support, its intelligent recognition of the contributions these institutions have made and are making to the Church, and of the difficulties that at this time confront us in the performance of our task, and a clear and definite understanding that the institutions which we represent cannot render the service that is required of them unless the Church furnishes promptly and fully the material resourses to which it has pledged itself. If the institutions of our Methodism shall keep faith in their purpose to make Christian Education a reality, the Church itself must also keep faith by supplying the necessary means in terms of equipment, buildings, and endowments. And this demands of all of us prayer, consecration, unfailing co-operation, and sacrifices inspired by a generous Christian stewardship,—more generous than it has ever been, because we understand now as never before the needs of the Church and the world and the nature of the service which the schools, colleges, and universities of the Church are called upon to render.

The Home Circle

THE FUSSING PLACE.

I have to go to the Fussing Place
When I am very bad;
And mother has such a sorry face,
And her eyes look sad.
But she says in just the firmest tone,
"The boy that fusses must stay alone,"
When I have been bad.

At first I pretend I do not care,
And I hum a tune
And walk off with my head in the air;
But pretty soon
I begin to hate the Fussing Place,
And to be there seems a great disgrace.
So I stop my tune.

And then I think of mother's eyes
With that sorry look;
And soon I think it is time to surprise
Her over her book.
So I hunt up a smile and put it on
(For I can't come out till the frowns are gone).
How happy she'll look!

The Fussing Place? O, it's where you're sent
When you are naughty and mean.
And there you must stay till you're good again
And fit to be seen.
It's up in the attic or under the stairs
Or seated on one of the kitchen chairs,
And O, you feel mean!

But it doesn't matter much where it is—
This old Fussing Place—
For the very spot that seems so bad
When you're in disgrace,
It's nice enough when you're loving and true,
So it's not where you are, but how you do,
That makes it a Fussing Place.

—Annie Willis McCullough, in exchange.

THE GUIDING OF IMAGINATION.

"When my boy was only four years old, I began to punish him every time he told a lie. It took great persistance to cure him, but now he is the most truthful child you ever knew. You can depend upon his word every time." The father spoke with great pride, ignorant that the merry little lad next door who was the companion of his own sullen boy had also passed through three years of "romancing," but with no punishment for lying, and consequently no unhappy memories to carry into later life.

Every little child passes through a mental stage when he finds it difficult, if not impossible, to distingulsh between memory and imagination.

Five-year-old Harold spent a very happy day with little Jack, whose mother had so tamed a squirrel that it came to the window and ate from the children's hands. "Wouldn't it be fun if it would come into the room and play with us?" "Yes, and get into the doll's bed and sit in a chair and eat from a table." Each child made his contribution to the delightful romance. Two or three weeks later something was said in Harold's presence about squirrels, and immediately there came to his mind all the memories of Jack's squirrel. Memory and imagination became confused so that the little lad thought he was telling the truth when he told of the squirrel which had eaten from his hand, slept in a doll's bed and sat in a chair, and he naturally resented as an injustice the punishment which followed.

"What is truth?" four-year-old Margaret asked earnestly of a loving friend who rebuked her for not telling the truth. The friend, by definite illustration, helped her to understand the difference between fact and imagination, and for several weeks the child's stories were followed by the question, "Was I telling the truth that time?" Finally she was able to distingulsh the difference and her imaginative stories were introduced by: "This isn't true, but—." "Once upon a time," etc. So she lived in her make-believe world joyously increasing a very valuable mental power, yet being saved the reproof and punishment too often meted out to children who are not understood.

Miss Elizabeth Harrison, in her book, "Misunderstood Children," tells of a little girl who prayed in her own simple, childlike way that the wonderful gift of imagination might be taken from her, because of the scorn and ridicule with which the teacher of geography treated her attempt to picture Arabia, about which she was studying, instead of merely bounding the country. "Please, God, help me not to see people and animals in Arabia instead of an old map on the wall," she prayed.

Fortunately that little girl's prayer was not answered, and her imagination developed and was so guided and controlled by a wise and understanding mother that when the child grew to womanhood she was able to use that imagination to write stories which have brought joy to thousands of little children.

The world of imagination is really the kingdom of the little child in which he lives with the companions we adults choose for him. Let us help him by telling him of the great heroes of history and literature, and cease to acquaint him with the cruel villians and coarse buffoons of the "movies" and the newspaper headlines. During their early impressionable years, children are influenced more by their imaginary companions than by the actual children with whom they come in contact.

"Let's pretend," the imaginative child says over and over again. "Yes, let's pretend," the wise mother answers, and jokingly may add: "Let's pretend that we are fairies and that all the specks of dust are wild animals for us to chase."

Let us pretend and pretend with the children and be thankful with reverent, humble gratitude when we as grown men and women are allowed to re-enter the wonderland of childhood, living with the little people and guiding them in their use of this very great gift of imagination.—Ex.

TWO PENNIES.

The selfish penny sank heavily,
Like a lump of lead, as it well might be;
No love went with it. "I might have bought
So much for myself!" was the only thought—
The mean little selfish giver!

The loving penny dropped softly down,
Like red, red gold from a royal crown;
Pity and love made his eyes grow dim
As he gave his all, and the Lord loved him—
The dear little cheerful giver!

—Anna Burnham Bryant.

"TIME OUT."

The New Way.

People used to commit suicide by blowing out the gas. Now they step on it.—New York American.

A Good Mop.

A woman lost her little curly poodle, and called on the police to find it. The next day one of the force came with the dog very wet and dirty. The woman was overjoyed and asked a number of foolish questions, among them: "Where did you find my dear darling?"

"Why, ma'am," said the officer, "a fellow had him on a pole and was washing windows with him."—Kind Words.

A Literalist.

A recently enlisted soldier was on "sentry-go" for the first time. A dark form approached him. "Halt!" he cried in a threatening tone. "Who are you?"

"Advance!"

The officer of the day advanced, but before he had proceeded half a dozen steps the sentinel again cried, "Halt!"

"This is the second time you have halted me," observed the officer. "What are you going to do next?"

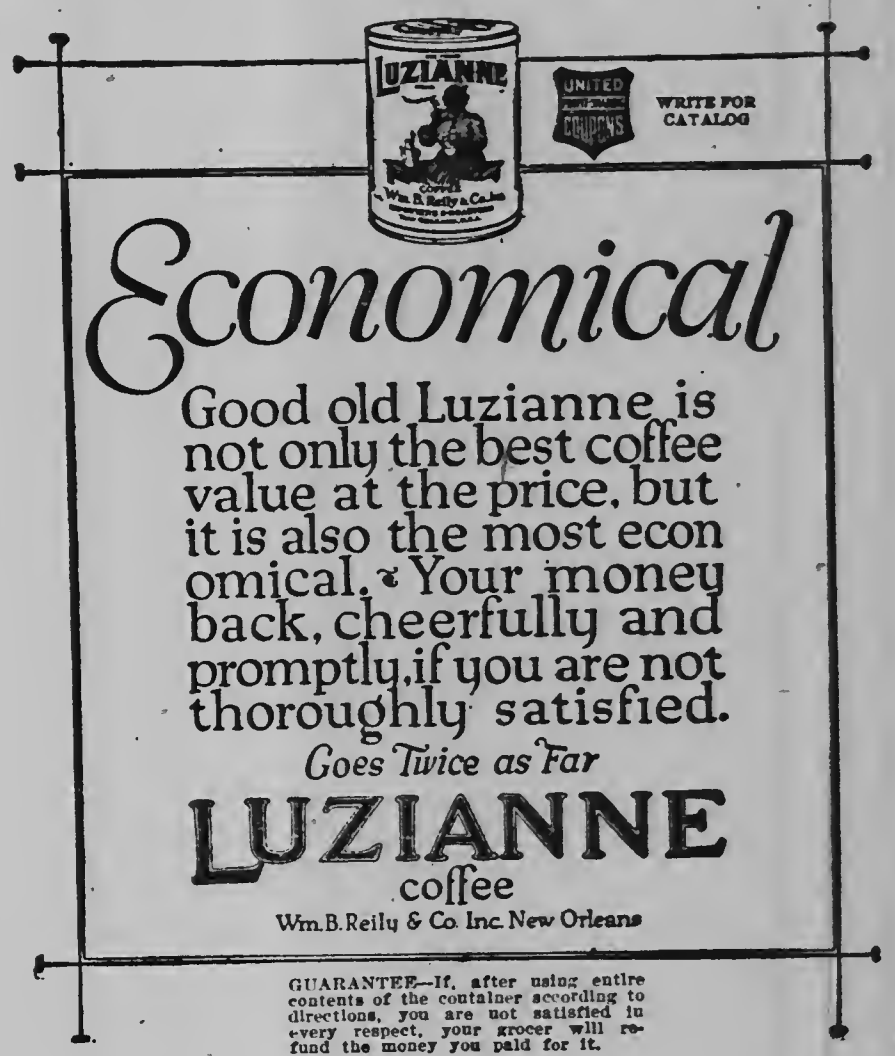
"Never you mind. My orders are to call, 'Halt!' three times and then shoot."—Selected.

An Alibi.

The Sunday school superintendent was reviewing the lesson. "Who led the children of Israel out of Egypt?" he asked. There was no answer.

Pointing to a little boy at the end of the seat, he demanded, a little crossly, "Little boy, who led the children of Israel out of Egypt?"

The little boy was ready to cry as he piped out with a quavering voice, "Please, sir, it wasn't me. We just moved here last week. We're from Missoury."—Selected.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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

GIPSY SMITH IN NEW ORLEANS.

The Gipsy Smith meetings, for which the Protestants of New Orleans through the Ministerial Union have been preparing for almost a year, began on Thursday evening, January 5.

By Tuesday of last week Mr. William McEwan, song leader and manager for the great evangelist, and Mr. E. E. Young, pianist, had arrived, and they were entertained by the Executive Committee and the chairmen of other committees at a luncheon at the Monteleone Hotel, when final preparations were made for the big meetings. On Tuesday evening the choir of 500, perhaps the largest ever brought together in New Orleans, assembled in the tabernacle for their first rehearsal under Mr. McEwan.

On Thursday Gipsy Smith himself arrived and was royally received. At noon he spoke before the Members' Council of the Association of Commerce. From 4 to 6 in the afternoon he and his party were given a reception in the patio of the St. Charles Hotel. A large number of leading Christian workers of the city and leading citizens, including Mayor Andrew McSsane, were present.

New Orleans is a great and beautiful city of palms and flowers, of history and romance, and it has many attractions. But unfortunately it has no great auditorium, such as some cities have, where thousands of people may gather. The tabernacle erected on Clio Street for the Gipsy Smith meetings therefore easily has the distinction of being the largest auditorium in New Orleans. It is estimated that it will seat 5000 people.

Despite the rain on Thursday the tabernacle was comfortably filled. This fine showing on the first night, despite the bad weather, was due to the earnest efforts of the fifty or more co-operating churches, to the fine work of the chairman of the Executive Committee, Dr. U. D. Mooney, pastor of the Napoleon Avenue Presbyterian Church, of Dr. George Summey, Executive Secretary, and indeed of all who have had any part in preparing for the great meetings.

Great credit is due Mr. Reeks, a member of the Louisiana Avenue Methodist Church, who has had charge of the publicity work. No other religious movement in this city has been so completely brought to the attention of the people or commanded so large a space in the papers. A large sign stretches over Canal street at Rampart and a large electric sign shines above the river side of St. Charles avenue at Clio, while billboards, the space in the front of street cars controlled by the car company, and a car card furnished by the car advertising company have daily called upon the people to "Give God a Chance," and attend the meetings where 500 sing in the choir and a world-renowned evangelist preaches. The daily papers have been giving a very large amount of space, for which, at the suggestion of Gipsy Smith, they have been thanked by the vast audiences that assemble in the tabernacle. The papers are giving every day as much space to the Gipsy Smith meetings as they gave to the recent visit of Marshal Foch to our city. A number of reporters are on hand at every service. At the close of the first meeting a photographer took a flashlight picture of the immense audience and the picture which appeared in the Daily States the following day is an indisputable evidence of the remarkable attendance on the first night. Other photographers and cartoonists have caught the Gipsy and his party in almost every pose imaginable. A cartoonist caught Mr. McEwan, who is a Scotchman hailing from Glasgow, seemingly as he was saying, "Sit doon, choir."

The Christian people of the city may well be satisfied by the fine meetings which have initiated the campaign, despite the bad weather. On Friday night, though the driving rain was coming down in torrents, the tabernacle was at least two-thirds filled. Probably 2500 were present. On Sunday night the tabernacle was soon filled to overflowing so that the doors had to be closed, shutting out a veritable multitude of people in the street outside. Gipsy stated that he had difficulty, when approaching the building, in making his way through the people, while the reporters had almost to "fight their way in."

Remarkable results have attended the meetings. Hundreds and hundreds of cards have been signed by persons desiring to surrender their lives to Christ or to unite with the churches here by certificate. No other religious movement, of which the writer knows, in the history of New Orleans, has ever commanded such an interest in all quarters and drawn so many people to the preaching of the Word, and the prospects are indeed bright for the greater awakening and ingathering this city has ever known.

The papers here have given intimate descriptions of the world-famed evangelist who is the center of the great movement. He is a well-built man of medium height; his hair is waving and very black, and his eyes are large and brown. He wears a mustache which is black. His complexion has a touch of the swarthiness that we generally associate with his race. He dresses faultlessly. He was born of Gipsy parents on the edge of the old forest in England where Robin Hood and his many men were said to have held high carnival. Though he did not learn to read and write until after he had passed childhood, he now commands the most chaste and beautiful English. His language is free from the coarse and crude expressions that sometimes characterize other evangelists. The papers have agreed that he is graceful and so graceful in fact that that is one of the features that help to give him such magnetism. And graceful he is. They have said that he preaches the gospel simply, with only now and then a flight of eloquence. And so he does, but so effectively that he holds his vast audience throughout his sermon and his closing fervent appeals. At times he sings for the congregation in a sweet tenor voice. When preaching his voice is ofttimes mellow and beautiful, and at all times it seems to carry to every part of the huge tabernacle with but little effort on his part.

Gipsy Smith is a man of God, and he has a real message, and we are glad that thousands of our people are eager to hear that message.

Meetings will be held throughout the month every day except Saturday and Sunday, at 12:10 p.m., in the Shubert Theatre, and at 7:45 p.m. in the tabernacle. No meetings will be held on Saturdays. On Sundays all the churches will have their morning services as usual, but will call in the evening services, also the prayer meetings on Wednesday evening. Meetings on Sunday will be held in the tabernacle at 3:30 p.m. and 7:45 p.m.

We have thought that our readers would like to hear at some length about these meetings. It would indeed be well worth the effort of our readers outside the city to arrange to visit New Orleans while Gipsy Smith is here and attend some of these great meetings. R. H. H.

DEATH OF MRS. LYMAN CARLEY.

Mrs. Lyman Carley, the mother of the editor of the Advocate, died last Sunday morning at 5 o'clock. She had been ill for a long time. Having grown worse about two weeks ago, the editor and other members of the family were summoned to her home in Ellisville, Miss., where they anxiously watched at her bedside until the end. She was buried on last Monday. So this faithful wife of a loved minister of Mississippi, and the mother of a son who has become a distinguished servant of the church, having finished her work here, has passed to the Church Triumphant. The readers of the Advocate will remember the bereaved family at the throne of grace. R. H. H.

ADDRESS OF MR. THORNHILL.

One of the features of the fine Watch Night service which was conducted at Columbia, La., by the pastor, Rev. W. J. Porter, was the able address of Hon. J. B. Thornhill, district attorney, and we are glad to give it to the readers of the Advocate. You will greatly profit by reading "A Guide to Happiness in 1922." R. H. H.

PERSONAL AND OTHER NOTES.

We learn that Rev. O. W. Bradley is preaching to large congregations at Alexandria, La.

Rev. J. O. Ware, Mendenhall, Miss., writes that he is delighted with his new field and that the prospects for the year are good.

Rev. A. M. Shaw has made a fine impression at Oakdale, La., and there are many indications of great success there during this year.

We are asked to state that the address of Rev. J. L. Snelgrove, pastor of the Cleveland charge, Mississippi Conference, is De Kalb, Miss., Route 2, instead of Moscow, Miss.

A District Workers' Institute was held in Alexandria, La., on Tuesday and Wednesday of this week. The program was a good one. Rev. W. L. Doss, Jr., is the presiding elder.

Rev. Jas. L. Sills, pastor of our East End Church, Meridian, Miss., has been elected president of the Union Protestant Ministers Association of Meridian for the year 1922.

All the members of the Board of Stewards at Boyce gave their subscriptions to the Advocate at the recent quarterly conference held there by the presiding elder, Rev. W. L. Doss, Jr. Fine! This is a wholesome example unto others.

Rev. A. L. Davenport, our pastor at Brooksville, Miss., writes that he has received a most cordial welcome in his new field. He has arranged for a revival during the summer, with Rev. W. A. Wilson, Conference Evangelist, assisting.

Dr. I. W. Cooper, president of Whitworth College, Brookhaven, Miss., was in New Orleans Sunday and Monday of this week. He worshiped at First Methodist Church in the morning Sunday and attended the Gipsy Smith meetings later during the day.

We are in receipt of an announcement of the marriage of Miss Annie Mae, daughter of Rev. and Mrs. V. C. Curtis, to Mr. Henry Bonner McGee, on Wednesday, December 28, 1921, at Greenwood, Miss. They will reside at Tchula, Miss. May God's rich blessings rest upon this new home.

The Broad Street Methodist Church, of Lake Charles, La., has accepted the challenge of the Ruston (La.) Church for a contest in Sunday evening attendance.

Rev. J. Early Gray has been heartily received at Moss Point, Miss., and the outlook for the year is good.

Rev. Olin Ray has been cordially received at Kosciusko, Miss. The parsonage has been repainted and re-papered throughout.

Rev. W. H. Jordan, of Winnfield, La., writes that the year begins well with them and that the prospects are good. He plans to put the Advocate in every Methodist home. Good!

Rev. W. W. Holmes, pastor at Lake Charles, La., was present at a meeting of the Executive Committee of the Louisiana Conference Board of Missions, held in New Orleans on last Monday.

We regret to learn through Rev. J. Early Gray that Rev. R. H. Barr died at the home of his daughter, Mrs. Allen Elder, in Moss Point, Miss., at 2:30 p.m. on December 30, and was buried at Foxworth on New Year's Day.

The church at De Soto, Miss., where Rev. R. E. Rutledge is pastor, was destroyed by fire on January 1, and there was no insurance on the building. This was indeed a great loss but the pastor writes that they are planning to rebuild.

Rev. J. M. Smith, who was appointed Conference Evangelist at the recent session of the Mississippi Conference, asks us to state that his address is Poplar Springs Drive, Meridian, Miss., and not Hattlesburg, as appears in the Conference Journal.

The corner stone of the new church at Houma, La., has been laid, the ritual service being read by Rev. Martin Hebert, presiding elder of the French Mission District. The pastor, Rev. F. J. McCoy, writes that they expect to finish the building and have it ready for service by the first of March.

The Methodists of Meridian have engaged Rev. John E. Brown, one of the general evangelists of the church for a union revival campaign during the month of April. A large tabernacle will be erected in a central place and our seven Methodist churches of Meridian will co-operate in the meeting.

We regret to learn through her pastor of the death of Sister Honnoll, widow of the late Rev. Moses H. Honnoll, of the North Mississippi Conference. She was laid to rest in the cemetery at Verona, Miss., on New Year's Day. The services were conducted by Rev. J. A. Hall and her pastor, Rev. R. M. Evans.

Rev. J. T. Waltman has been cordially received at Elizabeth, La. The great Industrial Lumber Co., the headquarters of which are in Elizabeth, will build a church there for the Methodist people. To the present time the Methodists and the Baptists have been worshiping in a union church building owned by the mill company.

Rev. J. L. Nelli is doubtless on his way to Prague, as he expected to sail from New York, January 7, on the Finland of the Red Star Line, for Antwerp. In a recent letter to the editor he stated that he had a most delightful Christmas at home. Father, mother, and their seven children, together with sons-in-law and daughters-in-law and grandchildren were all present.

We take the following from the Fayette Chronicle, Fayette, Miss., December 30: "Rev. C. F. Emery, who was recently assigned to the Fayette Methodist Church, succeeding Rev. Claude P. Jones, transferred to Magnolia, preached to appreciative congregations on Christmas day, morning and evening. His sermons were very much appreciated for their liberality of thought and scholarly expression and have elicited much favorable comment not only from his own church members but from others who heard him."

TO THE METHODISTS OF THE MISSISSIPPI CONFERENCE.

My Dear Fellow-Worker: The Annual Conference unanimously passed a resolution requesting that January 15-22 be "Pay-Up Week" for the Education Fund. Owing to the closing out of the Conference year in November, some failed to pay to this cause when assessments were due. I am sure it was for no want of interest, but the urgent need of our Conference work, that caused it.

We now make this second appeal. Conference is out of the way. Christmas has passed, and let us show our appreciation of the Christmas spirit by making it possible for our Christian Colleges to do greater work than they have ever done heretofore.

Please hand your collection to your Church Collector, who will forward to me. I know you are interested. Let's make this the banner year and stand by our church.

With the greetings of the new year, I am

Cordially your brother,

J. M. MORSE,

Secretary-Treasurer.

Jackson, Miss.

NOTICE.

Rev. M. N. Hildebrand, formerly a member of the Baltimore and Louisiana Conferences, recently of the Pacific Conference, and transferred by Bishop DuBose to the Mississippi Conference during its last session, has withdrawn from the ministry and membership of the Methodist Episcopal Church, South.

W. F. McMURRY,

Bishop in Charge.

Dec. 30, 1921.

TO THE PASTORS IN THE NORTH MISSISSIPPI CONFERENCE.

Please do not forget to urge upon your Sunday schools the setting aside of the offering on the fifth Sunday in January for our Sunday school work. Last year we had an increase in our enrollment of more than 5000. We now have 41,000 pupils in our schools. We raised last year $7,000 for the Centenary and a total of $52,000 for the year; 1872 people were received into the church during the year from the Sunday school. This special offering is for the district work, to enable our district officers to do the work assigned. It is an important matter and we plead for your earnest and hearty co-operation. Send all offerings to Rev. J. E. Stephens, Grenada, Miss. Each district will be credited with the amount raised within that district.

E. S. LEWIS,

Chairman Conference Board.

Greenville, Miss.

AN INSIGHT.

The engineer had just completed the sign. The parson had hung it up. And there now it was in gaudy red letters over the ranch-house door. They lived on a spur of Cheyenne Mountain—they and the Sick Man and the Kid—and they looked across the Colorado desert a hundred uninterrupted miles as they sat and took the cure. They were brothers of the order of T. B., and the sign they had just put up blazed the deepest feeling of their souls. It read: "No one can truthfully say any good of tuberculosis."

The midday sun beat down upon the plains. Seventy-five miles away a huge ledge of white sandstone, one hundred or more feet high, made a line like a board fence painted white. An insect whirred up in the stillness with the noise of a rattlesnake. A jaybird jeered from the top of a near-by pine tree. The four men lay dozing in their chairs. One of them had a dream; he had a vision of the burden of the world.

Across a vast, wide plain a mighty army toiled; the strangest army man had ever seen since that great host marched round the eastern desert seeking for the Promised Land. There were women no less than men; little children, and old folks bent with years; stalwart youths right ready for all venture and all strife, and they whose faces bore the horrid marks of wasted powers and challenges ignored. As they went, some were far ahead and blazed the course that should be followed; some prepared the road and built the bridges, cleft the rocks and filled the gaps; some scoured all the land and sought for food, and warned of danger or of storm; while others sang, playing on musical instruments, and cheered the march along; and others still bore heavy burdens on their backs, which seemed to be the baggage of the host.

And as the sleeper watched, these last claimed his attention. They held a place unique among the rest. For as he looked he saw that they it were who set the pace for the strange march. Progress could not be swifter than their feet. By reason of the loads they bore, the others walked all free and unencumbered, and yet these could not go more fast than they, than they who staggered and oft stumbled in their steps—for heavy were the weights upon their backs.

As they who carry its great load advance—not they who blaze its path or make its road or cheer its way along—the human race advances, quick or slow.

The sleeper saw, and as he saw he sought to know the nature of these loads, the contents of these packs. He went more close, and on each load he found a word was writ. On one was written "Injustice;" on another, "Bad Inheritance;" on another, "Vicarious Sufferings;" on another, "Grief;" on another, "Disease."

The dreamer slept, and when he awoke he thought upon his dream and what its meaning was, if meaning aught it had. And as he pondered it, he heard; he heard from out the old rebellion and long seeking of his soul for explanation of that fate which had been his—his broken hopes and good ambitions killed, his stricken life, his manhood sheathed in idleness and weakness—a voice:

"You sought to be a leader of the host; you chose to be a maker of the road; you would have been a helper or a singer in the throng. It could not be. Your task was nobler yet. You are a burden bearer of mankind. There is the burden of the race, the burden of its folly and its wrong, its ignorance, its stupid prejudice, its sin, its willful violation of the law, its innocent transgression of the rule. Some one must carry that—must carry that great sadness and great pain, that ineptitude, that care—must carry it that others should go forward and go up."

He heard, and as he heard he reached up and took the new-made sign from out its place and brake it in small pieces. His face showed a great content.

O, fellow bearers of the load we did not choose, the load we fain would have some other carry if we could, remember this—**the burden bearers help the world along.**

I know not how it is. I know not all the law. I am only sure of this: the fight that each man fights behind his chamber door for courage and for patience and for faith, he fights not for himself alone he fights for all mankind; he fights as one who is a helper of his kind, as a blood brother of that One who in little Galilee, obscure, almost alone, was wounded for our transgressions and bruised for our iniquities, and who upon the cross became the Burden Bearer of the human race.—Alexis Stein.

"The greatest waste of strength comes to a man when he works without a plan."

Christian Education Movement

LOUISIANA CONFERENCE

PAY-UP WEEK, JANUARY 8 TO 15

Pay your Pledge to the local church collector, or send check to Conference Secretary of Education.

ALBERT S. LUTZ.

Shreveport, La.

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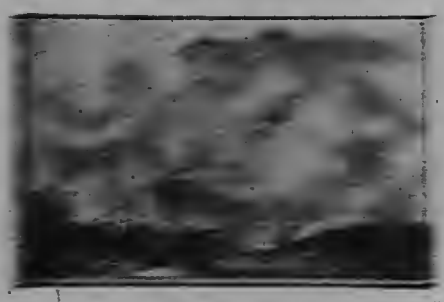

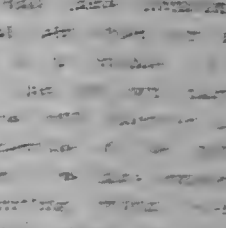

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"The American people must retain in their confidence in public utility securities cannot be met by any mere, unjust criticism. No public utility corporation ought to regulation and fairness in requirements and earnings."—Edward N. Hurley, former head U. S. Shipping Board.

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Soothes the Sore Throat

Whooping Cough, Etc.

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Price 25c and 50c at Your Druggist

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 4721 Prytania St., New Orleans, La.

THE MID-YEAR MEETING OF THE EXECUTIVE COMMITTEE, WOMAN'S MISSIONARY COUNCIL.

(Continued from Last Week)

Holding Institute.

Up to November 1, Holding Institute had enrolled 286 students. Of this number, 110 are from old Mexico, 127 from Texas, and 5 from other States. There are among the students 16 Anglo-Saxons, 1 Jew, 2 Italians, 4 Cubans, and all the others are Mexicans.

Publishing House In Sao Paulo.

The Board of Missions has erected in Sao Paulo a new Publishing House for the church in Brazil. Miss Leila F. Epps will have charge of the work of preparing literature in Portuguese for the women and children of Brazil. She is now in Nashville taking specialized training under Miss Estelle Haskin in preparation for this editorial and literary work in the Publishing House in Brazil.

A New School.

At the last session of the Council a school was authorized in Santa Maria, Rio Grande do Sul, South Brazil Conference. The Executive Committee voted to name this institution "Collegio Centenario," in honor of our great Centenary, which is providing funds with which to open the school.

The Bennett-Gibson Lectures.

Dr. W. J. Young, of Emory University, was chosen to give the first course of lectures under the new Bennett-Gibson Lectureship. Because of the isolation of the missionaries in Brazil, this was selected as the first field to receive the benefits of the lectureship. Dr. Young delivered these splendid lectures at each of the three Annual Conferences in Brazil and thus made it possible for all the missionaries, men and women, to hear them.

A Missionary Magazine in Spanish.

The missionary societies in Mexico and Cuba are to have a periodical in Spanish. The Executive Committee voted to grant the necessary funds to start this monthly magazine, which is to be called, La vox Misionera (The Missionary Voice). Miss Norwood Wynn is to be the editor, and she hopes to make it self-supporting with the use of the small subsidy with which to begin it. This magazine will also be used in our work with the Spanish-speaking people in our own land.

The Best-Equipped Station in Mexico.

A representative of another board of missions has said that when our hospital is completed in Chihuahua, Mexico, our Board of Missions will have made it the best-equipped mission station in Latin America. A variety of activities have been conducted in Chihuahua by the Council and the Board of Missions, general work, to meet the needs of the people. Colegio Palmore provides day schools and boarding school facilities for both boys and girls. Centro Cristiano ministers to men, women, and children through its clubs, classes, kindergartens, clinics, and day nursery. The Publishing House sends out thousands of tracts, books, and periodicals. The beautiful church houses a harmonious congregation composed of what were formerly two separate and distinct churches—congregational and Methodist.

The New Lambuth Memorial.

All Centenary effort in the Woman's Work in Japan this year has been directed to the new Lambuth Memorial Training School for Christian workers at Osaka, Japan. The site was purchased at the close of 1920, and on this site was a well-built Japanese house, which, with but small expenditure, we were able to put in repairs and thus made it possible to move the kindergarten department up from Hiroshima and open work in the new center last April. Miss Margaret Cook is delighted with the situation. The city of Osaka has made much of our coming, and many unsought doors for service are opening for us. The Bible Training Department is still in Kobe, but is to be moved to Osaka as soon as the realization of hopes for the new building make it possible to do so. We are hoping and praying that the Week of Prayer offering will add to the Centenary funds an amount sufficient to make the desired building possible in the near future.

Plans For Work in Kobe.

As soon as the Bible department of the Lambuth Memorial Training School is moved to Osaka the Woman's Council will assume the responsibility of the woman's department of the business college, Palmore Institute, housing this work in our Kobe plant, which, with some remodeling, can be adapted to the new undertaking. This need is very pressing. In Kobe alone there are 11,000 young women in business. Miss Charlie Holland, who will have charge of this work, is now in New York taking a business course in the New York School of Commerce.

A New Station Opened At Kure.

By vote of the Japan Mission and by agreement of the secretary and the bishop of the field it was decided that, next to Osaka, the city of Kure, in Hirosima District, the greatest naval base of Japan, should be made the next center of development in social evangelism. Already the Council has a splendid kindergarten and Bible woman at this place. A house owned by the Presbyterians was rented, and Miss Worth, Miss Searcy, and Miss Callahan were sent to Kure to begin to study the situation.

Enlargement at Seoul, Korea.

Carolina Institute, Seoul, has had a very remarkable growth this year. Over three hundred and eighty pupils have enrolled, one hundred of them boarders, and the school carries a long waiting list. Carolina Institute has already a course of study covering eight grades, but is greatly in need of a building for the higher primary. Authorization was granted by the Executive Committee for this purpose.

Songdo, Korea.

Holston Institute, Songdo, Korea, is the Council's largest school in any foreign field, the enrollment this fall being 912 girls. This is a registered school of eight grades, the only school of our Council in Korea having government recognition. The students of this school are admitted to higher government institutions, and primary teachers' certificates are granted its graduates without examinations.

The Songdo City Evangelistic Plant.

The Songdo City Plant is almost complete, having cost about $15,000. It will minister to the women of the entire community of 150,000 and promises to be another very important evangelistic and educational center. Already there is a large enrollment of classes. Ivey Hospital is planning to conduct a dispensary in our building, and great enthusiasm prevails over this co-operative work.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. The usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and till the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

Does Your Food Taste Good?

Is Your Appetite All Right?

When your food does taste good you may be sure that your health is good; that your blood is rich, free from scrofula, eczema, rheumatism and other diseases, and that your system is built up against that tired feeling and the prostration after influenza and fevers.

Hood's Sarsaparilla enriches the blood, creates an appetite, aids digestion, promotes assimilation, secures for you full nutritive value of your food. Get it of your druggist and begin taking it today.

If a mild laxative is needed, take Hood's Pills; if an active cathartic, more Hood's Pills. They give entire satisfaction.

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60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach and heart; purifies the blood, strengthens the entire system. Write for Free Trial Treatment. COLLUM DROPSY REMEDY CO., Dept. F-37, ATLANTA, GA.

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WINTERSMITH'S CHILL TONIC

Not Only For Chills and Fever But a Fine General Tonic

Wards Off Malaria and Restores Strength. Try It

If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.

A Grateful Mother writes:

Galveston, Texas, March 12, 1920.

Anglo-American Drug Co., New York, N. Y.

Dear Friends:

I want to tell you, as well as thank you, for what your preparation has done for my baby. He was a little, cross, crying baby, awfully constipated all the time, when I started to give it to him. But now he is a big, fat baby, and I cannot speak too highly of your preparation.

I know there is nothing that can come up to Mrs. Winslow's Syrup for a baby and I feel that it was a God-sent blessing to me. I will tell any mother what it has done for my baby.

With all good wishes to you and your preparation,

Respectfully,

(Name on request)

Diarrhoea, colic, flatulency and teething troubles are relieved by this safe, pleasant preparation. Non-narcotic, non-alcoholic.

MRS. WINSLOW'S SYRUP

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Open formula on every label. At All Druggists.

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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last Sunday, the first Sunday of the new year, I was with Brother Sharpe on the Monterey charge. I had the pleasure of visiting the Mt. Carmel Church. This is a small church, but a very loyal one. Tbey are doing a good work in many respects. It was a real pleasure to find a nicely-painted building, and it cleaned up, and the yard in good shape. I enjoyed my visit with these dear folks.

Friday night was spent at Byram with the stereopticon lecture. It was a bad nigbt and a very few turned out. I trust to be able to go there again.

I am hopeful that this year we will have the best year of all. The Missions in tbe Sunday school sbowed a very creditable gain over last year. I trust that this year it will be still better. I hope that the Sunday schools that bave pledges will try and pay up during Pay-Up Week. It is a great thing to teach these coming on to have a heart for all the world.

I am hopeful that the Honor Roll for circuits will have many on it before long. It will be helping all around.

I am desirous of having a Cradle Roll for the Mississippi Conference. It should be composed of the babies of the preachers, and the babies of the superintendents and Sunday school workers. Who will be the first to send in a name for this Cradle Roll? If you will, send in a kodak picture, too.

The Conference Standard Training School is going to be the best yet. We are hard at work on the faculty and the Course of Study. We are going to do our best to so distribute the work that every Sunday school worker, no matter what place he holds, will have a place to go and get work. Send in the names of those who ought to go from your charge, so that we can get in touch with them and see that they are invited to come and help them feel their need of coming.

The Kingdom of God will not come to pass till people know God. We know God from what we are taught of God. Many of us would have lives much more productive of good if we had better teaching. Let us resolve, no matter what the cost, we will pay the price, that we may do tbe preaching we ought to do, that those coming on may be properly taught.

We need much prayer. Pray for the work and workers. Yours in Him,

JOHN C. CHAMBERS.

ZWOLLE AND NABORTON CHARGE.

Dear Dr. Carley: We had parts of three works to tie together and these lying in two districts; we have tied them pretty well and things are moving well with us. Our new presiding elder, Brother J. B. Williams, held his first quarterly conference with us and met all of our expectations; he is a good fit.

Zwolle bas the best organization it bas been my pleasure to be associated with. The Sunday school is starting its twenty-first year under that prince of laymen, S. H. Porter, and I think will meet the standard of efficiency. The enrollment exceeds tbe church enrollment by thirty-four. What we need is more room, which we hope to have before very long. Two large classes meet out of the church. The board of stewards is made up of the big business men of the town, who do things in a business-like way, budgeting everything, even to the Sunday school, and each child makes a pledge for church work, paid every Sunday. Practically every one of these men is a teacher in the Sunday school, and it is a great sight to see boys sitting at the feet of professional and business men learning of the work of the Master. We give two Sundays to Zwolle and preach in the afternoon at Bayou Scie and Belmont.

Naborton is in the oil and gas fields and we have only the production part left. Most of those now there are to stay as long as the gas and oil continue to flow. I have visited many churches, but have never had the reception given me as was given me there at Naborton—a fine Sunday school, a fine spirit of co-operation, a people with a mind to work. No concern as to finances paid monthly ample for all our needs, plenty of good home-made syrup, sausages, 'taters, a fine bunch of young people in the Epworth League, good parsonage, good water. We are expecting the best year of our lives. We are planning and praying for great revivals.

Fraternally yours,

W. F. HENDERSON, Jr.

The Inward Effects of humors are worse than the outward. They endanger the whole system. Hood's Sarsaparilla eradicates all humors, cures all their inward and outward effects. It is the great alterative and tonic, whose merit has been everywhere established.—Adv.

THE GOSPEL AND THE LIFE MORE ABUNDANT.

By Alfred W. Wasson.

The way the Gospel lifts individuals to higher levels of usefulness, and the way it is spreading through Korea, is well illustrated by the experience of Pastor Pai. He called at the school this morning to see if we could not take in a young man from his circuit whom he highly recommends and give him a chance to earn his school expenses by working in the Textile Department. As he pictured what it would mean for the young man to get to attend school and prepare for a life of larger service, my mind kept running back over the life of the speaker.

Some years ago he was an ordinary day laborer, with little education, no particular ability, and a narrow outlook on life. He was employed for a time as a servant in the home where the workers of tbe Woman's Council live. He became active in church work, was called to preach, worked for a time as a colporteur, improved his opportunities, was put in charge of a circuit and for some years has been a hard-working and successful "circuit walker." Two years ago he was sent to a hard circuit on the Choonchun District made up of five weak churches. In two years these five churches have increased to twenty-three and the one weak circuit has grown to two strong self-supporting ones.

Pastor Pai's oldest son graduated from this school and is now in Seoul continuing his preparation for entering the ministry. His oldest daughter graduated from Holston Institute a few years ago and is now teaching a church school in the country. What the gospel has meant to this home and through it to others in the way of a richer life is almost incalculable.

Some of his churches are uniting in a project to establish a Chrstian school. The people are offering to turn over considerable property, about eghteen hundred acres of land I believe, to the church for this enterprise if the Mission Board can furnish the additional amount needed for the establishment of the school. The pastor is here now to see the Mission Treasurer, Dr. Cram, on this business. I fear, however, that he will not be successful, for I have just heard Dr. Cram remark that the real hardship of his position lies in the fact that he has to turn down nine out of every ten requests for funds to be used in the extension of the work.

The Centenary has made it possible for him to grant about one in ten. For this we are grateful but surely we ought not to be content with it. As long as God entrusts the members of his church with as much wealth as they now control, we ought not to be content until every opportunity for extending the Kingdom by the use of money in ways approved by the consensus of missionary practice and opinion can be met.

Songdo, Korea.

WILLIAM CULLEN BRYANT'S WITNESS TO THE CHRISTIAN RELIGION.

These are the words in which William Cullen Bryant gave his testimony to the truth of the Christian religion. They are found in Bigelow's Life of Bryant.

"I cannot but lament the tendency of the time, encouraged by some in the zealous prosecution of science, to turn its attention from the teachings of the gospel, from the beautiful example of Christ's life, and the supremely excellent precepts which He gave to His disciples, and the people who resorted to hear Him. To those teachings and that example the world owes its recovery from the abominations of heathenism. The very men who in the pride of their investigations into the secrets of the material world turn a look of scorn upon the Christian system of belief are not aware how much of the peace and order of society, how much of the happiness of their households, and the purity of those who are dearest to them, are owing to the religion extending beyond their sphere. There is no character in the whole range of qualities which distinguish men from each other so fitted to engage our admiration and so pregnant with salutary influence on society as that which is formed on the Christian pattern by the precepts of the gospel, and a zealous imitation of the example of the Great Master.

"This character, of which Christ was the perfect model, is in itself so attractive, so 'altogether lovely' that I cannot describe in language the admiration with which I regard it; nor can I express the gratitude I feel for the dispensation which bestowed that example of mankind, for the truth which he taught and the sufferings He endured for our sakes. I tremble to think what the world would be without Him. Take away the blessing of the advent of His life and the blessings purchased by His death, in what an abyss of guilt would man have been left! It would seem to be blotting the sun out of the heavens—to leave our system of words in chaos, frost and darkness."

"In my view of the life, the teachings, the labors, and the sufferings of the blessed Jesus, there can be no admiration too profound, no love of which the human heart is capable too warm, no gratitude too earnest and deep, of which He is justly the object. It is with sorrow that my love for Him is so cold, and my gratitude so inadequate. It is with sorrow that I see any attempt to put aside His teachings as a delusion, to turn men's eyes from His example, to meet with doubt and denial the story of His life."—Exchange.

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CHARACTER BY SALVATION.

The great business of life is to achieve character. This is a world of mixed moral conditions, which practically means a sphere of discipline, or, as the fathers used to say, of probation. We live this life for the sake of itself, and of another life too. Meanwhile, it is vastly important, not to make money, but to make men; not to have all things, but to be the best kind of thing.

Yet just here some modern religionists have fallen into error, blazoning even on their fanes the legend "Salvation by character." It is of course true that salvation is associated with character—that is, the saved are the good; and evangelical religion is as much interested in this proposition as is any so-called liberal faith. This does not, however, carry with it an indorsement of the doctrine of good works, by which a man can buy his way into heaven as he could buy his way into Chicago on a Pullman; nor does it imply any disparagement of the great doctrine of the atonement. What evangelicalism insists upon may be, in part at least, expressed by saying "character by salvation," which means that goodness comes as a gracious product of the divine Christ's co-operating with the human spirit.

The late George B. Foster, the well-known Chicago professor, and by some esteemed a heretic, had, we believe, an insight when he declared that the legends "salvation by character" and "character by salvation" were both one-sided. It may be that a synthesis of the two is nearer the truth. Of course Christ does not save those who remain characterless, or have positively bad natures, except in the sense that He puts new for old, and good in the place of evil—in other words, precisely in the degree in which an individual receives the grace of Christ he acquires character. No one teaches today that a doctrine of grace means an antinomian concession to private vice or obdurate selfishness. But if in this sense and degree salvation is associated with character, so also we must insist that character is best achieved, we dare to say only attained, through connection personally and sympathetically with the redeeming Christ. Some may be more conscious of this connection than are others, a few may even have an exulting—though perilous—sense of "assurance," and others may hardly dare hope that they are Christ's, having no faith "to speak of." In some lives that relation may be more implicit than explicit, but it may exist, actually or potentially, in order to perfection of character.

If we had to make the choice, we would rather say "character by salvation" than "salvation by character," as the latter is liable to gross abuse by self-satisfied Pharisees of the pragmatic type. Yet really there is no antithesis between character and salvation, for here there is an ethical and spiritual parallelism. Let us be Christ's, utterly and forever, and we shall have all the character we shall need in any world.—Zion's Herald.

Our supreme aim as Christians is not comfort, but holiness—not to make things easy all round for ourselves, but to grow in clearness of spiritual vision and readiness to hear the voice divine.—Selected.

"A man may give without loving, but he cannot love without giving."

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NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—First Round.

Courtland, at Courtland, Jan. 14.
Como., a.m., Jan. 15.
Hernando, p.m., Jan. 15.
Coldwater, at C., Jan. 18.
Longtown, at McGehee's Chapel, Jan. 21.
Picasant Hill, at P. H., Jan. 22.
Horn Lake, at H. L., Jan. 24.
Tyro, at Tyro, Jan. 26.
Mt. Pleasant, at Mt. P., Jan. 28.
Byhalia, a.m., Jan. 29.
Olive Branch, at O. B., p.m., Jan. 29.
Arkabutla, at Strayhorn, Feb. 1.
Cockrum, at Palestine, Feb. 4.
Shuford, at Eureka, Feb. 5.
Sardis circuit, at Sardis, Feb. 11.
Crenshaw, at C., Feb. 12.
Batesville, Feb. 19.

The District Stewards are called to meet in the Methodist Church at Sardis on Thursday, Jan. 5, at 10:30 a.m. A meeting of the pastors of the district will also be held in Sardis on the same day. R. A. MEEK, P. E.

Greenville Dist.—First Round.

Glen Allen, at Glen Allen, Jan. 15, 3 p.m.; preaching morning and evening.
Benoit, at Benoit, Laymen's service, J. J. Baird bringing the message, January 15, 11 a.m.
Conference, at Benoit, Jan. 16, 3 p.m.
Evansville and Dubbs, at Evansville, Jan. 22, 11 a.m.
Tunica, Jan. 22, 7 p.m.
Lake Cormorant and R., at Robinsonville, Jan. 29, 11 a.m.; preaching morning and evening.
Clarksdale, Jan. 30, 8 p.m.
Jonestown and Rich, at Jonestown, Jan. 31, 3 p.m.
Leland, Feb. 1, 7 p.m.
Shaw, at Shaw, Feb. 2, 3 p.m.
Lula and Dunde, at Lula, Feb. 5, a.m.; preaching morning and evning.
Greenville, Feb. 8, 7:30 p.m.
Merigold and Alligator, at Merigold, Feb. 12, 3 p.m.; preaching morning and evening.
Rosedale, at Rosedale, Feb. 15, 7 p.m.
Friar Point, Feb. 16, 7 p.m.
Hollandale and Arcola, at Holiandale, Feb. 19, 3 p.m.; preaching morning and evening.
Duncan, at Duncan, Feb. 26, 3 p.m.; preaching morning and evening.

Preaching at Shelby by P. E., or some one appointed by him, Wednesday, January 11, 7 p.m., followed by first quarterly conference. Also, preaching Thursday, 11 a.m. and 7 p.m. by one of the brethren. The preachers' meeting will follow the District Stewards' meeting, and the district work for the year will be planned, including revivals, collections, and various church activities. It is desired that every preacher in the district be present, and the laymen are most cordially invited to remain over and participate in the services. District Conference at Tunica, March 2-5.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round.

Woodland, at Woodland, Jan. 14, 15.
Eupora and Maben, at Eupora, Jan 21, 22.
Bellefontaine, at Bellefontaine, Jan. 22, 23.
Mathiston, at Mathiston, Jan. 24.
Verona, at Verona, Jan. 28, 29.
Shannon and Nettleton, at Shannon Jan. 29, 30.
Buena Vista, at Buena Vista, Feb. 4, 5.
Houlka, at Houlka, Feb. 9.
Algoma, at Algoma, Feb. 10.
Nettleton, at Shiloh, Feb. 11, 12.
Salem and Ecru, at Salem, Feb. 18, 19.
Toccopola, at Toccopola, Feb. 20.
Randolph, at Spring Hill, Feb. 21.
Greenwood Springs, at Greenwood Springs, Feb. 24.
Smithville, at Trangine, Feb. 25, 26.
Tremont, at Mt. Pleasant, Mar. 2.
Fulton, at Harden's Chapel, Mar. 3.

The District Stewards will meet at the Methodist Church at Tupelo on Monday, Dec. 19, 2 o'clock, p.m.. A full attendance is desired.

T. H. DORSEY, P. E.

Grenada Dist.—First Round.

Winona ct., at Bethlehem, Jan. 14, 15
Kilmichael ct., at Kilmichael, Jan 15, 16.
Durant sta., Jan. 20, at 7 p.m.
Sallis ct., at Salem, Jan. 21, 22.
Lexington sta., Jan. 27, at 7 p.m.
Ebenezer ct., at Hebron, Jan. 28, 29.
Pickens ct., at Pickens, Jan. 29, 30.
Poplar Creek ct., at Bethel, Feb. 4, 5.
Winona sta., Feb. 5, 6.
Holcomb ct., at Holcomb, Feb. 11, 12.
Coffeeville ct., at Coffeeville, Feb. 12, 13. R. A. TUCKER, P. E.

Corinth Dist.—First Round.

Marietta ct., at Marietta, Jan. 12.
Iuka ct., at Camp Ground, Jan. 14, 15, a.m.
Iuka sta., Jan. 15, p.m., and 16 a.m.
Burnsville ct., at B., Jan. 16, 3 p.m.
Booneville ct., at Carolina, Jan. 21, 22, a.m.
Booneville sta., Jan. 22, p.m., and 23, a.m.
Guntown ct., at G., Jan. 28, 29, a.m.
Baldwyn ct., at B., Jan. 29, p.m.; 30, a.m.
Chalybeate ct., at Camp Ground, Feb. 4, 5, a.m.
Ripley sta., Feb. 5, p.m., and 6, a.m.
Wheeler ct., Feb. 8.
Rienzi ct., Feb. 9.

The District Stewards are called to meet at First Church, Corinth, Dec. 14, 1921, at 10 a.m.

J. B. RANDLOPH, P. E.

Greenwood Dist.—First Round.

Coila, at Coila, Jan. 15, a.m.
Greenwood, Jan 16, p.m.
Moorehead, at Moorehead, Jan. 18, p.m.
Indianola, Jan. 19, p.m.
Tutwiler, at Tutwiler, Jan 22, a.m.
Dublin, at Dublin, Jan. 22, p.m.
Drew, at Drew, Jan. 23, p.m.
Ruleville, at Ruleville, Jan. 24, p.m.
Minter City, at Minter City, Jan. 29, a.m.
Tchula, Feb. 5, a.m.
Sidon and Cruger, at Sidon, Feb. 5, p.m.
Inverness, at Inverness, Feb. 12, a.m.
Belzoni, Feb. 12, p.m.
Webb, at Sumner, Feb. 19.
Schlater, Feb. 26.

The Greenwood District Stewards are called to meet at Moorehead Dec. 19, at 10:30 a.m. in the Methodist Church. S. L. POPE, P. E.

Columbus Dist.—First Round.

Caledonia, at Piney Grove, Jan. 14, 15.
Cedar Bluff, at Pheba, Jan. 21, 22.
Sturgis, at Sturgis, Jan. 27.
McCool, at McCool, Jan. 28, 29.
Ethel, at Ethel, Jan. 29, 30.
High Point, at Center Ridge, Feb. 3.
Noxapater, at Flower Ridge, Feb. 4, 5.
Louisville, Feb. 5, p.m.
Chester, at Pisgah, Feb. 11, 12.
Ackerman and Weir, at Ackerman, Feb. 12, 13.
Kosciusko Circuit, at Springdale, Feb. 18, 19.
Kosciusko Station, Feb. 19, p.m.
Mashulaville, at Mashulaville, Feb. 25, 26.

District Stewards called to meet in the Methodist Church at West Point, at 1 o'clock, Dec. 16.

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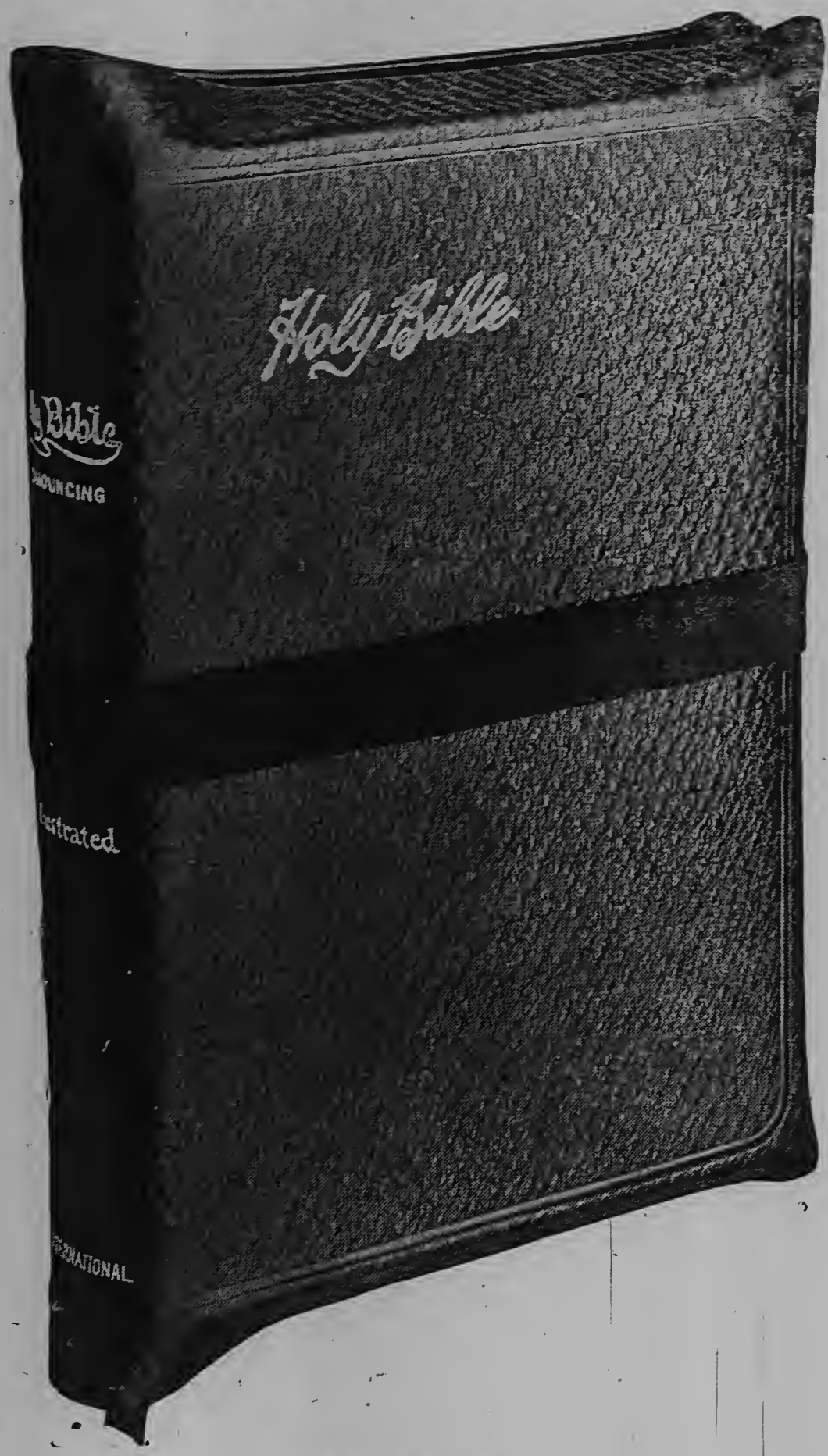

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MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Williamsburg, Jan. 15, 11 a.m.
Collins, Jan. 22, 11 a.m.
Mt. Olive and Magee, at Mt. Olive, Jan. 22, 7 p.m.
Hattiesburg, Court St., Jan. 29, 11 a.m.
Silver Creek, Jan. 29, 7 p.m.
Avera, Feb. 5, 11 a.m.
Lucedale, Feb. 5, 7 p.m.
Lucedale ct., Feb. 5, 7 p.m.
Richton, Feb. 8, 7 p.m.
Oloh, at Oak Grove, Feb. 12, 11 a.m.
Eucutta, Feb. 14, 11 a.m.
Heidelberg, Feb. 15, 11 a.m.
Ellisville, Feb. 15, 7:30 p.m.
Leakesville, Feb. 19, 11 a.m.
New Augusta, Feb. 19, 7:30 p.m.
Sumrall, Feb. 26, 11 a.m.
Prentiss, Feb. 26, 7:30 p.m.

The District Stewards will meet at Main Street Church, Hattiesburg, Thursday, Dec. 22, at 1:30 p.m.

W. W. GRAVES, P. E.

Seashore Dist.—First Round.

Coalville, at Coalville, Jan. 14, 15.

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Ocean Springs, at O., 7 p.m., Jan. 15.
Saucler, at Saucler, 7 p.m., Wed., Jan. 18.
Americus, at Pleasant Hlll, Fri., 11 a.m., Jan. 20.
Moss Polnt, 11 a.m., Jan. 22.
Escatawpa, at E., 2:30 p.m., Jan. 22.
Pascagoula, 7 p.m., Jan. 22.
Vancleave, at V., Frl., 11 a.m., Jan. 27.
Mentorum, at Alexander, Sat., 11 a.m., Jan. 28.
Wiggins, 11 a.m., Jan. 29.
Brooklyn, at McVey, 11 a.m., Feb. 5.
Wesley Memorial, 7:30 p.m., Feb. 5.
Blloxl, Q. C., Wed., 7 p.m., Jan. 11.
Gulfport, Q. C., Wed., 7 p.m., Jan. 25.
Long Beach, Q. C., Wed., 7 p.m., Feb. 1.

District Stewards and pastors are called to meet in the Methodist Church at Gulfport at 10 o'clock a.m., Tuesday, Jan. 10. Let all the pastors and district stewards attend if possible, so we can take counsel together for the year's work. The lay leaders are requested to meet with us.

W. M. SULLIVAN, P. E.

Brookhaven Dist.—First Round.

Bogue Chitto and Norfield, at Bogue Chitto, Jan. 15.
McComb, La Branche St., Jan. 15, 16.
McComb, Centenary, Jan. 18.
Gallman, at Bethesda, Jan. 21, 22.
Crystal Springs, Jan. 22, 23.
Meadville and Bude, at Bude, Jan. 25.
Barlow, at Brandywine, Jan. 28, 29.
Pleasant Grove, at Pleasant Grove, Feb. 1.
Foxworth, at Foxworth, Feb. 4, 5.
Summit and Topisaw, at Summit, Feb. 5, 6.
Adams, at Adams, Feb. 11, 12.
McComb, Pearl River Ave., Feb. 12, 13.
Scotland, at Bethesda, Feb. 18, 19.
Bayou Pierre, at Center Point, Feb. 25, 26.
Hazlehurst, Feb. 26, 27.

The District Stewards are requested to meet in the Methodist Church in Brookhaven, Tuesday, December 27, at 1:30 p.m.

Pastors, please meet at same place and date at 9 a.m. for a Preachers' Institute. H. M. ELLIS, P. E.

Newton Dist.—First Round.

Harperville and Lena, at Harperville, Jan. 14, 15, a.m.
Forest and Morton, at Forest, Jan. 15, 7 p.m.; 16, 8:30 a.m.
Homewood, at Homewood, Jan. 18.
Newton, at Newton, Jan. 19, 7 p.m.
Carthage, at Bethel, Jan. 21.
Walnut Grove, at Walnut Grove, Jan. 22.
Trenton, at Polkville, Jan. 25.
Shiloh, at Shiloh, Jan. 28, 29.
Lake, at Lake, Feb. 1.
Chunky, at Chunky, Feb. 4, 5, 11 a.m.
Decatur and Hickory, at Hickory, Feb. 5, 7 p.m.; 6, 10 a.m.
Bay Springs, at Bay Springs, Feb. 8.
Neshoba, at Mars Hill, Feb. 11, 12.
Union, at Union, Feb. 15.
Raleigh, at Raleigh, Feb. 18, 19.
Rose Hill, at Homewood, Feb. 22.
Laurel, First Church, Feb. 24, 7 p.m.; 26, 11 a.m.
Laurel, Kingston, Feb. 25, 7 p.m.
Laurel, West End, Feb. 26, 7 p.m.

The District Stewards will meet at Newton, Thursday, December 29, at 10:45 a.m. All pastors are invited to attend this meeting.

J. A. MOORE, P. E.

Vicksburg Dist.—First Round.

Rosetta Mission, 11 a.m., Jan. 14.
Centerville, at Stephenson, Jan. 15.
Roxie, at McNair, 3:30 p.m., Jan. 15.
Nebo, 11 a.m., Jan. 20.
Gloster and Liberty, at Gloster, Jan. 22.
Vicksburg, Crawford Street, 7 p.m., Jan. 23.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 25.
Woodville, Jan. 29.
Oak Ridge, Feb. 5.
Mayersville, at Gracc, 11 a.m., Feb. 12.
Rolling Fork, 7 p.m., Feb. 12.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 19.
Silver City, at Midnight, 7 p.m., Feb. 19.
Angulla, at Delta City, Feb. 26

Notice.

The District Stewards of the Vicksburg District are called to meet at Vicksburg, Crawford Street Church, at 11:30 a.m., on Tuesday, December 20, 1921. Please let all the stewards be present. Pastors are invited to meet with us. J. R. JONES, P. E.

Meridian Dist.—First Round.

Porterville, at Chapel Hill, Jan. 14, 15.
Scooba, p.m., Jan. 15.
Vimville, at Why Not, Jan. 21, 22.
Enterprise, Jan. 29.
Quitman, p.m., Jan. 29.
Lauderdale, Feb. 5.
DeKalb, at Pleasant Ridge, Feb. 10.
Cleveland, at Mellen, Feb. 11, 12.
Matherville, at Poplar Springs, Feb. 18, 19.
Shubuta, p.m., Feb. 19.
Daleville, at Andrew's Chapel, Feb. 22.
Waynesboro circuit, at Fedora, Feb. 25.
Waynesboro, Feb. 26.
Buccatunna, at State Line, Feb. 26, 27.
Pachuta, at McGowan's Chapel, Mar. 3.
DeSoto, at Manassa, Mar. 4, 5.

District Stewards' meeting and Pastors' Conference at Central Church, Meridian, beginning at 10 a.m., December 30. All pastors and district stewards earnestly requested to be present. PAUL D. HARDIN, P. E.

Jackson Dist.—First Round.

Fannin, at Holly Bush, 11 a.m., Jan. 13.
Mendenhall and D'Lo, at Mendenhall, 7:30 p.m., Jan. 15.
Florence, at Florence, 11 a.m., Jan. 18.
Vaughn, at Vaughn, aJn. 21, 22.
Benton, at Benton, 7:30 p.m., Jan. 22; 10 a.m., Jan. 22.
Eden, at Eden, Jan. 28, 29.
Yazoo City, 3 p.m. and 7:30 p.m., Jan. 29.
Canton, Feb. 5.
Camden, 11 a.m., Feb. 8.
Monterey, at Mt. Carmel, Feb. 11, 12.
Brandon and Pelahatchie, at Brandon, Feb. 12, 13.
Sharon, Feb. 25, 26.
Madison, Feb. 26, 27.

District Stewards are called to meet in Capital Street church, December 29, at 10 a.m. Pastors and Lay Leaders requested to be present if possible.

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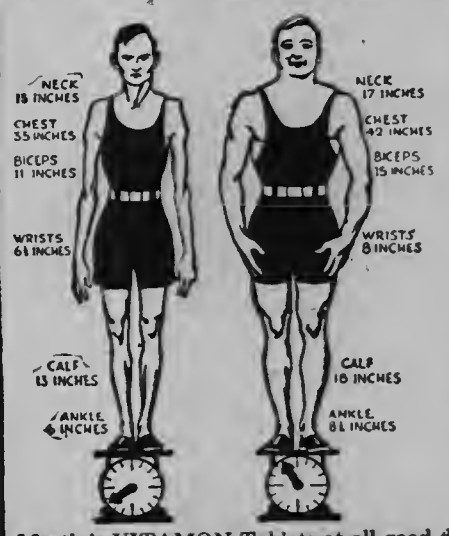

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THE ORIGINAL AND GENUINE. YEAST VITAMINE TABLET.

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HOW MUCH PER MEMBER?

The $37,000,000 pledged to the Centenary sounds like a big sum, and it is a big sum as compared with our former giving to missionary enterprises. But it represents a pledge of about $16.50 per member for the five-year period, or about $3.30 per member per year. In amount per member pledged, the South Carolina Conference leads with an average of $38.11; next are the Pacific and Los Angeles Conferences, $25.64 each. The Soutb Georgia Conference pledged $23.08 per member; the New Mexico Conference, $22.48; the Kentucky, $21.94; the West Texas, $21.62; the Florida, $21.41; the Virginia, $20.99. All other Conferences were helow $20 per member.

In amount per member paid, the Pacific Conference leads all the rest with a per capita payment of $12.84. Next in order are the following Conferences holding the first ten places; Kentucky, $9.27; South Carolina, $9.18; Virginia, $8.83; Los Angeles, $8.83; Florida, $7.36; Denver, $7.24; New Mexico, $7.23; West Texas, $7.16; Baltimore, $7.09. Seventeen Conferences are above $5 per member and below $7. Ten Conferences have paid less than $5.00 per member. When we take into account the fact that payments to date cover practically three years of the Centenary period, it does not appear that our Centenary giving bas, in any measure, lmpoverished the church. The total amount to-date represents less than $6 per member for the three years.—Bulletin.

WATCH AND WAIT.

While it is true that we never know what trouble or disaster may befall us, we likewise never know what great opportunity is going to come into our lives from an unexpected quarter. If we read the lives of the men of our country who have risen from poverty and obscurity to the greatest heights of success, we find that tbere were certain times in their lives when great opportunities presented themselves, that much of the success of tbese men was due to the fact that they were able to take advantage of such opportunities when they came.

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You Cannot Buy New Eyes
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We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid) 100 for 50c; 500 for $1.75; 1000 for $3.25. By express, charges collect, $2.25 per 1000, cash with order.
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are quickly relieved by CAPUDINE. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also 10c, 30, and 60c—TRY IT—LIKE IT

How often have we witnessed the unhappy spectacle of some man failing to rise to the complete possibilities of opportunity as a result of thriftlessness!

Thriftless habits will undermine any character and eventually lead to ruin. —Selected.

THE NEEDED SAVIOR.

By William C. Allen.

Some of us know very little about theology or creeds. The larger mysteries of the creation are too deep for us. We but dimly understand the beauty of the winning story of the Bible. Of one simple fact we are assured—we need a Savior. In the last analysis how little we have to depend upon within ourselves or in the world. We cast aside pride in our works, we acknowledge our sins, we bow at the foot of the cross and upon the humiliating tree find an invincible Deliverer. Antecedent to the pangs of Calvary were the pangs of the Nativity. It was of transcendent importance that the one should precede the otber. It was desirable tbat He who was to he the Great Rescuer of all who would accept Him sboud take upon Himself the form of a man. So it came about that tbe Savior appeared, not with a mighty host, not with fanfare and palms of victory but in swaddling clothes in a manger. O the graciousness of God, in sending His Son as of the poorest of mankind, seeing that it was the poorest of mankind He was sent to help! Could a better plan have been devised? Can we measure the boundlessness of the Eternal Love that has provided such a simple method for our redemption? Shall we listen to the cry of the Child of Bethlehem as He calls to repentance and the offices of love? Should not the radiancy shed nineteen hundred years ago upon the dark Judaean hills become the glorious light of the present era? Then shall the sweet strain of the angels become our triumphant song: "Glory to God in the highest, and on earth peace, goodwill toward men!"—Exchange.

ARGUING OR CONVINCING.

We dishonor the truth rather than serve it when we wound feelings in our zeal to show the truth to others. Such wounding of feelings is a not uncommon result of argument or discussion. One person sets out to prove a certain truth to another, who does not see it; and oftentimes the only result is bitterness, heart burnings, and estrangement. To say that this was caused by zeal for the truth is a travesty on the truth. A person who really has such zeal will care more about living the truth than arguing it; and such living not only never wounds, but is the most convincing of all arguments. When we find that in our efforts to show truth to others we have only done harm, let us ask ourselves wherein we were untrue to some truth that we profess to believe.—Sunday School Times.

A GOOD RECORD THIS.

From the beginning of the Century Movement, the Sunday schools of the church have made a splendid showing in support of the Centenary program. The record for 1921 will doubtless show a larger amount paid by the Sunday schools on Centenary pledges than was paid in 1920. This will be the showing provided the payments for December come to the December, 1920, standard, and this will be the case if every Sunday school makes report before January 1 of all Centenary moneys now in hand, and if the special effort is made to bring the pledge of each Sunday school up to date not later than December 31. Send your Sunday school Centenary money, without delay, to Col. John E. Edgerton, Centenary Building, Nashville, Tennessee, that your school may be included in the January 1 report. Help to carry the total far beyond the 1920 record.—Bulletin.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Frst Round.

Slidell, Fri., 7:45 p.m., Jan. 13.
Pearl River, at Talisheek, Sun., 1 p.m., Jan. 15.
Bogalusa sta., Fri., 7:45 p.m., Jan. 20.
Bogalusa ct., at Varnado, Sat., 11 a.m., Jan. 21.
Donaldsonville et., Sun., 3 p.m., Jan. 29.
Plaquemine ct., Sun., 7:45 p.m., Jan. 29.
Epworth, Mon., 7:45 p.m., Feb. 6.
Parker Memo., Tues., 7:45 p.m., Feb. 7.
Rayne Memo., Wed., 7:45 p.m., Feb. 8.
La. Ave., Thurs., 7:45 p.m., Feb. 9.
Felicity, Fri., 7:45 p.m., Feb. 10.
McDonoghville, Wed., 7:45 p.m., Feb. 15.
Carrollton Ave., Thurs., 7:45 p.m., Feb. 16.
Second Church Fri., 7:45 p.m., Feb. 17.
First Church, Wed., 7:45 p.m., Feb. 22.
City Missions, at St. Marks, Fri., 7:45 p.m., Feb. 24.

J. G. SNELLING, P. E.

Alexandria Dist.—First Round.

Columbia ct., at Columbia, Jan. 15.
Pleasant Hill ct., at P. H., Jan. 20.
Provencal ct., at Provencal, Jan. 21.
Natchitoches, Jan. 22.
Winnfield ct., at Joyce, Jan. 29.
Winnfield sta., Jan. 30.
Jena and Jonesville, at Jena, Feb. 5, a.m.
Trout and Good Pine, at Trout, Feb. 5, p.m.
Rochelle and Standard, at Standard, Feb. 12.

The district stewards will please meet at the district parsonage, 1305 Monroe street, Alexandria, on Dec. 14, 11 a.m. There are important matters to be brought before this meeting, and a full attendance is much desired.

W. L. DOSS. JR., P. E.

Shreveport Dist.—First Round.

Bayou LaChute, Friday, Jan. 13, p.m.
Haughton, Sunday Jan. 15, a.m.
Arcadia, Sunday, Jan. 15, p.m.
Shreveport, Texas Avenue, Tuesday, Jan. 17, p.m.
Sibley, Wednesday, Jan. 18, a.m.
Plain Dealing, Sunday, Jan. 22, a.m.
Castor, Monday, Jan. 23, p.m.
Grand Cane, Wednesday, Jan. 25, a.m.
Shreveport, Noel Memorial, Thursday, Jan. 26, p.m.
Shreveport, First Church, Friday, Jan. 27, p.m.
Ringgold, Sunday, Jan. 29, a.m.
Wesley Circuit, at Hall Summit, Monday, Jan. 30,
Minden, Wednesday, Feb. 1, p.m.

R. H. WYNN, P. E.

Baton Rouge District—First Round.

Pine Grove, at Pine Grove, Jan. 15, a.m.
Olive Branch, at Clinton, Jan. 21, 1:30 p.m.
Clinton, at Clinton, Jan. 22, a.m.
Gonzales, at Meadow's Chapel, Jan. 29, a.m.
St. Francisville, at St. Francisville, Feb. 5, a.m.
Greensburg, at Greensburg, Feb. 12. a.m.
Baker, at Baker, Feb. 19, a.m.
Franklnton ct., at Fisher, Feb. 26, a.m.
Franklinton Station, Feb. 26, p.m.
Denham Springs, at Denham Spgs., March 5, a.m.

J. W. LEE, P. E.

Lake Charles District—First Round.

Indian Bayou, Jan. 15, a.m.
Rayne, Jan. 15, p.m.
Eunice ct., at Eunice, Jan. 22, a.m.
Opelousas, Jan. 22, p.m.
Abbeville and Kaplan, at Abbeville, Jan. 29, a.m.
Gueydan and Estherwood, at Gueydan, Jan. 29, p.m.
Morgan City and Berwick, at M. C., Feb. 5, a.m.
Jeanerette and Patterson, at Jeanerette, Feb. 5, p.m.
Franklin, Feb. 12, p.m.
Merryville, Feb. 19, a.m.
Luddington ct., at Carson, Feb. 19, p.m.
Lake Charles, Feb. 20, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—First Round.

Chatham, at Chatham, Jan. 12; Q. C., 3 p.m.
Tallulah Jan. 15; preaching, 11 a.m., Q. C., 3 p.m.
Simsboro, at Simsboro, Jan. 18; Q. C., 3 p.m.
Oak Grove, at Oak Grove, Jan. 22; preaching, 11 a.m., Q. C., 3 p.m.
Farmersville at Farmersville, Jan. 25, 11 a.m.
Monroe, Jan. 27, at 7:30 p.m.
Rayville, at Rayville, preaching 11 a.m., Q. C.; 2 p.m.
Lake Providence, Feb. 5, preaching, 11 a.m., Q. C., 3 p.m.
Waterproof, at Waterproof, Feb. 12.
Ruston, Feb. 16, 7 p.m.
Bernice, at Bernice, Feb. 19; preaching, 11 a.m., Q. C., 3 p.m.

The district stewards will meet at Monroe, First Church on January 17, at 10 a.m. K. W. DODSON, P. E.

THE BEST YET.

To prevent taking cold, keep a little Vacher-Balm in your nose, it helps to prevent the germs entering the system. Everyone should keep it handy, especially this time of year for Colds, Coughs, Croup, chapped hands, or soreness anywhere. 30c in jars or tubes, and 60c jars containing 2½ times as much as the 30c size. Write for Free Sample, if you cannot buy it locally. E. W. Vacher, Inc., New Orleans, La.—Adv.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 3. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3411.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 19, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE POSSIBILITIES OF UNDEVELOPED POWER.

In a recent interview, Mr. Henry Ford, that wizard of modern industry, gave expression to his views concerning the development and utilization of the power generated by the Mississippi River in its flow to the Gulf. Among other things, he said: "Dams could be built in the Mississippi that would provide power for the lighting, heating, and cooking in millions of homes. Not only that, but lands would be saved from flooding; and then look at the benefit to transportation—locks could be operated by machinery in such way that a boat passing in the river would scarcely be stopped. * * * Revenues from the sale of power quickly would wipe out the cost of construction. Then they could be applied to other governmental purposes, and so taxes would be reduced. * * * Why, eventually the revenue from the power projects on the Mississippi, that one river alone, would pay the whole cost of the national government. In other words, it would run the United States." If Mr. Ford had not already demonstrated his ability to do the apparently impossible, we might think that he was letting his imagination run riot in the picture he has drawn of the possibilities of this source of undeveloped power. Even making allowance for an excess of optimism, he has opened wonderful prospects before us. But we are thinking of our undeveloped spiritual resources and the possibilities for progress in the kingdom of God if we should call into use the power that is available on every side. If we are spiritually poor and weak, it is only because we have not learned how to enter into possession of the spiritual riches and the spiritual strength that are offered us in infinite abundance. It was Dwight L. Moody, we believe, who said he wanted to see what God could do with a man who was absolutely consecrated to his service—and his life was a marvelous demonstration of what God can and will do with a surrendered will. As great as are the possibilities in our undeveloped physical resources, infinitely greater are the possibilities in our unused spiritual resources.

FROM ANOTHER ANGLE.

We have heard much of the moral evil of the public dance hall and of salacious moving pictures—and that evil cannot easily be overestimated—but we have a condemnation of them now from another angle. At the closing session of the New Orleans Public Health Institute, held in this city last week under the auspices of the United States Public Health Service, one of the speakers made the following statement: "I shall not dwell upon upon the moral side of the question. That, of course, is important. The health side also is important, for this affects not only the living, but also those who are to come. The statistics of the army, following the close of the war, show the advantages of good behavior. There were many who evaded orders with regard to health rules, but a far larger proportion of soldiers returned in excellent physical condition than is imagined. Dance halls, theatrical and motion picture productions which thrive alone on the sex appeal are responsible for much of the disease of the world. The evil to morals and danger to health of the saloon and resorts were recognized by army officials. That is why a 5-mile zone and later a 10-mile zone was established about a military camp in which such places were forbidden to operate. The United States is the first country to send her fighting men to war with no quarter shown to vice." Of course good health and good morals are inextricably bound together in such matters as these, but some people who will not consider the moral issues may be concerned about the health problem. In any case, everything ought to be done that can be done to get rid of dance halls and obscene pictures.

SO ARE WE.

A recent press dispatch indicates that President Harding is considerably concerned over the question of prohibition enforcement. It is known that the President regards law enforcement as the keystone of constitutional government, and he is greatly displeased with the attitude of some municipalities which, it is said, are openly countenancing the flouting of the prohibition laws. The President may well be concerned about this anarchistic attitude of apparently a large number of the citizens of this country—and so may be every man who has regard for the welfare of the nation as a whole. The question now is not so much one of prohibition as it is of the maintenance of the authority of the law. After making full allowance for the exaggerations of the daily press, it is still evident that there are many people throughout the country who are determined to brook no interference with their wholly selfish personal interests, law or no law—solemnly enacted statutes are to them no more than "scraps of paper." Without undertaking to say where the blame lies, we are convinced that many of our sworn officers of justice, and even some of our courts, are indifferent to the enforcement of the prohibition laws because they are not personally in sympathy with them. If laws are to be enforced only when they meet the approval of the individual affected, we might as well dispense with our legislative assemblies, dismiss our officers, tear down our temples of justice, burn the Constitution, and turn the government over to the criminal classes. Good citizens will obey the law, whether it suits them or not.

WORTH THINKING ABOUT.

In the current number of the Ladies' Home Journal appears an editorial, the concluding words of which we quote and commend to the earnest consideration of all our readers: "Look into the needs of your church and see where you can help. Ninety per cent of our pastors are miserably underpaid. Help build up your congregation. It'll never be any bigger or better than you as an individual help to make it. If you don't believe in religion or the church, it is your loss, and the older you grow the greater the loss. You'll freeze up inside. Science brings no balm to the unbeliever any more. Darwinsim has blown up. Most higher criticism of the Bible is empty sophistry. Faith, Hope, and Charity were the three superlative symbols of grace before the coming of Christ, before Abraham walked with God, before the Sumerians built their long-vanished civilization. You can possess them through the most trifling effort—possess them for yourself and for all who are near and dear to you. Only in such way can we have a new cycle, such as all the world is groping for. Let's go to it—every last little one of us. Then it's done!"

THE NEWBERRY CASE.

Apart from the political significance of its action, the vote of the Senate by which Senator Newberry of Michigan was confirmed in his seat in that body is a sad commentary upon the moral conscience of men who condemn the means but justify the end. After it had been shown that more than a quarter of a million dollars had been spent in the Newberry campaign, upon which showing the election was contested, the Senate decided that Mr. Newberry was entitled to his seat, but, in the same breath, it naively said, "The expenditure of such excessive sums in behalf of a candidate, either with or without his knowledge or consent, being contrary to sound public policy, harmful to the honor and dignity of the Senate, and dangerous to the perpetuity of free government, such excessive expenditures are hereby severely condemned and disapproved." These words are fair enough — but the action accompanying them leaves one in wonder as to what they really mean. Too often is it the case that our actions fall to square with our words.

A LITTLE FAULT.

Some circumstance may arise when a little fault will be the one thing by which people judge the life, and the verdict will be altogether unfavorable. As a keen observer has said, "a turn of events may bring that fault for a moment into a position of power." Therefore, beware!

New Orleans Christian Advocate

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MOTHER.

A host of friends and kindred, too,
We have to love each other;
But on this earth God gives to each
Of us just one dear mother.
She it is who first must hear
Of unexpected pleasure,
Rejoicing with us, and her joy
Makes full the heaping measure.

The first to comfort in distress,
The one to whom our sorrow
Brings keenest pain, and then again
Reminds us of "to-morrow."
We learn to lean upon her work,
Her wisdom guides and strengthens
Our character in youth and brings
Reward as time is lengthened.

And then the time to us must come
When mother's hands are folded—
To us the dearest, fairest hands
The Master Sculptor molded.
The angels kiss the loving eyes
And close the white-fringed keeper;
The pulseless breast is now at rest—
God keep the silent sleeper.

But let's not think of her as dead;
Just waiting over yonder
In that fair land, with loving hand,
That "sunshine land" of wonder,
We'll see her smile again some day.
His promise still rings true:
I'll go, and stay a little while,
Then I'll come back for you.

—Selected.

WHAT WILL THE Y. M. C. A. AND THE Y. W. C. A. DO ABOUT IT?

By Bishop Warren A. Candler.

During the World War it was quite common for speakers and writers to say that the source of that conflict was in the rationalism of the German universities which finally filtered down among the common people and corrupted the faith and impaired the ethical life of the nation. The allegation had much to justify it.

But while decrying German rationalism overseas, not a few men among us are justifying it and propagating it among our own people. Indeed, there seems to be an organized movement, or common agreement, among some to spread this evil leaven in our country. Several of the leading publishers of the country are lending themselves to it, and men occupying conspicuous places in certain universities and colleges have become active propagandists of this rationalism of Graf, Kuenen, and Wellhausen.

A most subtle and sinister method of propagating this destructive criticism is through what is called "The Shorter Bible," "translated and arranged" by the Professor of Biblical Literature in Yale University, "with the collaboration" of another Professor in the same institution, the head of the department of religious literature of Charles Scribner's Sons, "the senior secretary of the publication department of the international committee of the Young Men's Christian Association," and "the religious work secretary of the national board of the Young Women's Christian Association."

That part of "The Shorter Bible" which is concerned with the New Testament appeared in 1918, and now the portion gathered from the Old Testament has been published.

The first part was bad enough. It pretended to "single out and set in logical and as far as possible in chronological order those parts of the Bible which are of vital interest and practical value to the present age"—a sort of pre-digested Bible adapted to the delicate system of the "present age." The result was nothing better than a mutilation of the New Testament to suit the preconceptions and prejudices of the rationalistic Professor Kent.

The part devoted to the Old Testament, just published, is even worse than that extracted from the New Testament. The rationalistic conclusions of the worst of the destructive critics are coolly assumed as if they had been established beyond all possibility of doubt or refutation, although they have been rejected by many of the most learned theologians in both Europe and America.

Dr. Kent and those who collaborate with him, in putting forth this mischievous publication, inject their rationalism into every page from the preface to the end, including even the titles which they print above the sections into which they have divided the work. The first few chapters of Genesis, after being chopped to suit the notions of these sapient editors, appear under the caption, "The Poem of Creation," clearly and intentionally implying that the matter thus arranged (or rather disarranged) has no historic value, but possesses nothing more than a certain poetic interest.

So much as is left of the major portion of the second chapter of Genesis is arranged under the caption, "The Provisions for Man's Physical, Moral, and Social Development," with never the slightest suggestion of man's spiritual needs or any other wants that might not be supplied by a process of "development."

The title above the fanciful fragment of the Biblical narrative of the confusion of tongues at Babel is "The Traditional Origin of the Nations and the Languages," manifestly designed to cast doubt on the historical value of the record. The emasculated story of the flood appears under the title, "The Survival of the Morally Fit."

Whole books of the Bible are dropped out: I and II Chronicles, two of the minor prophets, and four books of the New Testament.

Eighty-two of the Psalms are excluded, and many of the sixty-eight which are left are mutilated almost beyond recognition.

Not a trace of the book of Leviticus appears in the Pentateuch where it rightfully belongs, but parts of two chapters of the book are inserted after Nehemiah, thus deftly suggesting that it was composed after the exile.

Parts of Exodus and Deuteronomy stand in their proper places in the Pentateuch, but other parts come after Nehemiah, with the manifest purpose to assert that they also are post-exilic.

The historical portions of the Book of Daniel, duly revised according to the notions of the rationalists, are placed after II Kings; the prophetic parts (pulverized to the size of literary atoms) are inserted last in the list of the prophets, thus implying that the whole book was composed long after Daniel's time.

Of the forty-eight chapters of the book of Ezekiel forty-one disappear, and out of the seven chapters which remain, eighty-one of the one hundred and eighty-three verses which are found in our unmutilated Bible are cut out. No more than about one-twelfth of the entire book is left.

The books of Zechariah and Haggai are carved up even more mercilessly.

Not a single book of the Old Testament escapes untouched, and only the brief epistle of Paul to Philemon in the New Testament remains unslashed.

In brief, "The Shorter Bible" is the residuum of the Scriptures which is left after the most destructive school of the destructive critics has done its ruthless work upon the Holy Bible.

Informed men who are acquainted in even a moderate degree with destructive criticism will see this at a glance, and they will not be surprised at Professor Kent's work, nor misled by it. But unlearned men may be deceived by the fair pretences of the preface which is skillfully framed to put the real purpose of the "Shorter Bible" out of sight.

The worst feature about this wretched piece of rationalistic mutilation of the Bible is that it appears as being in part at least the work of leading Secretaries of the Young Men's Christian Association and the Young Women's Christian Association and that it receives in its entirety their approbation and endorsement.

These two Associations owe their lives to the evangelical churches, and without the support of these churches they can not survive a year. Liberalism and liberalists would never have created such associations and do not now support them.

A little while ago the Young Women's Christian Association severed its organic connection with the churches, causing such women as Miss Helen Gould to dissociate themselves from the body. Now, one of its secretaries goes farther, and lends countenance to this rationalistic publication.

It is time for the authorities of the Young Men's Christian Association and the Young Women's Christian Association to make plain what all this means. Let them tell the evangelical churches plainly and without equivocation, or concealment, if these bodies purpose to line up with rationalism and liberalism. They have no right to live upon the financial support of these churches while coalescing and co-operating with their foes.

The war record of the Young Men's Christian Association contains some chapters not wholly defensible, and, now if its record in time of peace is going to require explanation and excuse, the days of its usefulness will soon pass. If it is to countenance and support the rationalism of the destructive critics, it may be doubted if it has a just right to retain the word "Christian" in its name.

Let the authorities of these two Associations be well assured that the evangelical churches are going to make themselves heard in vigorous protest concerning this serious matter.

In a recent article in the Presbyterian of Philadelphia, Rev. Leander S. Keyser, D.D., says with reference to this "Shorter Bible": "We raise the question whether it is right and wise for the two Y. M. C. A. and Y. W. C. A. secretaries to lend their names and influence and aid to the making and circulating of such a book. These Associations are mostly supported by the evangelical churches. Ought not these churches to enter a vigorous protest? Do the evangelical churches want to support men who help along the liberalistic propaganda, which gradually and insiduously undermines the people's faith in the divine inspiration, integrity and authority of the Canonical Scriptures? Would it not also be advisable for the officers of these Christian Associations to look into this matter?"

Dr. John Fox of Easton, Penn., long-time one of the Executive Secretaries of the American Bible Society, in a searching review of the "Shorter Bible," speaks to the same purpose, saying at the close of his able article: "It is grievous to see the names of the official representatives of the Young Men's Christian Association and the Young Women's Christian Association appearing on the title page. Do the responsible managers of these two great institutions approve or disapprove of the rationalistic assault on the Bible? If they approve it or allow it, they must not be surprised if in due time the churches take official action withdrawing their support from the Associations themselves."

A thousand voices of stalwart men, who are able to gives a reason for their faith and resist victoriously the skepticism of the rationalists, will presently be heard in perfect accord with Dr. Keyser and Dr. Fox.

Perhaps the time has come to fight this issue out to a finish. If the rationalists have got the truth, let them show it in open, square, uncamouflaged fight. If the evangelical churches have the truth, let them proclaim it uncompromisingly.

The present is no time for pacificism between the destructive critics and the Christian people who stand for "the faith once for all delivered to the saints."

THE COVENANTS—OLD AND NEW.

II.

By Rev. S. L. Fain.

Foreword by Payton A. Sowell: These brief articles are elongated a bit, out of private letters from a very, very dear friend and brother. As the editor kindly admitted No. 1, so I am expecting No. 2 to be invited to a seat. The letter follows:

Dear Brother: Proceeding with the thought, "The covenants," in hand, I am disposed to say that "circumcision" did not have its origin in the "law," but was instituted in the "House of Abraham." It was expressive in the "House of Israel" of their faith in the promise God had made to Abraham. But with Abraham it sealed a "Promise."

This "promise"—confirmed, first by "God's covenant" with Abraham, later by "God's oath" to him—is the foundation upon which the "House of Israel" is built.

This "House of Israel" embraces the church, both under the Mosaic dispensation and that of Christ.

In the "House of Abraham," where babies were first brought into the Kingdom of God, through a faith in "His promises," where it was sheltered about with "His everlasting covenant" and "His terrible oath," we are to find the beginnings of "an original church."

I am sure in St. Paul's day the Jews did not understand the true significance of "circumcision." They never understood that from among them God intended to, and would, reveal his Son—the real "Head of a spiritual Israel"—a "second Adam," whose seed should fully satisfy His purpose in creation.

That "circumcision" was a symbol, is clearly shown in Romans ii, 28-29: "He is not a Jew, which is one outwardly: neither is that circumcision which is outwardly in the flesh." "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit," etc.

The "ordinance" passed out with the bringing in of the "New dispensation" and in that "wider dispensation" it was succeeded by "baptism." To have a view of this transition, read Col. ii, 10-15.

The Jews, as they expressed their faith in the exercise of their religion, submitted to a "bloody ordinance," as an outward expression of their faith in the "promises"; we submit to an "ordinance" symbolic of "cleansing" by the Holy Spirit as our expression of faith in the "Promise," which "Promise," by our faith, has already been fulfilled. Salvation for the world is in Christ.

The "giving of the law," in the "first covenant with the House of Israel," was a far and sure step in the development of God's plan for saving the world.

"Law" defines sin—Rom. vii: "* * * I had not known sin but by the law * * * except the law had said, Thou shalt not. * * *" And the "bloody" aspect of the ordinance of "circumcision" helped to reveal the safety from sin—through the atonement—suggested in symbol, and realized on "Calvary"—the "covenant of promise."

The Jews, I think, fell into the error of the heathen: they thought the literal eating of the sacrifices brought the blessing, not appreciating the "symbolic" message of the sacrifice: the real enactment was on Calvary.

The "covenant with Abraham was world-wide and eternal. The "covenant at Sinai," with the "House of Israel," was limited to the "House of Israel." And the "House of Israel" was founded for the sole purpose of introducing Christ into the affairs of the world—bringing Christ into the world. His coming into the world reached its limit when He rose from the dead.

Jesus was made of a woman, made under the law—under the law that had been broken by Adam, and under the Mosaic "covenant."

Under the first, he suffered death; under the second he was blameless—Heb. iv, 15—"* * * was in all points tempted like as we are, yet without sin."

Here we seem to see "legal guilt" without "personal fault."

I suppose this is the state of infants; but that the process may go on for preparing out of them adult life, it is necessary that they shall accept Christ as soon as the state of infancy is passed, or be personally guilty before God.

Jesus rose from the dead. He is "God's new covenant with the House of Israel." Also, he is the fulfillment of the "Abrahamic covenant of Promise."

In the "same as of one rising from the dead," so in "Isaac shall all nations be blessed."

The "covenant of promise" stretches from Abraham to eternity.

THE BROOKHAVEN DISTRICT INSTITUTE.

A District Preachers' Institute was held at the Brookhaven Methodist Church on January 3, 1922.

Rev. H. M. Ellis, P. E., presided over the meeting. His presidency was thoroughly good. He was pleasant and expeditious in handling the business. It adds greatly to the pleasure and profit of such meetings when the chair is filled by a wide-awake and resourceful man. P. E. Ellis is all of that.

Rev. W. B. Jones served as secretary; and he showed himself equal to the demands. Jones has fine secretarial sense. It isn't every man who knows how to note the proceedings of a meeting in a terse and intelligent way. Jones does it, and does it well.

The Institute was opened with a devotional service led by Rev. W. H. Lewis. It was a spiritual and refreshing service.

Nineteen pastors were in attendance. One presiding elder, one college president, one evangelist and one old, worn-out superannuate were present. Brother Fogarty, pastor of the Brookhaven Presbyterian church, was introduced to the Institute.

There was much life and some fire in the meeting. Some mighty good speeches were made, better than some we heard at the Annual Conference.

The Institute, by vote, asked the chair to appoint certain committees to examine into and report on several vital interests of the church in the bounds of the district. Every preacher present was appointed on some one of the committees ordered, even the "old worn-out superannuate" got an appointment. Good! Why not give the poor old fellows something to do?

The reports from the committees on the various district objectives were splendid. They were thoroughly sifted and passed after having been critically inspected.

If all the resolutions adopted should be faithfully carried out, the Brookhaven District will achieve wonders in promoting the interests of the Kingdom of our Christ in 1922. "So mote it be!"

A motion was adopted naming the fifth Sunday in January as Memorial Home Day, and urging that full assessment for that cause be raised on that day.

T. W. Adams was elected district reporter for the New Orleans Christian Advocate.

The good women of the Brookhaven Church served a bountiful and delightful luncheon at 12:30 o'clock in the sub-story of the church. This reporter suspects that we preachers would get along very poorly if we didn't have some good women to feed us. Hurrah for the women! "Amen." T. W. ADAMS.

Brookhaven, Miss., Jan. 4, 1922.

LET US COMPLETE THE GREAT TASK.

By Dr. Stonewall Anderson.

At the General Conference at Atlanta two great church-wide projects were set on foot. The church was asked to subscribe $35,000,000, to be paid during a period of five years, to be expended for missionary purposes at home and abroad. The response to this request, made in the spring of 1919, was profoundly gratifying. The church was also asked to contribute $33,000,000 through a period of five years to be expended in strengthening our educational enterprises. The time set for the intensive financial appeal was the last days of May and the first days of June, 1921. The amount pledged in response to this appeal was more than $18,000,000. The subscriptions for education were taken at a time of great economic stress. Business conditions were thoroughly demoralized. The response of our people under such conditions undoubtedly shows that the cause of Christian education has a central place in their convictions and affections. They are loyal to the great cause. They are convinced that its success is essential to the maintenance and growth of the Kingdom of God in our nation and in the world.

Four months yet remain in which to complete the subscription to the educational campaign. There are a number of pastoral charges in the connection in which the every-member canvass was begun but for one reason or another was not completed. There are others in which the canvass has not yet been attempted. There are many of our loyal members who, at the time the canvass was made, subscribed nothing because of the uncertainty of business conditions. Many, for the same reason, made very small subscriptions. By making the every-member canvass where it has not been made, by securing additional subscriptions from those who ought to give and will give larger sums, and by securing subscriptions from those who for various reasons have not yet made subscriptions, we ought to be able, and will be able, to secure the whole amount asked for by the meeting of the General Conference in May, 1922.

It was said of old, in the matter of rebuilding the walls of Jerusalem, that "the people had a mind to work"—and the walls of Jerusalem were built, in spite of discouragement and opposition. With a mind to work, crippled with faith and hope and courage and with much prayer, we shall be able to do this thing. We believe in God, we believe in our church, we believe in the essential soundness of our country and in its well-nigh inexhaustible resources. We are quite sure also that the influence and power of our church and the moral greatness, as well as the financial prosperity of our country, are bound up with the success of the things for which the Christian Education Movement stands.

Let us as a church in this critical hour put aside our doubts and fears, and with faith and courage and in the spirit of great hopefulness finish this great task. It will take self-denial to do it. It will take sacrifices to do it. It will take courage to do it. Are we not the followers of Him who has shown us that self-denial and sacrifice are of the very essence of Christian character and Christian life, and does He not say to us in this hour and in this task, "Fear not, I am with you."

Faith and prayer represent habits of the soul which express our dependence on God and invite the divine intervention. This we shall never cease to need and, therefore, we are being trained by faith and prayer for that fuller appropriation of the divine which will differentiate the more perfect ministry of heaven from earth's imperfect service; and it is through temptation that the training comes.—W. Hay Aitken.

WHY GO TO CHURCH?

In the first place, because the church is the one place where the memory of the Lord is kept alive. Those who go to church regularly are those who believe in Jesus Christ and all he stands for. They gather together because they believe Him and His truth to be the one and only salvation of the world as well as their own heart's desire. Thus they keep Him in memory, alive in their own hearts and alive in the consciousness of the world. If you believe that Jesus Christ is the Son of God and the ideal man, and that His teaching is the best and is the world's salvation, then you will want to meet week by week with those with whom you believe in common. You will want to have your own faith strengthened, but above all you will want to help keep Him and His teaching alive in your own heart and in the hearts of your fellow-Christians. You will want to talk Him over with your fellow-disciples. You will want to sit with them at the table of the Lord. If you do not believe in Jesus Christ, you will not want to go to church. Perhaps it will not do you much good to go unless you go hoping to believe. The fact that you do not go or do not enjoy going, is generally a very good sign that you are not very enthusiastic over Jesus Christ or what He stands for in the world. We know there are some who will contradict this and say discipleship to Jesus and love of His church and attendance thereon are not synonymous. We have heard this all our lives. Our experience has led us to believe it is largely a fable. With very few exceptions those who are really and deeply interested in Jesus are eager to meet with their fellow-disciples in His church and with them recall the memory of the Lord. It has been this common meeting of the disciples in the church that has preserved Him to the centuries. Should His disciples all suddenly stop meeting from week to week, close the church for good, He would be nearly forgotten in a century. If you want Him remembered, kept for the world, you will go to church. If you want Him forgotten, lost to the world, you will stay away. The church is the Ark in which Jesus Christ is carried safely through the ages.

The second reason for going to church is that the church is the one witness for Jesus Christ through the ages. We know many will say this is not true: that the real witnesses of Jesus Christ are individuals whether they go to church or not. Some of the most Christlike men do not attend church. (So we have heard all our lives, but seldom seen.) The witnesses for Jesus are the lives of His disciples. As a matter of historic fact, the witness for Jesus Christ through the ages has been His church. Some individuals have stood out, as did St. Augustine, St. Francis, Bernard of Clairvaux, David Livingstone—many others; but with very few exceptions these individuals were most ardent churchmen and acknowledged their oneness with the common Christian community. As a matter of fact, the one witness for Jesus Christ in the thousands of little towns and cities of the last two thousand years has been the church, the community of the faithful, the little flock, and the chief witness for Jesus Christ today is His church. If you believe that the hope of the world is in its consciousness of Christ; that His ethics are the only foundation of lasting civilization; that the recognition of Him in all personal, social and international relationships is the only security of a peaceful, happy world, you will want to be weekly with those who are holding Him up to the world, have your hand in the lifting Him up if He is to draw all men to Him. If you do not believe in these things, you will stay away.

The church of Jesus Christ stands for service. If you believe in service as the law of life, you will want to be actively identified with the institution which made this the law of all civilized communities and still, to a great extent, is the one institution which practices it. Here again there will be protest, louder than ever. Many will say service is not confined to the church or to churchmen. Thousands of individuals serve, give their money and their strength in service, who do not go near the church, do not even call themselves Christians. Well, do they? Perhaps some do, but the fact still remains that it is the church which has witnessed through the ages to service as the law of life, and still witnesses. Go to Mohammedan countries or Hindu countries. Do you see any service? No, except where the church has entered in and permeated foreign lands with some of its own idealism. In our own Christian land any of us who have had anything to do with raising the millions spent on relief work know just how much credence to put in all this talk about the Christian outside the church, the giver outside the Christian fold. (Was not the Interchurch World Movement wrecked on just this rock—misplaced faith in the Christian outside the church—the non-Christian believer in service?) Let us be fair and acknowledge that the Christian law of service has so permeated our social structure that some men outside the church feel its compelling touch and give; but it still remains true that the church is the institution that makes service, giving, sacrificial love, the foundation law of all our being, and if you believe in this as the law of life, you belong there with the others who do, and not with those who believe that golf, motoring, theatres, dinners and gaming are the real law of life. These latter may be very estimable people, but the Armenians, Serbs and Poles would never have been saved from starving nor the Red Cross have healed the millions of devasted Europe by their help. We know whereof we are talking, for we were on all those committees. We know who did the giving. If you want to be classed with the first group, you belong in the church—if with the latter, you do not.—The Christian Work.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

Pap-Up Week has been a great success in a number of charges. Many thanks to the diligent collectors who have brought things to pass. It is not too late for those who are still on the job to push this matter of collections to an early completion. Send your report to me at Shreveport, La.

Let the pastors encourage the collectors. Plan with them to put over a successful campaign for Christian Education. This is our day of opportunity for Centenary and Mansfield Colleges.

This Christian Education Movement primarily is a call to a thoughtful reconsideration of the forces and agencies necessary to carry on the work of the Kingdom of God in the world. It is a call to prayer, to renewed consecration, to a deeper and fuller and richer life of Christian liberality. These are the all-important objectives. If these are secured, and they are all within our reach, it will follow "as the night the day," that funds to meet the crying needs of our educational institutions will be forthcoming.

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

"May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our first fruits give."

ALBERT S. LUTZ,
Conf. Secretary of Education.

ANNUAL MEETING OF THE GENERAL EVANGELISTS.

The Annual Meeting of the General Evangelists was held in Birmingham, Alabama, December 28-29, 1921. All the authorized General Evangelists were present except a few who were providentially kept away.

Dr. George Stuart and his church made most careful and thoughtful preparation for our comfort and convenience.

The Committee on Evangelism met at the same place, December 27. All the Committee were present except Dr. H. K. Boyer, who was kept at home by the illness of his wife. Five new men were recommended as General Evangelists, to-wit.: R. J. Haskew, Dothan, Ala.; F. P. McCall, Jasper, Fla.; Jordan W. Carter, Harriman, Tenn.; S. M. Haynes, Clarkston, Ga.; and R. L. Flowers, Dallas, Texas. The Committee made plans for a school on Evangelism to be held at Junaluska, August 16 to 27.

I have attended five of these annual meetings with the general evangelists, but this was by all odds the best. The speeches were of an unusually high order. The optimism was palpable and contagious. The fellowship was delightful and without the least suspicion of anything unbrotherly. More than twenty thousand people have been added to the membership of the M. E. Church, South, under the ministry of the prophets of the Lord. Dr. Morrison, the dean of the group, and a prince of preachers, was present and in the vigor of health. He participated freely and frequently to the delight and edification of all present. The climax of the conference was his great sermon Thursday night.

Bishops Atkins, Ainsworth, and Darlington were there as members of the Committee on Evangelism and added much to the conference by their presence and godly advice. The next meeting will be held in Dallas about a week before Christmas of 1922.

The general evangelists have been loyal to all the great interests of the church. One of the members of the Committee on Evangelism who has served continuously since such a Committee was first created, said the evangelists had without exception complied with all the requirements of the Committee. Pastors are requested to use authorized evangelists and not self-appointed evangelists.

O. E. GODDARD.

TO THE PREACHERS OF THE NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: The Sunday School Board of the Conference feels that we need the pastors in our Standard Training School at Grenada College June 1-7. It would greatly help the school and we feel that the pastors would get much benefit, too.

With this in mind, we have arranged for Dr. Norman E. Richardson, Dean of the Department of Religious Education, Northwestern University, to be in our faculty this year. If enough preachers will come to justify, Dr. Richardson will offer a course on Pentecost. He will require you to do some real study in connection with his lectures.

Now Dr. Richardson is to be with us whether you come in sufficient numbers to justify this course or not. Scores of the Sunday school workers in North Mississippi are anxious to have a course under him. He is recognized by Sunday school leaders the country over as one of the outstanding teachers in America to-day. He is a Methodist preacher. He will give lectures each evening for the benefit of the school.

My brethren, this is a great privilege. The thing I want you to consider is, Can you afford to stay away? Too, I want to know if you are coming. We must know within the next ten days how many preachers purpose to come so we will know what to advise Dr. Richardson and also the Sunday school workers of the Conference. Will you write me at once, "Count me one?"

Yours for better work,
J. E. STEPHENS,
Superintendent of Teacher Training.
Grenada, Miss.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Pastor: I am enclosing you herewith copy of a letter that has been mailed to each of your Centenary Treasurers. Will you kindly read it, that you may be familiar with our plan, and help them begin now to arrange to carry out the Campaign for FULL COLLECTIONS in the Centenary? Please see your Treasurers right away—and go over the matter with them, and inspire and help them to "put over" the Campaign.

It is more than a mere compliment to you as a

preacher to say that this or no other interest can survive your neglect, or fail with your hearty co-operation and leadership, and of course you are the pastor of the Centenary, as of every other interest on your charge.

Let's make FEBRUARY 19 to 26 a "SURE ENOUGH" PAY-UP WEEK. To do this, begin NOW. If you can spare one service at each church to preach a sermon on the "Results of the Centenary," it would be fine, but if you cannot give all of a service to this, anyway give a part of it. Make use of your "Minute Men" to give three-minute messages before each service, telling something being done by the Centenary.

A new pamphlet has been, or will be, mailed to you from the Centenary office at Nashville, giving some very salient facts with reference to what the Centenary is doing.

Knowing of your great interest and capable service, in the cause of the Centenary, I count on your full co-operation in this crucial hour of the Centenary and the church.

On the bottom of this letter, I am giving you the records for the churches on your charge, as it appears on our books. Should it not tally with your Treasurer's books, please advise us. I am ready to help with lecture and pictures, or any way I can serve.

May this be the very best year of your service, and asking an interest in your prayers, I am,

Yours for service "In the Privileged Task of Giving the Gospel to All the World,"

W. D. HAWKINS,
Conference Missionary Secretary and Centenary Treasurer.

A CALL TO THE CHURCH.

It was in Memphis, Tennessee, April, 1918, that certain leaders of our Methodism, preachers and laymen, met to consider the great Centenary enterprise of the church. It was a meeting in which there was the conscious presence of the Holy Spirit, and because of the presence of the Head of the church the men who represented the various Conferences of Southern Methodism dared to call the church to the doing of a greater task than any until then we had undertaken. Their faith became later the faith of the entire church.

Another meeting is to be held in Memphis January 31-February 2. There will be preachers and laymen from every Annual Conference in the home field. These men are to give consideration to the present status of the Centenary Movement and to plan for the months ahead. They need to be much in prayer that there may be the guidance of the Holy Spirit in all their deliberations and in their plans. The entire church should be in prayer. In advance of the meeting, let every Methodist pray that God may lead in it all. And especially during the days of that meeting pray that the Head of the church may work his will in and through these representatives of Southern Methodism.—Bulletin.

THE SUNDAY SCHOOL RECORD TO JANUARY 1.

The Sunday schools of Southern Methodism made a splendid showing in payments on Centenary pledges for 1921. In the face of discouraging conditions, and conditions that were felt in all church giving, the Sunday schools paid more to the Centenary during 1921 than during 1920. The total for 1920 was $313,839,17, and for 1921, $331,083.75. The grand total for the nearly three years of the Centenary is $863,206.09. We are within easy reach of the goal of $1,000,000 by March 1, 1922. We will reach this goal if our Sunday school people will make special efforts during January and February to bring their payments up to date. Let us not fail.

The Virginia Conference leads all the rest with a total of $105,281.63 paid by the Sunday schools to the Centenary. Other Conferences that have gone beyond $40,000 are: South Georgia, $49,986.76; North Georgia, $47,092.47; North Alabama, $44,509.25; Western North Carolina, $41,545.80.

DIGGING GOLD IN KOREA.

By Rev. S. S. Stewart, D.D.

VI.

The city of Seoul is the capital of a patriotic people. The clustered sentiment of many centuries makes it the center of interest both for the young and old of Korea. Many times I have walked along the wall which climbs mountains and spans valleys along its circle of the city. For five hundred years and more the pathway along portions of this wall has been beaten by the feet of many generations. A hundred years before Columbus discovered America a people proud of their imperial city gave to it the dignity and strength of a massive wall of granite. But the granite has fallen now. Gaps are found in a score of places, as if the artillery of war had opened a way, and carts are busy hauling the stone away from other buildings. In a few years the wall will stand only in remote sections, and there only as a grim reminder of a buried civilization.

But this wall of granite was symbolic of another wall with which these people had surrounded themselves. The plan of this other wall was inspired by the enemy of the souls of men. It was built out of superstition and idolatry and was intended as a barricade against true religion and love. For many centuries its forbidding strength has accomplished its purpose. But, thank God, this wall is falling down. Gaps are found all along the line and it no longer offers any real opposition to Christian advance.

One morning I stood upon a promontory of this granite wall. I saw the city stretching into the distance and spreading at my feet. And here and there occupying a place of prominence and beauty was the steeple of a Christian church or the substantial outlines of a Christian school, until it seemed as if about every strategic spot had been taken by the wise builders of the church in that land. Let us look briefly at some of these institutions in which we are interested as Southern Methodists.

The Pierson Memorial.

The Pierson Memorial Bible School is a plant of two modern buildings and a Korean planned dormitory. At present there are about 60 young men studying here. We are jointly interested with the Presbyterians and Northern Methodists in this work. Our Dr. Hardie is giving himself largely to this work, together with the editorship of the Union Theological Magazine, translation of Christian literature, and the conduct of the Theological Seminary. I had the pleasure of holding a revival in the Bible School for a week, during which time there were many evidences of the work of the Holy Ghost. It is an institution that is accomplishing much, and which has promise of great service. But it will not enter its sphere of greatest usefulness until our over-burdened missionaries there receive the assistance of a man who will be able to give himself wholly to this work. It is a big work for a big man. "Native leaders," are the crying need of the Mission Field, and the man who is able to develop these leaders will perform the greatest task of missions.

The Theological Seminary.

Standing on a hilltop and commanding the view of the whole city is the Theological Seminary. Here our two Methodisms are at work. Brother Hitch and Dr. Hardie are representing us there. Here also it was my privilege to preach the Gospel until God gave us a time of power and blessing. About 40 men are in the Seminary now, and daily this number was augmented by the presence of a like number from the Bible Woman's School and 50 more from the Pierson Memorial. Large numbers of these preachers and Bible women were blessed, some being reclaimed from a backslidden condition and others clearly testifying to the power of the blood which sanctifies wholly.

Bible Woman's Training School.

One of the most beautifully arranged Mission buildings that I know of is the Bible Woman's Training School at Seoul. Here we are at work with the Northern Methodists, and our Miss Tinsley is representing us. There are about 40 women in training there and we were blessed together with real revival power. The head Korean lady teacher was restored into the experience of sanctification and there was much repentance, confession and blessing among the students. Miss Tinsley and her associates are doing a work there which God can afford to bless.

Severance Hospital.

This great institution treats 40,000 patients annually. In addition to this, it looks after the health of the missionaries and foreign community and conducts a Medical College which has enrolled at present about 40 Korean students. Our Dr. F. M. Stites is representing Southern Methodism in this great institution. He has the Department of Medicine for his responsibility, and although he has been out only three years he has won the esteem of his associates. I counted seven missionary doctors at Severance besides a corps of splendidly efficient Japanese and Korean specialists. The staff is to be strengthened this fall by the arrival of a man who leaves a $30,000 practice in Chicago to enroll as a missionary. Thank God, there are many in the profession to whom the call of God is more imperative than the jingle of gold. It was a great privilege to be associated with these men at Severance. Our medical missionaries are evangelists as well as scientists. There is probably no class of men in missions who are making a better spiritual emphasis than they. In consequence, our hospitals are centers of salvation. For ten days I preached to the Medical College at Severance. The faculty were particularly burdened that this group of young men should go out into their profession recognizing that they are God's men and stewards of a sacred trust.

There lingers in my memory one incident that I must repeat here. The Hospital evangelist came one day and told me that a patient felt that he was going to die. He had heard a little about Jesus and somehow learned of the revival meeting among the medical students. He wanted me to come and see him. I went, accompanied by Dr. Van Buskirk, whose burden for souls is that of an evangelist, and who was my interpreter in all the work at Severance.

We went into a room and found our patient in a state of hysteria. His wife and little boy were standing by his side and he was filled with terror at the prospect of bidding them good-bye forever. I looked to God for a moment for a word that would comfort, then I said, "Brother, do you know that you have a great Friend who is all-powerful?" He leaned upon his elbow and eagerly pulled the cotton out of his ears so that nothing could hinder his hearing. I told him of the death of Christ for sinners and the doctor led in prayer. Then I repeated John 7:37 to him until he caught hold of the promise as a drowning man would seize a life preserver. And immediately there was a great calm in his soul. His fears fled and the light of a divine joy touched his face, and in his weakness he thanked God for his salvation. As I went away I thought of a storm tossed boat on Galilee, and a majestic Christ rising from his slumbers and rebuking the winds until they slunk away like whipped hounds. I saw the miracle of Galilee reenacted at Severance Hospital that morning, when at the name of Jesus the fiercest terrors that stir men's breasts gave way to the peace of God that passeth understanding. Thank God for a Christ triumphant upon every struggling battlefield of humanity!

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia God said, "I will show thee the land." At Bethel, "This is the land." In Canaan, "I will give thee all the land, and children innumerable as the grains of sand." It is thus that God allures us to saintliness. Not giving us anything until we have dared to act—that he may test us. Not giving everything at first—that he may not overwhelm us. And always keeping in hand an infinite reserve of blessing. O the unexplored remainders of God! Who ever saw his last star?—Rev. F. B. Meyer.

"CLERGYMAN HAD CARRIED GOSPEL TO REMOTE PARTS OF WORLD."

(The above was one of the headlines of the fine article on Bishop Lambuth which appeared in The Japan Advertiser, Tokyo, September 2?, 1921. It should be very interesting and valuable because of its accuracy, and because it was published in Japan the day after Bishop Lambuth's death.—Editor.)

Bishop Walter Russell Lambuth, head of the Methodist Episcopal Church, South, in Japan, Korea, China, and Congo, Africa, who has been hailed as the greatest Christian missionary in the world, died of a blood clot on the brain at the Yokohama General Hospital at 5:35 o'clock yesterday morning. He was 67 years old.

Ill for a Month.

Although he had been ill for about a month, Bishop Lambuth's first illness was not the immediate cause of his death. Returning from a trip to Siberia and Manchuria late in August, he went to Karuizawa to conduct the annual mission meeting of his church. On the third day of this meeting, however, he became suddenly ill, and the Rev. W. E. Towson of Kyoto took him to the Yokohama General Hospital where an operation was found necessary. Although the operation was a serious one, he recovered rapidly, but on the eleventh day after the operation suffered from a severe chill. From that time onward he steadily declined, having been unconscious for 36 hours prior to his death.

Many persons connected with religious work all over the world have in the past declared their opinion that Bishop Lambuth was one of the greatest missionaries that the world ever has produced. Among his many friends in the Far East he is regarded as having done as much or more than any other person any of the churches have sent to this field.

Born in China in 1854.

He was born in Shanghai, China, on November 24, 1854, of American parentage, the Lambuth family being one of the oldest missionary families existing. His father and mother served six years in Japan. The former also was in China 30 years and his mother worked in that field for virtually 50 years. Both Bishop Lambuth's grandfather and great-grandfather were missionaries among the American Indians. His only surviving sister, Mrs. Hector Park, wife of Dr. Park of the Soochow Hospital, has served 40 years in China.

When 14 years old Bishop Lambuth was sent to the United States to be educated. After being gradnated from Emory and Henry College in Virginia and being ordained as a minister, he completed the medical course at Vanderbilt University and then served as an interne at Bellevue Hospital in New York City. Then followed a course of medical lectures in Edinburgh, Scotland.

Married in 1878.

After being married to Miss Daisy Kelley, of Nashville, Tenn., in 1878, they went to China where Bishop Lambuth was stationed by his church for the next eight years. During this time he established hospitals at both Peking and Soochow. In 1886 he followed his father and mother from China to this country, where he organized, with Kobe as the headquarters, the mission for the Methodist Episcopal Church, South, for the districts bordering along the Inland Sea. During the time that he served there he organized and founded the Kwansei Gakuin and the Palmore Institute, both at Kobe, and the Hiroshima Girls' School at Hiroshima. He was one of the six men to organize the work of his church in Japan.

Returning to the United States in 1890 Bishop Lambuth became assistant missionary secretary for his church with headquarters in Nashville, Tenn., and in 1896 was made missionary secretary, which position he held for the next 14 years. At the end of that time the general conference of his church, meeting at Asheville, North Carolina, conferred upon him the rank of bishop. Since then he has devoted virtually all of his time to foreign missionary work.

Started Mission in Congo.

Eight years ago, together with an American Negro minister, he walked 1,000 miles into the interior of the cannibal country, Congo Africa, where after much difficulty and many hardships a site for a mission was selected. Returning the following year with a troop of American missionaries he led them on foot through the jungles 700 miles, and they established the mission. He remained in charge of the mission work in that country from that time until his death. During these years he was connected with missionary work in many other countries, making eight trips to Brazil, sixteen to Mexico City, eight or ten to the Far East and many to Cuba.

Bishop Lambuth was the author of several books, most of them being on medical subjects. The latest of his works, "Medical Missions," was published in New York last year. He also wrote "Sidelights on the Orient."

Upon the entrance of the United States into the World War Bishop Lambuth was made a member of the Army Chaplain Board in Washington and during nine months of the war he served as a chaplain at the front and in Paris.

Sought Aid for Chinese.

At the outbreak of the North China famine, Bishop Lambuth, who was then in the Orient, toured the stricken section and returned to the United States to seek aid for the Chinese people. Arriving at Vancouver he was given a telegram from President Wilson appointing him a member of the American China Famine Committee. In addition to his efforts as a member of this committee he, through individual solicitation, obtained $1,000,000 for the relief of the famine, which was the largest total any one person obtained.

The last three years Bishop Lambuth has devoted virtually all of his time to work in China, Korea and Japan. He visited these countries each year, arriving in Japan on his last trip last spring. On this trip he had planned to organize work for his church in Siberia and Manchuria. He spent July and most of August in Siberia, where he founded the Siberia-Manchuria mission, which now has a membership of several hundred. Returning to Japan to conduct the annual Methodist Episcopal conference at Karuizawa he took ill there and was taken to the hospital in Yokohama on September 2. Bishop Lambuth had been forced to cancel annual conferences of his mission in both China and Korea, because of his illness.

Interested in Geography.

Before making his trip to Africa, Bishop Lambuth was made a fellow of the Royal Geographical Society. From the organization of the Federation Council of Churches in the United States, embracing about 30 denominations, he was active in the work and at the time of his death was chairman of the executive committee of that body. He was also vice-president of the General Secretaries' Union of Protestant Missionary Boards in the United States, a member of the commission for obtaining pastors for the union churches in Japan and honorary member of the Academy of Medicine at Nashville, Tenn.

Bishop Lambuth's home was at Oakdale, California. Besides his sister he is survived by his wife, who has been an invalid for the last several years, a daughter, Miss Mary Lambuth, of Oakdale, and a son, Prof. David K. Lambuth, head of the English department at Dartmouth College. Although Mrs. Lambuth has been ill for a long time she was so interested in Bishop Lambuth's work that she insisted that he leave her bedside to carry it on.

TO THE CENTENARY TREASURERS.

The Tragedy of Failure.

To fail in anything undertaken for God through the church is humiliating, yet there might be some circumstances that would explain why the failure was made.

But, a Failure in the Centenary Would be a Tragedy that Could not be Explained.

The converted heathen have been taught that "our God" is able to do all things; therefore, if we should fail in the Centenary collections, so we could not complete the work we have already begun, in other words, not do what we told them we would, they would charge the failure to our God. We would understand that it is our failure rather than God's, but they would not. Therefore, when we consider that our Methodism must collect $4,000,000 by May 1, in order that we may make the third payment to the participating Boards, and that our Conference is due $125,000 of this amount, you can realize that we are facing a crisis that merits our intense interest, earnest prayers, and hearty co-operation in collecting all due from each subscriber in every church before that time. With this in view, FEBRUARY 19 to 26 has been designated as "PAY-UP WEEK" in our Conference, with the purpose of beginning NOW, and pushing collections till the close of "PAY-UP WEEK" with a determined effort on the part of every one to succeed in collecting the 60 per cent due.

Plan Suggested For Collecting.

The Treasurer should at once make a statement for each subscriber showing the amount subscribed, the amount paid, and the amount due (blank statements will be furnished upon request), then get enough collectors to help, so that each subscriber may be called on, and earnestly requested that they pay the amount due. If they cannot pay all of it, collect what they will pay, and then have them promise when the remainder will be paid, and write it on the statement. If they cannot pay anything, ask when they can, and write the date on the statement, and when the time arrives, be sure to call on them that day, and continue to follow up the collections in this way. If this is done, most of the pledges will be PAID.

Remember to collect the fourth year from those who will pay it. Glad to furnish you with notices to subscribers and receipt books—ask for what you may need.

DO NOT WAIT UNTIL "PAY-UP WEEK," but begin NOW. Send me the names and addresses of all your delinquent subscribers who made a pledge of $200 or more, and I will have a special letter to go from the Centenary office to them.

Won't you begin NOW to PLAN, PRAY, and PUSH to make this a REAL "PAY-UP WEEK," with the purpose fixed in your mind to collect the account due by each subscriber in your church—and further, that you will keep the work going until all the money is collected that was pledged from your church? I am ready to help you in any way I can, either from the office, or by my lecture and pictures.

You have the opportunity NOW of doing real missionary work, as much as though you were in the Mission Field—for we must look to you to make possible the going or staying of the missionary. The Relief Work in Europe, the wonderful progress in Brazil, Africa, and Manchuria, the Student Movement in China, self-support in Cuba and Japan, the remarkable work of our church in Mexico and Korea, great Evangelistic Campaigns in Czecho-Slovakia, and our work in the Mountains, Cotton Mills, and among the Foreigners in our own Southland, should cause you to rejoice in what has been accomplished through your efforts, and to realize that much depends upon YOU NOW, with reference to the future of the Centenary, Methodism, and Christianity.

Last year was the greatest year in the history of our church. Will you help make this even greater?

On the bottom of this letter is given the amount subscribed by your church, the amount paid, and the amount due on first three years. If this is not in accordance with your records, please write me, or send me a report of all collections.

May God bless you, and help you measure up to the full stature of a MAN IN CHRIST JESUS, and that this may be the happiest, because it will be the most useful year of your life.

Yours for "Service in the Privileged Task of Giving the Gospel to All the World,"

W. D. HAWKINS,
Conference Missionary Secretary and Centenary Treasurer.

The Home Circle

OLD MOTHERS.

I love the old mothers—mothers with white hair
And kindly eyes and lips grown softly sweet
With murmured blessings over sleeping babes.
There is something in their quiet grace
That speaks of the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outstretches all philosophy.
Time with its caressing touch about them weaves
The silver-threaded fairy shawl of age,
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech.
Old mothers! as they pace with slow-timed step,
Their trembling hands cling gently to youth's strength;
Sweet mothers! as they pass, one sees again
Old garden walks, old roses, and old loves.

—Exchange.

THE UNEXPECTED GUESTS.

By Willie Conger Page.

"I dare not slight the stranger at my gate—
Threadbare of garb and sorrowful of lot,
Lest it be Christ that stands—and goes His way,
Because I, all unworthy, knew Him not.

I dare not miss one flash of love and cheer
From alien souls, in greeting glad and high—
Ah, what if God be moving very near—
And I, so blind, so deaf—had passed Him by."

"Father, mother, whom are you expecting to come to our home to-day? Why all this preparation?" asked the little boy of the home.

"Dear child, the good Master has just sent a messenger saying: 'I will take meat and tarry in your home this day.'"

Turning to the servants she said: "Hurry and prepare the feast; then bring the silken robes, the fine and purple linens; get ready the guest chambers—the Master is on the way."

There was a knock on the door.

"O, it may be that He has come." They ran and opened wide the door. But no, it was an old man stooped over and burdened under a heavy load of sin; in his bleared eyes was a haunted look; his clothing was soiled and ragged, his face furrowed by sorrow and dissipation, his feet bare and bleeding.

"Please let me come in out of the bitter cold," he cried. So they took him in, bathed, warmed, fed and comforted him, put on a garment of fine linen and left him to rest in one of the guest chambers.

They then sat down to await the coming of the Master.

There was a feeble call—a timid knock on the outer door. They ran to admit the expected guest. On the threshold there stood a woman, her broken, bleeding heart clasped tightly. She raised her sorrowful eyes and said:

"I am so weary, please let me come in and rest."

They bade her welcome and gave her every comfort the house afforded, put a silken robe around her shoulders, and left her to sleep and rest in one of the upper chambers.

It was now dark; it began to rain in torrents; the wind swept through the twisted limbs of the olive and almond trees in great gusts.

Then the snow began to cover the dark places of the earth, and make the whole world beautiful.

Suddenly there was a wailing cry to the door. They ran once more; sitting on the lower step was a shivering, starving child, its emaciated limbs scarcely covered by its scant, tattered clothing.

"O, poor little thing," cried the little boy. "Mother give it my portion of milk, my figs and oaten cake." After they had bathed and fed it the little boy took off his warm coat and wrapped the child. Then mother sat near the fire and held it clasped in her arms while it slept.

Looking up they beheld the Master sitting in their midst.

"How are my guests?" he asked softly.

"O Master, they were so in need of rest and sleep we, for Thy sake and in Thy name, are taking care of them till they are healed."

He smiled—whispered blessings and went His way.

And we who live on life's great highway, do we help and comfort the poor, the crippled, and blind who so often come to our door asking for help? Do we, for the sake of the Master, deny ourselves to aid or to make their lives better and easier?

Let us think before we carelessly turn away these sorrowing ones—it may be the Master's way of testing our faith and love for Him.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Lexington, Miss.

FINDING THE THIEF.

Toby was an old, old dog with stiffened joints and a curly black coat, but he never took anything that he knew did not belong to him. Sam was his master, and was very proud of Toby's honesty.

One day Sam's father sent him to the woods to pile stove wood. He took a great slice of cake along, for piling wood is hard work and makes a boy hungry in a little while. Of course, Toby went along, but all he did was to lie down on a nice pile of dry leaves and go to sleep.

Sam worked hard for a long time, then threw himself down in the shade and unwrapped the precious cake. Just as he was beginning to eat it a squirrel suddenly darted out of the bushes beside him. In an instant another followed, then another. Sam was so excited he forgot how tired he was, and, tossing the cake on the ground, dashed away after them.

Toby sat up and looked around in wonder. He was too old to even think of running after squirrels. Spying the cake, he limped questioingly over to it. When he had swallowed the last crumb, he hobbled back to his pile of leaves and went to sleep again.

Presently Sam came panting back and dropped down beside the empty paper. "Well, if that doesn't beat everything!" he exclaimed, looking under it and all about. "Toby, did you eat my cake?"

Toby's dumpy tail moved ever so little, but he kept his eyes closed.

"You're nothing but an old thief!" scolded Sam, and started home, half crying.

Toby rolled his eyes pitifully while Sam told his mother all about it. Had he been a boy he would have told her how it all came about.

"There's no question as to whether there is a thief," said mother, "but do you think you can tell me who it is?"

Sam's mouth dropped open. He had thought that mother understood, but evidently she did not.

"Haven't you taught Toby that anything he finds on the ground is his?" she asked.

Sam nodded.

"When you rushed away after the squirrels and left the cake on the ground, it was just the same as giving it to him; then, because he ate it, you rob him of his good name by calling him a thief. Now, who is the thief?"

Sam hung his head a moment and dug his bare toes into a crack in the porch, then patted Toby's shaggy neck. "I guess, old fellow, if you're not ashamed of me, I'd better not be of you!" he said, and walked away, thinking he would be more careful the next time.—Elizabeth White Ralston.

MR. FORGOT.

Mr. Forgot had a queer little shop,
Where Clara and Bertie and Tim liked to stop.
Of lazy excuses he kept quite a store.
I'm sure he had eighty or ninety or more!

The children, they took them each day to the school,
And used them at once if they broke any rule.
Until teacher she said, "I know well you have bought
Those lazy excuses from Mr. Forgot!"

Perhaps you have met him—this wily old man,
To sell such excuses—it still is his plan,
Though now Bert and Clara and Tim never stop,
But laugh as they run past his queer little shop.

—Greatheart.

To guard against repeating a story to the same person is a point worth noting. The inclination to interrupt or correct others for inaccuracies must be controlled. Not only must we try to say the right thing in the right place, but leave unsaid the wrong thing at the tempting moment.—Exchange.

GUARANTEE: If after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

Delicious

First time that you drink it, splendid you will think it - good old Luzianne. At your dealer's you will find it - with our guarantee behind it - good old Luzianne.

Goes Twice as Far

LUZIANNE
coffee

Wm. B. Reily & Co. Inc. New Orleans

WRITE FOR PROFIT-SHARING CATALOG

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

MOTHER AND HEAVEN—A MEDITATION.

No man can realize what Heaven is until he suddenly awakes to the realization that his mother is there. And the realization comes suddenly, for until the actual moment of dissolution it is impossible to associate the thought of mother with the thought of death. As mother always has been, so she always must be—there is no way of filling the void that would be created by her absence. We hear of the death of other people, and we see our friends pass away almost daily—but somehow or other we seem never to think that mother must go away, too.

It is love that makes it so. The love for mother is not a thing that springs into existence through association, or through knowledge, or even through a desire to have affection for the one who gave us birth; it is born within us; we breathe it with our first breath; it is a part of our very being; before all other things are, it is.

And mother's love for the child is of the same kind. It shows itself in the wondrous light that shines in her eyes as she looks upon the newborn babe; it makes itself felt in the kisses she passionately impresses upon the lips and cheeks of the child of her heart; it is seen in the caressing touch of her gentle hands, and it is heard in the tender words she whispers into baby ears.

Mother's love does not cease with cradlehood days. As sons and daughters grow into stalwart youths and maidens, her love seems to grow stronger along with them. She watches over them with infinite solicitude and guides their footsteps with an unutterable longing to see them walk in right paths. She counsels them with words of wisdom. A prayer is ever upon her lips, welling up from the deepest recesses of her heart, for those who are indeed her very life. She loves them so much that sacrifice for them becomes a joy, and she denies herself that they may become enriched in mind and heart.

Mother loves her children when they have become men and women—and it is the same love they knew when they knelt at her knees and felt her hands resting in sweet benediction upon their heads. Sometimes these men and women, having homes and children of their own now, go back to the old home—and mother takes them into her arms and kisses them as she did when they were little children, and the love-light still shines in her eyes, and she does for them every one all the little things that only love could remember or think of. How like mother to have on the table for the grown man the very dish her little boy liked so well!

But death does come, in spite of love. One sad day—how sad only those who have seen it can know!—the weary heart ceases to beat, the breath fades away, the eyes are closed, the hands grow cold. Mother is dead.

No—mother is not dead! She has gone to Heaven. What a difference it makes! She is asleep for awhile—asleep in Jesus—and when she awakes, it will be in "the Home over there," the Home she has read about and talked about, the Home to which she has said she would be glad to go when the Master called her. It is a beautiful Home—all the more beautiful because beautiful mother is there. She is perfectly happy there because it is God's Home, and she is not suffering the pain she suffered on earth, and she still looks down upon us with the love she has loved us with always. And she is watching for us to come Home.

Yes, Mother, we are coming.

PERSONAL AND OTHER NOTES.

"We are delighted here, and busy," writes Rev. R. M. Evans from Verona, Miss.

Rev. W. H. Lane, of Lauderdale, Miss., writes encouragingly of his work, and invites the editor to pay him a visit—for which we thank him.

Rev. E. J. Coker has been cordially received by the good people of Carriere, Miss., and he begins the year's work with bright prospects.

Through the activity of the pastor, Rev. F. B. Ormond, the Advocate now goes to the home of every steward of our church at Tylertown, Miss.

"The Lord is graciously blessing us, and everything points to a successful year on the Matherville charge," writes Rev. D. P. Yeager from Matherville, Miss.

Rev. J. B. Randolph, the presiding elder, reports that all goes well on the Corinth District, North Mississippi Conference. All the preachers are at their places and at work.

Rev. J. Lambuth Evans is preaching to large congregations at West Monroe, La., and the people are showing a splendid spirit of co-operation with their pastor's efforts.

Rev. C. H. Strait writes that he found a new parsonage and a fine people at his new appointment, Decatur, Miss., and that the work of the church is moving along well.

Columbia College, our only institution of learning in the Northwest, located at Milton, Oregon, has recently been raised from the rank of a junior college to that of a standard college.

The Southern Baptist Church reports the baptisms for the year 1921 as 250,814, the largest in the history of the demnomination. The number reported in Louisiana is 7000, and in Mississippi, 15,709.

The official board of Moore Memorial Methodist Church, Winona, Miss., has increased the salary of the pastor $500 this year, making it $2500. Rev. J. Tillery Lewis serves this fine congregation.

Rev. Chas. D. McGehee, who has many friends in Louisiana and Mississippi, is now pastor of the Haven Street Methodist Church, St. Louis, Mo. He has a splendid church and he is delighted with his work.

Rev. Chester M. Ray, of Caledonia, Miss., is highly pleased with his new field of labor. The people have been exceedingly kind, giving substantial tokens of their appreciation, and the outlook is pleasing.

Rev. P. H. Howse, our pastor at Silver Creek, Miss., writes that the people have received him kindly and have given many substantial tokens of their appreciation. He is looking forward to a great year's work.

Rev. W. H. Saunders was cordially received by the good people of Hazlehurst, Miss., to which place he was appointed at the recent session of the Mississippi Conference, and he is greatly pleased with the outlook.

The Intelligencer, the official organ of the Reformed Church in America, has been merged with The Mission Field, and will henceforth be known as The Christian Intelligencer and Mission Field. It is a very fine publication.

The work of our West End Church, Laurel, Miss., Rev. John W. Ramsey, pastor, is moving on well in all departments. The Leagues and the Sunday school are growing in numbers, and splendid congregations are attending the regular services.

A revival meeting recently held in Hendrix College, Conway, Ark., conducted by Dr. C. G. Hounshell, resulted in more than fifty conversions and forty volunteers for life-service. The college now has a ministerial band of twenty young men.

Rev. P. O. Lowrey, our pastor at Indian Bayou, La., is preaching a series of sermons on the Ten Commandments, the series to be concluded in February. The Sunday school at Indian Bayou is in an attendance contest with the school at Rayne.

The post office address of Rev. A. L. McQueen, who was recently appointed to supply the Franklinton circuit, is Mt. Hermon, La. Brother McQueen writes that he is delighted with his appointment and that the work of the year begins well.

Our church at Logansport, La., is thoroughly organized and active. Definite steps have been taken toward the building of a brick church on a more desirable site in the near future. The salary of the pastor, Rev. Leland Clegg, has been increased.

Mrs. Rosa M. Harvey recently willed to Morris Harvey College, located at Barboursville, West Virginia, an estate valued at $200,000. Mrs. Harvey was the widow of the late Morris Harvey, for whom the college was named and who was its leading benefactor.

Press dispatches last week announced the death of Dr. Sessler Hoss at his home in Muskogee, Oklahoma. Dr. Hoss was the son of Bishop and Mrs. E. E. Hoss, and was a prominent physician of Muskogee. The Advocate extends sincere sympathy to the bereaved family.

Rev. R. T. Ware begins his fourth year at Mooringsport, La., with bright prospects. The church is loyal and spiritual, and there are frequent accessions to its membership. Thirty-five people will lead in public prayer. The pastor's salary has been increased this year

On Monday, January 9, there was organized in Shreveport, La., what is to be known as "The Evangelical Association," consisting of pastors and official boards of all the Protestant churches. This co-operative movement promises to be of great value to the kingdom of Christ.

Rev. W. A. Langley, who has served the Mayhew and Sessums charge since the meeting of the North Mississippi Conference, has been appointed assistant to Rev. T. M. Brownlee, our pastor at Starkville, Miss., and Rev. N. N. Maxey has been appointed to Mayhew and Sessums.

Rev. R. E. Simpson has been appointed again as pastor of our church at Leachville, Ark., where he has a fine people with whom to work. The present year begins with encouraging prospects.

Brother Simpson keeps in toueh with his Mississippi friends through the Advocate

Dr. Charles Wesley Flint, of Corneli Coliege, has been elected chancellor of Syraeuse University to succeed Dr. James R. Day, resigned.

Port Gibson Female College, at Port Gibson, Miss., will open its spring term on January 24. Students desiring to enter at that time should notify the president, Dr. Rolfe Hunt, at once.

Dr. J. R. Countiss, Secretary of the North Mississippi Conference, requests us to say that if any brother has not received his quota of the Conference Minutes, he should write him eoncerning the matter.

In the Sunday night attendance contest now on between Lake Charles and Ruston in the Louisiana Conferenee. Ruston reported 329 last Sunday night, and Lake Charles 158. Other ehurehes will enter the contest next Sunday.

Rev. E. H. Cooley, of Bay Springs, Miss., requests us to state that through some oversight of the Auditing Committee, the Bay Springs eharge gets no credit in Table 3 of the Conference Journal for $70 whieh was paid on the assessment for General Work.

The Minutes of the North Mississippi Conference have come from the press, and a copy has reached the Advocate office. It is a splendidly printed volume—one that maintains the high standard set by the secretary, Dr. J. R. Countiss, in preeeding years. We congratulate the seeretary upon the fine work he has done.

Rev. Lee R. Sparks, our pastor at Franklin, La., is making splendid use of the local press to help him in his work. In a recent issue of his town paper he gave an interesting aecount of his trip through the country to his new appointment, and of his reception, concluding with a most appropriate New Year's greeting to his new friends and parishioners.

By invitation of the Ministerial Association of Shreveport, La., Dr. G. Campbell Morgan, the well-known preacher and author, recently delivered a ten days' series of lectures in Shreveport. The result has been a decided quiekening of interest on the part of the people in systematie Bible study, and a marked promotion of their spiritual life.

Mr. and Mrs. R. G. Bowdon announee the marriage of their daughter, Frances Lucille, to Rev. C. E. McLean on December 26, 1921, at Pelican, La. The Advocate extends hearty good wishes to this fine young couple and prays that the richest blessings of Heaven may be bestowed upon them. Brother McLean is pastor of the Istrouma Church, Baton Rouge, La.

The Executive Committee of the Louisiana State Epworth League is calling for enlistments in the "Loyalty Legion" in order that the Statewide work may not have to be diseontinued. The payment of one dollar is the condition of membership in the "Legion." Miss Grace Cook, 614 North Fourth Street, Monroe, La., is the treasurer, to whom contributions may be sent.

Rev. J. M. Smith, who was appointed a Conference evangelist at the reeent session of the Mississippi Conference, desires it to be known that his address is now Poplar Springs Drive, Meridian, Miss., and not Hattiesburg, as it appears in the Conference Journal. Brother Smith will be glad to assist the brethren in their meetings, and he may be reached at the above address.

Rev. W. J. Porter, our pastor at Columbia, La., sent out very unique and pleasing New Year greetings, in the form of a check drawn upon the "Kingdom Bank of Good Cheer." The editor thanks Brother Porter for the reeeipt of sueh a valuable eheek. It reads as follows: "Pay to the order of the bearer hereof three hundred and sixty-five days of health and happiness."

Rev. L. L. Roberts, of Columbia, Miss., passed through New Orleans on Thursday of last week, being on the sad mission of carrying the body of his little daughter, Virginia McCray, to Zachary, La., for interment, she having died, after a lingering iliness, on January 11. Our deepest sympathy is extended to Brother and Sister Roberts in their sorrow and we pray that sustaining graee may be given them in this sad hour.

Just before the Advoeate went to press on Tuesday, we received a message announcing the death of the mother of Mr. Stephen S. Thomas, Centenary Seeretary-Treasurer of the Louisiana Conference, at her home in Peebles, Ohio, and announcing also the very serious illness of his father. The many friends of Brother Thomas will sympathize deeply with him in this great sorrow. Brother Thomas left immediately to be with the bereaved family at the funeral serviee.

A note from Rev. A. T. Mellwain, presiding elder of the Columbus District, North Mississippi Conference, gives an encouraging statement eoncerning the beginning of this year's work. Seven quarterly eonferenees had been held at the time of writing, and four charges had increased the assessment for pastors' salaries, the increase aggregating $1100. A fine spirit of eo-opefation is evident among both preachers and laymen in carrying out plans for the work of the year.

The editor greatly enjoyed a eall by Dr. H. F. Brooks, pastor of the First Methodist Church of Shreveport, La., on Saturday of last week. Dr. Brooks had eome to the eity to attend the Gipsy Smith meetings. He gave a good report of Methodism in Shreveport. The reception given him and his family by the members of First Chureh was eordial in the extreme, and he is in love with his new home. About one hundred members have been received into the ehurch since Conference, about half of them on profession of faith.

The basket ball teams maintained in eonneetion with the work at St. Mark's Hall have made a remarkable record during the past two years in amateur athletic cireles of the city, having won a great majority of the games played. A banquet was given in honor of the teams reeently at one of the leading restaurants of the city, Dr. T. P. Bell, who has taken great interest in the boys' work at St. Mark's, acting as master of eeremonies. The editor of the Advocate was an invited guest, and he greatly enjoyed the delightful oecasion.

Mr. A. S. Daniels died at his home on the Seashore Camp Grounds, Biloxi, Miss., on Saturday of last week. He had been a life-long member of the Algiers Methodist Chureh, of this city, his home for many years having been in Algiers. He was one of the eonspicuous laymen of the elty as long as he made his home here, serving a long time as steward and Sunday sehool superintendent of his loeal church. Interment was in Greenwood Cemetery on Sunday, the service being conducted by Rev. C. C. Wier, St. John's Masonie Lodge, of which he was a past master, taking part in the service. He is survived by his widow and three grown daughters, to whom the Advocate extends sineere sympathy in their great sorrow.

Rev. E. N. Evans, of this city, has heen appointed financial commissioner of the Memorial Home, the institution maintained by our church in this city for unfortunate girls. Brother Evans is admirably suited to the work he has undertaken, and we commend him heartily to the friends of the institution in Louisiana and Mississippi. Although now in the local ranks, he was for many years in the traveling eonnection, serving as pastor of some of our leading ehurches. He is one of the ablest preachers of our aequaintanee, possessing unusual pulpit ability. His heart is in the work in whieh he is now engaged, and he has a way of presenting it that is altogether delicate and unobjectionable. We trust he will be given every opportunity to present this great cause throughout our territory.

Among the out-of-town preachers who have been in the city to attend the Gipsy Smith meetings, Dr. I. W. Cooper, Brookhaven, Miss., Dr. H. F. Brooks, Shreveport, La., Rev. R. W. Vaughan, Ruston, La., Rev. F. B Hill, Ponchatoula, La., and Rev. F. M. Freeman, Crowley, La., have paid appreciated calls to the Advocate offiee. The meetings will continue throughout this month, affording opportunity for many people of neighboring towns to hear the great evangelist. No other meeting that we have heard of in the long history of religous activites in New Orleans has made such impression upon the city as this meeting is making. The tabernacle, which seats between five and six thousand people, is filled at every serviee, and thousands of cards have been signed by people who are confessing Christ for the first time or who are reconsecrating their lives to the serviee of God. We hope as many of our readers as can do so will attend the meetings; and we earnestly request all of them to pray for the succes of this great revival campaign.

We take the following from the Midland Methodist of January 11: "Rev. John W. Pearson, who was recently transferred from the Tennessee Conferenee to the Louisiana Conference and stationed at Mansfield, La., has received a royal welcome. The board of stewards fixed the salary at $1000, and throws in for good measure a splendid parsonage beautifully furnished. Brother Pearson is one of our strongest young men, and the Midland wishes him well in his new field of labor. We have not the slightest doubt he will measure up to every requirement."

TO A FRIEND.

The editor of the Advocate has been brought under renewed obligations to Rev. R. H. Harper, pastor of the First Methodist Church of this city, by his kindness in rendering editorial assistanee during the recent bereavement in the editor's family. Brother Harper's eheerful willingness to help a brother in need is one of the bright spots in the editor's life.

PUT IT IN THE BUDGET.

We know of no better way of securing the circulation of the church organ than that of including its eost in the budget of the chureh and sending it to every home represented in the membership of the ehureh. This is the plan adopted by our church at Holly Springs, Miss., Rev. W. R. Lott, pastor, and 140 names have been sent the Advocate for its subscription files. This plan may not be practicable in some instanees, but it is in a great many, and we are convinced that the money so directed is a good investment. Try it!

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions reeently: Mrs. W. S. Calhoun, Kilbourne, La., 2; Rev. W. M. Young, Leland, Miss., 6; Rev. W. W. Mitchell, Cleveland, Miss., 8; Rev. D. P. Yeager, Matherville, Miss., 4; Rev. J. A. Hall, Tupelo, Miss., 2; Rev. J. B. Cain, Oak Ridge, Miss., 6; Rev. M. L. Ward, Walnut, Miss., 10; Rev. J. F. Waltman, Elizabeth, La., 11; Rev. T. H. Porter, Senatobia, Miss., 2; Rev. W. R. Liming, Sallis, Miss., 3; Rev. J. F. Owen, Amory, Miss., 10; Rev. J. M. Boykin, Boyce, La., 5; Rev. P. F. Luter, Hernando, Miss., 2; Rev. I. W. Ramsey, Laurel, Miss., 2; Rev. L. H. Floyd, Horn Lake, Miss., 2; Rev. F. B. Ormond, Tylertown, Miss., 10; Rev. R. C. Mayo, Tyro, Miss., 2; Rev. H. P. Lewis, Booneville, Miss., 7; Rev. W. R. Lott, Holly Springs, Miss., 140; Rev. W. H. Giles, Slidell, La., 3; Rev. N. E Joyner, Ruston, La., 2; Mrs. C. W. Smith, Sr., Meridian, Miss., 2; Mrs. Maude W. Martin, Bentonia, Miss., 3; Mrs. W. M. Myers, McComb, Miss., 5; Rev. F. M. Freeman, Crowley, La., 4.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

W. A. WILKINSON was born in Wilkinson County, Miss., March 30, 1844, and departed this life Oct. 27, 1921. He was married in 1873 to Miss Martha Ellen Danson. To this union there were three children. One died in infancy. The wife, one son and a daughter are left to mourn their loss; also many relatives and friends. In early life he united with the Methodist church and lived a consistent member. He loved his church and loved to read his church paper, which has been in his home for sixty years. He was for many years a Sunday school teacher and superintendent. In his declining years he was never known to murmur or complain, but bore his suffering with patience and Christian fortitude. He was loved by all who knew him, and his life was an inspiration to help others to a higher plane of living. He was happy when he could gather little children about him to tell them of God and heaven. So unselfish was his life that his thoughts, in his last hours, were to help his fellow-man. His constant prayer was to die at his post of duty, and there God found him, when He said, "Well done, good and faithful servant; enter thou into the joys of thy Lord." We miss him, but we grieve not as those who are without hope.

ONE WHO LOVED HIM.

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Thomas Communion Service Co. Box 477 Lima, Ohio

On December 21 there passed from earth to heaven the sainted spirit of Brother JAMES BEARD, a life-long and faithful member of the M. E. Church, South, at Lake Providence, La. Brother Beard was born in East Carroll Parish in the year 1843 and reared in the parish of his nativity. When but scarcely grown he enlisted in the Confederate Army and served through the whole four years of that desperate struggle. After the war, he returned to his native parish and later was happily married to Miss Mary C. Bass, of Lake Providence. To this union were born four sons and two daughters, all of whom grew to manhood and womanhood as sterling Christian characters, prominent in church life and service. One daughter, Mrs. Anna Belle Trieschman, a beautiful Christian young woman, went home to heaven nine years ago. His noble wife, a most estimable character and saintly Christian, was translated and crowned in 1916.

I was closely associated with Brother Beard and his good wife through a pastorate of four years at Lake Providence, and found in them sweet fellowship and encouragement, for they were true to the church and abounded in good works. Brother Beard was an outstanding personality in the town in which he lived, always contending for righteousness and civic progress and reform. I counted him among my most intimate and warmest friends. He has been called home: I shall meet him again some glad day. His body sleeps in Ruston by the side of his wife.

J. W. LEE.

Gently, tranquilly and peacefully as she had lived, the spirit of Mrs. MULLINAX fell in the last long sleep and was borne to the Home beyond the skies on Saturday morning, December 10, 1921, at 12 o'clock. She was struck with a light stroke of paralysis on the seventh day of July. Then she had another stroke four weeks before her death. The funeral was held at the home of her only child, Mrs. W. R. Williams, Saturday afternoon, at 3:30 o'clock, when appropriate services were conducted by Rev. R. I. Collins. I never knew a purer, sweeter, nobler, or more self-sacrificing Christian woman than Mrs. Mullinax. Her life on earth was a chapter of testimony for her Master, and when the angels of death came to call her from earth to the Paradise of God, she crowned that testimony with implicit and loyal submission to Him whom she so faithfully and patiently followed in life. It is sad indeed for us to be bereft of such a queenly Christian, but God our Father knows best. May the blessings of our divine Master be upon the bereaved daughter, and dear grandchildren, who mourn to-day for their sweet one who has gone home to her Savior. After awhile, crossing the river one by one, may there be a united family in Heaven.

MATTIE M. HILL.

RESOLUTIONS.

Whereas God called to his eternal rest JOHN L. DAVIS on December 30, 1921; and he was a faithful member of our church, therefore be it resolved

That in the death of this good man the Concord Sunday school has lost one of its most earnest workers.

That we tender to this heart-broken family our deepest sympathy, and pray God's blessings upon them.

That a copy of these resolutions be sent to the family, a copy spread upon the minutes of the Sunday school, and a copy be spent to the New Orleans Christian Advocate for publication.

Signed by: W. A. Carroll, Mrs. Maggie Carter, Howard Davis.

CUT COTTON COST BY MAKING FOOD.

"The cotton farmer got his 'bumps' again in 1921 between boll weevil, unfavorable seasons, food and grain buying on credit, combined with a price on cotton insufficient to 'pay him out.' Same old story, the same thing that has happened three or four times in the last dozen years," said H. G. Hastings, President of the Georgia Association, an organization for State-wide development.

"We might just as well face the fact that with the world-wide financial and political mix-up in Europe following the world war, there is no possible chance for using normal quantities of cotton at profitable prices to us if we continue to grow cotton on the high cost basis that we have been doing.

"Cotton is the one best money crop for the South, and probably always will be. The time of war prices is over and the problem from now on is to lower cost of production and at the same time afford the cotton grower a fair profit.

"Cost of making cotton is primarily the cost of food, grain and forage for the farmer, his family, his laborers or tenants, and his work stock. Cutting food, grain and forage costs by home production will reduce cotton costs from one-third to one-half.

"Plant for an abundance of food, grain and forage, thus cutting down store bills, and the lower prices for cotton will not hurt so much. We cannot, with European countries so thoroughly disorganized, reasonably expect high prices for cotton for several years, and we must make cotton at lower cost, or else quit cotton growing.

"Most of us cannot quit cotton, hence the absolute necessity of food, grain and forage planting in 1922—the making on home acres of every pound of food and grain needed to see us through.

"In this food production program, take the home vegetable garden seriously. Give the home garden a square deal, and it will surprise you in the amount of healthful food produced. It takes the least ground, can be planted the earliest, brings quick returns and if kept replanted and worked will stay by you all the season through."

FROM PLEASANT HILL CHARGE.

Dear Brother Carley: Just a few words for the Advocate relative to the Pleasant Hill charge, which compose the following: Pleasant Hill, Marthaville, Montrose, and Williams Chapel.

We have been very cordially received by the good people of Pleasant Hill and other points. The people have been thougtful and kind to us, all of which, of course, we appreciate very much. We find some very fine and loyal people here, people who know and love God. They seem to appreciate their personal obligation to the church, hence they are trying to live up to it. It is a great pleasure to work for and with people of unity of spirit.

I appreciate the financial system here at Pleasant Hill and Montrose for the support of the ministry, which is the monthly and the only really successful plan. Upon the whole, the outlook is encouraging for a good year in the interest of the kingdom of our Lord. We are determined to press toward the mark for the prize of the high calling of God in Christ Jesus.

Brethren, pray for us, that this may be a great year indeed, for the prosperity of Zion.

Yours in His service,

E. L. CARGILL.

Confidence

"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Woman's Missionary Society

All communications for this Department should be addressed to Mrs. J. G. Snelling, 4721 Prytania St. New Orleans, La.

MISSISSIPPI CONFERENCE.

Notice.

Mrs J. M. Smith, Conference Supt. of Young Peoples' Work, wishes to announce through the Advocate a change of address. Her present address is Poplar Springs Drive, Meridian, Miss., and those desiring to communicate with her, will please take notice of this change in her address.

NORTH MISSISSIPPI.

Nearly Time for the Annual Meeting.

December seemed full for the active members of the Missionary Society of North Mississippi Conference, because it meant so often the finishing up of the many things started during the year and often a chance at the parsonage, and the election of a new body of officers.

And now, as we look over and see the dawn of January, we feel it is surely the busiest month of the year. If you have not done so it is the president's place to see that every officer has sent to district secretary and Conference officers the reports that end the year, that of the fourth quarter. It is her place to arrange to install the new officers for 1922, oftimes making it the first meeting in January and inviting the minister and others to see the personnel of the church that is going to be the pastor's aid during the ensuing year. Then comes the raising of the pledges, which are to be added together and form a basis of the auxiliary's work during the year. At this last meeting the pledges are to be given to the treasurer, be brought forward with those of the January meeting and sent to the conference treasurer at the meetings all during the year to "take" other lines, please note. The average woman of today runs her home on a budget system and it should be easy for her to see that it is the only system the Council can use and know definitely what to expect.

Then comes the Annual Meeting. This year we meet in the beautiful city of Water Valley about the first of March. Date to be given out as soon as Mrs. Conner can arrange it with Council officers who expect to attend, and is convenient to the business auxiliary. Every auxiliary in this Conference is expected to have a representative there and her duties are too well known to be set here. Yet, I must remind you to send a woman who can bring you a message back. All this year I have carried with me the memory of a little lady at her first annual meeting, and she can tell you today the details of that meeting at Okolona. As a whole the delegates get what they go for, and it is to the credit of that body that so much is crowded into the few days and the delegates do not go home in such a whirl that they cannot give the details. MRS. C. A. NEAL.

Next month we expect to print the name of the auxiliary who has not sent in list of officers for 1922, but I hope there will not be one to print.

Notice, Auxiliary Superintendents of Supplies.

Mrs. B. W. Lipscomb, our local base secretary, is now directing the Department of Supplies and is sending to each Conference society some connectional institution whose needs she wishes supplied by that Conference society.

To North Mississippi Conference Society the Wesley House at Biloxi and the Door of Hope at Macon, Ga. have been assigned.

The needs of the Wesley House are as follows: Summer and winter clothing, underwear, shoes, children's clothing of any kind, second-

THE SHOU CITY EVANGELISTIC [illegible]

[illegible] Hope, Babies; [illegible]

[illegible] Pleasant, Leo [illegible]

[illegible] meeting [illegible]

[illegible] the Lord [illegible] a number [illegible] the needy. Let [illegible] with a [illegible] ing on the in-[illegible]

[illegible] with report [illegible] The [illegible] the service [illegible] for them. [illegible]

[illegible] S. THOMAS.

[illegible] the [illegible]

THE SHOU CITY EVANGELISTIC [illegible]

[illegible] in February [illegible] and [illegible] Methodist [illegible] and [illegible] the [illegible] work [illegible] and [illegible] months and [illegible] women of [illegible] had been [illegible] The work [illegible] the goal of [illegible] Tai Yuen [illegible] Chinese [illegible] Yuen [illegible] The [illegible] Yuen [illegible] Mission [illegible] the Executive Committee of the Council.

McTYEIRE SCHOOL, SHANGHAI.

This school has the largest [illegible] in the Empire. Forty [illegible] and [illegible] returned [illegible] Their [illegible] during [illegible] health and [illegible]

Catarrh Means Impure Blood

It is a Constitutional Disease.

When it affects the nose and throat and becomes chronic it weakens the delicate lung tissues, deranges the digestive organs, and may lead to consumption. It impairs the taste, smell and hearing.

Take Hood's Sarsaparilla, which by purifying the blood removes the cause of the disease, so troublesome at this time of year, and gives permanent relief.

"I had catarrh of the head and stomach, and dreadful ringing noises in my ears. I decided to try Hood's Sarsaparilla; my health improved wonderfully, and I adopted Hood's Sarsaparilla as my family medicine." Mrs. M. Jenney Shaw, St. Johns, O.

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IS CURABLE. Write me today and I will send you a free trial of my mild, soothing guaranteed treatment that will prove it. Stops the itching and heals permanently. DR. CANNADAY, 1225 Park Square, Sedalia, Missouri.

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CATARRH
TREATED FREE
10 days' [illegible] Dr. [illegible]
[illegible] White
Pat. W. G. COFFEE, Dept. 135 Davenport, Iowa

What This Buffalo Physician Has Done For Humanity

The picture which appears here of Dr. Pierce of Buffalo, N. Y., was taken in 1870. As a young man Dr. Pierce practised medicine in Pennsylvania and was known far and wide for his great success in alleviating disease. He early moved to Buffalo and put up in ready-to-use form, his Golden Medical Discovery, the well-known tonic for the blood. This strength-builder is made from a formula which Dr. Pierce found most effective in diseases of the blood. It contains no alcohol and is an extract of native roots with the ingredients plainly stated on the wrapper. Good red blood, vim, vigor and vitality are sure to follow if you take this Alterative Extract. Dr. Pierce's Golden Medical Discovery clears away pimples and annoying eruptions and tends to keep the complexion fresh and clear. This Discovery corrects the disordered conditions in a sick stomach, aids digestion, acts as a tonic and purifies the blood. Write Dr. Pierce's Invalids Hotel in Buffalo, N. Y., and receive confidential medical advice without charge. All druggists sell Discovery, tablets or liquid. Send 10c for trial pkg.

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LIKE NEW TABLET FORM—VITAMON—TO INCREASE ENERGY, CLEAR THE SKIN AND PUT ON FIRM FLESH

Countless numbers of people are [illegible] hence. Mastin's VITAMON will not turning to Mastin's VITAMON as a [illegible] gas or upset the stomach, but simple, easy and [illegible] strengthens the digestive and intestinal the health-giving [illegible] helps to overcome even chronic vitamines in [illegible] constipation. So quick and remarkable form. If you [illegible] that complete satisfaction really runs down [illegible] guaranteed or the small power and [illegible] you pay for the trial will be to get [illegible] Be sure to remember into [illegible] Mastin's VITA-MON—the VITAMON [illegible] yeast-vitamine tablet [illegible] like it, so do not [illegible] substitutes. You can [illegible] Mastin's VITAMON tablets at all good druggists,

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if it isn't MASTINS it isn't VITAMON

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last Sunday, the 8th, I was completely rained out. It is a disappointment to me, but then it doesn't happen often on this wise.

Wednesday night in spite of the cold and rain I had the pleasure of attending the Capitol Street prayer meeting. This was one of the best services I have been in in a long time. We had a real good time together—testimony meeting that went to the very heart of things.

Thursday night I attended the Galloway Memorial quarterly conference. This was a very fine quarterly conference. There was the air of hope and signs of activity. They have employed an assistant to the pastor and two young men to look after the Scout work of the church. Their Epworth League has taken on new life and the Sunday school is growing. Their Men's Bible Class, which has had no great activity for some time, seems to have been aroused and they are feeling that they will line up a large number of men.

Friday night was at Forest Hill with the stereopticon. A very few were out.

We are going to have a mighty fine faculty at the Standard Training School. Mr. French will give a course on the School. I wish every pastor in the Conference would try to get this course. It will mean much for you and your future work.

Dr. Bowen, of the Chair of Religious Education at Millsaps, will give a course on Pupil Study. This will mean much to teachers of whatever class or department you may be working in.

Other teachers will be announced from time to time. But you simply cannot afford to miss this opportunity of making your efficiency greater for reaching souls and bringing them to know God.

Our Conference is not measuring up to other Conferences in some respects. I wish ours was the leading Conference in every way. We are not the largest, we never will be perhaps, but we can do as thorough work and as good work, if our people will dedicate themselves to the cause. Let us prepare so that instead of the one talent we can have the ten or twenty or thirty to give back to our Lord.

Pray for the work and workers.

Help with the Conference Cradle Roll. Help with the Standard for Circuits. Have heard from one circuit only on this. Let us put the Mississippi Conference up close to the top and not at place 23. Pray for me.

Yours in Him,

JOHN C. CHAMBERS.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It rarely takes more than one ounce to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

In this good year 1922 we want to help you organize more Bible classes, to the end that these classes may do more and better work in building up the Kingdom through the church.

We want to help you train your teachers and officers, that these workers may grow in grace and learn how to win and nurture the lives of our children and young people.

We want to help carry a blessing to the last child, to the last parent, to the most neglected individual in our Conference through the organized efforts of the Four-Times-a-Year Circuit Institutes.

We want all our schools to respond to the call of the Conference and give us the offering on the fifth Sunday in January to help pay the expense of making these desires a reality.

We are planning to hold a Conference Standard Training School at Grenada, June 1-7, and four District Standard Training Schools in such districts as will give the proper backing. We have secured a faculty for our Conference school that will command the attention of our most ambitious people. We will have strong faculties in all our district schools. We are projecting these large plans believing our people will give a full and hearty response. Through the Conference and district schools we hope to reach every charge in the Conference.

A meeting of the Sunday School Workers' Council was held at Nashville, Tenn., Jan. 5-11. This Council is composed of members of the General Office Staff, the Field Workers, the Elementary Workers, and the Board Chairmen. Rev. E. S. Lewis, Miss Lynda Ramey and R. H. B. Gladney attended these meetings and took part in the work of the Council. The Council affords an opportunity for correcting mistakes in our policies of giving religious education, an exchange of methods of work, plan our work to more fully meet the needs of the people, shape legislation, and enrich our lives with a rare fellowship. The Centenary Campaign and the Educational Movement of our church have attracted the attention and stirred the conscience of the church to help meet the needs of a distracted world. While these two movements have profoundly stirred the church, the Sunday school forces have quietly and resolutely gone forward with the gospel message, laying a foundation deep and broad in the hearts of the rising generation, with the hope of building Christian character that shall save our civilization.

"The race moves forward on the feet of little children."

"Train up a child in the way he should go, and when he is old he will not depart from it."

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

Upon the truth of these wise sayings we base our plea to the Sunday schools of the Conference to give us the offering on the fifth Sunday in January. The schools will not turn a deaf ear to this call. Some of the leaders may do so. I am ashamed that we have not asked for this offering before. We are more willing to give money to rescue a "fallen girl" than we are to give to save a girl from the horrible experience of sin and shame. It is good to throw out the "life line" to rescue the perishing; but it is infinitely better to build a wall so high and strong that the girl will not have to be rescued. Let us invest our prayers, our time, and our money where they shall count for most.

FROM LUMBERTON, MISS.

Dear Dr. Carley: Bear with a few words from me, as you never have many from me.

I was returned to Lumberton for the third year, which was greatly appreciated by me and family. From the acts and expressions of the people, we have been made to feel that they also were glad, and that they appreciate us.

The night after our return from Conference, the people, regardless of denomination, gathered into the parsonage and we had a good time, both socially and religiously, and by examining our dining-room we found that they had not come empty-handed. We found almost everything good, from a pound of money to 24-pound sack of flour. I tell you, Carley, we have been feeling good and faring sumptuously ever since.

Then, on Monday night the board of stewards met and organized and planned for the new year's work. We had a real religious meeting. My stewards' meeting was quite different from the one reported in this week's Advocate. My official board is composed of men of wisdom, who are not satisfied in just holding their own, but want to make progress, and do something for the glory of God. Instead of lowering the salary for the preacher, they unanimously voted a raise of $500, which is a $900 raise since I came here. The church here is advancing on all lines, as would be supposed when a preacher is backed by such an official board.

Our prayer meeting has averaged 45 the last quarter, and our Sunday school, under the efficient leadership of H. H. Hinton, continues to grow in interest and attendance. We had a very delightful and interesting Christmas service in the Sunday school, with a hundred and fifty-eight present. I don't know what our Sunday school would do if we had room, which we are very much in need of.

Our first quarterly conference was held on the 5th of January. Though a week day, it was well attended, and very encouraging under the leadership of our wide-awake presiding elder.

In short, we have the best town and best people in the Mississippi Conference—best in every respect mentioned by Brother Adams. If Wiley J. Ferguson did say he had the best, he doesn't know; I do—I have been here two years.

Come to see me some time, Carley, and I will honor you by letting you preach to them. They are used to a good looking preacher.

Fraternally, J. M. CORLEY.

CABBAGE PLANTS — Fulwood's frost proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c.; 500 for $1.10; 1,000 for $2.00 postpaid. By express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

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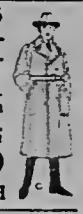
NO. 801—A splendid raincoat offered at a surprisingly low price. A snappy model, belted, double breasted, and with slash pockets. Olive Drab material, lined with rubber. Length appr. 45 inches. Sizes 34 to 46. Shipping weight, 6 lbs. Will give exceptionally good service. $3.85 EACH



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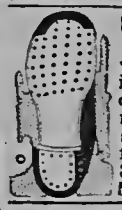
NO. 401-R—Reclaimed, fine quality wool shirt, breast lined with white drill. Reinforced elbows. Our price less than cost of material. Sizes 12 to 17. Weight 2 lbs. $1.29 EACH
NO. 401—Brand new O. D. Wool Shirt, double seamed, silk stitched, $2.25 each.

U. S. WOOL TROUSERS
NO. 501—Olive Drab, 20-oz. wool fabric. Double stitched throughout. All four pockets made of extra heavy drill. Every pair brand new. Sizes 32 to 40. Shipping weight 3 pounds. $2.65 PAIR



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NO. 301—Brand new, cordovan leather, smooth surface inside. Goodyear welt, 3 ply oak soles, double hobbed, light metal tipped. Uppers double stitched. Wears fine. Sizes 5 to 11. Shipping weight, 5 pounds. $3.45 PAIR

U. S. WOOL SOCKS
NO. 954—Brand new, all wool, heavy weight, extra length. Variety of gray and heather mixtures. Seamless heels and toes. Here's a bargain that you cannot duplicate elsewhere. Shipping wt., 1 lbs. 3 PAIRS FOR $1.00

LEATHER GLOVES
NO. 1502 — Made of finest quality, soft, pliable, genuine leather, lined with best grade white lambs wool. A handsome and durable glove. All sizes. An out of the ordinary value. Weight 1 lb. $1.15 PAIR

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Dear Brother Carley: We are now in our new field of labor. Our reception was royal. Both Baptists and Methodists contributed substantial tokens of their appreciation of the pastor and family. There was in the shower flour, rice, coffee, sugar, meat, molasses, potatoes, sausage, canned fruits, etc., with some cash.

I am neither moping nor am I in mourning. God is with us.

We have married two couples. On Sunday evening, at the Methodist Church, Jan. 1, Mr. Dewey Weathersby, of New Hebron, Miss., was married to Miss Thelma Allen, of Silver Creek, Miss.; and on Monday evening, at the parsonage, Mr. Branton, of Columbia, Miss., was married to Miss Lena Langston. The youngsters went away rejoicing. Your brother,

P. H. HOWSE.

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Most of the pain we suffer is unnecessary. Why continue to endure it—to sacrifice your youth, beauty, and enjoyment to it?

The combination of simple harmless medicines found in

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is especially effective in relieving pain without bad after-effects.

For more than thirty-five years sufferers from headache, neuralgia, backache, toothache, sciatica and pains from other causes have found relief by taking these pills. Why don't you try them?

ASK YOUR DRUGGIST

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—First Round.

Longtown, at McGehee's Chapel, Jan. 21.
Pleasant Hill, at P. H., Jan. 22.
Horn Lake, at H. L., Jan. 24.
Tyro, at Tyro, Jan. 26.
Mt. Pleasant, at Mt. P., Jan. 28.
Byhalia, a.m., Jan. 29.
Olive Branch, at O. B., p.m., Jan. 29.
Arkabutla, at Strayhorn, Feb. 1.
Cockrum, at Palestine, Feb. 4.
Slunford, at Eureka, Feb. 5.
Sardis circuit, at Sardis, Feb. 11.
Crenshaw, at C., Feb. 12.
Batesville, Feb. 19.

The District Stewards are called to meet in the Methodist Church at Sardis on Thursday, Jan. 5, at 10:30 a.m. A meeting of the pastors of the district will also be held in Sardis on the same day. R. A. MEEK, P. E.

Greenville Dist.—First Round.

Evansville and Dubbs, at Evansville, Jan. 22, 11 a.m.
Tunica, Jan. 22, 7 p.m.
Lake Cormorant and R., at Robinsonville, Jan. 29, 11 a.m.; preaching morning and evening.
Clarksdale, Jan. 30, 8 p.m.
Jonestown and Rich, at Jonestown, Jan. 31, 3 p.m.
Leland, Feb. 1, 7 p.m.
Shaw, at Shaw, Feb. 2, 3 p.m.
Lula and Dunde, at Lula, Feb. 5, a.m.; preaching morning and evning.
Greenville, Feb. 8, 7:30 p.m.
Merigold and Alligator, at Merigold, Feb. 12, 3 p.m.; preaching morning and evening.
Rosedale, at Rosedale, Feb. 15, 7 p.m.
Friar Point, Feb. 16, 7 p.m.
Hollandale and Arcola, at Hollandale, Feb. 19, 3 p.m.; preaching morning and evening.
Duncan, at Duncan, Feb. 26, 3 p.m.; preaching morning and evening.

Preaching at Shelby by P. E., or some one appointed by him, Wednesday, January 11, 7 p.m., followed by first quarterly conference. Also, preaching Thursday, 11 a.m. and 7 p.m. by one of the brethren. The preachers' meeting will follow the District Stewards' meeting, and the district work for the year will be planned, including revivals, collections, and various church activities. It is desired that every preacher in the district be present, and the laymen are most cordially invited to remain over and participate in the services. District Conference at Tunica, March 2-5.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round.

Eupora and Maben, at Eupora, Jan 21, 22.
Bellefontaine, at Bellefontaine, Jan. 22, 23.
Mathiston, at Mathiston, Jan. 24.
Verona, at Verona, Jan. 28, 29.
Shannon and Nettleton, at Shannon Jan. 29, 30.
Buena Vista, at Buena Vista, Feb. 4, 5.
Houlka, at Houlka, Feb. 9.
Algoma, at Algoma, Feb. 10.
Nettleton, at Shiloh, Feb. 11, 12.
Salem and Ecru, at Salem, Feb. 18, 19.
Toccopola, at Toccopola, Feb. 20.
Randolph, at Spring Hill, Feb. 21.
Greenwood Springs, at Greenwood Springs, Feb. 24.
Smithville, at Trangine, Feb. 25, 26.
Tremont, at Mt. Pleasant, Mar. 2.
Fulton, at Harden's Chapel, Mar. 3.

The District Stewards will meet at the Methodist Church at Tupelo on Monday, Dec. 19, 2 o'clock, p.m.. A full attendance is desired.

T. H. DORSEY, P. E.

Grenada Dist.—First Round.

Durant sta., Jan. 20, at 7 p.m.
Sallis ct., at Salem, Jan. 21, 22.
Lexington sta., Jan. 27, at 7 p.m.
Ebenezer ct., at Hebron, Jan. 28, 29.
Pickens ct., at Pickens, Jan. 29, 30.
Poplar Creek ct., at Bethel, Feb. 4, 5.
Winona sta., Feb. 5, 6.
Holcomb ct., at Holcomb, Feb. 11, 12.
Coffeeville ct., at Coffeeville, Feb. 12, 13. R. A. TUCKER, P. E.

Corinth Dist.—First Round.

Booneville ct., at Carollna, Jan. 21, 22, a.m.
Booneville sta., Jan. 22, p.m., and 23, a.m.
Guntown ct., at G., Jan. 28, 29, a.m.
Baldwyn ct., at B., Jan. 29, p.m.; 30, a.m.
Chalybeate ct., at Camp Ground, Feb. 4, 5, a.m.
Ripley sta., Feb. 5, p.m., and 6, a.m.
Wheeler ct., Feb. 8.
Rienzi ct., Feb. 9.

The District Stewards are called to meet at First Church, Corinth, Dec. 14, 1921, at 10 a.m.

J. B. RANDLOPH, P. E.

Greenwood Dist.—First Round.

Tutwiler, at Tutwiler, Jan. 22, a.m.
Dublin, at Dublin, Jan. 22, p.m.
Drew, at Drew, Jan. 23, p.m.
Ruleville, at Ruleville, Jan. 24, p.m.
Minter City, at Minter City, Jan. 29, a.m.
Tchula, Feb. 5, a.m.
Sidon and Cruger, at Sidon, Feb. 5, p.m.
Inverness, at Inverness, Feb. 12, a.m.
Belzoni, Feb. 12, p.m.
Webb, at Sumner, Feb. 19.
Schlater, Feb. 26.

The Greenwood District Stewards are called to meet at Moorehead Dec. 19, at 10:30 a.m. in the Methodist Church. S. L. POPE, P. E.

Columbus Dist.—First Round.

Cedar Bluff, at Pheba, Jan. 21, 22.
Sturgis, at Sturgis, Jan. 27.
McCool, at McCool, Jan. 28, 29.
Ethel, at Ethel, Jan. 29, 30.
High Point, at Center Ridge, Feb. 3.
Noxapater, at Flower Ridge, Feb. 4, 5.
Louisville, Feb. 5, p.m.
Chester, at Pisgah, Feb. 11, 12.
Ackerman and Weir, at Ackerman, Feb. 12, 13.
Kosciusko Circuit, at Springdale, Feb. 18, 19.
Kosciusko Station, Feb. 19, p.m.
Mashulaville, at Mashulaville, Feb. 25, 26.

District Stewards called to meet in the Methodist Church at West Point, at 1 o'clock, Dec. 16.

A. T. McILWAIN, P. E

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Sloan's has been the old standby for all sorts of external aches and pains resulting from weather exposure, rheumatism, neuralgia, sprains and strains, lame back and over-worked muscles. Penetrates without rubbing.

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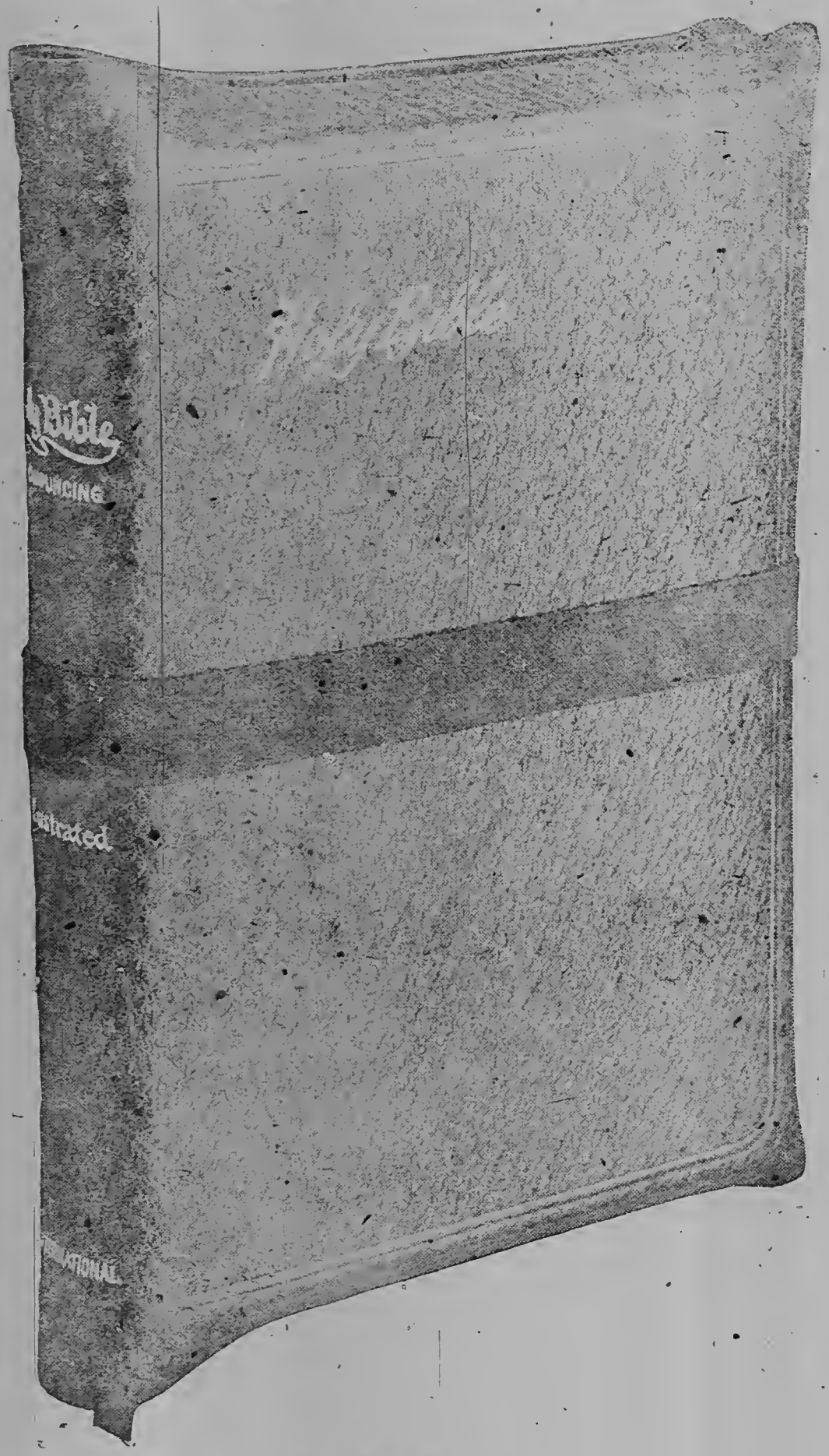

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MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Collins, Jan. 22, 11 a.m.
Mt. Ollve and Magee, at Mt. Olive, Jan. 22, 7 p.m.
Hattiesburg, Court St., Jan. 29, 11 a.m.
Silver Creek, Jan. 29, 7 p.m.
Avera, Feb. 5, 11 a.m.
Lucedale, Feb. 5, 7 p.m.
Lucedale ct., Feb. 5, 7 p.m.
Richton, Feb. 8, 7 p.m.
Oloh, at Oak Grove, Feb. 12, 11 a.m.
Eucutta, Feb. 14, 11 a.m.
Heidelberg, Feb. 15, 11 a.m.
Ellisville, Feb. 15, 7:30 p.m.
Leakésville, Feb. 19, 11 a.m.
New Augusta, Feb. 19, 7:30 p.m.
Sumrall, Feb. 26, 11 a.m.
Prentiss, Feb. 26, 7:30 p.m.

The District Stewards will meet at Main Street Church, Hattiesburg, Thursday, Dec. 22, at 1:30 p.m.

W. W. GRAVES, P. E.

Seashore Dist.—First Round.

Moss Point, 11 a.m., Jan. 22.
Escatawpa, at E., 2:30 p.m., Jan. 22.
Pascagoula, 7 p.m., Jan. 22.

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Don't Be Cut—Until You Try This New Home Cure That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew up a Pleasant Tasting Tablet Occasionally and Rid Yourself of Piles.

Let Me Prove This Free

My internal method for the treatment and permanent relief of piles is the correct one. Thousands upon thousands of grateful letters testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this free trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one most dependable treatment.

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60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

Vancleave, at V., Fri., 11 a.m., Jan. 27.
Mentorum, at Alexander, Sat., 11 a.m., Jan. 28.
Wiggins, 11 a.m., Jan. 29.
Brooklyn, at McVey, 11 a.m., Feb. 5.
Wesley Memorial, 7:30 p.m., Feb. 5.
Biloxi, Q. C., Wed., 7 p.m., Jan. 11.
Gulfport, Q. C., Wed., 7 p.m., Jan. 25.
Long Beach, Q. C., Wed., 7 p.m., Feb. 1.

District Stewards and pastors are called to meet in the Methodist Church at Gulfport at 10 o'clock a.m., Tuesday, Jan. 10. Let all the pastors and district stewards attend if possible, so we can take counsel together for the year's work. The lay leaders are requested to meet with us.

W. M. SULLIVAN, P. E.

Brookhaven Dist.—First Round.

Gallman, at Bethesda, Jan. 21, 22.
Crystal Springs, Jan. 22, 23.
Meadville and Bude, at Bude, Jan 25.
Barlow, at Brandywine, Jan. 28, 29.
Pleasant Grove, at Pleasant Grove, Feb. 1.
Foxworth, at Foxworth, Feb. 4, 5.
Summit and Topisaw, at Summit, Feb. 5, 6.
Adams, at Adams, Feb. 11, 12.
McComb, Pearl River Ave., Feb. 12, 13.
Scotland, at Bethesda, Feb. 18, 19.
Bayou Pierre, at Center Point, Feb. 25, 26.
Hazlehurst, Feb. 26, 27.

The District Stewards are requested to meet in the Methodist Church in Brookhaven, Tuesday, December 27, at 1:30 p.m.

Pastors, please meet at same place and date at 9 a.m. for a Preachers' Institute.

H. M. ELLIS, P. E.

Newton Dist.—First Round.

Newton, at Newton, Jan 19, 7 p.m.
Carthage, at Bethel, Jan. 21.
Walnut Grove, at Walnut Grove, Jan. 22.
Trenton, at Polkville, Jan. 25.
Shiloh, at Shiloh, Jan. 28, 29.
Lake, at Lake, Feb. 1.
Chunky, at Chunky, Feb. 4, 5, 11 a.m.
Decatur and Hickory, at Hickory, Feb. 5, 7 p.m.; 6, 10 a.m.
Bay Springs, at Bay Springs, Feb. 8
Neshoba, at Mars Hill, Feb. 11, 12.
Union, at Union, Feb. 15.
Raleigh, at Raleigh, Feb. 18, 19.
Rose Hill, at Homewood, Feb. 22.
Laurel, First Church, Feb. 24, 7 p.m.; 26, 11 a.m.
Laurel, Kingston, Feb. 25, 7 p.m.
Laurel, West End, Feb. 26, 7 p.m.

The District Stewards will meet at Newton, Thursday, December 29, at 10:45 a.m. All pastors are invited to attend this meeting.

J. A. MOORE, P. E.

Vicksburg Dist.—First Round.

Nebo, 11 a.m., Jan. 20.
Gloster and Liberty, at Gloster, Jan. 22.
Vicksburg, Crawford Street, 7 p.m., Jan. 23.
Vicksburg, Gibson Memorial, 7 p.m., Jan. 25.
Woodville, Jan. 29.
Oak Ridge, Feb. 5.
Mayersville, at Grace, 11 a.m., Feb. 12.
Rolling Fork, 7 p.m., Feb. 12.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 19.
Silver City, at Midnight, 7 p.m., Feb. 19.
Anguilla, at Delta City, Feb. 26

Notice.

The District Stewards of the Vicksburg District are called to meet at Vicksburg, Crawford Street Church, at 11:30 a.m., on Tuesday, December 20, 1921. Please let all the stewards be present. Pastors are invited to meet with us.

J. R. JONES, P. E.

Meridian Dist.—First Round.

Vimville, at Why Not, Jan. 21, 22.
Enterprise, Jan. 29.
Quitman, p.m., Jan. 29.
Lauderdale, Feb. 5.
DeKalb, at Pleasant Ridge, Feb. 10.
Cleveland, at Mellen, Feb. 11, 12.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.—Adv.

Matherville, at Poplar Springs, Feb. 18, 19.
Shubuta, p.m., Feb. 19.
Daleville, at Andrew's Chapel, Feb. 22.
Waynesboro circuit, at Fedora, Feb. 25.
Waynesboro, Feb. 26.
Buccatunna, at State Line, Feb. 26, 27.
Pachuta, at McGowan's Chapel, Mar. 3.
DeSoto, at Manassa, Mar. 4, 5.

District Stewards' meeting and Pastors' Conference at Central Church, Meridian, beginning at 10 a.m., December 30. All pastors and district stewards earnestly requested to be present.

PAUL D. HARDIN, P. E.

Jackson Dist.—First Round.

Vaughn, at Vaughn, aJn. 21, 22.
Benton, at Benton, 7:30 p.m., Jan. 22; 10 a.m., Jan. 22.
Eden, at Eden, Jan. 28, 29.
Yazoo City, 3 p.m. and 7:30 p.m., Jan. 29.
Canton, Feb. 5.
Camden, 11 a.m., Feb. 8.
Monterey, at Mt. Carmel, Feb. 11, 12.
Brandon and Pelahatchie, at Brandon, Feb. 12, 13.
Sharon, Feb. 25, 26.
Madison, Feb. 26, 27.

District Stewards are called to meet in Capital Street church, December 29, at 10 a.m. Pastors and Lay Leaders requested to be present if possible.

M. L. BURTON, P. E.

ROCHE'S HERBAL EMBROCATION
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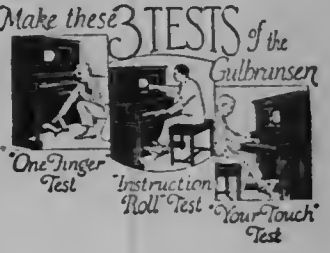

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"But after the salesman had me sit down and play the Gulbransen, I changed my idea. I found the Gulbransen a *finished musical instrument*—a tremendous advance over the player-pianos I had known in years past.

"I became enthusiastic. I wanted it for my home.

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Write name and address in margin and mail this to Gulbransen-Dickinson Co., 823 North Kedzie Ave., Chicago.

FROM LAFAYETTE, LA.

Dear Brother Carley: The year 1921 A. D., has closed. It was by far the happiest and most useful year of my life. As I take a retrospective look and recall the accomplisments of the year, I feel that God really helped me do the impossible. I had the best year of the five in my pastorate at Hammond. I preached every Sunday I was there to a practically full house at both services. During the long and hot summer we had last year, my congregations, instead of falling off, increased. Better still, I had conversions of adults at the regular services. In addition, I preached at three places about Hammond—Livingston, Ebenezer and Zenobia—and had conversions at all three places.

I assisted in 10 revivals. I believe we had a revival at every place, for people were converted, the saints were strengthened and many tithing covenants were entered into. Fully four hundred people promised to tithe in the meetings I held. I preached in the year about 260 times, and my health was never better than last year.

As I consider the results of the year's work, I feel that I have been a real Methodist.

I heard the gospel preached but a few times until I was grown. After I was twenty-one I went to confession to a Roman Catholic priest. About this time, I went one night to a little Methodist church and heard the real gospel preached, was religiously awakened, and called to preach, all at the one service. After that I tried to be a conscientious Roman Catholic, but I could not be. I went to confession and communion and to mass after mass, but I could get no more comfort and satisfaction out of the services and ministrations of the Romish church. The light had come and I never had peace in my heart until I consented to walk in it.

I was not born in a Methodist cradle, but I believe I am entitled to full adoption. Faithfully yours,

LEON I. McCAIN.

FROM TYLERTOWN, MISS.

My Dear Brother Carley: At the recent session of the Mississippi Conference held in Jackson, I, with several other preachers, agreed to secure as early as possible in the new year at least ten new subscribers for the New Orleans Christian Advocate. In compliance with that agreement I am sending you herewith a list of ten brand-new subscribers, together with check to cover same, and feel sure another list will go forward soon.

The people of Tylertown have given me a most cordial reception and the outlook for the new year is the brightest this pastor has ever experienced.

Our first quarterly conference is scheduled to be held to-morrow, January 11, and it is with a degree of special pleasure to me as I look forward to the official visit of our presiding elder, Brother Hicks Ellis, whom I count as my personal friend.

Wishing you and the Advocate family a happy and prosperous new year, and extending to you as the Editor of our Conference organ a special invitation to visit us here in Tylertown, where we will allow you the pleasure of preaching in one of the best equipped and most modern houses of worship in our Conference.

Yours truly,

F. B. ORMOND.

ERROR IN JOURNAL, ENTERPRISE CHARGE.

In the Journal of the 108th Session of the Mississippi Conference, the Enterprise charge appeared as having paid nothing on General Work; but W. D. Davis, Conference Treasurer, writes: "I beg to advise that my records show the sum of $120 credited on General Work from the Enterprise charge." Also Rev. Jno. D. Ellis, Statistical Secretary in charge of Table 3, writes: "Your report to the Annual Conference shows that Enterprise paid $120 for General Work, and was a model for neatness and exactitude. Who made the error I do not know, whether the printer in failing to follow copy, or myself in properly transcribing. If made by me, I'll take the blame; but in either event you are not to blame."

H. G. HAWKINS.

Newton, Miss., Jan. 9, 1922.

FROM LEAKESVILLE, MISS.

Dear Mr. Editor: We are here on the work, and, as the weather is inclined to be bad and we can not get out and do much running around, we are here burning wood. In as much as we were doing nothing much but burning wood in this bad weather, we secured the services of Dr. S. A. Steel, of Mansfield, La., to deliver a series of lectures. Everybody knows Dr. Steel, the lecturer and writer of the "Pelican Pines." We feel fortunate in securing a great man like this to come to Leakesville with those stirring lectures of his. He is to be with us, including Jan. 8 to 15.

There is one thing noticeable and very striking about the man of his age—he is young in his preaching, but he has no young or fogy ideas. He pushes the horizon back, and looks upon all goodness in the world as God's goodness, all truth as God's truth. He wants to reach his hand out and claim everything for God, and redeem everything that is God's that is being used in the other direction. He looks upon the church as being the biggest organization in the world that has the biggest mission in the world to fulfill. The church as he preaches it is unlimited in its usefulness.

As a young man, I am growing in vision and rich ideas under this series of lectures he is giving us. It is worth a year's schooling to me in a theological way.

Your brother,

S. W. JOHNSON.

IT DOES NOT PAY

To spend the last half of life in remorse or regret for the first half.

To "have a good time" at the expense of an uneasy conscience the next morning.—Exchange.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Frst Round.

Bogalusa sta., Fri., 7:45 p.m., Jan. 20.
Bogalusa ct., at Varnado, Sat., 11 a.m., Jan. 21.
Donaldsonville ct., Sun., 3 p.m., Jan. 29.
Plaquemine ct., Sun., 7:45 p.m., Jan. 29.
Epworth, Mon., 7:45 p.m., Feb. 6.
Parker Memo., Tues., 7:45 p.m., Feb. 7.
Rayne Memo., Wed., 7:45 p.m., Feb. 8.
La. Ave., Thurs., 7:45 p.m., Feb. 9.
Felicity, Fri., 7:45 p.m., Feb. 10.
McDonoghville, Wed., 7:45 p.m., Feb. 15.
Carrollton Ave., Thurs., 7:45 p.m., Feb. 16.
Second Church Fri., 7:45 p.m., Feb. 17.
First Church, Wed., 7:45 p.m., Feb. 22.
City Missions, at St. Marks, Fri., 7:45 p.m., Feb. 24.

J. G. SNELLING, P. E.

Alexandria Dist.—First Round.

Pleasant Hill ct., at P. H., Jan. 20.
Provencal ct., at Provencal, Jan. 21.
Natchitoches, Jan. 22.
Winnfield ct., at Joyce, Jan. 29.
Winnfield sta., Jan. 30.
Jena and Jonesville, at Jena, Feb. 5, a.m.
Trout and Good Pine, at Trout, Feb. 5, p.m.
Rochelle and Standard, at Standard, Feb. 12.

The district stewards will please meet at the district parsonage, 1305 Monroe street, Alexandria, on Dec. 14, 11 a.m. There are important matters to be brought before this meeting, and a full attendance is much desired.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round.

Plain Dealing, Sunday, Jan. 22, a.m.
Castor, Monday, Jan. 23, p.m.
Grand Cane; Wednesday, Jan. 25, a.m.
Shreveport, Noel Memorial, Thursday, Jan. 26, p.m.
Shreveport, First Church, Friday, Jan. 27, p.m.
Ringgold, Sunday, Jan. 29, a.m.
Wesley Circuit, at Hall Summit, Monday. Jan. 30,
Minden, Wednesday, Feb. 1, p.m.

R. H. WYNN, P. E.

Baton Rouge District—First Round.

Olive Branch, at Clinton, Jan. 21, 1:30 p.m.
Clinton, at Clinton, Jan. 22, a.m.
Gonzales, at Meadow's Chapel, Jan. 29, a.m.
St. Francisville, at St. Francisville, Feb. 5, a.m.
Greensburg, at Greensburg, Feb. 12, a.m.
Baker, at Baker, Feb. 19, a.m.
Franklnton ct., at Fisher, Feb. 26, a.m.
Franklinton Station, Feb. 26, p.m.
Denham Springs, at Denham Spgs., March 5, a.m.

J. W. LEE, P. E.

Lake Charles District—First Round.

Eunice ct., at Eunice, Jan. 22, a.m.
Opelousas, Jan. 22, p.m.
Abbeville and Kaplan, at Abbeville, Jan. 29, a.m.
Gueydan and Estherwood, at Gueydan, Jan. 29, p.m.
Morgan City and Berwick, at M. C., Feb. 5, a.m.
Jeanerette and Patterson, at Jeanerette, Feb. 5, p.m.
Franklin, Feb. 12, p.m.
Merryville, Feb. 19, a.m.
Luddington ct., at Carson, Feb. 19, p.m.
Lake Charles, Feb. 20, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—First Round.

Oak Grove, at Oak Grove, Jan. 22; preaching, 11 a.m., Q. C., 3 p.m.
Farmersville at Farmersville, Jan. 25, 11 a.m.
Monroe, Jan. 27, at 7:30 p.m.
Rayville, at Rayville, preaching 11 a.m., Q. C., 2 p.m.
Lake Providence, Feb. 5, preaching, 11 a.m., Q. C., 3 p.m.
Waterproof, at Waterproof, Feb. 12.
Ruston, Feb. 16, 7 p.m.
Bernice, at Bernice, Feb. 19; preaching. 11 a.m., Q. C., 3 p.m.

The district stewards will meet at Monroe, First Church on January 17, at 10 a.m.

K. W. DODSON, P. E.

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Irritated by Sun Wind Dust and Cinders
RECOMMENDED AND SOLD BY DRUGGISTS AND OPTICIANS
WRITE FOR FREE EYE BOOK. MURINE CO. CHICAGO

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We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for 50c; 500 for $1.75; 1000 for $3.25. By express, charges collect, $2.25 per 1000, cash with order.

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Rheumatic Pains Aches

are quickly relieved by **CAPUDINE.** It's liquid—agreeable to the stomach and prodnces satisfactory results. Standard for Headache and Grip also 10c, 30, and 60c—TRY IT—LIKE IT

THE BEST YET.

To prevent taking cold, keep a little Vacher-Balm in your nose, it helps to prevent the germs entering the system. Everyone should keep it handy, especially this time of year for Colds, Coughs, Croup, chapped hands, or sorcness anywhere. 30c in jars or tubes, and 60c jars containing 2½ times as much as the 30c size. Write for Free Sample, if you cannot buy it locally. E. W. Vacher, Inc., New Orleans, La.—Adv.

WANTED.

We want to give to one man or woman in each locality a guaranteed waterproof raincoat to help us advertize our waterproof garments. Address WATERPROOF RAINCOAT CO. Jellico, Tenn.

WOMAN TOO WEAK TO WALK

Now Works Nine Hours a Day.—Lydia E. Pinkham's Vegetable Compound Restored Her Strength

Union Village, Vt.—"I was weak and nervous and all run-down. I could not

walk across the floor without resting and I had been that way for weeks. I saw your advertisement in the paper and after taking one bottle of Lydia E. Pinkham's Vegetable Compound I felt the good it was doing me and I took seven more in all. Before I finished I was able to work nine hours a day in a steam laundry. I cannot say too much in favor of your medicine. I trust all sick and suffering women will take it. It has been two years since I took it and I am strong and well."—Mrs. L. A. GUIMANN, Union Village, Vermont.

This is only one of such letters we are continually publishing showing what Lydia E. Pinkham has done for women, and whether you work or not Mrs. Guimann's letter should interest you.

Many women get into a weak, nervous run down condition because of ailments they often have. Such women should take Lydia E. Pinkham's Vegetable Compound at the first sign of trouble. Good health is necessary and this splendid medicine will help you to keep it.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 4. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3442.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 26, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE ADVOCATE IN 1922.

Members of the Methodist Episcopal Church, South, in Louisiana and Mississippi who desire to keep in touch with the affairs of the church this year—a General Conference year—will see to it that their names are entered as subscribers to their official organ at once. The subscription price of the Advocate is two dollars a year, payable in advance. For this small amount of money a sixteen-page religious newspaper, devoted to the interests of orthodox Christianity, utterly loyal to the doctrines and polity of the church of which it is an official organ, filled with reading matter designed to interest, instruct, inspire and help every member of every family that takes it, can be kept coming into the home every week for fifty-two consecutive weeks. With the exception of the space necessarily devoted to advertising, this means that eight hundred and thirty-two pages of good reading matter may be had for a whole year at a cost of less than a nickel a week. Who can have the temerity to say that this is too much to pay for such a paper?

In Detail.

An analysis of the weekly contents of the paper will show that it is indispensable to every well-informed Methodist in the territory it serves—the Louisiana, the Mississippi, and the North Mississippi Conferences. For those who do not care for the editorial comments—written with an earnest desire to provoke good thoughts and good works—there are other departments of the paper that cannot fail to be helpful if carefully read. There are contributed articles from some of the best writers of our own and other Conferences; thought-provoking articles selected from a wide range of current religious literature; interesting reports from busy pastors of the work being carried on by them; news articles dealing with the great interests of the church—missions, education, evangelism, church extension, Sunday school, young people's and women's organizations, and other phases of our manifold activities; official announcements by presiding elders and other church authorities; a page especially devoted to the children, upon which appear frequently choice bits of clean humor; short poems, both original and selected, in which some of the great religious truths are beautifully and strikingly expressed; short sentences and paragraphs called "fillers," but selected because they contain thoughts worth passing on; obituaries—short tributes of affection to the sainted dead; personal and other notes which, to some extent at least, give an interesting glimpse of people and events of both local and church-wide importance. In short—as we said in the beginning—the Advocate is indispensable to every well-informed Methodist in this territory.

This Year Especially.

Our General Conference meets this year and it promises to be one of the most eventful in all our history. Some new bishops will be elected; much new legislation—some of it radical, much of it thoroughly constructive in character—will be proposed and discussed; the unification issue will be up for discussion and settlement; other questions in which every member of the church ought to feel a vital interest will be acted upon. If the editor himself is not able to attend the sessions of the Conference at Hot Springs, he will make arrangements to give weekly reports of the proceedings of that great body from competent sources. It seems to us that at least five thousand new names ought to be added to the list of our subscribers this year for the sake of General Conference news alone.

A Word To Our Pastors.

The Advocate is the friend and helper of the pastor, as it is the friend and helper of the people whom he serves. It relies, as it must, upon the pastors to put it in circulation among their people, and it recognizes them as its friends and helpers. To them we earnestly appeal for their best efforts in helping us put the Advocate into the hands of the people; of them we confidently expect the heartiest co-operation in our work; to them we extend sincere thanks for their interest hitherto manifested and for their pledges of co-operation this year. We have it in our heart to believe that this is going to be a good year, and so, with Tiny Tim, we say, "God bless us every one."

PAY THOSE PLEDGES.

A pledge to pay a specified amount to a good cause is only the formal expression of a good intention—that intention is not carried out until the pledge is redeemed. It is always to be taken for granted that such pledges are made in good faith and that in due time the amount promised will be forthcoming. Of course, in a few cases circumstances may arise which make impracticable the payment according to expectation, but in most cases the obligation voluntarily assumed is a binding one, and neglect or indifference concerning it is a mighty poor excuse for not meeting it fully and promptly. We cannot urge too earnestly the importance of paying our Centenary and Christian Education Movement pledges at this time. The payment of these pledges should not be merely a matter of convenience, but of conscience. The success of our missionary enterprises at home and abroad, and of our educational institutions is largely dependent upon securing these amounts and securing them as quickly as possible. If we would "clean up" these obligations as we go, the work of the church would be greatly strengthened and our own business affairs would, in all probability, be kept in better shape. Let us pay those pledges!

THE GOSPEL APPEAL.

The tabernacle in which Gipsy Smith is preaching in New Orleans will seat 5,200 people. It has been crowded at practically every service, and in several instances people have been turned away, unable even to get into the building. The meeting has already been in progress about two weeks, and the interest seems to be increasing all the while. What is the explanation of this remarkable manifestation of religious interest in "the city that care forget?" There are several answers to the question, as we see it. In the first place, the romantic history of the preacher—a converted Gipsy—has its appeal; secondly, the world-wide fame of the speaker commands respect; again, the very effective organization among the Protestant churches of the city that are supporting the meeting has to be taken into account. But the chief answer, we believe, is to be found in the fact that a transparently good man is preaching a simple gospel of salvation that is in accord with the teachings of the New Testament and that he knows, through personal experience, is able to save men and women from sin and death. Gipsy Smith is a great preacher of salvation through faith in Jesus Christ, and he makes no apology for the form or content of his message. He is not an orator in the popularly accepted meaning of that word—but he grips his hearers' attention from the beginning of the service, and he holds it to the end; and thousands of people, old and young, have made decisions to live the Christian life. It is the gospel appeal, persuasively and powerfully put, that wins the hearts of men and women the world over.

BEGIN THE DAY RIGHT.

We have no faith in the old saying that "a good beginning makes a bad ending," nor in the converse, that "a bad beginning makes a good ending." The way to end right is to begin right; and the way to begin the day is by establishing communion with God through reading His Word and through prayer. As a recent writer has said, "A little contact with Scripture at the beginning of the day is like the touch of fresh water upon the face. It clears our mental vision; it freshens our better instincts; it stimulates our spiritual pulse. Not seldom some verse will come home to our spirits with a new meaning and a new power, and will thus sing all day in the background of our thoughts like some strain from some lovely and remembered music." If we begin the day right ourselves, it is more than likely that we shall help somebody else to finish it right.

New Orleans Christian Advocate.

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THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Eighth Paper.

I

The one hundred delegates who assembled in Louisville May 1, 1845, did not convene as a legislative body nor as a provisional body for some temporary purpose, but as a sovereign delegated Constitutional Convention, representing sixteen separate ecclesiastical sovereignties, with the full power to, and for the definite purpose of organizing them into a separate, distinct and independent ecclesiastical federation, and to make and promulgate for it a Constitution, and erect for it a government, and distribute and define the powers of the different branches of that government, create its executive officers and define their qualifications and duties and powers and the manner of their appointment, and to provide constitutional guaranties for the security of its preachers, officers, and private membership, and to make such other provisions as the Convention should under its instructions deem necessary; and the first of the series of **Resolutions** reported by the Committee on Organization—**The Great Constitutive Act**—adopted by the Convention with only three dissenting votes is as follows:

"Be it Resolved, by the delegates of the several Annual Conferences of the Methodist Episcopal Church, in the slave-holding States, in General Convention assembled, That it is right, expedient and necessary to erect the Annual Conferences, represented in this Convention, into a distinct ecclesiastical connection, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church, as at present constituted; and, accordingly, we, the Delegates of said Annual Conferences, acting under the Provisional Plan of Separation adopted by the General Conference of 1844, do solemnly **declare** the jurisdiction hitherto exercised over said Annual Conferences, by the General Conference of the Methodist Episcopal Church, **entirely dissolved**; and that said Annual Conferences shall be, and they hereby **are constituted**, a separate ecclesiastical connection, under the Provisional Plan of Separation aforesaid, and based upon the Discipline of the Methodist Episcopal Church, comprehending the doctrines, and entire moral, ecclesiastical, and economical rules and regulations of said Discipline, except only in so far as verbal alterations may be necessary to a distinct organization, and to be known by the style and title of the Methodist Episcopal Church, South."

Upon analysis it is seen that this resolution contains the following elements, briefly stated:

(1) The body declares itself to be not a mass convention, but a Delegated Convention, representing sixteen Annual Conferences, severally; (2) it was right, expedient and necessary to erect the Annual Conferences there represented into a distinct ecclesiastical connection, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church; (3) the Resolution contained a formal, final, absolute Declaration of the Ecclesiastical Independence of the sixteen Annual Conferences represented in the Convention; (4) said Annual Conferences were by the Resolution constituted a separate ecclesiastical connection; (5) this separate ecclesiastical connection was "based upon the Discipline," **mutatis mutandis**, of the Methodist Episcopal Church; (6) "the doctrines, and entire moral, ecclesiastical, and economical rules and regulations of said Discipline" were adopted, except necessary "verbal alterations;" and (7) the name—the old name with the word "South" added.

II

By subsequent resolutions it was directed that specified parts of the Book of Discipline be so altered and amended as to read that the General Conference shall meet on May 1, 1864, at Petersburg, Virginia, and thencefoward in the month of April or May, once in four years, in such place and on such day as shall be fixed by the preceding General Conference; and that each Annual Conference shall be entitled to one delegate for every fourteen members; and "that a committee of three be appointed, whose duty it shall be to prepare and present to the General Conference of 1846 a revised copy of the present Discipline, with such changes as are necessary to conform it to the organization of the Methodist Episcopal Church, South."

III

A majority of the Annual Conferences had specifically instructed their delegates to oppose any material alterations in the Book of Discipline, the resolution of the Alabama Conference being as follows:

"That this Conference is decided in its attachment to Methodism as it exists in the Book of Discipline, and hopes that the Louisville Convention will not make the slightest alteration, except so far as may be absolutely necessary for the formation of a separate jurisdiction."

And it appears from the proceedings of the Conferences that this sentiment was universal throughout Southern Methodism; and, indeed, the gravamen of the complaint against the General Conference of 1844 was that it had flagrantly violated the Constitution and laws of the church as set forth in the Book of Discipline.

In the report of the Committee on Organization, it is declared:

"To the Discipline the South has always been loyal. By it she has abided in every trial. Jealously has she cherished and guarded that 'form of sound words'—the faith, the ritual, and the government of the church. It was Southern defense against Northern invasion of the Discipline which brought on the present struggle; and upon the Discipline, the whole Discipline, the South proposes to organize * * * a separate connection of the Methodist Episcopal Church."

IV.

The Committee of the Convention appointed to revise the Book of Discipline performed its work, and reported to the General Conference of 1846, "a revised copy," which was in that year published as "The Doctrines and Discipline of the Methodist Episcopal Church, South," the introductory address being signed by Joshua Soule, James O. Andrew, William Capers and Robert Paine, all of them active participants in the proceedings of the Louisville Convention

V.

The "Separate Ecclesiastical Connection" was, by the **Resolution**, "based upon the Discipline of the Methodist Episcopal Church, comprehending the doctrines, and entire moral, ecclesiastical, and economical rules and regulations of said Discipline."

It will be noted that the Resolution stresses **four great points** in the contents of the Discipline which are adopted by the Convention as the base, bottom, and fundamental principles of the Methodist Episcopal Church, South, namely:

1. The Doctrines of said Discipline.
2. The Entire Moral Rules and Regulations of said Discipline.
3. The Entire Ecclesiastical Rules and Regulations of said Discipline.
4. The Entire Economical Rules and Regulations of said Discipline.

As was expressed in the body of the Report of the Committee upon Organization, it was upon "the faith, the ritual, and the government of the church"—"upon the Discipline, the whole Discipline," the Southern Church was organized, and upon which it was based.

These four great elements of the Discipline, as promulgated in 1846, by authority of the convention in connection with the constitutional documents heretofore enumerated in these papers, constitute the Constitution of the Methodist Episcopal Church, South, except in so far as it has been by Constitutional methods amended, since its promulgation in 1846, by the authority of the Convention.

VI.

What is meant by "the doctrines * * * of said Discipline," as used in the Resolution of the Convention? It is respectfully submitted that the phrase embraces (1) the articles of religion; (2) the whole ritual contained in the Discipline, "for ritual is doctrine," and the report declared that the purpose was to build on "the faith, the ritual, and the government of the church;" and (3) the doctrines of Methodism as then defined in the doctrinal standards of the Methodist Episcopal Church. No. V of the Articles of Religion then, as now, declared the list of canonical books of both the Old and New Testaments, and they became a part of the Constitution of the church.

The "Entire moral * * * rules and regulations" would, it seems, embrace (1) the General Rules, and (2) any moral or disciplinary requirement binding on the private members of the church or its officers and preachers; and they likewise became a part of the fundamental law.

VII.

What is meant by the "Entire * * * Ecclesiastical * * * rules and regulations," as used in the Resolution of the Convention? Evidently that is something entirely different from "doctrine" and "moral" rules.

Ecclesiastical rules and regulations are, and must be, the rules, regulations and laws which pertain to the church as an organized body, and its organization and government; and in the Resolution of the Convention it embraces the whole scheme of the creation, organization, existence, operation and government of the Methodist Episcopal Church, South, as adopted from the Discipline of the Methodist Episcopal Church of 1840, and set forth in its own Discipline of 1846.

The entire body of ecclesiastical rules, regulations and laws in anywise pertaining to the Ecclesiastical Organization, its officers, preachers, members, operation and government, were fixed and embodied in the Constitution. And the same is true of the "economical rules and regulations of said Discipline," which are set forth in the Discipline of 1846 in "Part Second," under the head of "The Temporal Economy of the Methodist Episcopal Church, South," and which were taken bodily from the Discipline of 1840 of the Methodist Episcopal Church, under the very same head.

VIII.

The Convention made no distinction in point of legal dignity, importance, superiority, binding force, and permanence, between ecclesiastical rules and doctrine, or economical rules and moral rules, nor between any of the four great points or elements upon which the Methodist Episcopal Church, South, was based; but the whole body of doctrines and rules was treated as one coherent, harmonious, indivisible whole, forming one unified foundation for the church. There is nothing in the Resolution of the Convention, nor in any of its proceedings, which indicates any purpose to divide the foundation into constitutional and statutory provisions, nor to make one element inferior to another; but, on the contrary, the intent is clear to bind all the elements into one concrete whole.

When the proceedings of the Convention are considered in the light of contemporaneous history, it is not surprising that it should have made

the ecclesiastical rules and regulations a part of the fundamental law of the church; it was a violation of those rules and regulations by the General Conference of 1844 which caused the Separation, and to prevent a repetition of that trouble by a Southern General Conference, when one should be created, the Southern and Southwestern Annual Conferences determined to make the whole of the Ecclesiastical Rules a part of their fundamental law, and invest them with the character and qualities of constitutional guaranties, and the church is now passing through a crisis which demonstrates the wisdom of the Convention.

Holly Springs, Miss.

(To be Continued)

A JOURNEY TO THE ORIENT—SHANGHAI TO PEKING.

By Dr. Fitzgerald S. Parker.

VIII.

After the meetings of the Annual Conference and the China Mission at Soochow I returned to Shanghai in order to gain a somewhat more complete knowledge of our work there than had been possible during my former very short stay. Returning to the hospitable home of Dr. A. P. Parker on the Qunisan Road compound was like a sure enough home-coming; so soon do these excellent people banish the sojourner's feelings of strangeness. Several important matters that I was to attend to according to a memorandum dictated by Bishop Lambuth from his death bed, I tried conscientiously to adjust. A call upon Dr. J. B. Fearn, formerly of our Mission, now superintendent of the Municipal Hospital, a dining given by his talented wife, Dr. Annie W. Fearn, at her sanitarium home, visits to the shops under the direction of Mrs. Parker, the enjoyment of the hospitality of our missionaries and much converse with Dr. Shipley, who is happy in the gift of restored health by which he has been enabled to resume his loved employ—these and other enjoyments varied the program of duties and made my second departure from Shanghai more difficult than the former. I was sorry to have to leave Sung Klang unvisited thus missing the Girls' Bible School and the other important works there, beside something of the fellowship of Messrs. Bowen and Bussbey; but I was feeling the call of the North. A day spent at Wu Sih with the Rev. John C. Hawk in surveying the fifteen acres that have been purchased as a site for an Industrial school that is to be built with Centenary money, and the social center, to which Miss Anderson gives all the time she can spare from her school duties, means for which have been provided by a wealthy Chinese manufacturer, who is sincerely desirous of advancing the welfare of his operatives and finds no way of doing so equal to that through the church; a visit to the church and tea in the pleasant parsonage with our Chinese pastor; and then on to Chang Chow, where we have an excellent church, Miss Leverett's famous school, a boy's school, a girls' school, a hospital and one of the most beautiful churches in our territory, and to the enjoyment of the delightful hospitality of Brother Hawk's home. Adjoining the church and opening into it is one of the best kindergartens I have seen. It is a memorial to a little girl who was taken from Mr. and Mrs. Hawk. They had saved against the expense of her education the additional allowance made by the Board of Missions, and after her death added something to these sacred savings and with the resulting fund built this beautiful memorial for the Chinese children.

The Chang Chow hospital under the care of Dr. Russell shows the same thorough scientific arrangement and operation that I have found elsewhere in our missions, this time also as in Huchow, despite the fact that a Chinese house, ill adapted to the work, has had to be forced into service. However it will not be long before a new Centenary plant will rise upon the finely located site that has been purchased for the housing of the hospital. At present Dr. Russell has only Chinese assistants. There is immediate and pressing need for an American nurse. It would be one of the most serviceful things that a graduated Christian nurse could do to come to the aid of Dr. Russell. There is a class of Chinese nurses now almost ready for graduation, that Dr. Russell feels that he cannot graduate until they have had service under an American nurse.

My next northward point was Nanking, a city on the south bank of the Yangtsze River one hundred and ninety-three miles from Shanghai. At one time it was the capital of the empire and was abandoned for the present northern capital by later emperors of the Ming dynasty. The walls are among the finest productions of the Chinese, those past-masters in the art of wall building; they are twenty-two miles in length and forty feet in thickness at the base and in some parts attain a height of sixty feet. It is said that the population within the walls once numbered a million, but it has now shrunken to four hundred thousand, leaving only massive camel-back bridges that cross the streams and canals within the walls to indicate where once the thronged streets of the city lay. Like Chanchow it was once taken and partly destroyed by the Tai Pings. The ruins of one of China's finest porcelain pagodas bears evidence to the vandalism of these rebels; and the soil when turned by spade or plek also bears witness by the large quantity of broken brick and tile that is mixed with it. On fine macadam roads, past bamboo thickets and groves and fields, one drives through the great area within the walls. Public buildings, schools and hospitals are finely housed. The Methodist Episcopal Church has extensive mission property here and a large missionary force. The Annual Conference for this part of China was in session and I looked in on Sunday morning where Bishop Birney was ordaining elders in the presence of a congregation of about a thousand, which comfortably filled the great church building, which is equipped with all the paraphernalia for institutional church work and has an ample staff of workers. I was interested chiefly in the Nanking University, which is carried on by a union of several Christian denominations. The buildings are in excellent Chinese architecture and would do credit to an institution of learning anywhere. I am not certain that it is wise thus to adapt the Chinese architectural types to Western uses. The cost is much greater and the absence of the minute and elaborate embellishments that the Chinese use deprives them of the softness and completeness that constitute one of the charms of the consistent Chinese types. In the case of the chapel, the ambitious attempt has been made to employ the architecture of the Buddhist temple, and the lofty red lacquered pillars and the delicate red and blue and gold tracery of the interior adornment of those splendid structures have been imitated. In this case the result seems to me to be excellent; an almost perfect auditorium capable of seating a thousand has been achieved. In it I had the privilege of preaching to the English-speaking congregation in the afternoon. In the morning of the same day I attended service, which is usually in Chinese, and heard a well prepared sermon on the Divinity of Christ read with fine effect in English. I should have judged several of its propositions to be, at best, inadequate; its statement of the divinity of our Lord was positive, but limited. After the service I said to the preacher, "I was interested in your discourse." He did not reply directly, but said that he had been suddenly called upon and fortunately happened to have with him a volume of sermons by Prof. Ames, of Chicago, one of which he had read.

In China we have no denominational theological seminary, but unite with the Methodist Episcopal, the Presbyterian and the Christian churches in the maintenance of the Union Theological Seminary. On the faculty we are represented by Prof. Ritter, a South Carolinian, who came out five years ago and has mastered the Mandarin dialect, which is used in this part of China and by seventy per cent of the entire population of the Republic. He is making good as a teacher. I addressed the theological students in the evening on the Life of Bishop Lambuth, availing myself of the service of an interpreter, as these young men are not up to the standard of the girls of McTyeire in English. There is a magnificent building filling one side of the seminary quadrangle known as Centenary Hall, one of our contributions to the Seminary plant. The inscription on the corner-stone is in Chinese and English. The English is as follows:

CENTENARY HALL.
The Gift of Trinity Church,
Sumter, S. C., U. S. A.
To Commemorate a Century
of Foreign Missionary Activity in
The Methodist Episcopal Church, South.
1921.

In Nanking is located also Ginling College for girls, another of the several union enterprises in which we join the Methodist Episcopal Church. Miss Watkins and Miss Hanowalt of our church are on the faculty, which consists of fifteen professors. The college is at present fairly well housed in a building that was once a palatial residence and preserves all the beauty and inconvenience of this type of architecture with its successive courts and gridiron arrangement of houses. The ladies have done well in the way of adapting this erstwhile palace of a nephew of the great Li Hung Chang to the purposes of a woman's college; but they are doing better: on a large piece of open land they are building permanently and adequately for a college in which Western ideals of education can be inculcated and realized.

There is a well marked tendency among missionary administrators to unite forces of the several denominations for the purpose of carrying on medical and higher educational work. The difficulties that we meet with in America are not encountered in foreign fields. If the decision of the question of Methodist union could have been decided on the mission fields, instead of in agreement with the distinguished Committee of One Hundred that reported adversely to the Des Moines General Conference, there can be no doubt that Methodist Union would now be fairly under way to becoming an accomplished fact. I have not become fully convinced that the union missionary enterprise in all cases affords as good results as the division of territory and concentration within a more limited area. In the case of the theological seminaries both in Seoul and Nanking there is less cordiality on the part of the native preachers and even some of the missionaries than is requisite if we are to reap the full benefits of these excellent means of training our ministers. At the China Conference there was clear evidence of a tendency among the older Chinese brethren to disparage men coming from the seminary; but I have seen the same thing in some conferences in America. We have a few students at Nanking, more at Seoul, meanwhile we are seriously suffering for lack of a trained ministry and shall never be able to do our full duty as a church in the foreign field until we insist upon the thorough training of our ministry; nor, for that matter, at home. It is a fact both at home and abroad, that many of our ministers who have not themselves enjoyed the advantages of training in theological seminaries manifest a prejudice against these institutions and those who graduate from them. In the China Conference a young man, well educated and a graduate of the seminary, was turned down on examination, it is said, for the real reason that the older men are distrustful of modern education. Such an attitude is suicidal. I speak the more freely, for I myself am not a seminary graduate. That I am not is a source of permanent regret and is due to the advice and influence of older men whom I unwisely heeded when I had made all arrangements to attend Vanderbilt University Theological Department. My life has been a long struggle to compensate for inadequate preparation at the beginning.

The Yangtsze Kiang is a mighty river. It appears to be about two miles wide at Nanking, two hundred miles from its mouth, and great ocean-going steamships I saw steaming its muddy current bound for ports much farther west. One

crosses on a steam launch to take the Pukow Tiensin Railway for Peking. The run is from half-past four in the afternoon to ten thirty the following night. The compartment sleepers are comfortable, but the compartment plan is not as good as the Pullman. It is far pleasanter and safer to be in an open car than to be shut up in a compartment with one disagreeable; cigarette-smoking individual. However, in this case I had good luck; my companion was a Chinese gentleman whose courtesy and considerateness were typical of a race that can give the French points in their own art of pleasing and whose fidelity to a friendship is stronger than the alleged devotion of an American Indian.

On the train I had the pleasure of meeting the Rev. Dr. S. Lavington Hart, Director of the Distribution Committee of the China Relief Fund We were passing through the broad wheat lands of northern China and looking over plains of loess, the fertility of which centuries of cultivation have not impaired and it seemed as if we were in Manitoba or North Dakota on a Northern Pacific instead of a Pukow-Tiensin train. Dreadful had been the ravages of famine, however, and but for the timely work of the China Relief Committee millions of persons would have perished. In this connection we must recall Bishop Lambuth's raising by personal appeal of one million dollars for this fund. He was always the first to perceive a need and the promptest to arouse the church to a response. Because he was utterly unselfish his mind and heart were delicately sensitive to the needs of others. I have known no other life that so closely resembled the Master's. He was a St. Francis without fanaticism or eccentricity, a Xavier without bigotry and a Luther without coarseness or violence.

On account of drought the broad plains of Northern China failed to bring forth their harvest and the intervention of foreigners for relief arose out of the incapacity of the Chinese themselves to sink their selfish concerns in a great rescue movement. The Distribution Committee proceeded most sanely by making accurate lists of persons in actual need. In this they were ably assisted by the local magistrates. The grain was bought in Manchuria and shipped over the Peking-Mouxdew and the South Manchuria Railways, sometimes despite great difficulties interposed by official meddlesomeness or incapacity. No money under any circumstances was given; thus not only did the relief go to the root of the need, but profiteering on the part of local merchants and speculators was forestalled. One beautiful measure was the conducting of relief schools in which girls about to be sold into slavery or prostitution were fed, cared for, taught to read by the phonetic alphabet, and to sing, and were given a joyous experience despite the ravages of famine. Thus does the touch of the Christian hand, like the Providence of God, give "beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness." The Relief Committee have been perpetuated in a permanent Famine Prevention organization and have already distributed six hundred tons of seed to destitute farmers for whom otherwise the former and the latter rains would fall in vain upon the gerrnless earth.

I resisted Dr. Hart's cordial invitation to get off at Tientsin, much as I wished to see the place where the allied expeditionary force landed in 1900 for the relief of the foreign settlements which were besieged by the Boxers in Peking. The great walls that had surrounded the city for centuries were leveled with the earth in order that a permanent lesson of the sin and futility of perfidious dealing might be impressed upon the present and the future generations. Alone in Peking at 11 p.m., surrounded by coolies who seemed ready to tear each other in pieces for the possession of the American and his bags, I found my way by ricksha to a hotel of which I knew, operated by Chinese, where I found lodgment and rest after my long journeying.

Vladivostock, Siberia, Nov. 22, 1921.

Only one person I have to make good—myself.—Robert Louis Stevenson.

SAFETY SIGNALS.

By Rev. S. J. Davies.

This is the year for the assembling of the General Conference and our church papers are crowded with suggestions for changes in our polity. Episcopal Methodism, North and South, has been moving onward for these years, and its growth in numbers, wealth and influence at home and abroad is second to none of the great Protestant churches. Crass interference with a system of government so long tried and well proven is hazardous, if not foolish. From close observation and experience, I have marked the results of some changes made by the last two General Conferences and consider them detrimental to the progress of our church.

Among these changes, the unusual power given to our General Boards, I consider an infringement on the executive rights of the episcopacy. This assumption or grant of power has been the cause of doubt and an insecure feeling on my part, and also of other men. And some are asking the question of the Western Senator, "Where are we at?"

Again I think, and many agree with me, that taking from the quarterly conference the right of licensing preachers is the direct and leading cause of the paucity of ministers in the church to-day. Our preachers come from the people, are sent to the people, preach to the people; and the people hear them, support them, and know vastly more about them than all the district conferences ever held. The quarterly conference is the one body in which the officials of the church have freedom of speech unrestrained by the presence of a majority of preachers before whom they feel a natural modesty in expression.

Now I do not believe that our bishops are infallible. I have known some of them to do unwise things and to use the authority placed in their hands in a way that caused worthy men to wonder and suffer. But may the good Lord deliver us from the modern Nadabs and Abihus who seemingly want to ordain a man to a sacred office for four years.

No sir! Give me a bishop that is a bishop—none of your four-yearlings. It was not done in the early church nor in any other church that amounted to much in the Kingdom of Christ. Your quadrennial episcopus would make more breaks in his limited term than some of the upper-state men do in the pronounciation of Louisiana bayous and parishes.

No, your changes may sound well, and make fine subjects for writing and discussion, but you will get more sand than gold in the panning if you induce the men entrusted with legislation for the church to do away with the rights of our episcopacy. And I for one consider this four-year term proposal an entering wedge to destroy the best system of church government ever devised by man and blessed of God.

Coushatta, La.

IF JESUS SHOULD COME TO HOT SPRINGS?

By Dr. O. E. Goddard.

All Southern Methodists' eyes are turning toward Hot Springs, Arkansas. All lovers of our Lord are solicitous as to what will be the outcome of that Conference. May we not assume that Jesus Christ is looking in the same direction with more solicitude than any human being? May we not assert that He is more intensely concerned about what shall happen there than any other person in the universe? Blunders, if blunders are made, will grieve Him more than they will any one else. His honor and His reputation are at stake more than the honor and reputation of all human beings and all institutions. His pleasure, displeasure, honor and dishonor will be the deepest, the greatest and the most abiding.

If on the morning of May 3, 1922, when our chief pastors shall call the General Conference to order, there should appear on the platform Jesus Christ, what effect would His presence have upon the Conference? Of course, the bishops would be deferential and reverential toward Him, desiring that He should have His way in all deliberations of the body. In every matter to be considered, the first question with the bishops and with all the Conference would be, "What is the will of Jesus on this question?" If bishops had different views among themselves concerning the policy of the church and other matters, there would not be the least danger of these differences in opinion descending into personal differences. Personal differences could not exist in the presence of Him who commanded us to love one another. If men came with grievances to be palliated by legislation, if members had planned to carry measures in a divine institution by carnal methods, if men came with unholy ambitions, how would all this look in the presence of Him who taught and illustrated self-abnegation and self-immolation? In the presence of Him whose we are, on whom we are dependent for power, who is the source of all power in this Methodist program, where would we likely put the emphasis? In the clear light of His immaculate countenance, would not the distinction between essentials and non-essentials be more distict? Would not things primary and things secondary be more easily classified in His presence? If He should visit the committees in the afternoon work, what effect would his Presence have upon the work of the committees? If He should appear at every private conference, would His presence be embarrassing in the caucus? Would His presence in the lobby of the Eastman suppress anything that would otherwise go on in story, anecdote and self-indulgence? Suppose He should sometimes walk in the galleries and overhear what was being said and done among the visitors? Would He be pleased or displeased? Would Methodism, as seen in delegates and visitors, be such a Methodism as would delight Him, whose we are?

Of course He would be invited to address the Conference. He who organized the church and fixed the church would be heard before any one else should offer any suggestions as to policy. To adopt any policy before hearing Him would be presumptuous, indeed, unpardonable. A special order to hear Jesus would be made. Every delegate and visitor would be in his or her seat. The tension would be unprecedented. Never was there such intense concern in the mind of the Conference. What will Jesus say? Where will He put the emphasis? What lies nearest His heart? What does He expect of the Southern Methodist Church? Many members would expect Him to put emphasis on their hobby. Men and women with hobbies will be there. Those who want to curtail the power of the bishops would expect Him to begin there. Would He? Those whose hobby is limiting the power of the boards would expect Him to champion their cause. Would He? Those who are determined that presiding elders shall not be perpetuated in office indefinitely would confidently expect His support in their measure. Would they get it? Those who want a change in the present hybrid law about the time limit on pastors would expect Him to be their ally. Would He be? Would any of these secondary, temporary, ephemeral matters make a strong appeal to Him? Why should they? But what would Jesus say in his address to the General Conference? Would it be lengthy or brief? Would he commend or condemn us? What a tense moment with the whole Conference waiting in breathless suspense to hear what Jesus would say! (Now the writer is aware that any propagandist could here put into the mouth of Jesus anything he might desire to advocate. In so doing he might do a very irreverent and impudent thing. See if this writer does that.)

What would Jesus say? What did He say on another momentous occasion? It was brief, pertinent, pointed and complete. He laid bare His heart's deepest desires, and outlined the policy of his church: "All power is given unto me in heaven and in earth. Go ye therefore, teach all nations, baptising them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." This one task which He committed to His church on the eve of His ascension is the one un-

finished task of the church to-day. Southern Methodism has its share in this unfinished program. All measures that relate themselves to this one grand objective of the church would, of course, appeal to the Son of God. Matters irrelevant to this would not likely be of much concern to Him. Will this world vision, the compelling appeal of a world, sad, sin-cursed and ruined, so move the General Conference that it will be so absorbed in these great enterprises that it shall have time to waste on trivial matters? Would not the atmosphere that Jesus would infuse into that Conference so stir it that it would feel impelled, propelled and compelled to devote all its powers to carry out the will of our Lord? Would His Holy passion for world-conquest not become contagious? How much time would a body thus stirred waste on "points of order," parliamentary manipulation, and other time-killing unessentials? Would it not be so absorbed in worth-while matters that it would be intolerant toward these trivial matters?

Jesus will be in Hot Springs. His presence is guaranteed to His church so long as it is engaged in this one objective. He will be on the platform with the bishops as well as with them in their private conferences; will be an interested auditor in all the public sessions of the Conference; will sit with the committees; will be cognizant of all private conferences and will overhear the lobby talk. The pity is that our moral sense is so obtuse that we do not vividly realize His presence. We have such gross, materialistic conceptions of His coming, such exaggerated notions of his spiritual presence, that it would require His bodily presence to restrain some from doing unseemly things. If our spiritual perceptions can be made adequately acute, if our souls can be made conscious of His presence, if we deliberate actually in His presence, with our souls responsive to His will and sensitive to His pleasure, what a glorious General Conference that will be! Why not? The great unfinished work of the Centenary, the completion of which is so essential to the carrying out of the Great Commission, the superb work of Christian Education Movement so auspiciously begun, and so necessary in this world program, and the great revival just in its inception, which ought to assume vast proportions, the Christianizing of America that America may do her part of Christianizing the world, the making of Southern Methodism the mightiest factor that God and man can make it, surely these matters of such supreme moment offer such powerful incentives for self-denying devotion, present such a challenge to all that is good or heroic in us, that we shall not fritter away our time on trivial matters. May Jesus be present in the consciousness of every delegate in Hot Springs and may He have His way!

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

The returns are steadily coming in from Pay-Up Week. Let every collector make a full report to date. Then let us know if we can be of assistance to you in the personal approach.

Bishop W. F. McMurry wrote to every preacher as follows: "It is important that we make a good beginning in the matter of collections during this week. The schools are in need of money. Prompt payment of the first installment due on a subscription is almost a guarantee of the payment of subsequent installments. 'Of course, you will give this matter the attention to which it is entitled."

When the pastor enthusiastically and wisely plans to put over a campaign, success usually crowns his effort.

If any one has been overlooked during our Pay-Up Week, and they do not know who their local collector may be, let them send direct to me at Shreveport, La. ALBERT S. LUTZ.

Conference Secretary of Education

A WORTH-WHILE SUGGESTION.

Dear Brother Carley: After having attended a number of the Gipsy Smith meetings, and having observed the results of them, I am of the mind that they are the clear prophecy of a better day for New Orleans, the answer to the prayers of many, many, who are gone to glory, and of the many who labor for the salvation of the lost of that great city to-day.

However, there is an indirect result of these meetings that I have had some opportunity of observing, and of which I want to speak. All over the State, and I am told also over the State of Mississippi, people are being blessed by the meetings held there in New Orleans. The press of the city makes this possible. Let's thank them. Let's vote by congregations, and send the great dailies of New Orleans the appreciation of the Protestants of these two States, especially the thanks of the people called Methodists. These papers have done a great work for our Lord in giving so much space to the Gipsy Smith meetings. They should be told about it and thanked for it. Brethren, let's do it.

Fraternally yours,

HENRY T. YOUNG.

Natchitoches, La

QUARTERLY CONFERENCE ATTENDED BY 125.

The first quarterly conference for First Church, Columbus, Miss., was a great occasion. The pastor, T. H. Lipscomb, invited all the church officials, including Sunday school teachers, officers of W. M. S., and Epworth League, and their wives and husbands, with the above results. Despite the fact that it was pouring down rain, they came in large numbers. The reports from all the various activities of the church were very gratifying indeed.

One encouraging feature of the new year's work is to see the increased interest in the quarterly conferences. At the first conference for West Point Station, out of a board of twenty-one all but one were present. In addition to this unusual attendance on the part of the stewards, every person present for the prayer meeting, between 60 and 80, remained for the business session. On many of the circuits we are having 100 per cent attendance from many of the churches. This, of course, is very encouraging to both pastor and presiding elder. We have heard it suggested that our people are losing interest in the quarterly conference, but our experience convinces us that this is not the case. We have held ten conferences so far this year and we have found the interest keen and attendance good at practically every conference.

We have never seen a finer spirit of loyalty and co-operation among both preachers and laymen than is manifest throughout the Columbus District. A. T. McILWAIN.

A WORD OF APPRECIATION.

Through the Advocate I wish to express my deep appreciation to friends all over the State for their loving words of sympathy and comfort, and for the many acts of kindness extended to us in our great and crushing sorrow. Only God can know how these tender expressions of love warmed and cheered our hearts. They will never be forgotten. The wonderful people of Ruston are enshrined in our hearts. Their kindness is unending, and the beautiful little home they have given, which will soon be completed, will always be a monument to the generous, loving Methodists of this splendid little town. We wish all our friends could see it.

We can only pray God's richest blessing upon all who sought to lighten our burden in any way, whatever. God has held our weak hands in His, and is leading us in this sad Valley of Sorrow.

(Mrs. J. M.) LILLIAN G. HENRY.

Ruston, La.

HOW TO HELP THE MISSISSIPPI METHODIST ORPHANAGE.

Dear Brother Carley: The following is a copy of a letter from the Superintendent of the Mississippi Orphans' Home to the Superintendent of our Sunday school, which I hope you will see fit to publish, as it may inspire others to try to help the orphans. T. J. O'NEIL.

Rolling Fork, Miss.

"Dear Brother Parham: In looking over our record books, we note that your Sunday school made a contribution to the support of this Home each month during 1921. It is possible for only those in this office to appreciate what this means to us. For these regular contributions, we most sincerely thank you. May we ask a continuance of this interest?

"With wishes for a successful year, I am

"Yours fraternally,

"B. F. LEWIS, Supt."

MINISTERIAL ASSOCIATION ORGANIZED.

On Thursday, January 19, all the Methodist pastors of the city of Jackson, Miss., together with all residential members of the Mississippi Conference, met at the residence of the presiding elder, Rev. M. L. Burton, for the purpose of organizing a Methodist Ministerial Association. There were fifteen ministers present, all members of the Mississippi Conference.

The purposes of this meeting were two-fold—mutual helpfulness and Methodist aggression. Meetings will be held once a month, and by this united effort we are expecting the best year in the history of Jackson Methodism. REPORTER.

THE BETTER THING.

It is better to lose with a conscience clean
Than win by a trick unfair;
It is better to fail and to know you've been,
Whatever the prize was, square,
Than to claim the joy of a far-off goal
And the cheers of the standers-by
And to know down deep in your inmost soul
A cheat you must live and die.

And who wins by trick may take the prize,
And at first he may think it sweet,
But many a day in the future lies
When he'll wish he had met defeat,
For the man who lost shall be glad at heart
And walk with his head up high,
While his conqueror knows he must play the part
Of a cheat and a living lie.

The prize seems fair when the fight is on,
But save it is truly won,
You will hate the thing when the crowds are gone,
For it stands for a false deed done,
And it's better you never should reach your goal,
Than ever success to buy
At the price of knowing down in your soul
That your glory is all a lie.

—Edgar A. Guest in Detroit Free Press.

HAVING AND GETTING.

The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving. I repeat, there is no happiness in having or in getting, but only in giving. And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way; it is more blessed, it is more happy, to give than to receive.—Professor Drummond.

It is said of Solomon's temple that it was built without the sound of hammer. The soul is a temple, and God is silently building it by night and by day. Precious thoughts are building it. Disinterested love is building it. All penetrating faith is building it. All virtue and all goodness are workmen upon that invisible temple which every man is.... It shall be a temple built in the darkness to reveal light, built in sorrow to produce joy which shall never die.—H. W. Beecher.

A SUPERANNUATE ON FALLING FROM GRACE.

By Rev. T. W. Adams.

Some preachers state to their congregations that the Methodist Church believes in "falling from grace." Nothing is farther from the truth than that we do not believe in "falling from grace." We do believe in the possibility of it. Indeed we know that Christians can, and painfully frequently, do fall. Our preachers spend much of their time and pulpit efforts warning people of the danger, and exhorting them to watch and pray. The issues involved are so great that we feel justified in making our best efforts to steady Christians, and inspire them to lay aside every weight and the sin which doth so easily beset them, and to run with patience the race that is set before them. In spite of everything the church does to prevent it, many fall. Too sad!

After having closely watched for nearly a half a century, I am fully convinced that it takes more grace to keep us living right after we are converted than it did to get us converted de novo. It is mighty easy to backslide, and mighty hard to prevent it. When one is converted he comes into a life which needs constant care and nurture. To fail to meet its constantly recurring needs results in a decline in its vitality. It must be nourished with food convenient, and have its activities employed in suitable directions. The only possible way to prevent backsliding and falling is to "grow in grace." Constant replenishings of grace are necessary to keep the spiritual life in a normal and safe condition. Neglect "the means of grace," and the life will wither, wilt and die.

Christians can, and many of them do, fall from grace. If the matter were up in a court for trial, I could get a favorable verdict from any jury. I could get a thousand Methodists at least, to testify that they know that Christians can fall—that they know it from personal experience, having fallen themselves. I would get outside the Methodist fold, too, for witnesses. I could prove it from members of churches that teach that a Christian cannot fall. I have in mind now three lawyers, Calvinists, who frankly said to me; "Brother Adams, your church is right in teaching 'conditional perseverance.' We know that Christians can, and many of them do fall."

To my way of thinking, the difference on this question between Calvinists and Methodists is, that the Calvinists fall and deny it, and the Methodists fall and confess it. I believe the Methodists' way is better. If one falls, he makes it worse by denying it. Let us tell the truth, by all means. I know Christians can fall from grace. I have seen too many of them do it. Many Methodists are in such a hurry to fall that they do not take time to make a decent fall, they just "flop over." It is too bad!

But while Christians may fall, and many of them do fall, it is not necessary. While trials are fiery and temptations abound, "My grace is sufficient for thee" is a joyous assurance of safety to every earnest and true child of God. We can all stand faithful in our integrity if we will only let God have his way with us. Jesus showed the way to triumph in the wilderness. For forty days he tasted the bitterness of an awful testing. He was equal to it all. His triumph was complete. So may ours be if we will but be true to God. In His grievous temptation, He said "Get the hence, Satan." "Then the devil leaveth Him, and, behold, angels came and ministered unto Him." In this Jesus shows His people how to overcome in their temptations. Happy are we if we learn the lesson from Him. The angels will come and minister to us if we will always worship and serve God. We will never backslide and fall if we keep unbroken touch with God.

I said to a Baptist friend to-day, "We are in danger of falling from grace." He said, "Brother Adams, we Bapptists never fall from grace, we just backslide." I said, "But if you continue to backslide, and stay in a backslidden condition, won't you fall after awhile?" He laughed and said, "I reckon so."

The Scriptures abound in warnings and exhortations. It is always well for us to heed these messages that come to us from our Father in Heaven. He knows our dangers, and loves us, and would help us to escape the bad, and be always ready for the coming of the "Son of Man." The foolish virgins took their lamps and went forth to meet the bridegroom, but took no oil with them. They were foolish because they took no oil with them. They presumed that the oil in their lamps was adequate to all demands. They never reckoned on any need for more than they now had. Their theology, in up-to-date phraseology, means, "once in grace, always in grace." They presumed that they had enough at the beginning to meet every demand for all the future. The oil in their lamps wasted away, and in the great hour in great perturbation they found that their lamps had gone out. What an appalling picture in this parable of Christians who waste their grace and have none for the final test! Sad, too sad! I hope that all who read these lines may escape such a tragic experience.

I advise all to be wise and not to presume on God's unconditional keeping of them. Carry "oil in your vessels with your lamps." If so, you will always be ready and safe. "Ye know neither the day nor the hour wherein the Son of Man cometh." It is wise to get ready and to keep ready.

We will learn a good deal about our spiritual lives, if we examine them in the light of the analogy between them and our physical lives. The child born of the flesh would be in a bad fix if he were dealt with as many Christians deal with their spiritual lives. Give no attention to the babe, give him no food, give him nothing to nourish his body, or give him food at long intervals and quite irregularly—what would be the consequence? The body would waste away and die. It would be the same with an infant in the family of God. Health and vigor and welfare depend upon suitable nurture and training. Neglect to use the means to promote the powers of this life, and decay and death ensue. This seems plain enough for any one to see.

If the Bible were silent on the subject, I could not doubt that the conditional perseverance of the saints was true. The philosophy of pragmatism applied to the doctrine would attest its truth. Belief in this doctrine inspires and urges to the best efforts to attain to the highest demands and possibilities of the life. The doctrine of unconditional perseverance depresses and negatives life. What helps is true; what hinders is not true.

Thinking on this subject calls to mind an incident that occurred about three years ago. I was spending the night with a friend, living in the Delta. He was a Methodist; his wife was a Baptist, and the governess was a Presbyterian. The wife said: "Brother Adams, I attended my home church some time ago and heard a wonderfully fine sermon. The preacher preached on the Christian virtues catalogued by St. Peter." She had enjoyed the sermon very much, and enjoyed, very evidently, telling me all about it. When the time came to have family worship she said, "Brother Adams, if you do not object, I wish you would read the first chapter of second Peter." I was glad to grant her request. I read deliberately that list of virtues showing the additive character of Christianity. I read it as impressively as I could. I wanted her to have a clear view of things when I reached the climacteric points.

When I reached the 8th verse I said, "Sister E., I am surprised that you asked me to read this passage, for it is thoroughly and most emphatically a Methodist passage. It doesn't give the Baptist church a square inch on which to stand! Listen: 'For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.'"

I said, "Now listen what follows: 'But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins.'" He had been converted and purged from his sins, but he had not been earnest in his diligence to add and to continue to add virtue to virtue, hence he had lost out. He was worse than backslidden; he had gone entirely away, so far that he had forgotten that he had been pardoned and purged—he had "fallen from grace." I told her that I believed it all, but that her church did not preach it. She seemed dazed, and I prayed, and closed the meeting.

I am mighty glad that I am a Methodist. There is nothing in her teachings hard for me to believe. I believe, and am glad to preach, her doctrines. Hurrah for Methodism!

Brookhaven, Miss.

HALLOWED MEMORIES.

There are hallowed memories in every normal life. They connect us with the past, and bring again voices and faces and scenes that once were to us as the wine of life itself. There are the memories of a mother's face, a father's counsel, a song that once quivered on lips now silent. There are memories of graves and deathbeds and fond farewells. These all are hallowed memories. There are other memories of the struggle of the soul when at last it came to see the light and hear the voice of pardoning love. The memories of the old church with her songs of inspiration; of times when heaven came down to greet the earth, and mercy sat full of joy and glory upon the altars of Zion. Memories of the moments when temptation came upon us, and we cried for the passing away of the cup, but at last lay weary and exhausted upon the bosom of Christ and said to him: "Not my will, but thine, be done." Home memories, soul memories, how hallowed they are! Some of them have been long with us, and some of them are of but yesterday, but among our treasures they hold a high place, and no merchantman with goodliest pearls could buy them from us.

Even the bitterest experiences of life are often in the end transmitted into golden memories. When death came into the home, the thought of the loved one filled us with an agony of grief. The object or the sound that reminded us of them broke down the gates and let pour the flood of tears. But, with the years, the memory has become soft and sweet. The mother tenderly caresses the toy of her departed child, and her memory brings back again the dear form. She hears again its foot upon the stair, and there is a chastened joy in the memory of that which once filled her with inconsolable sorrow. In heaven memory will do that for us, and we shall recall the sorrows of earth only to rejoice in the fact that "earth has no sorrow that heaven cannot heal."—Selected.

FLIGHT.

By F. R. Jerome.

I saw a blue-black martin ride
Atop the choppy, deep, and wide
Blue ocean of the air. He steered
Around green isles of trees, and veered
Away. Far, far away, then turned,
And with two swift wing flaps he churned
The air, and then began to rise
High, far-above cloud foam of skies.
Anon, on down to earth he oared;
Twittered to me, and proudly soared
Up to the cote to tell his mate
He heard sweet songs at heaven's gate.

—Selected.

Have you ever noticed that magnificent turn which the apostle gives to a certain pasage in his second letter to the Corinthians? "I will tarry at Ephesus . . . for a great door and effectual is opened unto me, and **there are many adversaries!**" "There are many adversaries . . . I will tarry!" The majestic opposition constitutes a reason to remain! "There are many adversaries;" I will hold on!—J. H. Jowett.

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The Home Circle

SHE WOULD NEVER SAY "PLEASE."

There was once a small child who would never say
"please,"
I believe if you even went down on your knees;
But her arms on the table, would sit at her ease,
And call to her mother in words such as these:
"I want some potatoes!" "Give me some peas!"
"Hand me the butter." "Cut me some cheese!"
So the fairies, this very rude daughter to tease,
Once blew her away in a powerful breeze
Over the mountains, and over the seas,
To a valley, where never a dinner she sees;
But down with the ants, the wasps, and the bees.
In the woods she must live until she learns to say
"please." —M. S. P., in St. Nicholas.

FAITHFUL CHUM AND FEARLESS GUARD.

By Albert Payson Terhune.

If you live in a big city, don't keep a collie. It is as cruel as to keep an eagle in a cage or a deer in a cellar. But if you live in the country, you will find him a wonderful chum and a fearless guard. Besides, he is the easiest of all dogs to train for herding cattle or sheep.

This last is because of his ancestry. You know, in Scotland and in other countries, for many centuries, the collie was kept as an aid to shepherds and drovers. He was taught to handle sheep and cows, especially sheep, more efficiently than a dozen men could handle them. This, for centuries and centuries.

The modern collie has all these hundreds of years of training hidden away in the back of his queer, brilliant brain, ready to re-learn it at the slightest chance. Sometimes, he remembers it by instinct—or part of it. For instance:

I knew a collie named Lad that had never seen a sheep in his life. A flock of twenty sheep were shut in a paddock on Lad's master's place, one evening, on their way to the county fair. In the night, the twenty sheep broke out of the paddock and stampeded. Now, mind you, Lad had never before set eyes on a sheep. Yet he went after that widely-scattered runaway flock, and "rounded up" all twenty of them as skillfully as any veteran shepherd could have done it.

He did it without hurting or even scaring any of the sheep. And, after that, he was so proud of his new accomplishment that he used to "round up" chickens and ducks and kittens and every other bird or animal he could find. It was the ancestral instinct working out.

The collie is descended more directly from the wolf than is any other domestic canine—except possibly the German police dog. And he has the wolf's quick brain and agile body and resourcefulness and unerring instinct. But he has lost the wolf's treachery and other of the latter's evil traits. A collie that has been brought up rightly has none of his ancestors' unpleasant ways. He is loyal and gallant and fun-loving and wise. Here is a case—a true story—to prove how he has clung to one wolf-trait, namely, the mysterious sense of direction:

A man named Roy M. Coe left Fort Scott, Kas., and went to Albuquerque, New Mexico, to live. He took along his collie, Bud. The dog was not happy at Albuquerque. He wanted to get back to Kansas, to Mr. Coe's sister-in-law, whom the dog loved better than any one else. Now, Bud had come to New Mexico in a baggage car. So he had not been able to see the country he passed through. Soon after he reached Albuquerque he disappeared. For eight months, nothing was heard of him. Then, in July, 1920, he limped into the office of Mr. Coe's sister-in-law, at Fort Scott, Kas., and lay down exhausted at her feet.

Bud had traveled nine hundred and fifty-six miles alone and through unfamiliar country, with nothing to guide him except that queer, wolf-like sense of direction. As I said, this is a true story.

In the old days, the collies were known as "shepherds' dogs." It is said that shepherds, long, long ago, caught baby wolves and tamed them and crossed them with their own domestic dogs in order that the puppies might inherit their wild parents' cleverness. Then, after a few generations of this, the dogs were brought up among sheep, to cure their savage tendency to kill the woolly creatures; and then were set to guarding the flock against their own fierce cousins, the wolves.

There are several theories as to how the collie got his name. The most likely of these is that he took it from the old English word, "coll," meaning "dark." For the first collies were either black or of very dark brown. "Coll" was pronounced like "coal." And in parts of Scotland, you will still hear the collie called a "coalie."

There are two kinds of collies—the rough and smooth. In America, the smooth collie is very rare. He is shaped like his rough brother, but has a coat almost as short and as harsh as a bulldog's. The rough collie is the type you are familiar with. He is found in three different kinds of coloring: the "sable," the "merle" and the "tri-color."

The tri-color collie is the collie whose principal hue is black and who has white and tan markings and usually a white chest. The merle is gray, with white chest and with tan on the cheek-bones, and with black spots scattered here and there through his gray coat. Sometimes he has what is called a "marled eye;" one eye with a whitish iris that gives a false impression of blindness. Every other shade of color comes under the head of "sable," whether pale gold or dark brown, or red. There is also a "white" collie—white all over, except for a brown spot or so. But he is more or less in a class by himself.

Your collie needs all the exercise he can comfortably get. He needs plenty of fresh water to drink. He needs frequent hard brushings, if his coat is to stay beautiful. And while he is the easiest of dogs to train, he is much the easiest to ruin by wrong treatment in puppyhood.

If you own the right kind of a collie, you own a treasure. If you own the wrong kind, the fault is not his, but the person's who brought him up.—In The American Boy.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs—they pass into laws—they pass into doctrines—they pass into consolation; but they never pass away, and, after all the use that is made of them they are still not exhausted.—Dean Stanley.

"TIME OUT."

Sometimes The Case.

Six-year-old Bessie, returning from church and eager to tell the news, said, "Oh, mother, we have a new terror in the choir."—Boston Evening Transcript.

Be Definite.

An example of American terseness: "A man went into a store in Chicago. 'I want some powder,' he said. 'Face, gun, or bug?' asked the young lady."—Outlook.

The Little Animal!

Joe took his baby brother out riding in his buggy the other morning. A woman passing, said: "My, what a friendly baby!" Joe replied: "Yes, he's lots tamer than he used to be."—Exchange.

A Strong Argument.

"How do you manage to sell so many fireless cookers?"

"It's due to my method of approach," said the smart salesman. "I begin my little talk by saying, 'Madam, I have called to enable you to spend every afternoon at the movies.'"—Birmingham Age-Herald.

Hard On The Monkey.

A very ugly man was quite perturbed at having an organ-grinder sit down beside him in a trolley car. Walking up to the conductor, he said:

"Do you allow monkeys on the car?"

"Just sit down here in the back seat," replied the conductor, "and nobody will notice you."—Exchange.

A Good Classification.

There are three kinds of church members, as Professor Barber remarked the other evening at the Harvard Summer School, in the campaign for increasing our members. The parishioner is your good and faithful person, present and active and generous. The pay-rishioner writes his annual check for church support. But he rarely goes. The parish-shunner is just that, in purse and person. Can we get him?—Christian Register.

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New Orleans Christian Advocate

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Mississippi Conference—Rev. J. T. Leggett, Rev J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

TO THE PATRONIZING CONFERENCES.

The Publishing Committee of the Advocate at its meeting last October, in view of the need of an increased subscription if the Advocate were to be continued, planned to request each of the Conferences served by the New Orleans Christian Advocate to put in a campaign for renewals and new subscribers.

This movement met with a hearty response at the late sessions of the several Conferences, which was most gratifying to your Publishing Committee, manifesting, as it did, your vital interest in our church paper and your evident willingness to do all you possibly could to place the paper on a sound financial basis. The pastors voluntarily planned to secure a minimum of new subscribers and all renewals possible on their charges — the minimum being accepted and named by the individual pastors with the implied promise that said figure was to be raised whenever practical.

Your Publishing Committee have not pressed this matter, feeling it best to abide awhile and wait until every man was settled in his new field and had gotten acquainted with his people.

Now that everyone is at home, we come before you, both pastors and church members, and urge that the campaign be pressed, and that in recognition of our pledges assumed at Conference and our duty to the church and our obligations to the editor and manager of the Advocate, that we do all possible to increase the subscription of our church paper. Brother pastors and fellow church members, let us get busy, and that immediately, sending in our lists of new subscribers to the Advocate office, 512 Camp street, New Orleans, La., with each daily mail.

JNO. F. FOSTER, Chairman.
Publishing Committee of the Advocate.
Covington, La., Jan. 26, 1922.

PERSONAL AND OTHER NOTES.

The District Institute of the Alexandria District, Louisiana Conference, will be held at Alexandria, La., February 8-9.

All the Protestant churches of Mount Hope, West Virginia, united recently in a great revival campaign conducted by Dr. Theodore Copeland.

Rev. R. F. Harrell, of Tallulah, La., attended the Gipsy Smith meetings last week, and honored the Advocate office with a call while in the city.

During January and February, Dr. H. F. Brooks, pastor of the First Methodist Church, Shreveport, La., is preaching a series of sermons on the Holy Spirit.

Blackstone Female Institute, at Blackstone, Va., was destroyed by fire on January 10, entailing a loss of about $175,000. We understand that rebuilding will begin at once.

The congregations of First Methodist Church, Laurel, Miss., are steadily growing, and the Sunday school is also making gains. Rev. Osmond S. Lewis serves this fine charge.

The Woman's Missionary Council will hold it twelfth Annual Meeting at Travis Park Methodist Episcopal Church, South, San Antonio, Texas, March 29-April 5, 1922.

Rev. Lyman Carley, of Ellisville, Miss., father of the editor of the Advocate, is spending several days in New Orleans, visiting his son and family, and attending the Gipsy Smith meetings.

"The Circuit Rider," the official organ of the Georgetown circuit, Mississippi Conference, has made its appearance. The first number contains much interesting news concerning the charge.

"The good people of Portland and Parkdale are still 'pounding' us—everything goes well with us in church work," writes Rev. F. R. Power, formerly of the Louisiana Conference, from Portland, Ark.

Belcher circuit, Louisiana Conference, has given Rev. A. S. J. Neill a cordial welcome to his new charge, and he has begun his work with his accustomed fidelity and care. His salary has been increased.

Rev. Paul H. Grice, Johns, Miss., reports an encouraging outlook for his charge this year. He serves an appreciative people, who respond readily to his call for co-operation in the work of the Kingdom.

We regret to learn that the health of Mrs. T. J. Holladay, wife of our faithful pastor at Plain Dealing, La., is not robust. She is a splendid Christian woman, and her friends will pray that she may be restored to health.

One of the old-time and appreciative readers of the Advocate is Mrs. S. D. Love, of Memphis, Tenn. Though her physical suffering are great, she is conscious of the presence of the Holy Spirit. The Bible is her great source of comfort.

The American Bible Society has issued more than 33 "diglots"—versions of the Scripture or portions of it printed in two languages in parallel columns. These two-language books are used as a means of Christianizing and Americanizing the immigrants within our borders.

Rev. Casper W. Avery, of Swiftown, Miss., writes: "The work here is progressing nicely. We have two prayer meetings, church attendance is on the increase, and since the Conference at Amory we have bought a parsonage for the Swiftown charge."

Rev. Dan Anders is greatly encouraged with the outlook on the Ida charge, Louisiana Conference. The salary has been increased. The Hosston church is now entirely clear of debt, and will be dedicated on Sunday, March 12. A new church has been organized at Mira.

The Advocate office appreciated a call on Thursday of last week by Mr. and Mrs. C. W. Van Buren and daughter, of Jackson, Miss. Brother Van Buren expressed great interest in the circulation of the Advocate—which means that he is a faithful and loyal Methodist.

"Pussyfoot" Johnson, the world-famous prohibition worker, delivered an address in Laurel, Miss., on last Sunday evening. On his recent return from Europe, the people of his home town, Westerville, Ohio, gave him the greatest ovation ever accorded any citizen of the town.

Rev. Jno. F. Foster, chairman of the Publishing Committee of the Advocate, and pastor of our church at Covington, La., spent a day or two in New Orleans last week in attendance upon the Gipsy Smith meetings. Of course he paid the Advocate office an appreciated call.

The only church we had heard from at the time of going to press in the Sunday evening attendance contest, was Trinity, Ruston, La. A telegram from the pastor, Rev. N. E. Joyner, stated that, in spite of rain and sleet, 175 persons were present, and a fine service was held.

Rev. and Mrs. H. W. Van Hook announce the marriage of their daughter, Eugene Henrietta, to Mr. Charles M. Redding, on Monday, Jan. 2. The young couple will make their home at Biloxi, Miss. The Advocate extends hearty good wishes and prays the blessings of Heaven upon them.

Rev. J. T. Leggett, pastor of Main Street Methodist Church, Hattiesburg, Miss., was in New Orleans the early part of this week, attending the Gipsy Smith meetings. Brother Leggett is a member of the Publishing Committee of the Advocate, and he made an appreciated call at the office.

Dr. E. W. Anderson, formerly engaged in medical missionary work at Chulwon, Korea, is spending several months in New Orleans taking post graduate work in further preparation for service in Korea. He is contributing largely to the missionary interest in the New Orleans Methodist churches by his inspiring addresses.

Rev. E. R. Smoot, the gracious host of the North Mississippi Conference at Amory recently, has been most cordially received at his new appointment, Corinth, Miss. The congregations are filling the church, and the prayer meeting attendance has reached 110. Who can beat that for a prayer meeting?

Rev. W. W. Bruner, Victoria, Miss., is in love with his work and people. He writes: "You can tell the people that that great big 'pounding' Victoria gave the parsonage on New Year's Day is still lasting. There is no better charge to serve and no better place to live than on the Red Banks charge."

Rev. I. T. Reames reports the brightest prospects at Vivian, La., since the organization of the church there. The revival meeting held last fall by Rev. Dan Kelley greatly strengthened the membership in numbers and in tone. There has been an increase in the assessment for the pastor's salary this year.

The Sunday school at Rolling Fork, Miss., recorded a one hundred per cent improvement last year, and it has made an excellent beginning this year. It has outgrown the capacity of the present building, and plans are being made for the erection of additional rooms at once. Rev. T. J. O'Neil is the pastor.

We hope our readers have been following the series of articles dealing with the Constitution of the Methodist Episcopal Church, South, written by Hon. C. L. Bates, of Holly Springs, Miss. Judge Bates has gone carefully into this difficult subject, and his articles constitute a real contribution to the constitutional history of our church.

Rev. L. H. Floyd, of Horn Lake, Miss., writes: "Everything is moving along well with us. We were heartily welcomed back for the second year to the charge, and the people are always sending something good to the parsonage. There is good Sunday school spirit all over the charge, and we are having good congregations at most of the churches."

Rev. Henry T. Young, our accomplished pastor at Natchitoches, La., spent several days last week in New Orleans, attending the Gipsy Smith meetings. He came as the guest of his congregation, who generously supplied the funds for the trip. We commend this thoughtful action on the part of his people to other congregations in Louisiana and Mississippi.

Good attendance on the regular preaching services and at prayer meeting is reported at Coushatta, La., where Rev. S. J. Davies is pastor. The Epworth League and the Sunday school are active, and the work prospers. Natural gas is now being piped to Coushatta, and the church and the parsonage have been provided with it for both light and heat.

The last dollar of indebtedness on our church at Greenwood, La., has been paid and the building is now ready for dedication. This church is a two-story brick, with ample Sunday school facilities, and its erection by a small congregation is a splendid achievement. Rev. B. T. Crews, the pastor, is greatly encouraged with the outlook at the beginning of his third year.

We learn through Judge Bates, to whose series

of articles on the Constitution of the church we have referred in another place, that he is greatly indebted to Rev. N. G. Augustus, Byhalia, Miss., for access to all the old Books of Discipline needed in his investigations. He says of Brother Augustus's library : "He has a wonderful library, and many old, valuable books—real treasures."

Rev. Bob Shuler, the famous pastor of our Trinity Church, Los Angeles, Calif., has issued a pamphlet, "A Deadly Comparison," in which he gives a startling revelation of conditions as they exist in the "movie colony" in Los Angeles. This pamphlet can be had of the author at actual cost —five cents a copy, or $2 a hundred. His address is 1201 South Flower Street, Los Angeles, Calif.

From a personal note from Rev. James H. Felts, presiding elder of the Greenville District, North Mississippi Conference, we learn that the year begins remarkably well on the district. All the preachers are happily at work, the two "transfers," Rev. Del Longgear, at Coahoma, and Rev. C. M. Chapman, at Shelby, being in great favor with their brethren and with their congregations.

Rev. and Mrs. F. B. Hill, of Ponchatoula, La., who attended the Gipsy Smith meeting in New Orleans last week, gave a report of the meeting to their congregations last Sunday, and sang two of the songs that are popular in the meeting. The officials of the church gave them a purse sufficient for them to attend the meeting again this week—a most gracious act which other boards might well imitate.

Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, Louisiana Conference, is suffering from a recent very painful though, happily, not serious automobile accident. While crossing a street in Alexandria, he was struck by a passing automobile and considerably bruised. Although confined to his home for a considerable length of time, he is now beginning to be able to attend to the work of the district.

The following is taken from a recent number of the Montgomery (Ala.) Advertiser: "Dr. H. S Spragins, pastor of Court Street Methodist Church, Montgomery, has completed his first year in this city. He came here a year ago, and Sunday ended the first twelve months of his service. This good man has been an able pastor, a leader and a power among the pastors, as well as a pastor who has the love and confidence of his flock."

The new publications of the General Sunday School Board—the Haversack, for boys from ten to seventeen, the Torchbearer, for girls from ten to seventeen, and Our Young People, for young people from eighteen and above—seem to have been cordially received throughout the church. It is believed that they will be unusually helpful in keeping the boys and girls interested in the work of the Sunday school and church.

Rev. W. L. Broome, who has many friends in Mississippi, is beginning his third year as pastor of the University Church, Norman, Oklahoma. The University of Oklahoma is located at Norman, and it is a rapidly growing institution. During the session of 1919-20, it enrolled 3,914 students, one out of every five of them being from a Southern Methodist home. Plans are being made for the erection of a $200,000 church building for this important center.

The good people of Franklin, La., have shown their appreciation of their new pastor, Rev. Lee R. Sparks, by paying his salary in full to date and by other substantial tokens. Brother Sparks writes that he will be glad to assist in two or three revival meetings during the year if the brethren who desire his help will communicate with him far enough in advance for him to arrange his work accordingly.

Viscount Bryce, the distinguished Englishman, of who it was said that he knew America better than most Americans, died on January 22. He was the author of "The American Commonwealth," which has been a standard text book in the schools of America for many years. He was a son of Rev. James Bryce, of Glasgow, Scotland, a minister of the Established Church. He was more than eighty years of age.

Rev. Jas. S. Duke, Industrial Secretary of the Y. M. C. A. at Louin, Miss., writes us as follows: "We are in need of a medium-size bell to call the folks to Sunday school and church, and I am writing to ask if you can put me in touch with some church that has quit using its bell and would sell it to us." If any reader of the Advocate knows of such bell, he will confer a favor by writing Brother Duke at the address given above.

Rev. E. L. Cargill, Pleasant Hill, La., gives us the following sad news: "Mr. Noah Maines, a member of long standing of the Methodist Episcopal Church, South, who held his membership in the Pleasant Hill congregation, was buried here to-day, January 19. Brother Maines was eighty-two years old. He died in the triumphs of a living faith." The Advocate extends sincere sympathy to the sorrowing relatives and friends.

Pope Benedict XV died on last Sunday morning. As the head of the Roman Catholic Church he was revered by millions of people throughout the world, and his manifest interest in the great problem of world peace had gained for him the respect of those who were not of his church. His successor will be elected by the conclave of cardinals, which, according to its constitution, must be called within ten days of the death of a pope.

A District Preacher's Meeting was held in Shreveport, La., on Friday, Jan. 6, with a good attendance. There are fifty preachers in the Shreveport District, counting only members of the Annual Conference and supplies. The program was prepared and carried out on schedule time, closing with a luncheon at noon, served by the ladies of First Church. "What we promised to do at Annual Conference" was a general topic for discussion, which introduced many phases of our work.

A note from Rev. C. E. Fike, formerly of the Louisiana Conference but now pastor at Paducah, Tex., states that he is enjoying his work in the Lone Star State. He is rapidly regaining his voice. A movement for a new parsonage at Paducah will soon be launched. One of the pleasures of his present situation is the opportunity he has of visiting Rev. Alonzo Early, also formerly of the Louisiana Conference, who is now pastor at Quanah, Texas, near by. Brother Fike sends his affectionate regards to his Louisiana brethren.

Work on the Haynesville charge, Louisiana Conference is taking on very interesting proportions, as the oil field is steadily expanding. The church is planning for a new building and also a new parsonage, in the near future. Rev. A. J. Gearheard, who enjoys a big task, is enthusiastic over the opportunity. With the assistance of Rev. J. F. Dring, who remains in Haynesville, much needed work will be opened in the oil field, where we already have a building. Better provision than heretofore has been made for the pastor's salary.

For the first time in his life, the editor of the Advocate has been refused admission to a religious service! On last Sunday evening he, with his family, arrived at the tabernacle where the Gipsy Smith meetings are being held, at 7:10 for the service that was advertised to begin at 7:30. But the tabernacle was crowded to its capacity, and hundreds of people were standing in the streets, wanting to get in. And to think this happened in New Orleans! Well, we are glad of it. This city is in the midst of the greatest religious awakening in its history—a miracle of grace is taking place.

For several years Brother D. W. Heidelberg, of Shubuta, Miss., has given a year's subscription to the Advocate to the member of his Sunday school class having the best attendance record for the year. This year the award was made to Mr. J. W. Braswell and Mr. J. E. Rainwater. Mr. Braswell was present every Sunday except one, when he was out of town, and Mr. Rainwater was present every time when not prevented by absence from town or sickness. Brother Heidelberg says, "The Advocate is a good paper and I feel that the money cannot be better invested than by sending it to these gentlemen."

We clip the following well deserved tribute to one of the most useful members of the Louisiana Conference from the St. Tammany Farmer, published in Covington, La.: "Those who have attended the services of the Methodist church and listened to the discourses of Rev. Jno. F. Foster, have gone away with a better understanding of Christian duty and a greater desire for the fulfillment of the obligations resting upon the member of a church. There is probably no better informed minister in the Southwest, and none who is more filled with the desire to serve God; hence the charm of his personality goes out to his audience, and his influence for good becomes a valuable asset to any church."

There were some interesting features in connection with the morning service at the Carrollton Avenue Methodist Church, this city, last Sunday. The sermon was preached by the Rev. Dr. Peacock, a distinguished minister of the Northern Baptist Church. In the congregation were Rev. R. A. Davis, a superannuate member of the Louisiana Conference, Rev. Lyman Carley, a superannuate member of the Mississippi Conference, and Rev. P. A. Sowell, a superannuate member of the Tennessee Conference. In addition, Dr. F. W. Anderson, a returned medical missionary from Korea was present, having taken part in the missionary program of the Sunday school. The pastor of the church, Rev. Ellis Smith, was able to conduct the service for the second time since his serious automobile accident several weeks ago.

Last week we announced the sad news of the death of the mother of Mr. Stephen S. Thomas, Centenary secretary-treasurer of the Louisiana Conference, at her home in Peebles, Ohio. On Friday of last week we received a telegram from him announcing that his father had also passed away, and that the two would be buried on Sunday. They were both in advanced age, having been married nearly sixty-nine years. They were faithful followers of Christ, and their prayer that they might pass away together was beautifully answered. They are survived by six of the eight children born to them, and all were present at the funeral services except one son, whose home is in California. The friends of Brother Thomas will remember him tenderly in their prayers in this double sorrow that has come to him.

Bishop W. F. McDowell, chairman of the Methodist Episcopal Commission on Unification, has suggested that the two great branches of American Methodism might get together in a way different from the plan proposed by unification, though he does not offer his suggestion as a substitute for anything now being considered by the Commission on Unification. He suggests a joint meeting of the College of Bishops of our church and the Board of Bishops of the Methodist Episcopal Church at least once a year, at which meeting there could be a "frank, careful, brotherly consideration of the common interests of Methodism in the world." He suggests also a similar joint meeting of the executive committees of the mission boards, the educational boards, and the Sunday school boards of the two churches. He believes that good results would follow the adoption of some such plan.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. L. M. Sharp, Jackson, Miss., 2; Miss Amelia Pharr, New Iberia, La., 2; Rev. J. D. Simpson, Shaw, Miss., 2; Rev. J. L. Cady, Baker, La., 3; Rev. O. S. Lewis, Laurel, Miss., 4; Rev. W. L. Linfield, Gulfport, Miss., 7; Rev. A. F. Moore, Sarah, Miss., 2; Rev. T. M. Ainsworth, Lorman, Miss., 2; Mrs. Mary Goza Matthews, Bude, Miss., 6; Rev. H. J. Boltz, Simsboro, La., 2; Mrs. A. L. Robbins, Coffeeville, Miss., 2; Rev. T. W. Adams, Brookhaven, Miss., 2; Rev. P. H. Grice, Johns, Miss., 2; Rev. C. W. Avery, Swiftown, Miss., 2. D. W. Heidelberg, Shubuta, Miss., 2; Rev. J. T. Leggett, Hattiesburg, Miss., 10.

WANTED—A lady to serve as matron for a Protestant Orphanage in New Orleans. If interested, address Mrs. John C. Hollingsworth, 279 Audubon Boulevard, New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. CLARA AUGUSTA TURNER, eldest daughter of Rev. W. C. and Mrs. Phoebe Black, was born in Copiah County, Mississippi, September 12, 1867; and died in Birmingham, Ala., December 17, 1921. The funeral services were conducted by Rev. H. M. Stevenson, pastor of West End Methodist Episcopal Church, South; and her remains were laid to rest in Elmwood cemetery of the city where her last days were spent.

Sister Turner's earlier days were marked by the simplicity of the period in which she was born. Her father was her first instructor, and the task which he began was completed in the public schools of the various towns where he was pastor. In 1885, when her father was pastor of Central Church, Meridian, she entered East Mississippi Female College, from which institution she graduated in 1888. In the fall of this same year she entered Peabody Normal College, Nashville, Tenn., and after two years of study received her degree from that institution. She then entered upon the work for which she had prepared herself, beginning at Waynesboro, Miss. But after four years of service in the schoolroom, she was for six years private secretary to her father, who was at that time editor and publisher of the New Orleans Christian Advocate. On March 21, 1900, she was married to Mr. J. P. Turner, of Thomasville, Ala. They lived for some time at Thomasville, and then moved to Dickinson, Ala., where Mr. Turner died in September, 1910. The year previous to this Sister Turner's mother had died; and, she having no children of her own, and her husband's children by his first marriage being of age, she returned to Mississippi and lived with her father, first in Tupelo and then in Meridian, where Dr. Black died in 1915.

After the death of her father, Sister Turner's mind and heart turned again to the task of her earlier days. Accordingly in 1915 she entered the Mississippi Normal College at Hattiesburg, and took a two years' course preparatory to teaching. She then taught in country communities near Birmingham, Ala., until her active career was terminated by an accident which confined her to a hospital for four months, and doomed her to be a cripple and a great sufferer for the remainder of her life.

Sister Turner joined the church at an early age, and was throughout a devoted follower of her Master. She was reticent and retiring to a degree that kept her real worth concealed from the casual observer; but the inner circle of her friends and loved ones knew the treasures of her heart and soul. In her home relations she was an affectionate and unselfish sister, and in all her work she freely gave her best. Two brothers and a sister survive her: Rev. M. M. Black, of the Mississippi Conference, Warren F. and Miss Ada Black, both of Birmingham, Ala.

Such are the details of which we think when life is done; and the most that we can say of such a detail is that it is a clumsy geography of our place in time. It is the grating through which recollection sees the golden romance of a soul's passage through life. But, still, it is enough, for, after this recital of labors and sacrifices covering more than half a century, Sister Turner's diligence and industry need no commendation. And in the face of all the changes which came in her career, it is useless to speak of her heroism of soul. Grounded as she was in the things of God, when a losing fight against affliction and pain and disappointment had robbed the years of hope, it is not to be wondered at that she should have beckoned the angel of death because of the desire to pass over the River and rest. May those who linger in the shadow of her going be consoled and kept by the grace which kept her steadfast and patient through every toil and sorrow. And when in God's good time the beautiful gate shall stand ajar for them, may they be gathered with the translated ones in the glorious realization that only heaven is home. W. L. DUREN.

RESOLUTIONS.

Whereas our Heavenly Father in His infinite wisdom has seen fit to take from us our beloved sister, Mrs. MAY ELEY; and whereas she has been a member of this Sunday school from infancy and an efficient member of Class No. 8 for the past fifteen years, and a place has been made vacant which can never be filled; therefore be it resolved:

1. That while we bow in humble submission to the will of an all-wise God, we grieve and deeply sympathize with the family and loved ones in their great loss.

2. That a copy of these resolutions be spread on the minutes, a copy be sent to the bereaved family, to the New Orleans Christian Advocate, and to the Jasper County News for publication. Respectfully submitted,

Mrs. ZORA LAMB,
Mrs. LOLA LIGHTSEY,
Committee

Montrose, Miss.

RESOLUTIONS.

Whereas we stand in the shadow of a great sorrow and are deeply conscious of an inestimable loss in the sudden death of a dear friend and sister, Mrs. M. M. WIGGS, which occurred on Sunday, August 7, 1921; and whereas Mrs. Wiggs was a faithful wife and mother, and a faithful member of the Camp Ground Methodist Church for a member of years; therefore be it resolved:

1. That we bow our heads in humble submission to God, who doeth all things well.

2. That the members of the Camp Ground Missionary Society have, in the passing away of Mrs. Wiggs, lost a faithful co-laborer, and that her cheerful service and wise counsel will be sadly missed while the hand that wrought so well will be richly rewarded in due season.

3. That we, the committee, tender to Mr. Wiggs and family our sympathy in this dark hour, and pray that God will comfort them with that comfort that he alone can give.

4. That a copy of these resolutions be sent the bereaved family, a copy be sent to the New Orleans Christian Advocate, and a page in our minutes be dedicated to her memory.

Signed by: Mrs. W. W. Davidson, Mrs. W. T. Crump, Miss Olivia Pegram.

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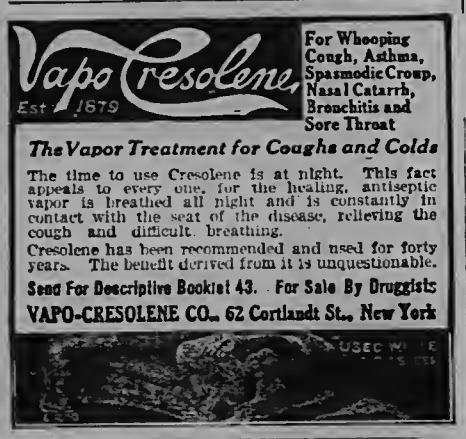
No better description of prayer can be found than in Macdonald's words about old Janet in "Sir Gibbie:" "She never said she prayed; she held the gate open." For the deepest prayer is not found in our words to God; it is rather the keeping the soul open to him that he may speak to us.

The Lord make us glad this year because lost children are born again unto us, and wanders are come home!

As the years come and go, yea, go in their coming, may we find at last that we have been all the while undergoing preparation for higher life, for wider service, for profounder worship! —Joseph Parker.



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The time to use Cresolene is at night. This fact appeals to every one, for the healing, antiseptic vapor is breathed all night and is constantly in contact with the seat of the disease, relieving the cough and difficult breathing.
Cresolene has been recommended and used for forty years. The benefit derived from it is unquestionable.
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Insurance the only safeguard possible against such destruction.
THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY
—The Methodist Mutual—SERVES AND SAVES Methodism and is now rendering a greater service than ever. In successful operation since 1898.
Insures against Fire, Lightning and Windstorm AT COST. No assessments; easy annual payments; legal reserve for protection of policy holders same as stock company. No agents. Deal direct. Write for particulars to
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LEARN THE TRUTH
Confidence
"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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IT IS BETTER
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COUGH AND WHOOPING COUGH SYRUP
Contains No Habit Forming Drugs
For COUGHS, COLDS, WHOOPING COUGH, ETC.
Prepared by James R. Angell, New Orleans, La.
Price 35c and 65c At Your Druggist.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

LOUISIANA CONFERENCE.

Annual Meeting.

The annual meeting of the Woman's Missionary Society of the Louisiana Conference will be held this year in the hospitable little city of DeRidder. The same will begin with Tuesday evening, February 14 and continue through the 15th, 16th and 17th.

Therefore please elect delegates at your earliest opportunity and send names to the chairman of the entertainment committee, Mrs. T. C. Moody, DeRidder, La. It will greatly facilitate matters if you will also state office, if any, held by delegates in your local auxiliary. (For number of delegates see page 99, article 21, eleventh annual report of the Louisiana Conference.)

We would also urge that your delegate or delegates to this meeting be the woman or women who will be the greatest help in your work during the year. Your President, the Superintendent of your Young People, or of your Children's work will probably get some inspiration, if sent, that may benefit not only themselves but the entire auxiliary.

If your pledge for the coming year has not already been made and sent to your District Secretary, please do this so your district may make the pledge it should at the annual meeting. Last, but far from least in importance, begin now to pray that this may be the best meeting we have ever held in Louisiana, because the greatest good shall result from same. Cordially,

Mrs. GEO. S. BROWN.
Rec. Secretary.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach and heart; purifies the blood, strengthens the entire system. Write for Free Trial Treatment. COLLUM DROPSY REMEDY CO., Dept. F-37, ATLANTA, GA.

Yeast Vitamon Greatest Secret of Complexion Beauty

Clear Skin, Firm Flesh and Strong Nerves

Of what use are fine features, with an ugly skin, flabby flesh, sunken cheeks, a scrawny neck or a care-worn face?

If you want to quickly clear your skin and complexion, put some firm, healthy flesh on your bones, increase your nerve force and power and look and feel 100 per cent. better, simply try taking two of Mastin's tiny yeast VITAMON tablets with each meal and watch for the results. Mastin's VITAMON Tablets contain highly concentrated yeast-vitamines as well as the two other still more important vitamines (Fat Soluble A and Water Soluble C) and are now being used by thousands. They positively will not upset the stomach or cause gas, but, on the contrary, are a great aid to digestion, to overcome constipation and as a general conditioner of the whole system. Pimples, boils and skin eruptions seem to vanish like magic under their purifying influence, the complexion becomes fresh and beautiful, the cheeks rosy instead of pale, the lips red instead of colorless, the eyes bright instead of dull. Mastin's VITAMON is positively guaranteed to give you new health, beauty and a more well-rounded face and figure whether you are young or old or the trial costs you nothing. Make the test yourself and see. Be sure to remember the name—Mastin's VI-TA-MON—the original and genuine yeast-vitamine tablet—there is nothing else like it, so do not accept imitations or substitutes. You can get Mastin's VITAMON Tablets at all good druggists.

From The Corresponding Secretary.

Dear Auxiliaries:

We have come to the close of the fourth quarter with fewer auxiliaries reported and a decrease in the number of members reported. From the reports sent in, I am unable to determine whether we have really lost these members or whether some auxiliary corresponding secretary has them tucked safely away in her book—having not sent her report to the District Secretary, who in turn, would have sent them to me. If we only realized what a few figures and a little time meant to the machinery of our missionary organization, I am sure we would not be forgetful or negligent about our reports.

The Council report will be incomplete without every Conference report.

The Conference report will be incomplete without every district report.

The district report will be incomplete without every auxiliary report.

The auxiliary report will be incomplete unless every officer and every member is faithful and prompt in what she has promised—or should promise to do.

So, auxiliaries, you see that you must be the "Power behind the throne" that moves this great Missionary car, as it were the oil that makes the machinery run smoothly: Now every shoulder to the wheel and let's push her forward even if the grade is up hill. Yours in loving service,

Mrs. S. A. MONTGOMERY,
Cor. Secretary.

NORTH MISSISSIPPI CONFERENCE

Notice.

The tenth annual meeting of the Woman's Missionary Society of the North Mississippi Conference will convene in Water Valley, March 7-11. The Executive Committee will meet on March 7, at 3 p.m.

Societies will please elect delegates as soon as possible and send names to Mrs. W. B. Barry, Chairman Reception Committee. An interesting program has been prepared. Some of the chief attractions are the instructive and inspirational addresses of our Council officers and returned missionaries who are expected to be present at this meeting.

Mrs. J. W. CONGER,
President.
Mrs. G. C. JONES,
Rec. Secretary.

STANDARD OF EXCELLENCE FOR THE HONOR ROLL, ADULT MISSIONARY SOCIETY.

	Credits
1. Ten per cent increase in membership	10
2. An average attendance at each monthly meeting equal to one-half of the membership	5
3. Dues paid in full and Conference Expense Fund paid by each member	10
4. Conference pledge paid in full.	10
5. Monthly Bulletin presented—program on the monthly topic and prayers for the work and workers once a month	5
6. Subscribers to the Missionary Voice equal to one-half the membership	5
7. Week of Prayer observed	5
8. Young People's Societies organized by superintendent	10
9. Children organized under Superintendent:	
(a) Baby Division	5
(b) Junior Division	5
10. Bible Study Class	5
11. Mission Study Class	5
12. All reports mailed to Conference officers by the first day of each quarter	5
13. Regular work done by Social Service committee	5

(Continued on Last Page)

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

NOT ONLY FOR CHILLS AND FEVER BUT A FINE GENERAL TONIC.

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GOITRE Pay When Well

I have an honest, proven remedy for goitre (big neck). It checks the growth at once, reduces the enlargement, stops pain and distress and relieves in a little while. Pay when well. Tell your friends about this. Write me at once. DR. ROCK. Dept. 11 Box 737, Milwaukee, Wis.

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A proven Remedy for Catarrh, Asthma, Tuberculosis, and similar troubles. For terms and testimonials write to

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NERVOUS AND HALF-SICK WOMEN

These Letters Recommending Lydia E. Pinkham's Vegetable Compound Will Interest You

For Your Own Good Please Read Them

Youngstown, Ohio.—"Last fall I began to feel mean and my back hurt me and I could hardly do my little bit of housework. I was played out when I would just sweep one room and would have to rest. I would have to put a cushion behind me when I would sit down and at night I could not sleep unless I had something under my back. I had awful cramps every month and was just nearly all in. Finally my husband said to me one day, 'Why don't you try Lydia E. Pinkham's medicine?' and I said, 'I am willing to take anything if I could get well again.' So I took one bottle and a second one and felt better and the neighbors asked me what I was doing and said, 'Surely it must be doing you good all right.' I have just finished my eighth bottle and I cannot express to you how I feel, the way I would like to. If you can use this letter you are welcome to it and if any woman does not believe what I have written to be true, she can write to me and I will describe my condition to her as I have to you."—Mrs. ELMER HEASLEY, 141 S. Jackson St., Youngstown, Ohio.

"I was very nervous and run-down," writes Mrs. L. E. Wiese of 706 Louisa St., New Orleans, La. "I would often sit down and cry, and was always blue and had no ambition. I was this way for over a year and had allowed myself to get into quite a serious condition. One day I saw your advertisement in the daily paper and began to take Lydia E. Pinkham's Vegetable Compound at once. I have improved ever since taking the third bottle and find it is the best medicine I have ever taken."

Benefited by First Bottle

"I was completely run down and not able to do my housework. I just dragged myself around and did not have energy to get up when once I sat down. I read advertisements of Lydia E. Pinkham's Vegetable Compound in our paper 'The Indiana Daily Times,' and learned all about it. I received results from the very first bottle and now I am doing all my own work, even washing and ironing, and I never felt better in my life. I tell all my friends it is due to you."—Mrs. ELIZABETH REINBOLD, 403 N. Pine St., Indianapolis, Indiana.

You should pay heed to the experiences of these women. They know how they felt before taking the Vegetable Compound, and afterwards, too. Their words are true.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts.

Sunday School

Stamp Tax Off

And Reduction of 10-2 per cent on Price of Hoods Sarsaparilla

Make the most liberal medicine and the best blood purifier more economical than ever.

Hood's Sarsaparilla is beyond comparison the most P-O-P-U-L-A-R blood purifier and tonic. Thoroughly purify and enrich your blood. Nothing else equals it in the way it builds strength. Through your blood building alone it gives for every organ and tissue of the body. It helps the stomach, kidneys and liver. It enables you to get the full benefit of all the digestive and blood making elements in your food. It makes pure blood. It is the medicine your mother and grandmother relied upon for help next best thing to

MISSIONARY CONFERENCE SUNDAY SCHOOL NOTES

[illegible] Sunday the [illegible] ...ssed in the afternoon and at night a general [illegible] ...ade a full day. [illegible] ...ddle [illegible] ...ere [illegible] ...ere [illegible] ...ere

THE GREENWOOD CHURCH, NORTH MISSISSIPPI CONFERENCE.

A Statement.

The minutes of the North Mississippi Conference, which have just come from the press, show that the Greenwood Church lacked $120 of paying its assessment for Conference collections for 1921. An inquiry concerning this discrepancy revealed the following facts:

The assessment was sent to the Treasurer of the Board of Stewards by the Secretary of the Board of District Stewards, but the notice was misplaced. The Treasurer asked for the second notice and the Secretary of the Board of District Stewards, by an oversight, consulted the wrong sheet and sent the Treasurer the assessment for the preceding year. The Treasurer accepted this as accurate and the checks were made out accordingly, after the pastor had gone to Conference. Greenwood has always borne its part and paid its assessments in full, and this explanation is due all parties concerned.

V. C. CURTIS, P. C.

CENTENARY INFORMATION.

The Department of Publicity of the Missionary Centenary has issued recently a leaflet—"Has the Centenary Made Good?" This 6-page leaflet carries such information concerning the Centenary as many of our people wish to secure, and such information as every subscriber to the Centenary should have. The demand for the leaflet has gone far beyond the expectations of the Publicity Department, and several editions have been printed. One or more copies will be sent to any person on request and free of charge. Address John S. Chadwick, Secretary, Centenary Building, Nashville, Tennessee.

AMOUNT PER MEMBER.

The Centenary pledge of our church, approximately $37,000,000, was $16.50 per member for five years—or $3.50 per member per year for the Centenary period. This does not look like "big business," but it is so far beyond the figures of the years before the Centenary period that it is, after all, a record worth while. However, we believe that none can say that giving on a scale such as this for special missionary enterprises at home and abroad will impoverish the church.

For nearly three years of the Centenary period we have paid $6.50 per member, or slightly less than $2.20 per member per year. The Conferences above this average for the entire church are: Pacific, $13.02; South Carolina, $9.40; Kentucky, $9.31; Los Angeles, $8.95; Virginia, $8.90; Florida, $7.44; Denver, $7.44; West Texas, $7.28; New Mexico, $7.23; Baltimore, $7.21; North Carolina, $6.93; Louisiana, $6.93; Tennessee, $6.88. These are amounts per member for three years, or practically so.

The Conferences below the average for the entire church in payments per member for three years are: Missouri, $5.92; Central Texas, $5.90; Upper South Carolina, $5.83; Holston, $5.81; Little Rock, $5.78; South Georgia, $5.69; Louisville, $5.67; Southwest Missouri, $5.60; West Oklahoma, $5.48; Western Virginia, $5.17; St. Louis, $5.35; Northwest, $5.32; East Oklahoma, $5.31; Memphis, $5.25; North Texas, $5.10; North Arkansas, $5.09; Western North Carolina, $5; Mississippi, $4.89; North Georgia, $4.80; Illinois, $4.80; Alabama, $4.79; North Mississippi, $4.55; North Alabama, $4.29; Texas, $3.84; Northwest Texas, $3.52.

These figures give our investments per member for a period of three years in the Centenary enterprises of the church. Certainly it is not too heavy a load for our people to carry even in such times as these. Let us make even a better record than this!

THE LEAK IN THE ROOF.

A famous old painting of the "Last Supper," a treasure of art that monks for generations had carefully guarded, was ruined, it is said, by an imperfect tile in a roof. The building was supposed to be secure, the workmen to have done their part faithfully, but one of the tiles held a hole that passed unnoticed! Did the maker think the flaw too trivial to call for the casting aside of the piece? Did the workman who fastened it into its place decide that what his employer had accepted was none of his business to criticize? However it was, when driving rain came from the right direction, the water found its way in at that small opening, streamed down the wall and made a path across the painting that stained and defaced it for all time.

It is just the old story and the old lesson that runs through all history and repeats itself in every human life—it is the little neglects, the unnoticed trifles, that work the greater harm. Hinges are small, comers and goers never give them a thought, but upon them all the doors are hung that swing outward to opportunity or close hopelessly against success. It is faithfulness in the little things that binds up character; it is small sins and failures in duty that far more than great vices ruin the life.—New Guide.

$13.95 Goodyear All-Weather Coat FREE Goodyear Mfg. Co., 951-R, Goodyear Bldg., Kansas City, Mo., will send a handsome, Rainproofed, All-Weather coat to one person in each locality who will show and recommend it to friends. Write today.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—First Round.

Mt. Pleasant, at Mt. P., Jan. 28.
Byhalia, a.m., Jan. 29.
Olive Branch, at O. B., p.m., Jan. 29.
Arkabutla, at Strayhorn, Feb. 1.
Cockrum, at Palestine, Feb. 4.
Shuford, at Eureka, Feb. 5.
Sardis circuit, at Sardis, Feb. 11.
Crenshaw, at C., Feb. 12.
Batesville, Feb. 19.

R. A. MEEK, P. E.

Greenville Dist.—First Round.

Lake Cormorant and R., at Robinsonville, Jan. 29, 11 a.m.; preaching morning and evening.
Clarksdale, Jan. 30, 8 p.m.
Jonestown and Rich, at Jonestown, Jan. 31, 3 p.m.
Leland, Feb. 1, 7 p.m.
Shaw, at Shaw, Feb. 2, 3 p.m.
Lula and Dunde, at Lula, Feb. 5, a.m.; preaching morning and evning.
Greenville, Feb. 8, 7:30 p.m.
Merigold and Alligator, at Merigold, Feb. 12, 3 p.m.; preaching morning and evening.
Rosedale, at Rosedale, Feb. 15, 7 p.m.
Friar Point, Feb. 16, 7 p.m.
Hollandale and Arcola, at Hollandale, Feb. 19, 3 p.m.; preaching morning and evening.
Duncan, at Duncan, Feb. 26, 3 p.m.; preaching morning and evening.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round.

Verona, at Verona, Jan. 28, 29.
Shannon and Nettleton, at Shannon Jan. 29, 30.
Buena Vista, at Buena Vista, Feb. 4, 5.
Houlka, at Houlka, Feb. 9.
Algoma, at Algoma, Feb. 10.
Nettleton, at Shiloh, Feb. 11, 12.
Salem and Ecru, at Salem, Feb. 18, 19.
Toccopola, at Toccopola, Feb. 20.
Randolph, at Spring Hill, Feb. 21.
Greenwood Springs, at Greenwood Springs, Feb. 24.
Smithville, at Trangine, Feb. 25, 26.
Tremont, at Mt. Pleasant, Mar. 2.
Fulton, at Harden's Chapel, Mar. 3.

T. H. DORSEY, P. E.

Grenada Dist.—First Round.

Lexington sta., Jan. 27, at 7 p.m.
Ebenezer ct., at Hebron, Jan. 28, 29.
Pickens ct., at Pickens, Jan. 29, 30.
Poplar Creek ct., at Bethel, Feb. 4, 5.
Winona sta., Feb. 5, 6.
Holcomb ct., at Holcomb, Feb. 11, 12.
Coffeeville ct., at Coffeeville, Feb. 12, 13.

R. A. TUCKER, P. E.

Corinth Dist.—First Round.

Guntown ct., at G., Jan. 28, 29, a.m.
Baldwyn ct., at B., Jan. 29, p.m.; 30, a.m.
Chalybeate ct., at Camp Ground, Feb. 4, 5, a.m.
Ripley sta., Feb. 5, p.m., and 6, a.m.
Wheeler ct., Feb. 8.
Rienzi ct., Feb. 9.

The District Stewards are called to meet at First Church, Corinth, Dec. 14, 1921, at 10 a.m.

J. B. RANDLOPH, P. E.

Greenwood Dist.—First Round.

Minter City, at Minter City, Jan. 29, a.m.
Tchula, Feb. 5, a.m.
Sidon and Cruger, at Sidon, Feb. 5, p.m.
Inverness, at Inverness, Feb. 12, a.m.
Belzoni, Feb. 12, p.m.
Webb, at Sumner, Feb. 19.
Schlater, Feb. 26.

S. L. POPE, P. E.

Columbus Dist.—First Round.

Sturgis, at Sturgis, Jan. 27.
McCool, at McCool, Jan. 28, 29.
Ethel, at Ethel, Jan. 29, 30.
High Point, at Center Ridge, Feb. 3.
Noxapater, at Flower Ridge, Feb. 4, 5.
Louisville, Feb. 5, p.m.
Chester, at Pisgah, Feb. 11, 12.
Ackerman and Weir, at Ackerman, Feb. 12, 13.
Kosciusko Circuit, at Springdale, Feb. 18, 19.
Kosciusko Station, Feb. 19, p.m.
Mashulaville, at Mashulaville, Feb. 25, 26.

A. T. McILWAIN, P. E.

HEALTH IS VITAL

Here is How to Take Proper Care of It

Oklahoma City, Okla.—"We used three bottles of Dr. Pierce's Golden Medical Discovery for my husband and it helped so much—did him lots of good. I freely recommend this 'Discovery' to anybody that is suffering from a run-down, weakened condition. There is no doubt it is a great building-up medicine." —Mrs. J. Montano, 732 West F (G. D.)

If you need a building-up tonic, obtain Dr. Pierce's Golden Medical Discovery from your nearest druggist, or write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice.

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Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Life Is Not Dull It's the Liver

Blue—life doesn't seem worth the living—your best friends annoy you—everything goes wrong? Chances are, your liver is out of order. Unless you fix it up, things are likely to be worse to-morrow. You can't find anything that will relieve you more quickly and effectively than

Dr. Miles' Liver Pills

Just take a couple when you go to bed to-night. You'll feel a lot better in the morning. For chronic constipation, and as an occasional laxative, these little pills work like magic.

Get a Box of Your Druggist.

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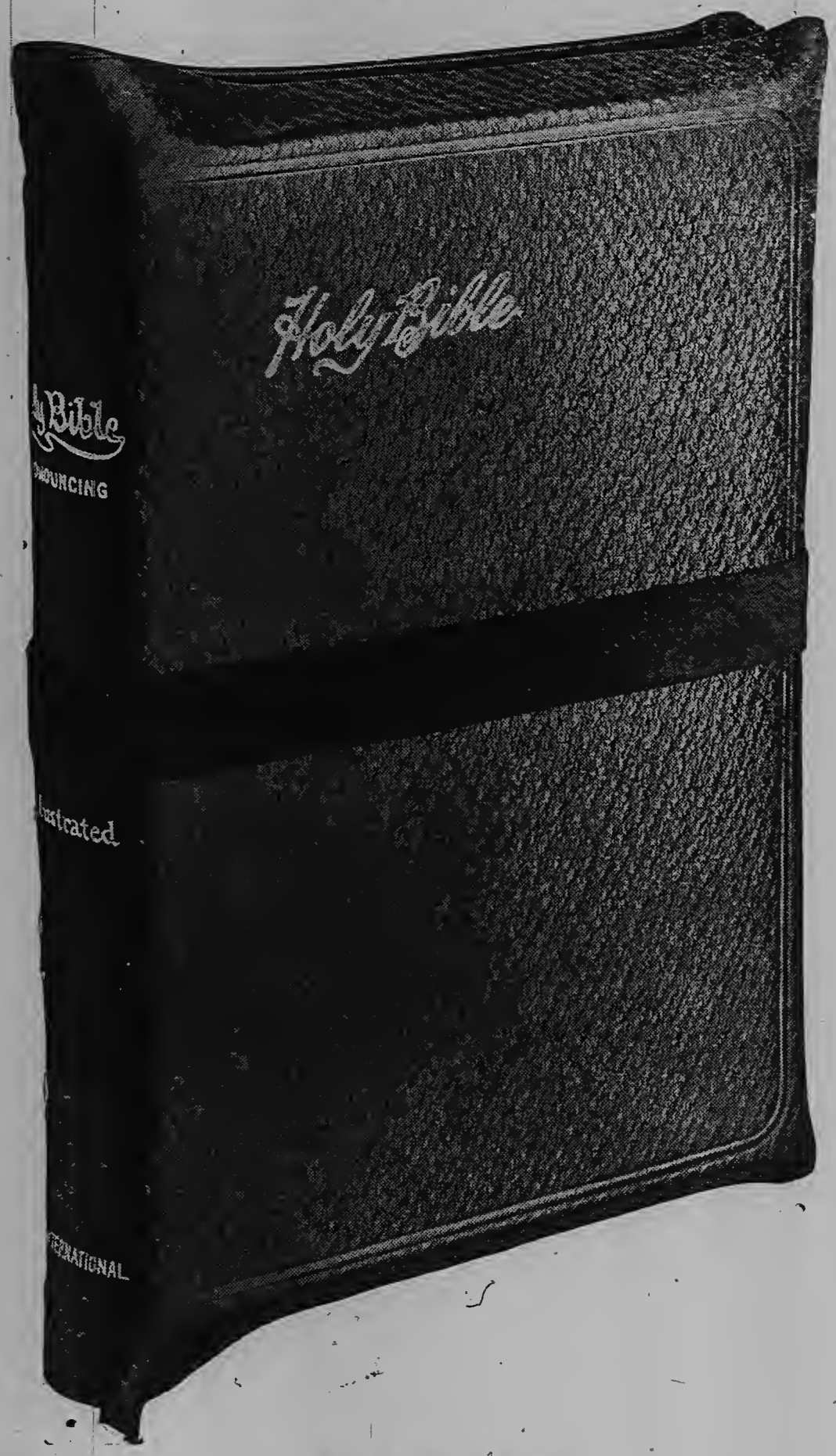

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New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

WATCH NIGHT SERVICE AT COLUMBIA, LA.

I was very much impressed by the watch night service I attended at the Methodist church in Columbia, La., conducted by the pastor, W. J. Porter, while visiting my daughter, Mrs. C. W. Traylor, in that little city during the holidays.

It was opened by a song by the choir, and prayer, led by Rev. W. W. Lantrip. A beautiful picture of Washington at Valley Forge, taken just before the battle, showing where he had led his horse out to a thicket and hitched to a tree, and then fell on his knees pouring out from the very depths of his heart pleadings to God for victory ("Ask in my name and it shall be given"), was presented to the church by Mr. C. P. Thornhill, and was received with a very fitting speech by Mr. J. J. Meridith.

Plans for the new year were discussed by the Sunday school superintendent, each teacher joining in with hearty interest. I was very much inspired by the splendid reports given by each teacher, of their past year's work, showing that the splendid progress they are making was planned with prayerful thought. Mrs. J. S. Satterley, of Shreveport, La., gave a talk on how to improve Sunday school work, bringing out the thought that prayer and personal work by every member of the Sunday school as well as the superintendent and teachers is necessary for a wide-awake Sunday school.

They had splendid reports from the League also. Mrs. Angie Swift gave a very effective talk on "Our Missionary Society."

Beautiful music followed, then all passed out of the auditorium into the dining room, where they were served a much enjoyed luncheon of delicious home-made cake, coffee, hot chocolate, and sandwiches. Then we returned to the auditorium to hear Mr. B. S. Porter give a splendid farewell to the Old Year, leaving with us the fact that the old blood must give way to the young. Where we are to-day our children will be to-morrow. This was answered by greetings to the New Year from Mr. J. B. Thornhill. Then a beautiful sight took place. The lights all went out, all was in darkness except one lone candle, whose light was not hid but shining its bright rays upon a snow-white cross. Then twelve little girls marched one by one up to the altar, bearing in their hands a candle, representing each month of the year; then twelve little boys took candles and passed to each one in the auditorium, with a check reading: "The Kingdom Bank of Good Cheer: Pay to the order of The Bearer Hereof Three Hundred and Sixty-five days of Health and Happiness. 'Ye are the light of the world.'—W. J. Porter."

After all had been served thus, the twelve little girls and boys lighted each candle, showing the lights burning for our Savior and King all over the world. Some very fitting comments by the pastor were made; then a number of sentence prayers was lifted to the throne of God for a better world. Just as the bells and whistles of the town began to ring the joyful tiding of the birth of the New Year, the voice of a little child of about five years could be heard between the strokes of the bell, pleading for blessings upon her pastor, the teachers, and the Sunday school.

A VISITOR.

Recipe For Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write **Warner Drug Company, Nashville, Tenn.**—Adv.

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Write Charlie Tillman Song Book Co., Tillman's Crossing, Atlanta, Ga., your Church and Song Book needs. Prices of books from 15c to 65c.

ROUND AND SHAPED NOTES.

TETTERINE

CLEARS BABY'S SKIN

and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Hattiesburg, Court St., Jan. 29, 11 a.m.
Silver Creek, Jan. 29, 7 p.m.
Avera, Feb. 5, 11 a.m.
Lucedale, Feb. 5, 7 p.m.
Lucedale ct., Feb. 5, 7 p.m.
Richton, Feb. 8, 7 p.m.
Oloh, at Oak Grove, Feb. 12, 11 a.m.
Eucutta, Feb. 14, 11 a.m.
Heidelberg, Feb. 15, 11 a.m.
Ellisville, Feb. 15, 7:30 p.m.
Leakesville, Feb. 19, 11 a.m.
New Augusta, Feb. 19, 7:30 p.m.
Sumrall, Feb. 26, 11 a.m.
Prentiss, Feb. 26, 7:30 p.m.

The District Stewards will meet at Main Street Church, Hattiesburg, Thursday, Dec. 22, at 1:30 p.m.

W. W. GRAVES, P. E.

Seashore Dist.—First Round.

Vancleave, at V., Fri., 11 a.m., Jan. 27.
Mentorum, at Alexander, Sat., 11 a.m., Jan. 28.
Wiggins, 11 a.m., Jan. 29.
Brooklyn, at McVey, 11 a.m., Feb. 5.
Wesley Memorial, 7:30 p.m., Feb. 5.
Biloxi, Q. C., Wed., 7 p.m., Jan. 11.
Gulfport, Q. C., Wed., 7 p.m., Jan. 25.
Long Beach, Q. C., Wed., 7 p.m., Feb. 1.

W. M. SULLIVAN, P. E.

Brookhaven Dist.—First Round.

Barlow, at Brandywine, Jan. 28, 29.
Pleasant Grove, at Pleasant Grove, Feb. 1.
Foxworth, at Foxworth, Feb. 4, 5.
Summit and Topisaw, at Summit, Feb. 5, 6.
Adams, at Adams, Feb. 11, 12.
McComb, Pearl River Ave., Feb. 12, 13.
Scotland, at Bethesda, Feb. 18, 19.
Bayou Pierre, at Center Point, Feb. 25, 26.
Hazlehurst, Feb. 26, 27.

H. M. ELLIS, P. E.

Newton Dist.—First Round.

Shiloh, at Shiloh, Jan. 28, 29.
Lake, at Lake, Feb. 1.
Chunky, at Chunky, Feb. 4, 5, 11 a.m.
Decatur and Hickory, at Hickory, Feb. 5, 7 p.m.; 6, 10 a.m.
Bay Springs, at Bay Springs, Feb. 8.
Neshoba, at Mars Hill, Feb. 11, 12.
Union, at Union, Feb. 15.
Raleigh, at Raleigh, Feb. 18, 19.
Rose Hill, at Homewood, Feb. 22.
Laurel, First Church, Feb. 24, 7 p.m.; 26, 11 a.m.
Laurel, Kingston, Feb. 25, 7 p.m.
Laurel, West End, Feb. 26, 7 p.m.

J. A. MOORE, P. E.

Vicksburg Dist.—First Round.

Woodville, Jan. 29.
Oak Ridge, Feb. 5.
Mayersville, at Grace, 11 a.m., Feb. 12.
Rolling Fork, 7 p.m., Feb. 12.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 19.
Silver City, at Midnight, 7 p.m., Feb. 19.
Anguilla, at Delta City, Feb. 26

J. R. JONES, P. E.

Meridian Dist.—First Round.

Enterprise, Jan. 29.
Quitman, p.m., Jan. 29.
Lauderdale, Feb. 5.
DeKalb, at Pleasant Ridge, Feb. 10.
Cleveland, at Mellen, Feb. 11, 12.
Matherville, at Poplar Springs, Feb. 18, 19.
Shubuta, p.m., Feb. 19.
Daleville, at Andrew's Chapel, Feb. 22.
Waynesboro circuit, at Fedora, Feb. 25.
Waynesboro, Feb. 26.
Buccatunna, at State Line, Feb. 26, 27.
Pachuta, at McGowan's Chapel, Mar. 3.
DeSoto, at Manassa, Mar. 4, 5.

PAUL D. HARDIN, P. E.

Jackson Dist.—First Round.

Yazoo City, 3 p.m. and 7:30 p.m., Jan. 29.
Canton, Feb. 5.
Camden, 11 a.m., Feb. 8.
Monterey, at Mt. Carmel, Feb. 11, 12.
Brandon and Pelahatchie, at Brandon, Feb. 12, 13.
Sharon, Feb. 25, 26.
Madison, Feb. 26, 27.

M. L. BURTON, P. E.

The Best Cough Syrup is Home-made.

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? Thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will soon earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

Haven't you got the big new Hastings' Catalog for 1922? A postal or letter will bring it by return mail.

It always pays to order your seeds and bulbs by mail direct. Get them fresh and vital and you also have the finest selection of all the varieties that do best in the South to choose from.

100 pages of beautiful illustrations, many in full color, and truthful descriptions of Southern vegetables, flowers and farm crops, make up the new 1922 Catalog. Write for it today.

H. G. HASTINGS CO.

ATLANTA *"The South's Seedsmen"* GEORGIA

Woman's Missionary Society.

(Continued from Page 11)

14. Donation sent to Council institution or preacher and reported to Superintendent 5
15. Representation at annual and district meetings 5

(Any auxiliary whose reports show that it is entitled to eighty-five credits will be placed on the Honor Roll. Keep this list and send to the District Secretary at the close of the last quarter of the year.)

WOMAN'S WORK IN THE MANCHURIA-SIBERIAN MISSION.

At the request of the Korea Mission, it was voted to allow Miss Myers and Miss Tucker to spend one month this spring in Manchuria and Siberia, holding Bible institutes for women, provided adequate provision can be made to take care of their work during their absence. The opportunities in this field are very great and are intimately related to the Korean Mission, several of the Korean evangelists in Siberia and Manchuria being supported by the native church of Korea.

Quarterly Record—MacDonell Wesley Community House Fourth Quarter, 1921.

"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." I John 5:4.

In many respects this Christmas season was the best we have ever had. The boxes from our "Auxiliary coworkers" came in early, the numerous gifts from friends in Detroit and the school children in Massachusetts were just what children delight in, and the loyal, enthusiastic co-operation of our own young people and missionary women gave us joy.

The Missionary Society at Point au Chene took charge of the distribution of the gifts there. On the last regular meeting day before Christmas the Ford arrived, heavily laden, both as to passengers and curious and interesting bundles. The children had refused to go to school that day, so after the business meeting some of our number conducted a rousing entertainment in the yard with them, while others assisted the mothers in selecting and wrapping the gifts. The thing that gladdened our hearts most was the fact that not one of the mothers thought of picking out the best things for her own children, but all seemed most eager to select something especially nice for the orphans and widows. Of course, after that the day of service was a good one. One of the Houma merchants contributed a box of toys, so that each child received an extra gift—a paper horn, a spider, or a bright windmill, and they were so happy over it all that they didn't even miss the candy which the writer forgot to take.

They didn't forget the writer, however, as the following gifts will indicate: two pairs of ducks, a dozen eggs, a cake, a handkerchief, and a large bunch of beautiful roses.

The young people of Bayou Blue planned their own service and the Missionary Society took charge of the gifts for the poorer members. They all testify to a wonderfully good time.

A consecrated, Christian woman, lovingly called "Miss Esther," now lives on "The Island" and had gathered the children together in a little school and for Sunday school. With her co-operation we planned the first real Christmas service for those children. Everybody was included, even the three colored children and their mothers. A boat had to be procured for that occasion and when we landed a happy crowd awaited us. The tree was ready for the gifts, a splendid program of songs and Bible verses had been prepared by the children, and popcorn and cakes by the mothers, and we hadn't forgotten the candy this time. It is impossible to describe the scene that followed, or to tell who was happiest, the children, their parents, the young teacher, or the boat crowd.

The Wesley family has now been increased to ten, four new members coming in this past quarter. The first was Anita Dufrene, a thirteen-year-old girl who had long hoped for just such a chance. At the Annual Conference, which Mrs. White attended, a group of laymen assumed her support. She entered immediately and promises to be a credit to those who show such great interest in her development. She has had her teeth put in order, been supplied with clothing, and has started earnestly upon her career. Christmas was overwhelmingly full of joy and happy surprise for her. The box from the Sunday scool class in Rayne was the biggest and best of these. Could the girls have seen the great delight with which their beautiful gifts were received, it would have added much to their gladness.

Soon after Christmas Mr. Geo. LaGrange, his wife and little boy, of Labadieville, east in their lot with us. Mr. LaGrange is assistant pastor in this section, his wife is assistant housekeeper at the Wesley House, and they are both studying to prepare further for service. Their coming gives us new opportunity for service and greatly enlarges the scope of influence of the Wesley House. It also emphasizes the great need for the school for the training of Christian leadership which the Council has planned to provide.

The Gospel tent given to the Council by Mrs. Kirkwood, of South Carolina, for the French work, has reached us in time to begin the new year. Will you pray with us that we may be enabled to give a good account of its use in the next bulletin?

Houma, La.

FREE Geraty's Frost Proof Cabbage Plants

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for 50c; 500 for $1.75; 1000 for $3.25. By express, charges collect, $2.25 per 1000, cash with order.

William C. Geraty Co., Box I, Yonges Island, S. C.

HIGH POINTS FROM ADDRESS OF ASSISTANT ATTORNEY GENERAL GUY D. GOFF.

(Delivered before the National Law Enforcement Conference, Washington, D. C., December 6.)

We may bite our chains as we will, but we shall be made to know that man is born to be governed by law, and he that will substitute will in the place of it is an enemy of God.

To have good government, we must have good citizens—and always, continuously, a warfare without truce or quarter against those who violate the law. It is strange but true that bad men are combined and good citizens are divided and that therein lies the cause of law breaking. If the good would join hands, the lawless could do nothing.

We must legislate and prosecute, and drastically punish, but principally we must educate, and practice what we preach.

It is not for an executive, State or Federal, to say whether a law is good or bad. He should enforce it, or confess failure and resign.

Prohibition is not the only law which is difficult to enforce.

Any new law which interferes with the so-called personal liberty of the community must pass through the stages of open violation, secret violation, passive enforcement, and then universal observance throughout the land.

The man who cannot obey the law, the man who cannot fearlessly enforce the law, and with the courage of his convictions bring before our judicial tribunals every dastardly and contemptible crook no matter how high his rank, has no place in our system.

The law stands, proclaiming "Thou shalt not break," and when that commandment is broken the Nation should bend its efforts to see that atonement is made. The quickest and surest way of setting any law at naught is to relax its enforcement; while the quickest and surest way of instilling respect for the law in the hearts of a people is to vigorously press its enforcement.

Our government and our Constitution are not to be overthrown by the whims or the depravity of those who speculate in public justice and view it as an article of personal favor. The parasites that fatten on crime and live on human sin shall not be permitted to traffic in our liberties and, vulture-like, sink their gorging beaks into our laws.

Today all mankind is suspicious, doing nothing, playing safe. America must not and will not yield to this condition. Instead, she must be the positive Nation. She will. And she will, I am sure, be positively good.

We have no room for those who would have us exchange our liberty and freedom for isms and licentious license. Such people, as the Attorney General well says, "should go to a country which gives them their peculiar liberty."

The law must be and it shall be enforced as it is conceived and written, and always without fear or favor. And I bring the pledge that in so far as it lies within the power of the Department of Justice to execute and enforce the law of the land, there will be no backward step, no retreat, in preserving the Constitution and carrying out the mandate of the people.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Frst Round.

Donaldsonville ct., Sun., 3 p.m., Jan. 29.
Plaquemine ct., Sun., 7:45 p.m., Jan. 29.
Epworth, Mon., 7:45 p.m., Feb. 6.
Parker Memo., Tues., 7:45 p.m., Feb. 7.
Rayne Memo., Wed., 7:45 p.m., Feb. 8.
La. Ave., Thurs., 7:45 p.m., Feb. 9.
Felicity, Fri., 7:45 p.m., Feb. 10.
McDonoghville, Wed., 7:45 p.m., Feb. 15.
Carrollton Ave., Thurs., 7:45 p.m., Feb. 16.
Second Church Fri., 7:45 p.m., Feb. 17.
First Church, Wed., 7:45 p.m., Feb. 22.
City Missions, at St. Marks, Fri., 7:45 p.m., Feb. 24.

J. G. SNELLING, P. E.

Alexandria Dist.—First Round.

Winnfield ct., at Joyce, Jan. 29.
Winnfield sta., Jan. 30.
Jena and Jonesville, at Jena, Feb. 5, a.m.
Trout and Good Pine, at Trout, Feb. 5, p.m.
Rochelle and Standard, at Standard, Feb. 12.

W. L. DOSS, JR., P. E.

Shreveport Dist.—First Round.

Shreveport, First Church, Friday, Jan. 27, p.m.
Ringgold, Sunday, Jan. 29, a.m.
Wesley Circuit, at Hall Summit, Monday, Jan. 30,
Minden, Wednesday, Feb. 1, p.m.

R. H. WYNN, P. E.

Baton Rouge District—First Round.

Gonzales, at Meadow's Chapel, Jan. 29, a.m.
St. Francisville, at St. Francisville, Feb. 5, a.m.
Greensburg, at Greensburg, Feb. 12, a.m.
Baker, at Baker, Feb. 19, a.m.
Franklinton ct., at Fisher, Feb. 26, a.m.
Franklinton Station, Feb. 26, p.m.
Denham Springs, at Denham Spgs., March 5, a.m.

J. W. LEE, P. E.

Lake Charles District—First Round.

Abbeville and Kaplan, at Abbeville, Jan. 29, a.m.
Gueydan and Estherwood, at Gueydan, Jan. 29, p.m.
Morgan City and Berwick, at M. C., Feb. 5, a.m.
Jeanerette and Patterson, at Jeanerette, Feb. 5, p.m.
Franklin, Feb. 12, p.m.
Merryville, Feb. 19, a.m.
Luddington ct., at Carson, Feb. 19, p.m.
Lake Charles, Feb. 20, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—First Round.

Monroe, Jan. 27, at 7:30 p.m.
Rayville, at Rayville, preaching 11 a.m., Q. C., 2 p.m.
Lake Providence, Feb. 5, preaching, 11 a.m., Q. C., 3 p.m.
Waterproof, at Waterproof, Feb. 12.
Ruston, Feb. 16, 7 p.m.
Bernice, at Bernice, Feb. 19; preaching, 11 a.m., Q. C., 3 p.m.

K. W. DODSON, P. E.

THE BEST YET.

To prevent taking cold, keep a little Vacher-Balm in your nose, it helps to prevent the germs entering the system. Everyone should keep it handy, especially this time of year for Colds, Coughs, Croup, chapped hands, or soreness anywhere. 30c in jars or tubes, and 60c jars contalning 2½ times as much as the 30c size. Write for Free Sample, if you cannot buy it locally. E. W. Vacher, Inc., New Orleans, La.—Adv.

Rheumatic Pains Aches

are quickly relieved by CAPUDINE. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 5. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3443.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 2, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WHAT TO PREACH.

In this day of fads and fancies, it may be interesting to note that the human heart responds as quickly and as fully as ever to the simple appeal of the gospel. After hearing Gipsy Smith preach numerous times during the campaign in this city, which came to a close Wednesday night of this week, we must bear testimony to the fact that his one effort has been to hold up Christ as the sufficient Savior of even the most sinful man. In all his preaching he has struck telling blows against various evils and manifold forms of sin, but he has not frittered away his strength in dealing with incidentals—he has emphasized the fact that sin is the product of the unregenerate heart and that the only way to overcome sin is to enter into a new life through Jesus Christ. The burden of his every message has been the glorious truth that Christ died to save men, and in all his sermons he has preached nothing but "Christ and him crucified." And the response has been marvelous. Night after night the great tabernacle has been crowded to the doors with eager listeners, and night after night hundreds of men and women have pledged themselves to live henceforth for God. In the meetings we have attended there have been no waves of hysterical emotionalism, but the atmosphere has been unmistakably charged with a spiritual influence that stilled and sobered and impelled to action hundreds in the vast audience. We cannot but believe that a great work of grace has been wrought in New Orleans, and it has been wrought through the simple preaching of the gospel of Christ. For those who may wonder sometimes what to preach about, we commend the example of the Gipsy—people are always glad to hear the story of Jesus and his love.

THE RIGHT KIND OF TALK.

We commend heartily the remarks of Judge G. W. Jack, of Shreveport, La., as reported recently in the public press, in his charge to the Federal grand jury at Alexandria, La. In connection with the enforcement of the prohibition law, Judge Jack said: "When we consider the magnitude of the work and the difficulties which beset the way, there is no need for discouragement over the manner in which the Federal prohibition law is being enforced. There are, of course, many violations, but this is to be expected in the enforcement of any new law of this character. We see the result of its enforcement in fewer drunken men on the streets, better dressed children, crowded schools, and full larders in the home. * * *. Disregard for one law begets disregard for law in general, and failure to enforce a particular law must necessarily result in an encouragement of the spirit of lawlessness which the courts and the law-abiding, law-enforcement citizens must combat. The matter is one which should especially concern the substantial people of the State, those who own their homes and those who by their labor and frugality have acquired property, for the man who is permitted to enrich himself by the illicit sale of whisky will next enrich himself at the expense of the property rights of these. Once let down the bars, relax in the diligent enforcement of law and order, and no man's property, or even his life, will be safe." That is the right kind of talk, and if it is followed up by the right kind of action on the part of grand juries, trial juries, judges, and officers of the law generally, the bootlegger will soon be put out of business.

ALTOGETHER COMMENDABLE.

The daily newspapers of New Orleans are to be commended for the interest they have taken in giving to the public full reports of the Gipsy Smith meetings. Not only have they given much space to the campaign in general, but they have also printed the sermons in full, giving their readers at a distance the privilege of benefiting by the discourses that have been such a blessing to thousands in the city. Of course it was good business on their part to give as much publicity as possible to an event that was so noteworthy in the history of the city; but there was a higher motive than "good business" back of their action—they were both willing and glad to co-operate in a movement that held promise of lifting the moral standards of the city. Their attitude in reference to the meetings has been altogether commendable.

THE LYNCHING RECORD FOR 1921.

The lynching record for 1921 is not one to bring much satisfaction to the law-abiding citizenship of this country. As comprised by the Department of Records and Research of Tuskegee Institute, the figures are as follows: There were 63 persons lynched in 1921. Of these, 62 were in the South and 1 in the North. This is two more than the number, 61, for the year 1920. Of those lynched, 59 were Negroes and 4 were whites. Two of those put to death were Negro women. Nineteen, or fewer than one-third of those put to death, were charged with rape or attempted rape. Four of the victims were burned to death, and the bodies of three were burned after they had been put to death. The one encouraging fact in connection with the record is that there were 72 instances in which officers of the law prevented lynchings, 64 of these instances occurring in the South and 8 in the North. This would seem to indicate that there is a growing determination that the law shall be allowed to take its course, and that public sentiment is making itself felt in the protection of those upon whom justice has already laid its hands. We believe that the situation concerning lynchings is growing better.

WORTH NOTING.

We are very much interested, of course, in the circulation of church literature, and especially in the circulation of the New Orleans Christian Advocate. With a total membership in Mississippi of 127,387, and in Louisiana of 45,820, making a grand total of 173,207 Methodists in these two States, it has seemed to us that we ought not to think that we are even moderately succeeding in circulating our official Conference organ unless we have a circulation of at least 15,000. We certainly cannot afford to be satisfied with our present circulation, which is far below what ought to be a minimum. In this connection it is interesting to note that the Baptist Record, the official organ of the Mississippi Baptist Convention Board, reports that 53 Baptist churches in Mississippi have put the cost of the Record into their local budgets and are sending the paper to every home represented in their membership. That is a fine record, and we congratulate our Baptist brethren upon the success they are having in working this thoroughly business-like plan of circulating their official church organ. This plan may not be practicable in every church, but where it is, it is certainly worth trying. And where the budget plan is not practicable, there are other practicable ways of increasing the number of those who read their church paper. Any plan that works is a good one. Would that all the Methodist churches in Louisiana and Mississippi would adopt some plan that would keep their members in touch with the affairs of the church!

ONLY AN ELEPHANT.

Considerable excitement was created in the downtown section of this city one day last week by the escape of an elephant from his moorings at a circus and his consequent tour of investigation in some of the streets. There were hurry calls for the police forces, and a great crowd of people, so the newspapers reported, gathered to assist in returning the great beast to his quarters. We wonder what would happen if the people of the city could be made to realize that the devil is at large, too, and that he is taking his toll of human souls every day!

EXPLAIN THIS, THEN.

According to the chairman of the Retail Merchants' Bureau of the Association of Commerce of this city, retail dealers bitterly resent the statement of Attorney General Daugherty to the effect that retail prices throughout the country are still too high. These prices may not be too high—but we should like to have it explained why we were recently asked $13 for a pair of shoes exactly like one we paid $12 for about a year ago. We commend to these brethren the pointed saying of an eminent philosopher: "What you are speaks so loud I cannot hear what you say."

New Orleans Christian Advocate

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THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Ninth Paper.

I.

That the Louisville Convention intended to, and did, by its first Resolution, embody in the Constitution of the church (1) its doctrines and ritual, (2) its general rules, (3) its whole scheme of church government, embracing all the laws, rules, and regulations respecting the Conferences, General, Annual and Quarterly, and all laws, rules and regulations respecting the preachers, their qualifications, ordination, rights, duties, service, and the presiding elders and bishops, their qualifications, selection, rights, duties and tenure of office, and (4) the whole body of economical rules and regulations, is made perfectly clear by the constitutional discussion contained in the Report of the Committee on Organization, which was adopted by the Convention.

That discussion presents, as one of the grievances of Southern Methodism, the erroneous and restricted views, as to the limits of the Constitution, which were claimed and acted upon by the majority in the General Conference of 1844, and which were declared "novel and dangerous doctrines" by the Convention.

The following quotation will show the view of the Convention as to the scope and purview of the church constitution, namely:

"Among the many weighty reasons which influence the Southern Conferences in seeking to be released from the jurisdiction of the General Conference of the Methodist Episcopal Church, as now constituted, are the novel, and we think, dangerous doctrines, practically avowed and endorsed by that body and the Northern portion of the church generally, with regard to the Constitution of the church, and the constitutional rights and powers, respectively, of the Episcopacy and the General Conference.

"In relation to the first, it is confidently, although most unaccountably, maintained that the six short Restrictive Rules which were adopted in 1808, and first became obligatory, as an amendment to the Constitution, in 1812; are in fact the true and only constitution of the church.

"This single position, should it become an established principle of action to the extent it found favor with the last General Conference, must subvert the government of the Methodist Episcopal Church. It must be seen at once, that the position leaves many of the organic laws and most important institutions of the church entirely unprotected and at the mercy of a mere and ever-fluctuating majority of the General Conference. Episcopacy, for example, although protected in the abstract, in general terms, may be entirely superseded or destroyed by the simple omission to elect or consecrate bishops, neither of which is provided for in the Restrictive Articles.

"The whole itinerant system, except general superintendency, is without protection in the Restrictive Rules; and there is nothing in them preventing the episcopacy from restricting their superintendency to local and settled pastors, rather than a traveling ministry, and thus destroying the most distinctive feature of Wesleyan Methodism.

"So far as the Restrictive Rules are concerned, the Annual Conferences are without protection, and might also be destroyed by the General Conference at any time. * * * Very few indeed of the more fundamental and distinguishing elements of Methodism, deeply and imperishably imbedded in the affection and veneration of the church, and vital to its very existence, are even alluded to in the Restrictive Articles. This theory assumes the self-refuted absurdity, that the General Conference is in fact the government of the church, if not the church itself.

"With no other constitution than these mere restrictions upon the powers and rights of the General Conference, the government and discipline of the Methodist Epipscopal Church as a system of organized laws and well-adjusted instrumentalities for the spread and the diffusion of piety, and whose living principles of energy and action have so long commanded the admiration of the world, would soon cease even to exist.

"The startling assumption that a bishop of the Methodist Episcopal Church, instead of holding office under the Constitution, and by tenure of law, and the faithful performance of duty, is nothing in his character of bishop but a mere officer at will of the General Conference, and may accordingly be deposed at any time, with or without cause, accusation, proof, or form of trial, as a dominant majority may capriciously elect or party interest may suggest—and that the General Conference may do, by right, whatever is not prohibited by the Restrictive Rules, and, with this single exception, possess power, 'Supreme and all-controlling;' and this, in all possible forms of its manifestation, legislative, judicial, and executive—the same men claiming to be at the same time both the fountain and functionaries of all the powers of government, which powers, thus mingled and concentrated into a common force, may at any time be employed, at the prompting of their own interests, caprice, or ambition.

"Such wild and revolutionary assumptions, so unlike the faith and discipline of Methodism, as we have been taught them, we are compelled to regard as fraught with mischief and ruin to the best interests of the church, and as furnishing a strong additional reason why we should avail ourselves of the warrant we now have, but may never again obtain, from the General Conference, to 'establish an ecclesiastical connection' embracing only the Annual Conferences in the slave-holding States."

II.

The above declaration of the Convention must be accepted as defining its intent, in the adoption of its first Resolution, to embody the entire government of the church in its constitution, and thus safeguard the church and all its interests against the unbridled and arbitrary power of the General Conference, which it, the Convention, was then in the act of creating.

In constitutional construction, contemporaneous discussion, exposition, definition and declarations, of the constitutional body, are of the very highest authority, as to purpose and intention; and that is especially so when the discussion turns upon the very evils and mischiefs then being remedied by new constitutional guaranties.

The controlling purpose and intent of the Convention were to protect the whole of organic Methodism in the South, and all its interests, by constitutional guaranties: the Itinerancy, the Annual Conferences, the General Superintendency, the Presiding Eldership, the preachers and their personal and ecclesiastical rights, as the same then existed, were to be no longer subject to the interests, caprice or ambition of men, or the bitter antagonisms of party politics, but all were to be brought under protection of the fundamental law of the church.

III.

The "novel and dangerous" constitutional theory which the Convention denounced and repudiated is known as "Hamlineism," which was invoked and applied by the majority in the General Conference of 1844, for the purpose of retiring Mr. Harding and degrading Bishop Andrew, in open, flagrant and shameless violation of the Constitution and laws of the church (McTyeire 631; Tigert 2d Ed. 374-379); and it is precisely that "novel and dangerous" constitutional theory which the "Commission on the Constitution" adopted in its recent report.

And so it has come about that after a lapse of 78 years, "Hamlineism" has appeared, both couchant and rampant, in the ranks of Southern Methodism; and the friends of free, honorable, clean ecclesiastical government, who are delegates to the General Conference in May next, must accept the gage of battle or else let the Constitution go down in ignominious defeat.

The report of the Commission shows a purpose to claim that the General Conference is vested with supreme power, legislative, executive and judicial; and that no other branch or department of the church has any rights protected by the Constitution, and that the whole of Southern Methodism, preachers and people, and their institutions, churches, colleges, universities, and their vast properties, to accumulate which they have been "bled white," are all at the disposal of an ecclesiastical despotism. In this auspicious era of freedom and self-determination, Southern men and women in general, and Southern Methodists in particular, are very far from submitting to the despotism of an ecclesiastical oligarchy, and they are resourceful enough to protect themselves against such a fate.

The whole sovereignty and governmental power of Southern Methodism is vested in the Annual Conferences; and the General Conference is a body of delegated, limited, specified, and enumerated powers, and it can lawfully exercise only such powers as have been granted to it by the Annual Conferences; that is the doctrine of the Convention of 1815. It is true that since then the General Conference has been guilty of the usurpation of many powers, and arrangements are now being made for an extension of its usurpations on a large scale; but it is thought that loyalty and conservatism enough remain to rescue from ruin the heritage left by the Convention of 1845.

Holly Springs, Miss.

(To be continued)

TRAVEL LETTER FROM DR. AND MRS. I. W. COOPER.

We had often heard, or read, of the luxurious fare and accommodations of Mediterranean cruisers and we found it "even so" on the good ship Graz, of the Lloyd Trieste Line, which bore us in three days from Alexandria, Egypt, to Brindisi, Italy.

The approach to Brindisi, through its very remarkable harbor, promises a much more interesting city than one finds. However, romance and history have long been busy here, and though it is now no more than an ordinary Italian town, we can not forget that it was, in the days of Horace, one of the most important Roman seaports. Here the Via Appia terminated, and some remains of this famous old road are still to be found, just beyond the city. Here, too, is the last resting place of Virgil, and mediaeval remains of a castle and a cathedral. These historic sights were more or less spoiled for us by the fact that the half-day we spent at Brandisi was one of great discomfort. The heat was intense, the fare was miserable, the people and the streets were dirty. Here, late in the afternoon, we saw, as in the East, herds of goats being driven to the doors of milk customers. The vendor rang his bell, the home-keeper brought out his bucket, the herdsman took his stool from under his arm and sat down and milked one of the goats in the presence of the purchaser. In this rather unique and unattractive manner, undiluted milk is assured.

But, if we thought our experience at Brindisi rather a "raw deal," as one of our party expressed it, the night which followed was much worse. It was the last but perhaps the greatest discomfort that we suffered on our journey. We failed to get sleeping-car accommodations, but left Brindisi

thinking that we had a special coach for our party of fifty Americans, and that we would have some room to spread out and make ourselves comfortable. We had not gone many miles, however, before the conductor informed our leaders that our tickets did not call for special accommodations and other travelers must be allowed to enter our compartments. So from six o'clock in the afternoon until ten the next morning we were most uncomfortably hot and crowded. The class of Italians traveling that night were neither clean nor orderly. In fact, some of the "natives" were so bolsterous and troublesome that two of the men in our party got into a regular fist-fight with some Italian men and pushed them out of their compartment. Then there was trouble with the Italian police and conductor who, of course, sided with the natives. Nevertheless, our men held their position.

When morning finally dawned, we found ourselves in a gloriously beautiful and very interesting section of Italy. Our attention was often diverted from the natural scenery to the picturesque villages which stretched in almost continuous line for twenty or thirty miles before we came to Naples. Some of these little cities looked quite business-like and progressive. Their most interesting feature, to us, was their macaroni factories. The macaroni, cut in strips ten or twelve yards in length, was placed on racks on top of factories and houses, to be dried, or baked by the sun. We saw so much macaroni here and on the tables of all Italian hotels that we finally felt as great a disgust for it as the Orient had given us for mutton.

From the car window, we had our first sight of Vesuvius, with its huge canopy of smoke hovering above it. Few things on the entire trip gave us such a thrill. We will tell you, later, more about this great marvel of nature, for we had a much nearer view of it.

We wish that we were able to give you some picture of the beauty of Naples as you approach it, either by land or by sea. The city spreads itself out in horseshoe shape along the Bay of Naples—seems to "bask in the sun" and to "thrust itself out for the ripples to run over." Then tier after tier of shining streets, beautiful boulevards, enchanting shops and handsome hotels and dwellings rear themselves along the heights which overlook the Bay. Truly, it looks like a fairy city—from a distance.

Arrived at the railroad station, we drove in old-fashioned carriages for miles up the slopes until we came to a lovely English hotel—Hotel Britannique. There, after our "wild" night on the train, it was fine to be able to rest until three o'clock, when we went down to afternoon tea. It certainly seemed good to have pretty, cleanly, modern surroundings once more—and above all, English service.

A few minutes later, as we started out for an automobile drive over the city, we heard, in the lobby, that Caruso had died that very morning in one of the larger hotels of the city. Later, we called, in a body, at the hotel where this great artist's remains lay in state. Our drive that afternoon proved very refreshing and instructive. Most of the streets through which we passed were cleanly and many of them beautiful. Quite often we stopped on various heights to enjoy beautiful views of the city and Bay. Though some of the streets were modern, we never got quite away from the foreign and Catholic flavor of the town. For the first time we saw almost countless shrines to the Virgin Mary built into the walls of stores and dwellings along the streets. Within a space of twenty or thirty blocks we counted over fifty of these shrines, most of them decorated with fresh flowers and burning candles.

Our drive ended with short visits to some of the most representative stores. These shops proved very interesting. We made a few purchases of souvenirs, but would have bought more had we known, what we learned later, that Naples is the best of all Italian cities for the purchase of corals, gloves and cameos.

Next morning, we started early for a most wonderful day of sight-seeing. Automobiles carried us swiftly for ten or twelve miles to the village of Pugliano, which lies at the foot of Mt. Vesuvius. Here we waited a few minutes in a wonderfully pretty, clean little station until our electric tramway car arrived. Then we wound up and up, for four and a half miles, to the summit of the mountain. On the way up, we found much to interest us, for our car moved quite slowly and we had time to observe the soil and vegetation. We found that certain types of lava, at certain degrees of disintegration, made very fertile soil and produced luxuriant growth. Quite a number of fruits, flowers and vegetables were growing in the little farm plots at the base of the mountain. Here we saw at close range hundreds and thousands of tomatoes drying in the sun. They are not cut open but dried whole—never canned as we can them here—so our guide told us. This same guide sold us pretty strings of coral and a unique souvenir of Vesuvius—a glass tube containing seven different varieties of ashes thrown up by Vesuvius in its eruption in April, 1906. Arrived at the end of the car line, our guide "walked us" for a quarter of a mile over ashes and lava to a place where we could see the crater. We had pictured this cup-like basin as about the size of an ordinary house, but we found it much larger than a city block. From the center of it arose, constantly, tongues of flame, of various colors and the smell of sulphur was very strong. We felt that we had seen a miniature of the lake which "burns with fire and brimstone." Our guide told us that the mountain was always as active as it was that day, and often much more so. Not far from the crater is an "observatory" where a watchman, or rather a scientist, lives, day and night, to note any changes and to study the phenomena of the volcano's activities. Sometimes he sends out warnings to those who live below that the mountain is "restless." We asked if the people who lived nearby left their homes on these occasions, but the guide said, "Oh, no! They just get a little uneasy." So foolhardy and callous do men become who live constantly in the presence of this most terrific and awe-inspiring spectacle of nature!

At the foot of the mountain, once more we took our waiting automobiles for the drive to Pompeii. For fifteen miles we drove through a line of continuous little villages whose inhabitants seemed ragged, busy and merry. The most astonishing sights of the streets through which we drove were the endless racks of drying macaroni and occasional apparitions of naked children. These little urchins were so evidently accustomed to their lack of garb, that though several of them looked large enough to be ten or twelve years of age they were as unabashed as their friends and neighbors who stood by them in groups on the streets.

By the time we reached the hotel at the entrance of Pompeii, it was long past the hour for luncheon. We took good appetites to the table and found most polite waiters and a good bill of fare. But in spite of this, we were unable to eat much because of swarms of flies. This reminds us to tell you that in all our travels in Europe—and even in England—we did not find a single screened door or window. Most places, however, were so cleanly that we saw few flies.

Immediately after lunch, we started for the "unburied" city. A short walk brought us to the entrance, which is where one of the gates of the old city used to be. Authorities tell us that Pompeii was a walled city with eight gates. When excavations were made, at one of these gates they found the body of a Roman sentry, guarding his post of duty. Passing through the entrance, we walked for five hundred or more yards through a parkway of beautiful shrubs and flowers. We had noticed before the fertility of some of the lava soil, but here it was most marked. Our path led us to the Official Museum. Here we found many objects of uncanny interest; bodies of people and of dogs, showing the terrible contortions of their last moments of earthly agony. Here, too, were many domestic implements and utensils—and even petrified loaves of bread.

Our guide took us from the museum to the most interesting streets of the city which have been opened—for though excavations have been going on for more than a hundred and seventy years, the work is said to be only about half done, and at the rate it is now progressing, it will take fifty years more to bring to light the whole of this city, which has been buried for over eighteen hundred years. These streets—the best of them—seemed very narrow, in many places only fourteen feet wide and the broadest only twenty-four feet. We often looked in astonishment, but then reminded ourselves that Roman chariots were not as wide as automobiles. Chariots, by the way, had worn deep ruts in the rude pavements of these streets. The street-crossings looked to us like rough cobble-stone flags, but we were told they were "stepping-stones of lava blocks." Not infrequently we found, on the sides of the streets, old wells which were evidently for general service. This is rather surprising when we know that they had a system of waterworks which led into their public baths. These baths were very interesting and quite up-to-date in some ways. There were sections for Turkish or steam baths, hot water baths, cold baths and separate dressing rooms.

But the public baths were no more astonishing than some of their other buildings. Here we found an old bank with the remains of a safe very similar to some to be found in our country banks to-day—only smaller. The ruins of the amphitheater and the Temples of Jupiter and of Fortune interested us because of their ample proportions and some evidences of great beauty. But our most vital interest was in the private dwellings of these people, for here we fancied we could best reconstruct their daily lives. Only the shells, or fronts, of many of these homes were to be seen, but often we got some idea of the rank or the importance of the dwellers by the patterns of the wonderful mosaics which covered the court gardens, or patios, of the entrances. One of these houses was pointed out to us as the home of Glaucus, made famous by Bulwer Lytton's great novel. In this house, we were told, the excavators found the bodies of thirty-four persons and twenty more in the wine cellars of the same dwelling.

The most elaborate of all the Pompeian houses and the one in the state of best preservation is known as the House of Vettii—a rich fuller. Here we had a chance to see not only the shape and arrangement of a Pompeian dwelling, but even the size of the rooms and the mural adornment. The house is built around an open court which was adorned with fountains, statues, mosaics and flowers. It is almost unbelievable—but none the less true—that some of the frescoes, which follow the Alexandrian type of painting, still retain their original tints. The gorgeous red backgrounds from which these pictures stand out have come to be classed as typical of all Pompeian pictures. Some of these decorations are very fanciful—cupids and nymphs being the predominating figures. Other mural pictures are of such obscene nature that the bathroom and one or two other rooms of the house are shown to men only.

As we passed along one of the narrow streets of this city, we spied a marble slab deep set in the masonry of a wall. On this slab were several Masonic emblems—familiar enough to every Mason in our party. One of the official photographers of the Art Institute of Chicago was with us and took a picture of the senior member of this firm (Dr. Cooper) standing quite near the sign. We regard this as one of the most interesting pictures that we collected on our journey, for in these signs we have one of the many evidences of the great age of Masonry.

We were within the walls of Pompeii for about four hours only, and felt it quite a grievance to be obliged to leave when we did, for we knew that there were many other objects of interest which we had not seen.

When we reached our cars, we found that our leaders were not planning to take us back to Naples that night, but we were to begin one of the most enchanting experiences of our trip—the

Amalfi Drive. The next twenty-four hours were to stretch out before us, we believe, one of the most beautiful panoramas of natural scenery in all this world. The sights which we were now to see were not to stimulate the mind in the same way as many of which we have spoken, but they fed our love of natural beauty as nothing else did—unless it was the scenery of Switzerland.

The first thirty miles of the drive were not, however, at all enjoyable. During that time we passed through numerous little Italian villages and farm lands. We got into quite a disagreeable dust storm and felt, for a little while, rather uneasy lest our chauffeur had lost his way. Talking to him did not reassure us, for we could make nothing of his Italian and he could not "get" our English. At length, however, we reached the Bay of Salerno and drove for ten miles along its wonderful shore, until we reached Amalfi, which marked the half-way of this wonderful drive. It was dusk when we came into the village of Amalv, so we stopped there for the night. We put up at a most interesting place—formerly a Capuchian monastery—since the war confiscated by the government and used as a hotel. Even the situation of this hostelry is remarkable. It stands way up on a cliff overlooking the Bay of Salerno. To reach it, you must climb 210 stone steps, or pay two men to carry you up in a chair. The evening we were there, the moonlight made the whole scene one of enchantment. After we had secured our rooms, we were asked out to supper on a vine-covered porch which overlooked the water. To add to the romance and pleasure of the occasion, two little Italian boys sang most sweetly to the accompaniment of guitars. One of their songs had a most haunting melody. Some of its words when roughly translated are:

O Italia, Italia, beloved,
Land of beauty, of sunlight and song,
How I long for thy hills and thy mountains,
For the dearest and fairest of earth.

After an early breakfast we started for the other half of the drive. It took us over a road scarcely less beautiful than the one we had traveled the evening before. It brought us to the lovely little town of Sorento. Here we spent two delightful hours browsing around the streets and shops. Then we took a steamer for the Blue Grotto. Arrived near the mouth of this wonderful little cave, we had to leave the steamer and get into rowboats. The entrance to the grotto is so low that even in these boats one has to stoop the head and sometimes get down in the bottom of the boat to pass in. The cave is 175 feet by 100 feet and about forty feet high. No light gets into it save from the low entrance way and by a wonderful reflection from the bottom, sixty feet below. The effect of this lighting on the water, is most wonderful—"magical and indescribable." As you paddle around, you think you are on enchanted waters. The best description we have seen of it is, "the water looks like a lambent sheet of blue flame."

As you come out of the cave, you are beset by numerous coral peddlers who come out in their boats to meet you.

We went from the Blue Grotto to Capri, where we dined at a hotel overlooking the Bay of Naples. Soon after dinner, we found ourselves again aboard the steamer—this time bound for Naples.

The trip across the Bay was very pleasant for we met another party of American tourists and heard some good English spoken.

We were glad to approach Naples this time by water, rather than by land. Here we had a restful night and started next morning for Rome, of which city we will write in our next letter.

SEEING AND BELIEVING.

By Rev. James H. Felts.

This world is all the while being saved and going to the dumpheap. Righteousness abounds. The evidences of sin are not wanting. The wheels of pleasure turn fast and furious. When the brakes fail there is a shuddering crash, and the remains tell the story of reckless abandon that wrought its own undoing.

The tendency of provincial teachers and preachers is to unload the whole responsibility on the particular fad or fancy of the hour. Men are judged by the conditions under which they work or play. No one act damns them. Not the dance, strong drink, triangle movies, or any other visible act tells the story, but a great undercurrent, undertow, sweeps men out to death. The visible ills are but symptoms of a disease hidden away. "The menace of Prussian paganism and the conquerlust of the Hohenzollerns, which plunged a whole world into war," was the result of a definite propaganda dating back many years. It is now common property. It really was all along, but the inside was not seriously observed till hell broke loose. Disease does not often so appear on the surface as to voice its own death-knell. Seeing is not always believing. "Man looketh on the outward appearance, but the Lord looketh on the heart."

Take society that spells itself with a capital S. The average woman who dabbles in the squirt-gun affairs so necessary to her happiness has not even the desire to be taken seriously and treated as an intelligent human being. Her very attitude makes her a prey to the gibbering assininity of nameless buffoons who tickle her fancy, feed her vanity, satisfy her craving for notoriety. It is so easy to substitute paint and perfume for beauty and cleanliness. Boldness always claims virtue. Suggested liasons are all but irresistible. Here the flower of youth is despoiled, life's dependencies multiplied, the road to nonentity, not to say the underworld, crowded to suffication. The make-believe life is very expensive. It generally substitutes loudness, lack of thought and excess of ignorance for reality.

Not every man who struts and swaggers, looks owlish and speaks solemnly of modern research, is drafted—MANY OF THEM ARE VOLUNTEERS. They are self-discovered. They are neither better trained nor informed than scores of modest men who are giving their lives unselfishly to the service of their fellows. They often remind one of a peacock in May—a front view is decidedly preferable. Again you think of a vicious bull—just as good looking, and decidedly less dangerous, DEHORNED. Boldness can no more take the place of evidence than earnestness. Over-training, like over-organization, is likely to produce under-nourishment.

Human nature is about the same through all the years. Styles and customs change, men seldom do. The yesterday preacher denounced with fiery zeal plug hats, top buggies, "hug-me-tights" and suspenders. He also "took a drop occasionally for his stomach's sake and oft infirmities." His faith failed not. Good men wore plug hats and suspenders. Some even ventured forth in top buggies. Nor were all young people bad who rode in "hug-me-tights." Clean men and women are constantly doing things that are inveighed against with finality. Some modern David said, "All lawyers are liars." It would have been equally true to have said, "all liars are lawyers." The latter premise accepted, the bar would certainly be overcrowded, for there are some "fair to midlin'" liers who never looked into a lawbook. Glass diamonds are as beautiful and desirable to the man who knows no better as the real article. The real task of the church is to change men's hearts by the grace of God. The outside will take pretty good care of itself IF THE HEART IS RIGHT. "As a man thinketh in his heart, so is he."

Fatty degeneration of the head is as often a result of a diseased heart as otherwise. Purity is not generated by costly cover. Religion is not fostered by ritualism and ceremony. Methodism is a protest against robe-covered sin. The growing demand for Christian education is but the cry of the human heart for LIFE. An educated ass is no less an ass. A polite thief is still a thief. A college-trained destructive critic is no less dangerous. The obsequious little satellites who echo the "findings" of self-advertised FINAL COURTS OF APPEAL are not particularly bad—they are a nulsance.

When a recent writer spoke of a dashing, vivacious young woman as being "too gorgeous to be called pretty, too alluring to be called handsome," he did not mean to damn her. He really admired her. She was the child of his genius. Are we not constantly meeting men and women in real life whose tastes and tendencies shock us even while we are forced to say that virtue has not gone out of them? The censorious spirit is not always helpful. I am by no mean sure that preachers, for instance, who play "politics," discount and disregard each other, war and wrangle over non-essentials, preach brotherly love, sacrifice and sanctification, and practice selfishness and doubtful disputation, having itching ears and acid tongues, are any special improvement over their bridge-playing, dancing, profane, tattling, pleasure-loving members. The one may be bad, the other is not worse. All these things are but surface indications. They may be incidental. A good man naked is better than a bad man clothed. Consecrated ignorance is a more potent factor for good than educated arrogance. Good clothes may be so worn as to give emphasis to crass vulgarity, though no part of the body be exposed. Conduct and character should be inseparable. The man who preaches repentance, faith, salvation and consecration is, and ought to be, THE MAN OF THE HOUR. Let us not despise symptoms; that were worse than foolish, but don't unload on fads and fancies till nothing is left for weightier matters. "Wherefore by their fruits ye shall know them."

The wise man builds on a rock, ties on to a great faith, MAKES FIRST THINGS FIRST. The silly, sentimental, notoriety seeker makes "stunts" first. A childless woman often gets in the limelight with a poodle dog or the absence of clothes that ordinary folks can notice. A big dog-fight will attract more attention than a big sermon. The Master said, "He that looketh on a woman to lust after her hath committed adultery with her already in his heart." The state of mind, when deliberate, is always worse than the act itself. The visible often provokes the invisible. If Bathsheba had protected her person better, David might have been spared the sin of his life. The display of wares has a tendency to provoke a desire therefor. Many women are expert psychologists without ever having studied psychology. They are such by instinct, training and practice. If we look only at the surface of things, there is cause for doubt. "But between the peals of thunder I could hear the brave song of the sky-lark climbing his silver stairway of music, undismayed, hopeful, UNCONQUERABLE." Even so above the roar of surf, the din of discordant voices, tho jazz of modernity, faith sings her matin song undismayed. "Thou preparest a table before me in the presence of my enemies."

To-day looks at yesterday's ruins nonchalantly. Yesterday is cynical with reference to to-day. Yesterday's immodesty is often to-day's chief attraction. The dress of a few years since would attract more attention on our streets than rolled stockings and short skirts. Amusement without tragedy is dull. Men and women are ungirdled. Moral blinkers are the common property of parents. Yet is there more of sin per heart or more of righteousness per dollar? Sin is still sin, black, damning. Righteousness is still righteousness, leavening, building, preserving. The things that really count are still inveighed against, yet character is a greater asset than ever before, and Jesus Christ is touching the world with a surer hand than at any time in her history. Even the marts of trade are being shot through with His teachings. We need to remember that He seemed to have more respect for a wanton sinner than a parading ceremonialist. He it was who stripped men of charity's clothes that were hiding "multitudes" of sin.

Faith must discover again and again the hidden things. If we judge entirely by surface indications, destruction is just ahead. If the "evidence of things not seen" is beyond our ken, we are helpless and hopeless. It is a time for faith and works to be girded anew. If the iconoclasts can jar the church to her foundations, disturb her complacency and self-sufficiency, bring her to her knees, and send her from the place of prayer with

courage and zeal that finds no insuperable task; if simple faith can shoot to the heart littleness, arrogance and foolish criticism that is even more marked and silly, if possible, than holy-rollerism, though perpetrated in the name of scholarship; if faith and good works can but function properly, we will not only glimpse Canaan but will come into the clear light of God's truth. This will not JUST HAPPEN. It will be when we "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God."

Greenville, Miss.

DIGGING FOR GOLD IN KOREA.

By Rev. R. S. Stewart, D.D.

VII.

During the latter part of April and running into May I was engaged in a series of revival meetings among the students in Seoul. Preaching is a delightful task in Korea because the people are such eager and attentive listeners. During a stay of twenty-four days in Seoul I preached seventy sermons, besides conducting a number of prayer meetings, interviews, visits, etc. If there is a preacher with a message who finds himself but partially employed, let him look over in this direction and see a hungry nation eager for the Word.

I have described the work in some of our institutions in Seoul, but there are others also which deserve mention. Just outside the city is the Chosen Christian College, which is the joint undertaking of the two Methodisms and the Presbyterian Church. They have a plot of two hundred acres of beautifully wooded land, which would be prized by any college or university. The one building now erected is made of granite found on our own property, and is in consequence not only a handsome, but very economical material. The building is of elegant appearance and splendid workmanship.

We have a hundred or more young men in college here and I had the pleasure of preaching to them for a week. The meeting was not everything which it might have been spiritually, but it was by no means a barren undertaking. From time to time there was a response, and on the last day thirteen of these men responded to the strongest Life Service proposition that I knew how to make.

In the middle of the service one day we had a visit from some Japanese officials connected with the Department of Education. They were very polite in their conduct, but warned Mr. Billings, the Vice-President, that unless he used great care he was in danger of mixing religion and education. With this admonition they left us in peace.

The fraternity between the different Missions in Korea is a delightful thing. It was therefore a pleasure to me to do some work among the students of the two M. E. schools. The first of these was the Girls' School in Seoul, which has the most advanced course for women in Korea. For more than a week I preached to these girls and there was a good response and some were deeply blessed. The larger part of this revival occurred, however, after I left, when Miss Walter, the principal, took charge and the interest spread to the Day School as well as the Dormitory.

An interesting incident in this meeting was the happy conversion of a young girl who is a member of the erstwhile royal family of Korea. She is engaged to marry a man of education and her family decided to place her in this Christian school for a while. She had, perhaps, never heard any direct message about Christ until she entered there a month before the revival. I preached one evening on "The New Name" which God gives to his people. Two days later this little princess received a genuine experience of heart religion and in her testimony said, "My name is no longer Li Ik Tu; God has given me a new name," and her joy was manifest to the whole school, for she had indeed received a royal designation beside which all the aristocratic titles of this world are cheap and empty things.

I was invited by the M. E. folks to speak to seven hundred boys in their Middle School, and for a week I told this company about the young men's Savior. There were already about two hundred professing Christians among them, but the greater part were new students who had not heard the message before. But at the last service it seemed as if every boy in that great company had accepted Christ. Only here and there were some who would not accept the Gospel invitation. Probably five hundred new believers started the Christian life in this school during a week's meetings. Great numbers can thus be won in Korea to-day, but this is not a completed work. If these young Christians do not have teachers who will lead them "on to perfection," the great bulk of the Korean revival will perish from malnutrition and cumber the future progress of the church in that land.

THE ILLITERACY OF EDUCATED PEOPLE.

By Henry Noble MacCracken,
President of Vassar College.

There is need of a united effort to reduce the illiteracy of educated people. It is not enough for us to offer better opportunities to our new citizens and others whose chance of schooling has been limited. We must try to develop among ourselves better habits of reading. Let us include four good resolutions about our own illiteracy among our New Year's stock. They may not last longer than other good resolutions, but at least we shall have confessed our illiteracy and next year we can try again.

First: That we will remember what we read. It would be far better for us all if we read less and remembered more. Our present habit is born of the theory that we can always find a mental filling station a little further on down the road. Life proves this untrue. When the times occur of illness, loneliness, depression, crisis, or catastrophe, we have no reservoirs of memory to draw upon for comfort and for guidance. Lord Bacon said, "Reading maketh a full man." It is not too much to add that our wasteful habit of skimming over the surface of books and newspapers makes empty minds instead of full ones.

Second good resolution: We will think over what we read. It is a good practice to close the book and ask ourselves, "Is it true? Does my experience or thought confirm this?" Of course this kind of reading takes longer, but educated people would be less illiterate if we practiced mental Fletcherism and gave fifty intellectual "chews" to every chapter. A friend of mine made a rule never to buy a book until he had read it. As a result, his shelves were filled with books that he was proud of. They were his friends. He knew them, liked them, valued them. How many of us would have a large library if we followed his plan? Have we any real scale of values in reading? We shall never get it until we read less and think more. This is particularly true of newspaper reading. It is our duty to form our own opinions on the day's news. Too often we only echo the editorial or the opinion of some one who is quoted in the news. Every true editor will wish his readers to go with him, not blindly, but upon reflection. He can't write for thinking people unless people will think. Did you ever realize your responsibility as a reader for the kind of reading you get? Granville Barker, the dramatist, said lately, "The audience makes the play." It is still more true that the reader makes the newspaper.

Third good resolution: We will apply what we read. The illiteracy of educated people is most striking in this regard. We read as if in a vacuum. The innumerable contacts which the author makes with our own lives are never energized by the current which we alone can supply. Our mind's batteries are dead. We need to recharge them. Nine books in ten we read not in order to apply them to life, but to distract our minds from life. Books are a dissipation, a scattering of our energies, not a changing and strengthening of them. This is not fair to books. Can we not change the proportion and make nine books help us to live, while the tenth book alone serves as an opiate to drug our senses?

Fourth good resolution: We will grow with our reading. Most of us read one elementary book after another, with no direction or plan. We never think, "Where is our reading taking us?" We never stop to consider that books are steps upward. We keep on exercising with eight-ounce weights when our mental muscles are trained for two-pounders. The way to correct this bad habit is to choose our lines of reading: one connected with our occupation; one connected with a hobby, pastime, recreation or vocation. Then we can plan to go on from the easy book to the more difficult one, from the known to the unknown, from the narrow to the broad horizon. How many parlor tables are filled with a random lot of primary books? Let us go to school to our books, we educated illiterates, and not stay always in the first grade.—Christian Advocate (N. Y.).

THE BETTER METHOD.

We all recall the old alleged incident of the mother who told her child not to put beans up his nose during her absence—how the child received the suggestion as a new play, and how the mother, upon her return, found that "the worst had happened." This illustrates the negative mother.

The positive mother employs a different method. In leading her child over a muddy street, she says, "Let us step on all the high places," and they both reach the other side dry-shod.

The negative mother or teacher is so full of "don'ts" that she herself and the little ones under her become mystified and discouraged. It is like constantly knocking down blocks before anything has been built.

The positive educator constructs. A bit of honest praise for something well done builds up within the heart of a little child love for the one who praises, discernment and love of the right, confidence in the good that he can do, and a great desire to do another good thing. Such moments of recognition even please the grown-ups, and how much more are children helped! The mother says, "My child was generous to-day in sharing his toys with his visiting cousin;" and the child glows with joy at the words, pondering over them. Thus his character is being formed, and on the side of good.

Why should mothers and teachers ever fall into the fruitless, negative way, when the good fruit is all on the positive side of the fence?

If we are tired or worried, we cannot inspire our children. We ourselves must first seek inspiration and the calm and poise which it brings.

Froebel says:

"If you would bind your little one to you,
Bind your own soul to all that is high and true,
And let its light shine clear through all you do!"

Some people always meet us with a tale of woe and continue to talk negative. We come away fagged. Others talk about the beautiful, seeing good all about us. We are then able to give something constructive to those we meet, especially to the children, who will surely grow through our recognition and nurture of every little impulse of good springing up within them.

If we look for good in our little ones, we will surely find it. Yet we must look searchingly with those wiser eyes of love, for—alas!—the negative things are far too easy to see.

So let us try for one day to emphasize the good in those about us, to recognize every good attempt in our children, however small, and we will find ourselves on the true highway of peace.—Henrietta W. Brown.

An Evangelistic Singer of experience has open time in February, March and April. Address Paul I. Templeton, care Y. M. C. A., Meridian, Miss.

THOSE ENGLISH METHODISTS.

Dear Brother Carley: I want to reply to the last letter which Dr. Briscoe Carter wrote from England and which was published in your issue of December 1. As editor of the Advocate you are not responsible for opinions expressed by your correspondents, and also are willing, I know, to hear both sides of a question.

Dr. Carter's criticisms of English Methodists are not, I am sure, wilfully inaccurate, but made through far too short a visit and inadequate information. It is helpful at all times to see ourselves as others see us. Some time ago in writing to you, I quoted what Bishop W. A. Candler said to me in his home at Atlanta, Ga. He said he regretted that when Wesleyan delegates came to America from England—say, for instance, when sent to our General Conference—they generally visited New York, Chicago, Washington, Philadelphia—a few big cities—and then went back to write on American Methodism. He had never known but one, Dr. J. S. Simon (by the way a former pastor of mine), who was delegate to our General Conference at Oklahoma and who visited Bishop Candler in Atlanta, come so far South as Atlanta before. The comparison is similar, but unfair; and applies to Dr. Carter's letter. How many Sundays did he spend in London? How many sermons did he hear in Methodist churches in London apart from the Conference? Any service outside London? I venture to say, of the latter, none. Yet he passes judgment on the whole bunch (excuse the Americanism). He went to Oxford and Cambridge, where he attended—to his sorrow—a Church of England service. Many of the delegates went to Paris. He did well to visit Scotland. He writes as if the Ecumenical Conference were a purely English Methodist Conference, when it was a World Conference. Men were sent over to America to consult and arrange the program. I have a full report of speeches made and papers read, which shows that eight out of twelve subjects were alloted to Americans. We know now that in many respects the Conference was a failure. It is amusing to read that Dr. Carter thought of suggesting as a subject for discussion "The whensomeness of the WAS, and the whereforeness of the IS," but preferred to be "incog." How can we, by any stretch of imagination, imagine Briscoe Carter to remain "incog?" Wonder what hindered him? Not surely that he was "a fraid cat," as he dubs the English Methodists. It certainly would have been an interesting discussion, replete with the fund of anecdotes and humor in Briscoe's repertoire. It certainly would have caused "those smug-faced Englishmen" to laugh, and therefore be unable "to keep their faces straight." He says "they are full of smug "complacency, and are world-beaters for thinking they are The People, and the only "ones who did things." This is his opinion. I am sure he did not hear an Englishman say, "We can whip the world."

He says he attended a Wesleyan Methodist Service "where the FULL ritual service of the Church of England was used." I am sure he is mistaken. The Wesleyan Methodist Church has an abridged ritual prepared for the use of Methodist congregations, a copy of which I have. There is not a single Methodist church in England that uses a "full ritual." Ninety-eight per cent of Methodist congregations do not even use an abridged ritual; it is not popular. Ninety-nine per cent do not even repeat the Apostles' Creed. Yet Briçoe says "the Wesleyans ape the Church of England." English Wesleyans do not call their church "Episcopal Methodist." nor have they any bishops, elders, deacons, or presiding elders. (The latter office I find many readers of our Nashville Advocate desire to abolish.) I wish to remind Dr. Carter that the Thirty-nine Articles of the Church of England are incorporated in our M. E. Church, South—that the ritual of our sacramental, burial, baptismal, marriage ceremony is word for word almost as the Church of England. Do we "ape the Church of England?" He further says the ritual which we have incorporated is "fodder which the world starved on." If it is so, why has this "starvation fodder" been included in our Discipline?

He further says of English Methodist theology, it is "stuff," and that "there are question marks at the end of all their theology." Are there no question marks opposite American Methodist theology? Is the theology of the M. E. Church, South, different from that of the parent body? Why, if it is "stuff," do our book rooms at Nashville and Dallas send those theological books broadcast? Space forbids me to give names of eminent divines that have enriched the world on this "stuff" and "fodder."

He was amused at the oak dining table and the bare-backed seats in the Cambridge University, as compared with the elaborate provision made for American university students. English university students are not coddled nor reared in luxury. Taking their meals from an oak table "three inches thick and four feet wide" has helped to give them by nature "hearts of oak." John Wesley, Tindale, Latimer, Ridley, Cranmer, and in later days Gladstone, Asquith, Balfour, Lords Reading, Curzon, Roseberry, Haig and Beatty, have eaten their meals from similar tables in student days. He dares not call such men "fraid-cats." From the college I attended seven hundred boys gave their lives and services to "God and Country" in the late war, all of them coming from Methodist families.

Thank God, theology will not save the world; and I prefer a higher ideal man than the one chosen by Dr. Carter—Opie Read's Judge. "Reunion" he says is "stage talk." I do not think he will find it so. Wishes father thoughts, but they do not breed evidence.

F. B. HILL.

Ponchatoula, La.

GOING ON TO SIX THOUSAND.

By Dr. R. H. Bennett.

Southern Methodism may well be proud of her young people. The heart of our church has been thrilled during the past year by their splendid answer to the life service call. The objective set by the Christian Education Movement in this field, of five thousand volunteers for the ministry, the mission field and other forms of Christian work, has been more than met. It breaks all previous records. Several of the leaders in life service in different other denominations have stated emphatically that no such program for Christian volunteering as our church has enterprised during the past year was ever put through by any church.

How could it be otherwise when every department of our church has responded so well to the summons? We have presented the urgent need of the church for workers through the pulpit, the school and college, the Sunday school, the Epworth League, the Woman's Missionary Society, the Educational Department of the Board of Missions, and through special literature and the church press.

No call was ever made for a wider field of service or for more varied needs. To freshen our memories for the renewal of this call during the next few months, let us repeat the items of service asked for. The summons included the following:

Home Service—The ministry; religious education; rural work; Sunday school work; work in congested city areas; work with Negroes and foreign-speaking peoples; work with boys; Y. M. C. A.; teaching; pastors' assistants; deaconess' work; nursing; industrial communities; Mexicans, Indians, Orient; work with girls; Y. W. C. A.

Foreign Service—The ministry; Sunday school work; education; nursing; medical work; physical education; work with boys; agricultural work; work with girls; industrial work; work with women; architect and builder; printer; engineer; Y. M. C. A.; Y. W. C. A.

Could any call be broader?

Splendid has been the answer. More than five thousand of our young people have seen the vision and replied, "Here am I, send me." It is a new day in Christian volunteering. It calls for devout thanksgiving. And the recruits continue to enlise. Almost daily new names are received. We are going on to six thousand.

The mission of this pen just now is to ask that every pastor who has not made this call shall do so promptly. Literature on the subject will be mailed by this office upon request. Send us a post card. And will the brethren let me have the names of all volunteers not already sent in? Moreover (to use a pulpit word), this life service appeal ought to be regularly repeated in every congregation. Young people are constantly growing up to the age of decision, and some may not have been present when the appeal was first made, etc. Six thousand will not be too many. There will be the usual sifting in all large enrollments. The love of some volunteers may wax cold. New fields of action will ever be opened by the church. We need a continuous supply of new recruits from which to select the army of the church of to-morrow.

Nearly a year has passed since this subject was presented simultaneously throughout the church. Is it not time to preach on it again and to present it in the different organizations of the church?

Have all new volunteers fill up life service cards. Send these cards to the writer at 160 Fourth Avenue, North, Nashville, Tenn., in order that they may be referred to the proper Board of the church for correspondence and cultivation. Let me have also the names of all volunteering for life service in the college revivals.

May we not have a large addition to the honor list already on hand?

It may be well to state again that the Students' Aid Fund of the Christian Education Movement will not be available during the present college session, as the first money received from the Movement is to go to the colleges to reimburse them for the expenses of the campaign. But, meantime it is surely a small thing in dollars, though large in results to the Kingdom of God, for individual congregations or friends to help with their college expenses those young people needing assistance.

Is there not, in the offer of their lives by these five thousand young people, an overwhelming demand upon us to enlarge and equip our colleges in order to educate them? Five thousand of our own children were turned away from our colleges last year for lack of room. Here are thousands of others saying, "Here am I; equip me for the work to which God calls me." Can any one hesitate for a moment to vow a mighty vow, "It shall be done?" Make your subscription to the Christian Education Movement, Brother Hesitator. Pay up your subscription, Brother Leisurely. God's cause is suffering for lack of your help, brethren.

Let us each put in our program early in the year and every year the sounding of the life service call.

Saul, perchance, is hid among the stuff in your home or church, my brother. Let us find him and call him to his kingdom, so that he that soweth and he that reapeth may rejoice together, as we thus hasten apace God's Kingdom. For what else are we living?

STRENGTH IN DELICACY.

The cat's energy is subdued into an exquisite moderation. Other animals roughly employ what strength they happen to possess, without reference to the smallness of the occasion, but the cat uses only the necessary force. One day I watched a kitten playing with a daffodil. She sat on her hind legs and patted the flower with her paws; first with the right paw, then with the left, making the light yellow bell sway from side to side, yet not injuring a petal or stamen. She took delight evidently in the very delicacy of the exercise; whereas a dog or horse has no enjoyment of delicacy in its own movements, but acts strongly when it is strong, without calculating whether the energy used may not be in part superfluous. This proportioning of force to the need is an evidence of refinement in manners and in art. If animals could speak, the dog would be a blunt, blundering, outspoken, honest fellow; but the cat would have the rare grace of never saying a word too much.—Philip Gilbert Hamerton in "Our Dumb Animals."

The Home Circle

WHEN ROBBIE RAN AWAY.

By Willie C. Page.

Late in the summer afternoon, Robbie was sitting on the porch step, with his head leaning against a large column, listening to his Aunt Julia read aloud "The Legends of Sleep Hollow." Robbie's brothers were so much interested they could hardly wait to hear the end of the story.

Aunt Julia had a soft, pleasant voice, with little trills like rain-drops falling on the window panes, or the wind playing little tunes among the leaves, thought Robbie drowsily.

Aunt Julia read on and on, about a headless horseman, and a curious man named Brom Bones, and a funny man, Ichobod Crane, he did not quite understand. Then he watched the road, for father and mother had gone to town in the car. He thought he would run down the road to meet them. Then he began to notice the sunbeams play in the water of the fountain as it trickled and fell into the basin below.

Robbie thought he ran to meet his mother through the green woods, where many pretty flowers grew, and then on to an old deserted house inclosed on two sides by an orchard.

He stopped under some shade trees to listen. What a commotion! Were the birds having a picnic? There were trills, quivers, excited chirps, high notes of anger, coos of soothing sweetness, sad, mournful sounds. Robbie crept near and peered over the fence.

To his horror he saw two baby birds lying cold and dead on the ground. He put his hands over his eyes. Only yesterday he had thrown a rock, knocked the nest from the apple tree, and killed the two birds. He had not told his mother when she came to hear his prayers, but had covered up his head and pretended he was asleep. He could not sleep for a long time, thinking of the innocent little birds; and now to see the mother-birds' grief almost made him sick.

Bobbie began to tremble and crouched low on the ground as the birds flew about him scolding and pecking at his head.

"Chip-churr, Chip-churr."

Robbie held his hands over his ears, for he knew exactly what they were saying: "That-is-the-very-bad-boy. It's he—Robbie Calwell. He killed my baby birds," mourned the mocking bird.

There were shrill calls of alarm; fliers were sent out for more help; twitterings of fear sounded in Rob's ears as the birds flocked about him. "Watch him! Watch him!" the birds all called at once.

"He is the boy who robbed my nest last year; it was in his grandmother's garden," piped the bobolink.

"He stole my little ones and carried them away to starve," moaned the dove sadly.

"Bob White, Bob White," whistled the quail. "He stole my eggs and set a trap for my little ones."

Bobbie never felt so ashamed in his life. He got up and ran as fast as ever he could, the birds flying after, pecking and scolding. He ran until his breath came in gasps, on and on, falling, stumbling, struggling, wishing his father would come by in the car and carry him home. Suddenly he fell plump in the middle of the verbena bed.

"Why Rob, whom have you been fighting in your sleep?"

Robbie got up rubbing his eyes, but he said not a word. That night he told his mother all about it. She had often warned him not to hurt the little innocent birds, or rob their nests. Now she was so much grieved to know he had disobeyed her.

"Robbie, God made the birds for some good purpose. They brighten our lives by their merry songs and cheerful twittering. Why, our common song birds migrate by night, flying at a height of a mile above the earth. The humming-birds, you know, spend the winters among the flowers of Mexico."

"Go on," said the little boy breathlessly.

"The golden plovers' summer homes are on the barren coasts far north, under the midnight sun, where they make their nests among the mosses and lichens, and raise their little ones. In about two months they start south again, the old ones in the lead, the young following. It is known to be true that every year a plover travels twenty thousand miles, and they keep going back and forth until their hearts cease to beat."

"But, mother, how do they know the way?"

"By acute sight and sound, and by instinct. Many are lost in the storms, and many others dash against lighthouses and are drowned in the sea. There are so many interesting facts about the little people of the woods that if you will promise never wilfully to molest them in any way, I will buy you a book on ornithology, or bird life, with pretty pictures of them, so you will know them by sight and study their ways and habits."

"Mother, so long as I live I will never rob a nest or kill another bird."

The next morning Robbie was up early making box-nests for the wrens and martins. These he nailed on the trees in the garden and orchard. He made shelves for grain and crumbs, and placed vessels of fresh drinking water where they could be seen. Soon he interested other boys in the neighborhood and they made bird sanctuaries. Ever afterward Robbie Calwell was a friend and protector of our merry songsters.

THE KEY TO THE SUNSHINE BOX.

It was plain that Elva's old enemy, Ill Temper, had her in his possession again. We were all sorry, too. She had kept away from him so long a time that we felt she had almost entirely overcome him. But this morning she was very cross. One had to wonder how she could be so cross on such a bright and beautiful morning.

"It is very cloudy this morning," said mamma, as they took their places at the breakfast table.

"Yes," said Uncle Dave, with a sly glance at Elva's scowling face. "If the clouds keep on gathering it will certainly take an April shower to scatter them."

"I wonder where Sunshine is," said mamma. "If he were here, they would soon scatter."

"Sunshine is in the box and can not get out," replied Uncle Dave, with another sly glance. "Good Temper ran off with the key, and we will not be able to see Sunshine until he comes back and lets him out."

"I wish he would return soon," said mamma. "We do miss Sunshine so much; and then, too, we need him all the time. I wonder how we could find Good Temper?"

"That will not be hard to do. Just pull the cork out of the smile bottle and that will soon bring him back. There is nothing that holds him fast like smiles, but frowns soon chase him away."

"Oh, Uncle Dave, how can you tease me so?" And two bright drops on Elva's long lashes showed that the "April shower" was not far off.

"Why-ee," said Uncle Dave, looking at his niece in much surprise, "we were talking about Sunshine. What makes you think we were talking about you?"

"Because you mean me; you know you do." And Elva had a mind to get real angry and let the shower come down in a torrent. But just then she caught herself. She thought of how she had asked Uncle Dave to show her her faults and help her overcome them, and in what a kind, jolly way he had just done so. And then she thought how very true it was—Good Temper running away with the key as fast as he could and poor Sunshine longing to get out. Her rosy face dimpled all over, the cork to the smile bottle flew out, and sure enough, that very minute Good Temper came back and let Sunshine out.—Our Boys and Girls.

"TIME OUT."

Hard Work.

"What are you going to be when you grow up, Jennie?"

"I'm going to be an old maid."

"An old maid, dear. Why?"

"'Cause I don't think I'd like to kiss a man a hundred times and tell him he's handsome every time I do shopping. I'd rather earn money and buy things for myself."—Baptist Boys and Girls.

Not Always.

Three boys were discussing the greatness of their fathers, each one bragging more than the other. The first boy said: "My father just takes a piece of paper with lines on it, and makes a few dots on them. That's music, and he gets $50 for it." "Oh, that's nothing," said the second boy. "My father writes some words on a piece of paper in verse. That's poetry, and he gets $100 for it." The third boy came back strong. He said: "My father writes out some words on paper and then preaches them in church. That's a sermon, and it takes six men to bring in the money."—Boston Globe.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

"BO" McMILLIN'S PHILOSOPHY OF LIFE.

The fact that "Bo" McMillin, the famous football player of Centre College, is now the coach of our own Centenary College at Shreveport, La., gives to us special interest, of course, in anything he has to say about the game in which he has achieved distinction—and about other things that are more important than football. In the current number of the American Magazine there is an article by "Bo" which we wish every young man in the land would read—and a good many of the old ones, too. Under the title, "Fighting For Old Centre," he says a good many things that every one of us might very well make use of in whatever we are fighting for.

In explanation of the marvelous success that the Centre team has met with since 1917, "Bo" quotes from a letter received by each member of the squad last summer from "Chief" Myers, the athletic director: "Don't forget that somebody is working at this thing. It didn't just happen. * * * I want to say to you that brotherly love and team-spirit 'made' us, more than anything else. Now, if each man of us were ten times as good, we wouldn't get anywhere without that spirit. I am anxious, above all things, to keep that spirit sweet and clean and strong, because I know that without it we shall be back among the second- and third-raters." And then "Bo" says for himself: "If any other man on the squad was able to read the Chief's message without tears coming into his eyes, he is made of different stuff than I am." The application is plain enough—brotherly love and team spirit can do wonders in anything!

In explanation of how the Centre team has come to be known as the "Praying Colonels," he relates the following incident: "We were in the gymnasium getting ready for the game" (with Kentucky State) "and Uncle Charlie" (the coach) "had been outlining our battle tactics. Presently he stopped short, and when he spoke again his voice was low and serious. 'Boys,' he said, 'I suppose I've been what some folks would call a rough cuss, but I've always played the game of life straight. You know that. I don't go in for religion, and I reckon most of you don't, either. But I believe in God and I'm sure he looks after folks who are doing their best. Won't one of you say just a word of prayer?'" And then one of the players, asking the privilege of doing so in a very unconventional way, to say the least, prayed.

"Bo" says: "It wasn't a prayer for victory. It was just an honest, whole-hearted appeal that every man that day might give the best he had in him for Old Centre; that he might play a clean game, and not be hurt badly enough so that he would have to be taken out." And Centre won the game, 3-0! That is a prayer for all of us—that we may play a clean game, and that we may not be hurt badly enough to have to be taken out. "Bo" continues: "Since that afternoon no Centre College football team has gone onto the field for a game without that word of prayer. * * * We don't pray to win. We play to win, and pray to play our best." Maybe the trouble with some people is that they don't combine work with their prayers. Rather resenting the idea that the members of the team are to be thought of as "pious," "Bo" adds: "But we believe there's a God who wants people to be square and give the best they've got to everything they go into. I have noticed, however, that there has seldom been any profanity or rough talk around the dressing-room or on the field since we started this particular habit. And I don't think there's a man of us who doesn't feel that he's stronger and finer as a result of it."

Writing of the victory over Harvard last fall, he says: "When the referee handed me the ball and said, 'You've won the game,' I was so excited that I started running around in little circles and yelling to the fellows at the top of my voice: 'We've beaten them! We've beaten them!' * * * But in a moment that whole shouting crowd passed out of the picture—just as if it had been wiped out with a sponge—and I seemed to see the face of my mother, who died last summer. I remembered the interest she had taken in me, how proud she had been of every little triumph, and I found myself saying over and over: 'Mother, if you were only here, how happy this would make you.' Sometimes since then I have wondered if she were not there—much, much more truly than I knew. Anyway, I like to think so."

If we have read "Fighting For Old Centre" aright, "Bo's" philosophy of life may be summed up in these words: hard work, brotherly love, team-spirit, fair play, prayer—and that's a pretty good philosophy. We believe his mother's spirit does linger near him—just as another mother's spirit lingers with those who loved her and have lost her for awhile.

PERSONAL AND OTHER NOTES.

Rev. E. M. Allen writes from Vancleave, Miss., that everything is moving along well on his charge.

Dr. Rex Singletary of Hammond, La., paid the Advocate office an appreciated call while in the city one day last week.

The year's work begins well at Wesson, Miss., where Rev. J. E. J. Ferguson is pastor. All departments of the church have gone forward since Conference.

Rev. C. C. Griffin wishes his friends to know that he has changed his post office from Oloh to Clyde, Miss. Correspondents will please address him accordingly.

The editor of the Advocate is attending the great Centenary meeting at Memphis, Tenn., this week. He will give some account of the meeting in next week's paper.

Rev. J. F. Owen, pastor of the Smithville circuit, North Mississippi Conference, writes that the church at Tranquil was completely destroyed by a cyclone on Dec. 24. The damage, however, was covered by tornado insurance.

A heating plant has recently been installed in our church at Tylertown, Miss., which adds greatly to the comfort of the congregations. The work of the Tylertown charge is moving along splendidly. Rev. F. B. Ormond is the pastor.

Rev. D. E. Vickers, pastor of our Seventh Avenue Church, Meridian, Miss., reports that things are going well on his charge. Every organization of the church is in fine shape, and this, the third year of his pastorate, promises to be the best thus far.

Rev. D. C. Bennett, pastor of the Wesley circuit, Louisiana Conference, writes from Coushatta, La., that he has been royally received by the good people of his charge, is domiciled in a new parsonage, and is beginning the year with bright prospects.

"Methodist Matters" is a weekly bulletin issued by Rev. Del Longgrear, pastor of the Coahoma and Lyon charge, North Mississippi Conference. It is full of interesting news concerning the local work. Brother Longgrear is in great favor with his people.

Rev. Jno. F. Foster, our pastor at Covington, La., recently gave his lecture on the Holy Land at that place. In spite of very inclement weather, the auditorium of the church was crowded and one of the Sunday school rooms had to be opened to accomodate the people.

Rev. H. M. Young is beginning his second year at Artesia, Miss., under most favorable auspices. Artesia is the old home of Rev. A. T. Mellwain, presiding elder of the Columbus District, and the pastor writes that he is in great favor with those among whom he was reared.

Rev. E. C. Driskell, our pastor at Buena Vista, Miss., faces an encouraging outlook this year. The pastor has been "pounded;" the parsonage has undergone needed repairs and some new furniture has been bought, and good congregations are attending the services of the church.

Rev. Geo. H. Thompson, of McComb, Miss., Rev. N. E. Joyner, of Ruston, La., Rev. and Mrs. F. B. Hill, of Ponchatoula, La., Dr. Brisco Carter, of Minden, La., and Rev. L. C. Wilson, of Clinton, La., honored the Advocate office with calls last week. They were in the city to attend the Gipsy Smith meetings.

A press dispatch from Blue Mountain, Miss., states that a fine meeting had just been brought to a close in that place, conducted by Rev. W. A. Wilson, North Mississippi Conference evangelist. There were many conversions during the services and all the local churches received accessions to their membership.

By unanimous vote, the board of stewards of our church at Lafayette, La., recently increased the salary of the pastor, Rev. Leon I. McCain, by the splendid sum of $700. Brother McCain is preaching to large congregations at every service, additional seating capacity having to be provided to accommodate the crowds.

The death of Mrs. Fulton M. Godat, of this city, on Thursday, January 19, brought great sorrow to a large circle of friends. She was a member of the Carrollton Avenue Methodist Church, a woman of beautiful Christian character. The Advocate extends sincere sympathy to the grief-stricken husband and family of the deceased.

This highly appreciated word comes from Rev. Lee R. Sparks, our pastor at Franklin, La.: "I for one did not make any promises at Conference, but I am going to read your excellent editorial, 'The Advocate In 1922,' to my congregation next Sunday morning, and start the ball rolling for new subscribers. * * * May the good Lord not only 'bless us every one,' but help us preachers to give the Advocate the support it is so justly entitled to."

The Advocate acknowledges the honor of an invitation to attend the golden wedding anniversary of Rev. and Mrs. S. W. Miller, at the home of their son-in-law and daughter, Mr. and Mrs. A. P. Rogers, near Frisco, Texas, on February 8. We extend hearty good wishes to Brother and Sister Miller on the completion of half a century of wedded happiness, and we pray the richest blessings of Heaven upon them as they travel together the downward slope.

Brother W. C. Cason, of Jackson, Tenn., has issued a pamphlet in which he advocates small boards of stewards who have been thoroughly instructed in the duties of their office and who will Undertake to instruct the congregation in the obligations of church membership, believing that in this way both material and spiritual prosperity will be assured the church. He is circulating tho pamphlet with the hope that sufficient interest may be aroused to cause the General Conference to take appropriate action.

We learn from press dispatches that Hon. James Asbury Lewis, father of Rev. T. W. Lewis and Rev. E. S. Lewis, died at his home in Houston, Miss., on January 25, after a brief illness. He was one of the oldest and most prominent citizens of Chickasaw County, having been active in the affairs of the county for a long time. He had been superintendent of the Friendship Sunday school for forty years. We extend sincere sympathy to the sorrowing family. We trust a memoir will be furnished the Advocate for publication.

Dr. T. N. Ivey, in the Nashville Christian Advocate, gives some advance statistics of the church from the Southern Methodist Handbook, which will soon come from the press. These figures show that the present membership of the Methodist Episcopal Church, South, is 2,345,077, the net gain for the year being 91,315, the largest in the history of the church. More than 200,000 were added to the church during the year, the net gain showing either that the loss of members by death, removal, or otherwise is abnormal, or that our preachers are poor bookkeepers. The total number of traveling preachers is 7,842, and of local preachers 4,994, a net gain in both cases.

At the first quarterly conference of the Booneville charge, North Mississippi Conference, Rev. H. P. Lewis, pastor, the following reports were made: 21 added to the church—8 on profession; an Intermediate League, with 35 members, organized and flourishing; Sunday school and Prayer meeting growing in attendance and interest; monies collected as follows: Centenary, $754.50; Education, $944; furnishing church (song books), $85; insurance, $81; incidentals, $60; Sunday school supplies, $67; presiding elder, $78.75; pastor, $496. Total, $2561.25. That is a fine report. Rev. J. O. Hanes, of Birmingham, Ala., will assist the pastor in a meeting at Booneville, to begin on May 28.

On Sunday afternoon, January 8, at a public meeting in Birmingham, Ala., there was a joint discussion between Dr. W. G. Henry, pastor of the Eleventh Avenue Methodist Church, and Dr. M. S. Barnwell, rector of the Church of the Advent, concerning the question of Sunday amusements, Dr. Barnwell advocating and Dr. Henry opposing. The Birmingham News gives their speeches in full, and we have read them both carefully. If we are any judge of the strength of arguments, Dr. Henry left no ground upon which Dr. Barnwell could stand. There is no sound argument for a commercialized Sabbath—a thing the Christian church is called upon to fight with all its might to-day.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. D. C. Bennett, Coushatta, La., 4; Rev. J. L. Evans, West Monroe, La., 12; Rev. E. M. Allen, Vancleave, Miss., 3; Rev. E. C. Driskell, Buena Vista, Miss., 6; Rev. W. H. Jordan, Winnfield, La., 2; Rev. Standifer Raper, Coldwater, Miss., 3; Rev. F. B. Ormond, Tylertown, Miss., 2; Rev. J. F. Owen, Amory, Miss., 3; Rev. T. B. Cottrell, Vicksburg, Miss, 8; Rev. J. H. Smith, Pickens, Miss., 2; Rev. H. M. Young, Artesia, Miss., 5; Rev. D. E. Vickers, Meridian, Miss., 2; Rev. Robt. Selby, Vicksburg, Miss, 8; Rev. J. O. Bennett, Haughton, La., 3; Rev. J. E. J. Ferguson, Wesson, Miss., 7; Rev. L. L. McCain, Lafayette, La, 4; Rev. S. J. McLean, Calhoun, La., 2.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

Some of our collectors report great joy in this kind of service for the Master. They are Kingdom builders. When work of this nature is irksome and a nuisance, it argues for a low spiritual vision. Love for the Kingdom moves one to give freely for such constructive work as is being done by our institutions of learning.

On the day of Pentecost, the early church received a great blessing. A large number were added to the church. They took up a big collection, as it is said in Acts 2:45, "And they sold their possessions and goods, and parted them to all, according as any man had need."

The Christian Education Movement has brought to the church a great blessing in the stirring of the conscience of our people on the need for religious education. As a matter of fact, we have had our largest ingathering of souls. Then the financial appeal has resulted in lifting us up to the highest mark that we have made as a Conference.

We make a further appeal for the payment of the first year's pledges. Let the 35,000 Methodists in Louisiana who did not pledge for Christian Education wake up and take advantage of this opportunity to equip our colleges for the great day that is before them. In James 4::17 we read, "To him therefore that knoweth to do good, and doeth it not, to him it is sin."

ALBERT S. LUTZ,
Conference Secretary of Education.
Shreveport, La.

THE FACTS IN THE CASE.

At the beginning of the present year our church had paid on Centenary pledges $12,648,046, this including $863,206 by the Sunday schools and $170,706 by the Epworth Leagues. There was due on pledges—counting 60 per cent of the total due at the close of 1921—$9,498,652.

While there was allowance in appropriations for the deficit in payments, yet not such allowance as the figures here given. The shrinkage in amount paid on regular assessments for missions and Church Extension made heavy drafts on Centenary funds, for in the program of the Centenary these amounts were guaranteed. This and the shrinkage in Centenary payments together make the situation a serious one. The seriousness of the situation is in the following:

1. In every home Conference the needs of the Conference field demand larger appropriations for mission charges. But for the ten per cent out of Centenary payments by each Conference for 1921 appropriations, we could not have taken care of our Conference missions in any adequate way in any section of the church. The amount now available for 1922 is far short of needs and demands. Large payments must be made within the next few months, or the appropriations to these mission pastors must be reduced. We must not do this.

2. In the foreign fields we have undertaken such work as has heartened our missionaries and has given new life to the native church. Our members in foreign lands have gone more than half way in meeting the giving of the church at home. In liberality and in evangelistic spirit they have gone beyond us in America. To abandon any enterprise, to recall any missionaries, or to fail to send reinforcements will be disastrous. We must keep faith with the church in foreign lands; we must hold the church overseas to faith in the church in America.

3. For the church at home to fail to meet its obligations would mean serious hurt to the church itself—far more than to the Centenary. To lose this world vision which has been ours, to fail to go to the limit of our ability in meeting our obligations, would work irreparable injury to the church's morale—the church's faith.

These considerations make imperative the supreme effort to bring our Centenary payments to the highest possible mark. All connected with the movement understand what unfavorable conditions now exist in the business world. But we can do more than has been done, and the situation is such that we must rally our forces for this supreme effort. The church must place at least $4,000,000 of additional Centenary money on the altar by May 1, or fail to carry through its program.

A SAD MESSAGE FROM BROTHER RIGGS.

Dear Brother Carley: I have been under the weather for the past few days and now my physician tells me it will be necessary for me to undergo an operation for appendicitis. I expect to go into the Sanitarium here in Opelousas tomorrow, Monday, January 30. Notify the brethren through the columns of the Advocate, so those to whom I have consented to do certain things may know the reason for the delay in fulfilling their requests. May the brethren also remember me at the Throne that God's will may be done.

Your brother,
S. L. RIGGS.

Opelousas, Jan 29, 1922.

DEFERENCE TO LAW.

Marshal Foch's physician announces that the Marshal has not brought with him any wine or other liquors, and that he will scrupulously refrain from the use of alcoholic liquor in any form while in this country.

This is a significant thing for any foreigner to do, especially a man 71 years old, who, though frugal and temperate in his habits, has been accustomed all his life to drink a little wine with his meals, like other Frenchmen. In such cases the lack of wine is said to result often in digestive difficulties.

The great French soldier could bring wine with him, of course, if he wanted to, and could obtain wine here if he wanted it. His abstention is a mark of deliberate deference to the American prohibition law.—Exchange.

ETHICS OF MEDICINE.

The decision of the supreme court of Massachusetts declaring moral fitness to be a prerequisite to the proper practice of the medical profession is one that will generally commend itself. The written opinion of the court, given adversely in the case of a doctor who sought legal relief from a summons to appear before the State board of registration in medicine and show cause why his certificate should not be revoked for alleged "gross misconduct in the practice of his profession," contains the following striking paragraph:

"Highly trained intelligence combined with disregard of the fundamental virtues is a menace. A physician, however skilful, who is guilty of deceit, malpractice or gross misconduct in the practice of his profession even though not amounting to an offense against the criminal laws, well may be thought to be pernicious in relation to the health of the community."

In laying down the further principle that mere intellectual power and scientific achievement without uprightness of character may be more harmful than ignorance, the court established a form of conduct which is a safeguard to the public and which at the same time no one will accept more readily than the great majority of physicians and surgeons themselves.—Washington, (D. C.) Post.

FOR SALE- Furnished house on Seashore Camp Grounds, facing beach. Seven rooms, and toilet, electricity, gas; for five hundred dollars cash. Address Penn, Seashore Camp Grounds, Biloxi, Miss.

It is because we are not humble enough in the presence of the divine daily fact that adventure knocks so rarely at our door. This very day, straining my eyes to see the distant wonders of the mountains, I nearly missed a miracle by the roadside. David Grayson

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Death visited an humble little home near Cedar Grove a few days past and claimed one of our promising Methodist boys, J. L. BAKER, aged 22 years. A few months ago while an employee of Harmon oil field he visited our town of Natchitoches, a splendid revival being then in session at the Methodist church. This boy, being a guest in the writer's home, was urged to attend the service one night; doing so, memories of the early training of a Christian mother, long since gone to her reward, were awakened and conviction was so deep and pungent that a few days later he gave his heart and life to God.

He remained in the oil fields a few weeks, proving to his companions what a marvelous transformation Christ can make of a human life. Later he felt the call to the ministry, entered school at Wilmore, Ky., in the early fall, was called home during the holidays by the illness of an aged father, and was stricken with pneumonia Friday, January 6, dying two days later. His last words were a prayer that God would call another boy to take up the work he had to lay down. He was laid to rest in the Shreveport cemetery, Monday, Jan. 8. He is safe in the arms of Jesus, and when the stormy turmoil of life shall have ended and the curtains fall on the last sad scene of our life, then we shall meet our friend and loved one in a world where parting tears will be no more. A loving friend,

MRS. J. G. IDOM.

Natchitoches, La.

Mrs. JULIA A. ABNEY, daughter of M. E. and William Risher, was born November 25, 1846, near Garlandsville, Miss. She was reared and spent most of her life in Jasper County. She was married on November 30, 1865, to W. W. Abney. To this union were born ten children. Of those surviving to mourn their loss are her husband, W. W. Abney, and eight children: S. W. and R. R. Abney, of Heidelberg; J. H. Abney, of Pachuta; Dr. W. R. Abney, of Lake Arthur, La.; Mrs. E. D. Travis, of Laurel; M. G. Abney, of Laurel; Mrs. G. C. Partin, of Montcagle, Tenn., and Mrs. M. V. Hickman, of Heidelberg. Mrs. Abney died January 8, 1922. She joined the Methodist Church early in life, and lived a consistent member until death. During the three years that I have been her pastor, when not too feeble, I could always count on Brother and Sister Abney's being in their place on Sunday morning at the hour of worship. She spent her last days in the old home with her daughter, Mrs. M. V. Hickman, who did all in her power to make her mother's last days comfortable. Her trust in Christ seemed complete, she having expressed herself as being ready to go when God should call. She was laid to rest in the Heidelberg cemetery. Services were conducted by the writer. Precious in the sight of the Lord is the death of His saints. J. H. JOLLY, Pastor.

RESOLUTIONS.

Whereas it has pleased the Almighty, in his divine wisdom, to remove from our midst our beloved sister, MRS. L. CARLEY; and whereas we feel that we have lost a lovable, true, faithful friend and co-worker, and feeling that our lives have been made better by coming in touch with hers,

Be it resolved by the members of the Methodist Woman's Missionary Society, That we extend to each of her loved ones our sincerest love and sympathy in this hour of their deep sorrow.

Resolved, That a copy of these resolutions be presented to the family and a copy supplied the Ellisville Progress, the Jones County News, and the New Orleans Christian Advocate for publication.

Signed by: Mrs. D. B. Jordan, Mrs. S. Craig, Mrs. Grover Jordan, Committee.

RESOLUTIONS.

Resolutions adopted by the Methodist Sunday school at Ellisville, Miss., on January 15, in memory of MRS. L. CARLEY, who died January 8, 1922.

Whereas, on last Sunday morning Mrs. L. Carley, wife of our much beloved Rev. L. Carley, was taken from earth to the restful habitation of the righteous, be it known that we are filled with a sense of sorrow and grief; nevertheless, be it resolved, That we humbly bow to the dispensation of God's providence in the exercise of his sovereign will, which is always righteous and just.

Be it further resolved, That we feel that, though she is gone, it is well that she lived; that the world is better on account of her life on earth.

Be it further resolved, That we extend to Brother Carley, Miss Grace Carley, and each member of the immediate family of the deceased, our true and heartfelt sympathies, with the assurance that their loss is our loss, their grief our grief, their sorrow our sorrow, with the prayer that the righteous spirit and Christian fortitude which so manifestly characterized her life may be largely shared by each of us, that, as the deceased did, we may live in harmony with God.

RESOLUTIONS.

Resolutions of respect passed by the Woman's Missionary Society, Methodist Church, Vaiden, Miss.

Whereas it has pleased God in his unfailing wisdom to call unto himself MINNIE LEE SHEARER, wife of the Rev. William V. Shearer; and whereas we are sorely bereaved in the loss of our friend and associate; therefore be it resolved:

That her life, though cut off before due season, was a joy and pleasure to her family, friends, and society.

Resolved, That the church, the Missionary Society, and her family have lost in her one whose name stood for "service for the Master."

Resolved, That we cherish the memory of her trustful, beautiful life, and strive to emulate her example as a beacon light.

Resolved, That we extend to the family sympathy, rejoicing with them in the example and training of a godly mother.

Resolved, That a copy of these resolutions be spread upon the minutes of the Missionary Society, a copy be sent to the family, and a copy be furnished to the New Orleans Christian Advocate for publication.

Signed by: Mrs. E. C. Winters, Chairman; Mrs. W. P. Stuckey, Mrs. Charles Boyette.

RESOLUTIONS.

Whereas it has been the will of our Heavenly Father to remove from our midst our beloved friend and co-worker, Mrs. CHARLOTTE D. VAUGHT, and whereas her death has brought sorrow to our town, our church and especially our Missionary Society, of which she was a charter member; therefore be it resolved:

1. That the members of the Methodist Missionary Society of Magnolia, Mississippi, express our gratitude for a member who was so faithful and zealous at all times.

2. That while we deplore her loss, we are comforted in the thought that it is our privilege to join her in realms where there is no sorrow.

3. That we spread a copy of these resolutions upon the minutes of this society, and that a copy be sent to the members of the family, also a copy to the New Orleans Christian Advocate and the Magnolia Gazette.

Signed by: Mrs. J. W. Sandell, Mrs. W. L. Broek, and Mrs. Lucie Vaughn Lampton.

FROM BOLTON, MISS.

Dear Brother Carley: Just a word to tell you that everything here is moving along all right. Brother J. L. Gaddis has given the Methodist congregation a new brick church building in honor of his late son, Jack. The new building will be known as the Jack T. Gaddis Memorial Methodist Episcopal Church, South.

Come to see us, and when the new building is completed we will let you preach in it. We hope to start work on it about the first of March.

Yours sincerely,

H. M. JOHNSON.

MARRIED.

By Rev. T. B. Cottrell, December 8, 1921, at the parsonage, Gibson Memorial Methodist Church, Vicksburg, Miss., Mr. DELMAR SMITH to Miss RACHEL MASHBURN, both of Vicksburg.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council will hold its Twelfth Annual Meeting in Travis Park Methodist Episcopal Church, South, San Antonio, Texas, March 29-April 5, 1922.

The following session committees are called to meet Tuesday afternoon and Wednesday morning, March 28th and 29th: Oriental Fields and Latin-American and African Fields. The following committees will meet Wednesday morning: Home Field and Social Service.

Wednesday afternoon the Executive Committee will meet and a Workers' Conference will be held at the church.

Wednesday evening at 8 o'clock an inspirational service will be held and at 9 o'clock Thursday morning the Council will meet in a business session.

Delegates and visitors should correspond with Mrs. S. W. Scott, 714 Queen's Crescent, San Antonio, Texas, Chairman General, who will furnish a list of hotels and boarding houses.

Railroad Bureaus have granted a rate of one and one-half fare to the meeting. This is contingent upon an attendance of three hundred and fifty persons holding regularly issued certificates from ticket agents at starting points showing payment of normal one-way tariff fare of not less than sixty-seven cents. Delegates and visitors should be sure to purchase tickets according to the certificate plan, receiving receipts from the agents which will entitle them to the deduction on the return tickets. Dates of sale of tickets are March 25-31, inclusive, with the return limit of April 8.

The Bulletin will be issued at the close of the meeting.

MISS BELLE H. BENNETT,
President.
Mrs. FITZGERALD S. PARKER,
Secretary

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NORTH MISSISSIPPI CONFERENCE

Tenth Annual Meeting, Woman's Missionary Society.

The tenth annual meeting of the Woman's Missionary Society of North Mississippi Conference will convene at Water Valley, March 7-11, 1922, the Executive Committee meeting at 3 o'clock on March 7.

Societies will please elect delegates as soon as possible, and send names to Mrs. W. B. Barry, Chairman Reception Committee.

An interesting program has been prepared. Some of the chief attractions are the instructive and inspirational addresses of our Council officers and returned missionaries, who are expected to be present at this meeting.

Mrs. J. W. CONGER,
President.
Mrs. G. C. JONES,
Recording Sec'y.

LOUISIANA CONFERENCE.

Report of Corresponding Secretary for Fourth Quarter.

Number Adult auxiliaries, 130; number Young People auxiliaries, 17; number Junior auxiliaries, 30; number Baby divisions, 16. Total, 193.

Number Adult members, 3918; number Young People members, 331; number Junior members, 569; number Baby members, 141. Total, 4959.

Number new Adult auxiliaries, 3; number new Young People auxiliaries, 1; number Junior auxiliaries, 1. Total, 5.

Number Adult members, 166; number new Young People members, 47; number Junior members, 61; number Baby members, 6. Total, 280.

Number subscribers to Voice, 1131; number subscribers to Y. C. W., 52.

Number auxiliaries observing Week of Prayer, 52; number auxiliaries presenting stewardship, 31; number auxiliaries on Honor Roll, 16.

Amount sent Conference Treasurer, $8081.29.

Mrs. S. A. MONTGOMERY,
Corresponding Secretary.

Report From Franklinton Auxiliary, Baton Rouge District.

The outlook for our year's work seems promising indeed according to plans presented at our first business meeting by the various superintendents and committees for 1922.

Our work last year reached the high-water mark, having every department working except the Young People's, which work is so well carried out by the Senior League.

Our treasurer collected $3 over the budget of $175.65.

The amount spent on local work was $203.75; value of boxes of supplies, $131.05; district parsonage, $30; amount raised for our church building fund, $204.

We meet every week; thus during the month we have the Voice program, a business meeting, a mission and a Bible study class. Once a quarter we have a purely social meeting and once a year we have an all-day meeting at the parsonage.

MRS. J. L. BROCK, President.

STEADILY APPROACHING SOLID GROUND.

The new charge, Pearl River Avenue Church, McComb, is rapidly and surely approaching solid spiritual ground. We landed here December 14, 1921. The best that could be done for a pastor's home in this fast-growing town was two small rented rooms. These rooms were entirely inadequate, so Brother C. B Ferguson and wife opened their large home to us until a parsonage could be built or bought. We will always remember Ferguson and his wife for their genuine Christian hospitality. I have never seen a crowd of men and women work more enthusiastically and harmoniously than this church has toward getting their pastor settled. And all along the Sunday school and church services are being well attended and the interest is fine. On January 17, we moved into the newly-bought parsonage—one of the best homes in East McComb, and adjoining the church lot. We were indeed fortunate in being able to secure this logical and up-to-date piece of property. The good ladies of the wide-awake Missionary Society soon got busy and furnished it right up-to-now! Faithful and loyal ladies are these! From the deep of our hearts are we thankful for our new home and furnishings and to be associated with such a loyal, progressive, and forward-looking crowd of people as constitute the membership of Pearl River Avenue Methodist Church!

After the parsonage question was settled for the time, at least, we had a church conference and selected committees to get the church register revised up-to-date and to promulgate a financial system for the church. Both committees got right down to business. The financial committee agreed on the budget system, and, with the register revising committee, are working it out according to God's financial plan—Mal. 3:10. While these committees are at work, I am taking Jesus at His word where He said: "If ye ask anything in my name, I will do it." I am asking Him to work through every committee to the perfection of His plans and purposes, and I honestly believe He will "keep us straight," and through His divine wisdom and power work out His will among all who are really concerned. Why not? Everybody pray for us!

Let me say in conclusion, that Rev. W. A. Terry certainly deserves much of the credit for the way this charge is moving off this year. He has prayed and worked faithfully to the end that this church might be able to do just what it is doing. God bless him and repay him a thousand-fold for what he did to make this charge possible! He will always be a welcome visitor back among his former parishioners.

The other Methodists and pastors of McComb have stood by us as we have ascended the hill, all of which we heartily appreciate, and pray God's choicest blessings upon all of them!

Hoping and believing,
J. A. WELLS.

MARRIED.

By Rev. T. B. Cottrell, at the Gibson Memorial Church parsonage, Vicksburg, Miss., December 20, 1921, Mr. C. B. HUFF to Miss MARY A. CUNNINGHAM, both of Vicksburg.

SIBERIA-MANCHURIA NUMBER OF THE VOICE.

Sample Copy on Request.

A short time before his death, Bishop Lambuth requested that a special number of the Missionary Voice be devoted to the new Siberia-Manchuria Mission which he had just set up. He himself prepared an article, "Russia Open to the Gospel," and requested a number of the missionaries to write on other phases of the work in Siberia and Manchuria. These articles all appear in the January Voice and make it a number of unusual interest and value. W. G. Cram tells of "Siberia, The World's Largest Untouched Mission Field," J. O. J. Taylor writes on "The Greatest Missionary Opportunity in This Generation," L. C. Brannan describes Manchuria's "Limitless Natural Resources" and its vast possibilities as a mission field, and J. S. Ryang tells the story of Korean migration to Manchuria. The series concludes with a review of the present status of our work in that field and the large plans enterprised for the future. A large number of splendid pictures add greatly to the interest. A sample copy will be sent free to any one requesting it. Write Missionary Voice, Box 509, Nashville, Tennessee.

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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Brother Superintendent, if, for any reason, you should fail to hold a session of your Sunday school the fifth Sunday, is it asking too much of you to send your Sunday School Board an offering the first time you do meet? You have it in your heart to help us reach every child in our Conference. If you give nothing, how much do you expect in return?

Rev. J. H. Felts has sent out a strong appeal to every school in his district asking for the fifth Sunday offering that it may be used in his field; in addition, he has suggested that the offering at the eleven o'clock service be given to this fund. Rev. A. T. McIlwain, Rev. J. B. Randolph, Rev. R. A. Tucker, and Rev. R. P. Neblett have done equally effective service for our Sunday school work. We thank God and will go forward.

Dates for four District Standard Training Schools will be announced in a short time. Remember, there is standard training school. An institute is good in its place, but a standard training school does a much higher type of work. The date of the Wesley Bible Class Federation is immediately after Conference Training School. The federation meets June 7-8, at Grenada. Write to Prof. J. R. Brinson, Senatobia, Miss., and tell him you want to organize a class and that you want to help in this great work.

The church is sleeping alongside an infinitely greater power than is locked up in the Muscle Shoals project. A dreamer can see the unused power going to waste in the Tennessee River; but only a consecrated, Spirit-filled man can see something of "the all power that is in Jesus Christ." He has promised to release this power upon those who teach under his guidance. I am thinking of how the stronger, better trained churches might help those churches not so fortunate. The strong school could back up an organized class or some other part of the school and send representative men and women to the circuit school and lend a hand in organizing the Four-Times-a-Year circuit institute. Simply be a Big Brother to the school and tell how you have organized departments and classes, how you observe Sunday School Day, the Monthly Missionary Program, and anything else you have learned how to do. Rev. R. P. Neblett has agreed to help the Sallis and the Ebenezer circuits. He has not only agreed to do the work, but he is doing it now. The Durant school will be a blessing and be blessed. If your school is able to lend a helping hand to your neighboring circuit schools, drop me a card and I'll tell you the rest of the story.

JESUS AS LORD.

As the all-wise, all-powerful, all-loving, all-merciful Savior of men, Jesus Christ has surely the unquestioned right to tell us what we ought to do. And in our prayers, our songs, and our sermons we continually admit it. And yet in our life's activities we continually forget or neglect it; although as thoughtful Christian men and women we recognize that only as we let Him have right of way can we look for either happiness or success.

It means something to install the Lord as Master of the home. It means something to admit His right to a voice in the type of house we shall build, the kind of furniture we shall buy, the way we shall entertain our guests, the amusements we shall take, and the clothes we shall wear. It means something to allow the Lord to control our purse-strings, to decide as to our friends, and to plan the whole home life as pleases Him. And yet this is surely the wisest, safest, and happiest way.

And it means something to have the Lord lay His hand upon the helm of our business and issue directions as to what we shall do. Some will insist at once that this is impracticable, but possibly they mean really it is undesirable; for while the Lord will certainly not promise infallibly to direct our business, yet just as certainly will He give us so much of His spirit, that even our most business-like business associates and competitors will recognize that our business is being run upon absolutely Christian principles, with human good rather than gold as the chief goal.

And when Christ becomes Lord it means that I cease to be master. I may be a preacher, or a politician, a judge, or a legislator, but everywhere I am but a servant amongst other servants with Christ as the common Lord. Christ's exaltation in my life means my dethroning, and henceforth I am no longer lord and master, but the servant of Christ and the servant of man.—Christian Guardian.

CHILDREN AND BOOKS.

One of the very best things that any parent can do for his child is to give him an appetite for the reading of good books. Having done that, he has put him in the way of much happiness and satisfaction and has as well made many things possible in his life that otherwise would have been impossible. Good books are a gateway of opportunity into some of the best things that life has to offer, and happy indeed is that person who has been wisely and early trained to see that gateway and to open it for himself. We owe our children good health, a training for life and its duties, a scope and place in which to make good in the midst of its great activities, but if we have not added to all that by cultivating in them a taste and appreciation for books, we have left a very large and a very important part of our obligation to them unfulfilled. Our failure to do this will shut them out of a world that was intended for them, a world that is gloriously rich in the best things that the human imagination and brain have produced. And this is one of the most serious crimes against them that we can be guilty of.—Christian Guardian.

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Make this standard blood medicine and strength-giver more economical than ever.

Hood's Sarsaparilla is beyond comparison for the good it does, dose for dose. Nothing else will so promptly and thoroughly purify and vitalize your blood. Nothing else equals it in the way it sends strength through your blood tingling with vitality for every organ and tissue. It helps the stomach, kidneys and liver. It enables you to get the full benefit of all the vitamines in your food. It makes you feel well.

It is the medicine your mothers and grandmothers relied upon for help over hard places. Try it.

HEADACHE? BACKACHE?

A Beautiful Woman is Always a Well Woman

Bird Song, Ark.:—"For nearly two years I suffered awfully with feminine trouble, which was caused by lifting heavy things, and seemingly I had five or six other complaints added to it. I suffered with the lower part of my back and had headache nearly all the time. I began to think there was nothing that would do me any good without an operation, but I thought I would try Dr. Pierce's remedies first. I took one bottle of Dr. Pierce's Favorite Prescription and one of 'Golden Medical Discovery', also used a box of Dr. Pierce's Purifying Lotion Tablets and one of the 'Healing Suppositories' and took the little 'Pleasant Pellets' to regulate my bowels and I felt like a new woman."—Mrs. Maggie D. White, Box 7.

Dr. Pierce's famous remedies can be procured from your druggist, tablets or liquid. Write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice.

ASPIRIN

Name "Bayer" on Genuine

Beware! Unless you see the name "Bayer" on package or on tablets you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for Colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago, and for Pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

MOTHER! MOVE CHILD'S BOWELS WITH CALIFORNIA FIG SYRUP

Hurry mother! Even a sick child loves the "fruity" taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow. If constipated, bilious, feverish, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good cleansing of the little bowels is often all that is necessary.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.

Longstreet ct., at Keatchie, Sun., Feb. 5, a.m.
Grand Cane ct., at Keithville, preaching, Sun., Feb. 5, p.m.
Mooringsport, Sun., Feb. 12, a.m.
Vivian, Sun., Feb. 12, p.m.
Greenwood, at Flournoy, Wed., Feb. 15.
Queensborough, Fri., Feb. 17, p.m.
Lake End, Sun., Feb. 19, a m. and p.m.
Spring Hill, Wed., Feb. 22, p.m.
Caddo ct., at Blanchard, Sun., Feb. 26, a.m.
Texas Avenue, preaching, Sun., Feb. 26, p.m.
Ida ct., at Hosston, Sun., Mar. 5, a.m. Church Dedication.
Belcher ct., at Gilliam, Sun., Mar. 5, p.m.
Bossier City, Wed., Mar. 8, p.m.
Shreveport, Noel Memorial, Sun., Mar. 12, a.m., preaching.
Shreveport, First Church, Sun, Mar. 12, p.m., preaching.
Cedar Grove, Wed., Mar. 15, p.m.
Cotton Valley ct., at Bethel, Sun., Mar. 19, a.m.
WESLEY BIBLE CLASS FEDERATION, AT MANSFIELD, MARCH 21-23.
Coushatta, Sun., Mar. 26, a.m.
Bayou La Chute ct., at Elm Grove, preaching, Sun., Mar. 26, p.m.
Haynesville, Wed., Mar. 29.

R. H. WYNN, P. E.

New Orleans Dist.—Frst Round.

Epworth, Mon., 7:45 p.m., Feb. 6.
Parker Memo., Tues., 7:45 p.m., Feb. 7.
Rayne Memo., Wed., 7:45 p.m., Feb. 8.
La. Ave., Thurs., 7:45 p.m., Feb. 9.
Felicity, Fri., 7:45 p.m., Feb. 10.
McDonoghville, Wed., 7:45 p.m., Feb. 15.
Carrollton Ave., Thurs., 7:45 p.m., Feb. 16.
Second Church Fri., 7:45 p.m., Feb. 17.
First Church, Wed., 7:45 p.m., Feb. 22.
City Missions, at St. Marks, Fri., 7:45 p.m., Feb. 24.

J. G. SNELLING, P. E.

Alexandria District—Second round.

(In Part.)

Oakdale, Feb. 19.
Marksville Ct. at Evergreen, Feb. 26. a.m.
Bunkie, Feb. 26, p.m.
Elizabeth Ct., at Oberlin, Mar. 5.
Boyce at Eden, Mar. 12, a.m.
Pineville, Mar. 12, p.m.
Colfax Ct. at Montgomery, Mar. 19.
Trout and Good Pine at Good Pine, Mar. 26.
Pleasant Hill at Marthaville, Apr. 2.
Campti at St. Maurice, Apr. 9, a.m.
Rochelle and Standard at Rochelle, Apr. 16.
Columbia Ct. at Grayson, Apr. 20.

W. L. DOSS, Jr, P. E.

Baton Rouge District—First Round.

St. Francisville, at St. Francisville, Feb. 5, a.m.
Greensburg, at Greensburg, Feb. 12, a.m.
Baker, at Baker, Feb. 19, a.m.
Franklinton ct., at Fisher, Feb. 26, a.m.
Franklinton Station, Feb. 26, p.m.
Denham Springs, at Denham Spgs., March 5, a.m.

J. W. LEE, P. E.

Lake Charles District—First Round.

Morgan City and Berwick, at M. C., Feb. 5, a.m.
Jeanerette and Patterson, at Jeanerette, Feb. 5, p.m.
Franklin, Feb. 12, p.m.
Merryville, Feb. 19, a.m.
Luddington ct., at Carson, Feb. 19, p.m.
Lake Charles, Feb. 20, p.m.

J. B. WILLIAMS, P. E

Monroe-Ruston Dist.—First Round.

Lake Providence, Feb. 5, preaching, 11 a.m., Q. C., 3 p.m.
Waterproof, at Waterproof, Feb. 12.
Ruston, Feb. 16, 7 p.m.
Bernice, at Bernice, Feb. 19; preaching, 11 a.m., Q. C., 3 p.m.

K. W. DODSON, P. E.

Dodson's Liver Tone Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sod.

FRECKLES

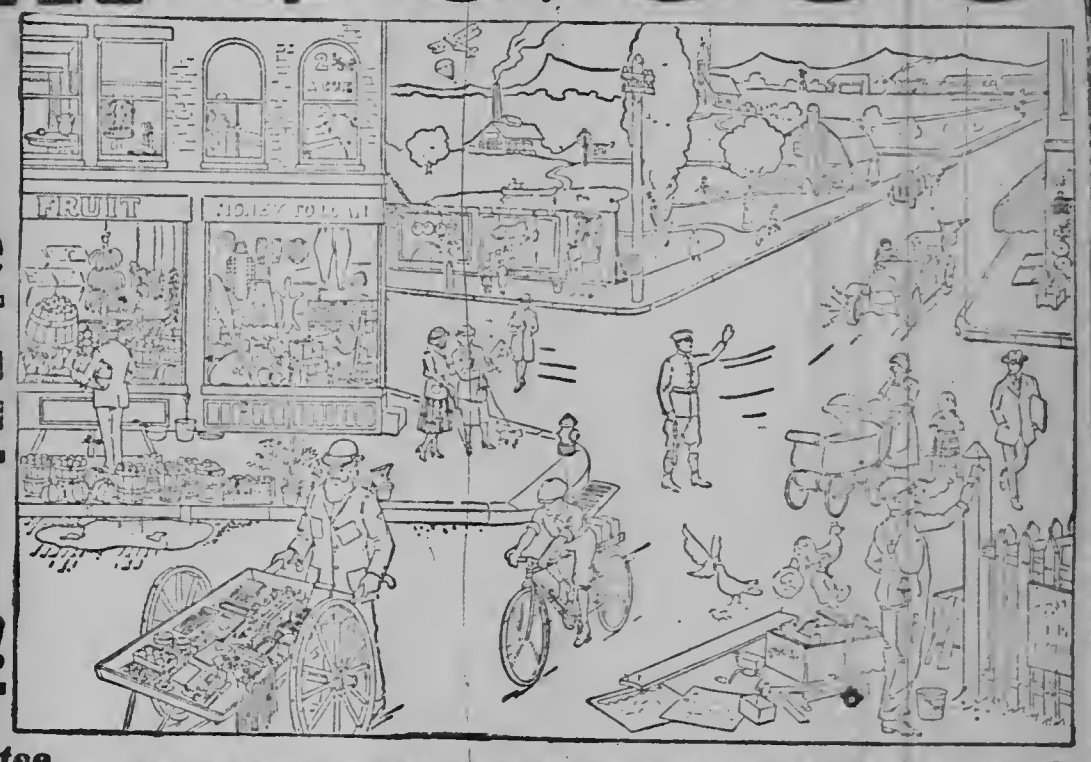
Now Is The Time to Get Rid of These Ug'y Spots.

There's no longer the ... of feeling ashamed of your freckles, as ... is guaranteed to remove ... Simply get an ounce of ... from your druggist ... morning and you ... freckles have ... ones have vanish ... than one ounce is need ... and gain a beautiful clear ...

Be sure to ask for the ... this is sold under guarantee ... to remove ...

Win $5,000

Big Picture FREE On Request!



Bank-Guarantee

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TO WHOM IT MAY CONCERN:

Mr. E. J. Reefer has deposited $10,000.00 with this bank as a guarantee that he will pay all the prizes awarded by the judges to the winners of this puzzle contest. This bank guarantees Mr. Reefer will do as he agrees.

STATE BANK OF PHILADELPHIA

F. A. Mouson
Cashier.

How many objects beginning with "P" can you find in this picture?

Open to Everybody

Come on. Join in the big puzzle game. Your chance to win $5,000 or one of the 14 other big cash prizes. Easy and lots of fun. All you have to do is write down the names of the objects beginning with "P" on this picture and send your list in to us. If your list is largest and nearest correct, the judges will award you first prize; if your list is second largest and nearest correct, you will win second prize, etc.

Get a pencil and paper. Start right now. Find all the objects in the picture beginning with the letter "P", such as "pistol", "picture", etc. See how easy it is. Nothing is hidden. You don't have to turn the picture upside down. Every object is in plain sight. You can find them all. Start right away.

THE PRIZES

Winning Answers Will Receive Prizes as Follows:

	If No "More Eggs" is ordered	If $1 worth of "More Eggs" is ordered	If $2 worth of "More Eggs" is ordered	If $5 worth of "More Eggs" is ordered	If $10 worth "More Eggs" is ordered
1st Prize	$40	$300	$600	$2,000	$5,000
2nd Prize	20	150	300	1,000	2,500
3rd Prize	10	75	150	500	1,250
4th Prize	10	50	100	250	625
5th Prize	10	30	60	150	375
6th Prize	6	20	40	100	250
7th Prize	6	15	30	80	200
8th Prize	6	10	20	60	150
9th Prize	4	10	20	40	100
10th to 15th	4	10	20	40	100

Costs Nothing to Try

All you have to do is send in your list of "P" words. If the judges decide that your list is largest and nearest correct, you will win First Prize of $40 even if you don't send in an order for "More Eggs". But if you order $1 worth of "More Eggs" and you also win First Prize, you will get $300. If you order $2 worth of "More Eggs" and if your list of words wins First Prize, you will get $600. And if you order $5 worth of "More Eggs" and your list is awarded First Prize, you will win $2,000—*but if you order $10 worth of "More Eggs" and your list is awarded First Prize, you win $5,000.*

Win All You Can You don't have to send in an order for "More Eggs" in order to enter this contest. You can win $40 as First Prize even if you have sent in no order. But if you ordered $10.00 worth of "More Eggs", the same list would win $5,000.00 for you. A difference of $4960.00. Which prize do you want?

Observe These Rules:

1. The contest is open to every man, woman, girl or boy living in America, except employees or relatives of employees of E. J. Reefer. There is no entrance fee of any kind.
2. You must use only one side of paper. You must number your list of names in regular order—1, 2, 3, etc. Your full name and address must be written on each page in the upper right hand corner. Use a separate sheet for anything you may wish to write outside of your list of names and your name and address.
3. English words only will be accepted as they appear in the English dictionary. Obsolete words will not be counted. Both the singular and plural of a word will not count; either one of them may be used.
4. Compounds or words which are made up of two or more complete English words cannot be used.
5. The same spelling of a word will be counted only once even though it is used for different articles or objects, or parts of them. Each article or object can be given only under one name.
6. Two or more people may co-operate in answering the puzzle. However, only one prize will be given to any one household. No prize will be awarded to more than one of any combination outside of the family where a number—two or more—have worked together.
7. If a contestant sends more than one list under the same name, an assumed name, or a pre-married name then all lists of such contestant will be disqualified. If more than one list is sent by any group or by any members of the same group who have co-operated in the preparation of such lists, then all lists of such contestants will be disqualified.
8. All answers must be received through the mail by E. J. Reefer, 9th and Spruce Streets, Philadelphia, Pa., and must be post-marked by Post Office closing time, March 11, 1922.
9. The first prize will be awarded for the answer containing the largest and most nearly correct list of the names of visible objects and articles beginning with the letter "P" shown in the picture. No other consideration, such as neatness, style or handwriting, will have any bearing in making the decision.
10. The full amount of any of the prizes will be awarded to each contestant in the event of a tie.
11. The decision will be made by three judges entirely independent of and having no connection with E. J. Reefer. They will judge the answers submitted and award the prizes at the end of the contest. Participation in the contest carries with it the acceptance of the decision of the judges as final and conclusive.
12. All answers will receive due consideration whether or not "More Eggs" is purchased. At the close of the contest, when all lists have been graded, the names of the prize winners will be announced and the list of words will be sent upon request to any participant who sends us a stamped, addressed envelope.

Special Offer on "More Eggs" During This Puzzle Contest

2 One Dollar Pkgs. for $1.00
5 One Dollar Pkgs. for $2.00
20 One Dollar Pkgs. for $5.00
50 One Dollar Pkgs. for $10.00

No goods bought during this puzzle contest are subject to exchange, refund, or approval.

Get Busy NOW

Today! Get your list in early. Send your order for MORE EGGS at the same time. Qualify for the biggest prize—for the $5,000.

E. J. Reefer, Dept. 18
9th & Spruce Sts., Philadelphia, Pa.

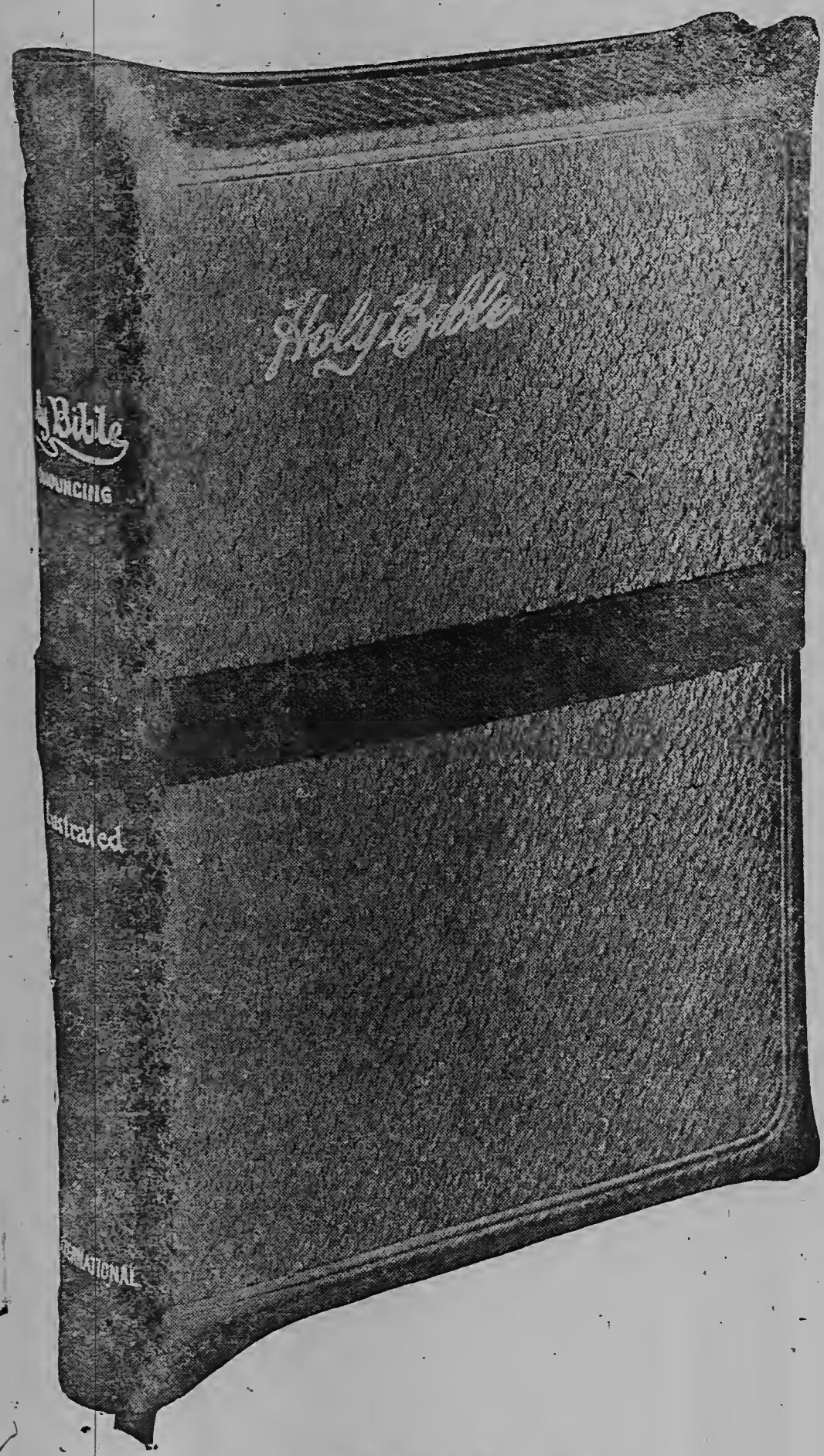
Additional Pictures Sent Free on Request

Copyright 1922, by E. J. Reefer

The Standard Teachers' Bible

GENUINE LEATHER BINDING

FLEXIBLE



PRICE, $4.00.

ADDRESS:

New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

FROM DENHAM SPRINGS, LA.

Dear Brother Carley: It is a pleasure to see how nicely everything is moving off on the Denham Spprings charge. Although the weather is cold, we have had splendid congregations, especially in the evening.

Brother R. H. Benton, who is well-known throughout this section, is taking a fine lead in progressive matters. He has been a layman for many years and understands how to take hold for the best interests of all.

Brother W. H. Underwood, of Live Oak church, is going to let the preacher have a horse for a large part of the year. Brother James Graves will soon take the pastor with him on the every-member canvass and start the duplex envelope system in the Live Oak church.

There are other good men on the charge, who are interested in furthering the Kingdom of Heaven here on earth.

Next month, I feel sure, I can give you some very definite statements as to the progress of the charge.

Your brother,
CLAUDE H. MAYO, Pastor.

ASTHMA CURED BY SIMPLE REMEDY

Famous Druggist Discovers Simple Remedy for Asthma and Makes Generous FREE TRIAL Offer to Readers.

Thirty years ago Mr. C. Leavengood, a widely known Kansas druggist, discovered a simple, easy to take prescription for Asthma— he gave it to people who had suffered for years and, to their amazement, they say they were easily cured—these people told their friends, and in this way thousands have found the sure way to cure Asthma. Mr. Leavengood feels so confident that his prescription will cure in all cases that he generously offers to send a big bottle on 10 days' Free Trial to any reader of this paper who will write for it. If it cures pay $1.25, otherwise you owe nothing. Send no money—just write to C. LEAVENGOOD, 1648 S. W. Blvd., Rosedale, Kansas, and the big bottle will be mailed immediately.—Adv.

STOP ITCHING

Skins with Tetterine

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA

Free To Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew up a Pleasant Tasting Tablet Occasionally and Rid Yourself of Piles.

Let Me Prove This Free

My internal method for the treatment and permanent relief of piles is the correct one. Thousands upon thousands of grateful letters testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this free trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one most dependable treatment. This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon, but do this now. TODAY.

Free Pile Remedy

E. R. Page,
430-H Page Bldg., Marshall, Mich.
Please send free trial of your method to:

.....

.....

.....

INCOME TAX FACTS.

In making out his income tax return for 1921, the average taxpayer will find a considerable saving in comparison with the amount of tax paid on the same income for 1920.

The exemptions provided by the revenue act of 1921 are $1,000 for single persons (the term including widows, widowers, divorcees, and persons separated from husband and wife by mutual agreement), $2,500 for married persons whose net income was $5,000 or less, and $2,000 for married persons whose net income was $5,000 or more. Under the revenue act of 1918 the personal exemption allowed a married person was $2,000 regardless of the amount of net income. The personal exemption allowed a married person applies also to the head of a family, man or woman, who supports in one household one or more relatives by blood, marriage, or adoption.

The exemptions for dependents—a person who receives his chief support from the taxpayer and who is under 18 years of age or incapable of self-support because mentally or physically defective—is increased from $200 to $100.

The act requires that a return be filed by every single person whose net income for 1921 was $1,000 or more, every married person whose net income was $2,000 or more, and by every person—single or married—whose gross income was $5,000 or more.

The requirement to file a return of gross income of $5,000 or more regardless of net income is a new provision. Net income is gross income less certain specified deductions for business expenses, losses, bad debts, etc., which are fully explained on the forms.

Returns must be filed by married couples whose combined net income for 1921, including that of dependent minor children, equaled or exceeded $2,000, or if the combined gross income equaled or exceeded $5,000.

The period for filing returns is from January 1 to March 15, 1922. Heavy penalties are provided for failure or "wiliful refusal" to file a return on time.

Forms 1040A for incomes of $5,000 and less and 1040 for incomes in excess of $5,000 may be obtained from the offices of collectors of internal revenue and branch offices. The tax may be paid in full at the time of filing the return, or in four equal installments, due on or before March 15, June 15, September 15, and December 15.—Government Bulletin.

RESOLUTIONS OF COMMENDATION.

Whereas, the people of Learned, Miss., and especially the Christian women of the churches of Learned have enjoyed for a number of years, the influence and benefits of the high ideals of Mrs. J. S. Osborne; and

Whereas, she finds it to her interest to change her residence to her old home, Kentucky, therefore be it resolved:

First—That the members of the missionary societies of Learned express to her our appreciation of the splendid Christian life that she has lived in our community, filling, as she has, the high position of wife, mother, neighbor and friend, exemplifying in her life the spirit of service to every interest that looked to the betterment of her community.

Second—That we recommend her most heartily to the Christian womanhood of the town to which she is moving, and will follow her with our prayers, earnestly desiring that she may not only have health and happiness in her new home, but that larger privileges and opportunities may be afforded for the exercise of her Christian influence.

Signed by: Mrs. G. M. Campbell, Mrs. J. L. Gibbes, Mrs. John Bush.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Avera, Feb. 5, 11 a.m.
Lucedale, Feb. 5, 7 p.m.
Lucedale ct., Feb. 5, 7 p.m.
Richton, Feb. 8, 7 p.m.
Oloh, at Oak Grove, Feb. 12, 11 a.m.
Eucutta, Feb. 11, 11 a.m.
Heidelberg, Feb. 15, 11 a.m.
Ellisville, Feb. 15, 7:30 p.m.
Leakesville, Feb. 19, 11 a.m.
New Augusta, Feb. 19, 7:30 p.m.
Sumrall, Feb. 26, 11 a.m.
Prentiss, Feb 26, 7:30 p.m.

The District Stewards will meet at Main Street Church, Hattiesburg, Thursday, Dec. 22, at 1:30 p.m.

W. W. GRAVES, P. E.

Seashore Dist.—First Round.

Brooklyn, at McVey, 11 a.m., Feb. 5.
Wesley Memorial, 7:30 p.m., Feb. 5.
Biloxi, Q. C., Wed., 7 p.m., Jan. 11.
Gulfport, Q. C., Wed., 7 p.m., Jan. 25.
Long Beach, Q. C., Wed., 7 p.m., Feb. 1.

W. M. SULLIVAN, P. E.

Brookhaven Dist.—First Round.

Foxworth, at Foxworth, Feb. 4, 5.
Summit and Topisaw, at Summit, Feb. 5, 6.
Adams, at Adams, Feb. 11, 12.
McComb, Pearl River Ave., Feb. 12, 13.
Scotland, at Bethesda, Feb. 18, 19.
Bayou Pierre, at Center Point, Feb. 25, 26.
Hazlehurst, Feb. 26, 27.

H. M. ELLIS, P. E.

Newton Dist.—First Round.

Chunky, at Chunky, Feb. 4, 5, 11 a.m.
Decatur and Hickory, at Hickory, Feb. 5, 7 p.m.; 6, 10 a.m.
Bay Springs, at Bay Springs, Feb. 8.
Neshoba at Mars Hill, Feb. 11, 12.
Union, at Union, Feb. 15.
Raleigh, at Raleigh, Feb. 18, 19.
Rose Hill, at Homewood, Feb. 22.
Laurel, First Church, Feb. 24, 7 p.m.; 26, 11 a.m.
Laurel, Kingston, Feb. 25, 7 p.m.
Laurel, West End, Feb. 26, 7 p.m.

J. A. MOORE, P. E.

Vicksburg Dist.—First Round.

Oak Ridge, Feb. 5.
Mayersville, at Grace, 11 a.m., Feb. 12.
Rolling Fork, 7 p.m., Feb. 12.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 19.
Silver City, at Midnight, 7 p.m., Feb. 19.
Anguilla, at Delta City, Feb. 26.

J. R. JONES, P. E.

Meridian Dist.—First Round.

Lauderdale, Feb. 5.
DeKalb, at Pleasant Ridge, Feb. 10.
Cleveland, at Mellen, Feb. 11, 12.
Matherville, at Poplar Springs, Feb. 18, 19.
Shubuta, p.m., Feb. 19.
Daleville, at Andrew's Chapel, Feb. 22.
Waynesboro circuit, at Fedora, Feb. 25.
Waynesboro, Feb 26.
Buecatunna, at State Line, Feb. 26, 27
Pachuta, at McGovan's Chapel, Mar. 3.
DeSoto, at Manassa, Mar. 4, 5.

PAUL D. HARDIN, P. E.

Jackson Dist.—First Round.

Canton, Feb. 5.
Camden, 11 a.m., Feb. 8.
Monterey, at Mt. Carmel, Feb. 11, 12.
Brandon and Pelahatchie, at Brandon, Feb. 12, 13.
Sharon, Feb. 25, 26.
Madison, Feb. 26, 27.

M. L. BURTON, P. E.

BABIES LOVE
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label.
At All Druggists

MOTHERS AND DAUGHTERS

Read This Letter from Mrs. W. S. Hughes

Greenville, Del.—"I was under the impression that my eldest daughter had some internal trouble as ever since the first time her sickness appeared she had to go to bed and even had to quit school once for a week. I always take Lydia E. Pinkham's Vegetable Compound myself so I gave it to her and she has received great benefit from it. You can use this letter for a testimonial if you wish, as I cannot say too much about what your medicine has done for me and for my daughter."—Mrs. WM. S. HUGHES, Greenville, Delaware.

Mothers and oftentimes grandmothers have taken and have learned the value of Lydia E. Pinkham's Vegetable Compound. So they recommend the medicine to others.

The best test of any medicine is what it has done for others. For nearly fifty years we have published letters from mothers, daughters, and women, young and old, recommending the Vegetable Compound. They know what it did for them and are glad to tell others. In your own neighborhood are women who know of its great value.

Mothers—daughters, why not try it?

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC

Not Only For Chills and Fever But a Fine General Tonic

Wards Off Malaria and Restores Strength. Try It

If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.

CONFERENCE PAY-UP WEEK.

In several of the Annual Conferences, Pay-Up Week was observed during January. In other Conferences the dates for this special campaign come during February and March. These dates were fixed either by the Annual Conferences at their 1921 session or by Conference Boards of Missions and presiding elders on authority given by the Annual Conference.

During these special periods a vigorous campaign is to be on in every charge and for every congregation. In this work presiding elders and pastors are to have leadership as in all the enterprises of the church. These men know how their districts and their charges stand in the matter of Centenary payments to date, and this information is to be given by these leaders to their people. The Centenary treasurer of each church, working with the pastor, is expected to make the special effort during this period to reach every Centenary subscriber of his church. A statement is to be given each subscriber and the appeal made for the payment of the amount due to date. If the full amount cannot be paid, the subscriber is expected to make the largest possible payment on amount due.

In many charges conditions will not appear to be favorable, and there will be the suggestion that no special effort be made, but even under the most unfavorable conditions, some money can be collected if the matter is brought to the attention of subscribers. We must not fail to make the effort. Whatever amount is secured during Pay-Up Week will make easier future efforts for payments in full of all Centenary obligations. Let us make Pay-Up Week count for the most possible in every church of Southern Methodism.

HARD COLDS—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.—Adv.

CABBAGE PLANTS — Fulwood's frost proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c.; 500 for $1.10; 1,000 for $2.00 postpaid. By express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

Rheumatic Pains Aches

are quickly relieved by **CAPUDINE.** It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT

FREE Geraty's Frost Proof Cabbage Plants

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for 50c; 500 for $1.75; 1000 for $3.25. By express, charges collect, $2.25 per 1000, cash with order.

William C. Geraty Co., Box 1, Yonges Island, S. C.

GIRLS! LEMONS

WHITEN HANDS

Press the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter-pint of harmless and delightful lemon-bleach lotion to soften and whiten red, rough or chapped hands. This home-made lemon lotion is far superior to glycerin and rose water to smoothen the skin. Famous stage beauties use it to bleach and bring that soft, clear, rosy-white complexion, because it doesn't irritate.

THE RECORD TO JANUARY 1.

Of the amount pledged to the Centenary fund, there was paid to January 1, 1922, on individual pledges, by Sunday schools, and by Epworth Leagues, $12,547,661.70. Including interest receipts and the income from several other sources, the total is slightly above $13,000,000.

In the plan of the Centenary, certain "credits" were to be counted in the grand total. These were the amounts paid on regular assessments for missions and Church Extension, on regular specials, and the payments by the Woman's Missionary Society. The total of "credits" will be given to the church at an early day. In advance of the official announcement we can say that the grand total—new money and credits—is approximately $20,000,000.

Sixty per cent of the amount pledged to the Centenary—the new money—was due at the close of 1921. We are far short of that amount. Even in the face of present conditions we are going to make a far better record for the early months of 1922. And let's make the beginning now.

FROM THE FIELD.

Whatever may be the opinions of Methodists at home, every missionary in the foreign field believes in the Centenary. They see that without the Centenary the work could not have gone forward. Only a few months ago, Miss Pearl Way, of Nashville, reached her field in China. Miss Way is the daughter of Mr. J. M. Way, of Nashville, prominently connected with the work of the Missionary Centenary and of the Laymen's Missionary Movement. She went from the work of the Centenary at Nashville to China. In a letter of recent date, she says:

"The Centenary is certainly a great power out here. I counted it a privilege to see the Centenary in action at home; the movement toward the Centenary, the actual campaign, and the steadfastness of the people in carrying through in the matter of collections, etc., but it is a revelation to see what it has done out here. The work is doubling, and while there is more money now than ever before, the need is no less. Above it all, however, there is still the cry for workers. I don't believe you could send out too many missionaries. Teachers, evangelists—all are needed."—Bulletin

MARRIED.

By Rev. T. B. Cottrell, at the Gibson Memorial parsonage, on Dec. 31, 1921, Mr. ANDREW L. HARVEY to Miss NELLIE M. LAUDERDALE, both of Vicksburg, Miss.

By Rev. T. B. Cottrell, at Gibson Memorial parsonage, on Jan. 2, 1922, Mr. SAM MARLOW to Mrs. MAGGIE WILLIAMS, both of Vicksburg, Miss.

At the residence of the bridge's sister, Mrs. R. L. Hancock, on Jan. 12, 1922, by Rev. T. B. Cottrell, Mr. OSCAR BOZEMAN, of Baton Rouge, La., and Miss VERA BELLE TAYLOR, of Vicksburg, Miss.

At the residence of the bride, Mrs. Mary E. Burris, Franklinton, La., Jan. 26, to Rev. N. E. Alford, Rev. F. N. Sweeney officiating. Brother Alford is the father of Martin, Lewis and Jason Alford—all preachers.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—First Round.

Cockrum, at Palestine, Feb. 4.
Shuford, at Eureka, Feb. 5.
Sardis circuit, at Sardis, Feb. 11.
Crenshaw, at C., Feb. 12.
Batesville, Feb. 19.

R. A. MEEK, P. E.

Greenville Dist.—First Round.

Leland, Feb. 1, 7 p.m.
Shaw, at Shaw, Feb. 2, 3 p.m.
Lula and Dunde, at Lula, Feb. 5, a.m.; preaching morning and evning.
Greenville, Feb. 8, 7:30 p.m.
Merigold and Alligator, at Merigold, Feb. 12, 3 p.m.; preaching morning and evening.
Rosedale, at Rosedale, Feb. 15, 7 p.m.
Friar Point, Feb. 16, 7 p.m.
Hollandale and Arcola, at Hollandale, Feb. 19, 3 p.m.; preaching morning and evening.
Duncan, at Duncan, Feb. 26, 3 p.m.; preaching morning and evening.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round.

Buena Vista, at Buena Vista, Feb. 4, 5.
Houlka, at Houlka, Feb. 9.
Algoma, at Algoma, Feb. 10.
Nettleton, at Shiloh, Feb. 11, 12.
Salem and Ecru, at Salem, Feb. 18, 19.
Toccopola, at Toccopola, Feb. 20.
Randolph, at Spring Hill, Feb. 21.
Greenwood Springs, at Greenwood Springs, Feb. 24.
Smithville, at Trangine, Feb. 25, 26.
Tremont, at Mt. Pleasant, Mar. 2.
Fulton, at Harden's Chapel, Mar. 3.

T. H. DORSEY, P. E.

Grenada Dist.—First Round.

Poplar Creek ct., at Bethel, Feb. 4, 5.
Winona sta., Feb. 5, 6.
Holcomb ct., at Holcomb, Feb. 11, 12.
Coffeeville ct., at Coffeeville, Feb. 12, 13.

R. A. TUCKER, P. E.

Corinth Dist.—First Round.

Chalybeate ct., at Camp Ground, Feb. 4, 5, a.m.
Ripley sta., Feb. 5, p.m., and 6, a.m.
Wheeler ct., Feb. 8.
Rienzi ct., Feb. 9.

The District Stewards are called to meet at First Church, Corinth, Dec. 14, 1921, at 10 a.m.

J. B. RANDLOPH, P. E.

Greenwood Dist.—First Round.

Tchula, Feb. 5, a.m.
Sidon and Cruger, at Sidon, Feb. 5, p.m.
Inverness, at Inverness, Feb. 12, a.m.
Belzoni, Feb. 12, p.m.
Webb, at Sumner, Feb. 19.
Schlater, Feb. 26.

S. L. POPE, P. E.

Columbus Dist.—First Round.

High Point, at Center Ridge, Feb. 3.
Noxapater, at Flower Ridge, Feb. 4, 5.
Louisville, Feb. 5, p.m.
Chester, at Pisgah, Feb. 11, 12.
Ackerman and Weir, at Ackerman, Feb. 12, 13.
Kosciusko Circuit, at Springdale, Feb. 18, 19.
Kosciusko Station, Feb. 19, p.m.
Mashulaville, at Mashulaville, Feb. 25, 26.

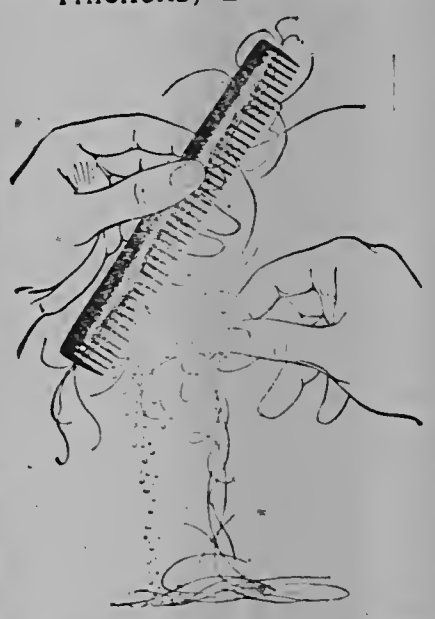
A. T. McILWAIN, P. E.

THE BEST YET.

To prevent taking cold, keep a little Vacher-Balm in your nose, it helps to prevent the germs entering the system. Everyone should keep it handy, especially this time of year for Colds, Coughs, Croup, chapped hands, or soreness anywhere. 30c in jars or tubes, and 60c jars containing 2½ times as much as the 30c size. Write for Free Sample, if you cannot buy it locally. E. W. Vacher, Inc., New Orleans, La.—Adv.

DANDERINE

Stops Hair Coming Out; Thickens, Beautifies



35-cents buys a bottle of "Danderine" at any drug store. After one application of this delightful tonic you can not find a particle of dandruff or a falling hair. Besides, every hair shows new life, vigor, brightness, more color and abundance.

TETTERINE

For the Complexion

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

$13.95 Goodyear All-Weather Coat FREE Goodyear Mfg. Co., 951-R, Goodyear Bldg., Kansas City, Mo., will send a handsome, Rainproofed, All-Weather coat to one person in each locality who will show and recommend it to friends. Write today.

Philip Werlein, Ltd.,

"LARGEST MUSIC HOUSE SOUTH"

PIANOS
Player-Pianos
ESTEY ORGANS

MAIL COUPON AT ONCE

Philip Werlein, Ltd.,
New Orleans, La.

Please send me full information regarding Pianos, Player-Pianos, Organs.

Name .....

Address .....

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 6. | Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

HENRY T. CARLEY, Editor. | NEW ORLEANS, LA., THURSDAY, FEBRUARY 9, 1922. | CHAS. O. CHALMERS, Manager.

Editorial

THE CHURCH-WIDE CONFERENCE ON WORLD PROGRAM AND ADVANCE.

There was held in Memphis, Tenn., January 31-February 2, a church-wide conference on world program and advance that will probably go down in history as one of the most significant meetings ever convened by the leaders of our church.

Purpose.

The conference was called for the purpose of facing the urgent necessity now resting upon the church to carry forward to a successful conclusion the great Centenary Missionary Movement, and of devising plans for the collection of Centenary pledges now due, lest their non-payment bring to a stop, in the very midst of the greatest era of progress the church has ever known, the plans that mean so much for the future progress of the Kingdom of God. The larger significance of this forward movement of Methodism is seen in the influence it has had and is having upon the other Protestant denominations of America. No Protestant denomination in America has failed to follow the example of Methodism in this great forward movement for the evangelization of the world. A distinguished Presbyterian leader said a few months ago to one of the leaders of Methodism: "It would be disastrous to us as a denomination to fail to carry on successfully our Forward Movement, but Methodism in America must not fail in her task, for if American Methodism cannot carry on successfully this forward movement, no other denomination can succeed." In a very real sense, therefore, the Protestantism of the world waits upon American Methodism for leadership in a world-wide program for the establishment and maintenance of the Kingdom of God. And Southern Methodism has its part to perform in this great task of leadership.

Composition.

The conference was composed of practically all those who are officially in positions of leadership in the church. If we recall correctly, all the bishops were there except Bishop Hendrix, Bishop Kilgo, Bishop Ainsworth, and Bishop Cannon, and their absence was unavoidable; all the secretaries of the General Boards were present; all the editors of the connectional and Conference organs, with very few exceptions, were present; of the 289 presiding elders of the church, 262 were present, and the absent ones sent explanations of their inability to attend; all the Conference missionary secretaries were present. Many pastors and prominent laymen of the church were also in attendance. The meeting was especially significant in that it was the first time in the history of the church that practically all the presiding elders of the connection had come together as one body.

Program.

The program of the conference had been thoroughly worked out and carefully prepared in advance, and it was carried out as planned with the single exception that Dr. C. W. Tadlock, who was to discuss the topic, "The Centenary and Equipping the Down-town Church," was unable to be present on account of illness. At the opening session on Tuesday evening, Bishop U. V. W. Darlington presided, the devotional exercises were conducted by Dr. J. W. Johnson, and addresses were delivered by Bishop W. A. Candler and Dr. M. N. Waldrip. At the Wednesday morning session, Bishop James Atkins presided, and the devotional exercises were conducted by Dr. O. E. Goddard. Topics were discussed as follows: "The Centenary and Brazil," Dr. W. J. Young; "The Centenary and Advance in Mexico," Dr. J. B. Cox; "The Centenary and Enlargement in Cuba," Dr. S. A. Nesbett; "China and the Centenary," Dr. J. W. Cline; "Centenary in Korea," Dr. E. W. Anderson; "Our Newest Mission—Siberia and Manchuria and Japan," Dr. F. S. Parker.

At the Wednesday afternoon session, Bishop H. M. DuBose presided, and the devotional exercises were conducted by Dr. M. T. Haw. Topics were discussed as follows: "Work on the Border and in the West," Bishop DuBose; "Foreigners Within Our Borders," Dr. F. S. Onderdonk; "The Centenary in the Indian Work," Dr. Orlando Shay; "The Centenary and the Development of Rural Centers," Dr. W. J. LeRoy; "The Centenary in Arizona," Dr. W. J. Simms; "The Presiding Elders and the Forward Movements," Dr. James Thomas; "The Pastor in the Centenary," Dr. P. C. Fletcher; "The Uplift of the Laymen in the Forward Movements," Dr. J. H. Reynolds; "The Centenary and Revivals in Schools," Dr. O. E. Goddard, Dr. C. G. Hounshell, Mrs. H. R. Steele; "The Sunday School and the Centenary," Dr. E. B. Chappell.

At the Wednesday evening session, Dr. A. J. Weeks presided, and the devotional exercises were conducted by Dr. M. T. Plyler. Addresses were delivered by Dr. Andrew Sledd and Bishop John M. Moore, the former speaking of our European work, and the latter of our work in Brazil.

The Thursday morning session was presided over by Bishop Collins Denny, and the devotional exercises were conducted by Dr. Luther E. Todd. Topics were discussed as follows: "The Centenary to Date," Dr. W. B. Beauchamp; "The Place of the Presiding Elder in 'Carrying On,'" Bishop W. F. McMurry; "Leadership of the Presiding Elder in the District," Dr. C. E. Blankenship; "The World Sunday in the Local Church," Dr. C. C. Selecman.

Thursday afternoon, from 2 o'clock to 3 o'clock was spent by the bishops in conferences with the presiding elders of their episcopal districts. At 3 o'clock, the conference reassembled, with Dr. W. W. Pinson presiding, Dr. Peter Stokes conducting the devotional exercises. The report of the Committee on Findings was read, discussed, and unanimously adopted, after which an address was delivered by Bishop Edwin D. Mouzon on the subject, "The Mission of Methodism to the Twentieth Century," which brought the conference to a close. The high-water mark of the gathering in spiritual interest was reached in the address by Bishop Mouzon. This writer has never seen more manifest evidences of the presence of the Holy Spirit in any service. It was one of those occasions that mark an epoch in the religious life of those who are present.

The Situation.

The situation as developed by the reports made to the conference show that unparalleled progress has been made in all the work of the church, both at home and abroad, as a result of the Centenary Movement. The material progress was shown in the number and character of the buildings that have been made possible through the Centenary collections thus far, and in the enlargement of our spheres of operation in every field where we have work. The spiritual development of the church was shown in the unprecedented interest manifested in all fields in evangelistic work and in the net gain in the membership of the church—nearly 200,000, the largest in our history. At the same time, it was made manifest that there is serious danger that this period of prosperity will inevitably be brought to a close unless our resources are adequate to maintain our work upon the scale already enterprised. And it was clearly shown that our plans will have to be curtailed unless the payment of the Centenary pledges can be brought up to date.

When this situation became evident, there was a manifest determination that the church should not have to acknowledge its inability to carry forward the work it had so gloriously begun, and there was not a dissenting voice to the plans proposed by the Committee on Findings for making immediately available the money now due that was pledged in the Eight-Day Drive. This Committee on Findings was appointed at the Wednesday morning session of the conference, and it gave serious consideration to the situation as it now exists. Its personnel is a guarantee that it labored earnestly and prayerfully. It was constituted as follows: Bishop W. F. McMurry, chairman; F. S. Parker, secretary; W. J. Young, W. J. Johnson, J. D. Blan, R. H. Wynn, James Thomas, Miss Belle H. Bennett, J. C. Wooton, G. B. Winton, W. B. Beauchamp. The report of the committee was as follows:

Report of Committee on Findings.

To the Ministers and Members of the Methodist Episcopal Church, South.

Greetings: Having looked with care into the present status of the Centenary Movement, this

(Continued on Eighth Page)

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"GIVE ME AN UNDERSTANDING HEART."

By Nan Ferell Reed.

Our prayers go out for fame and gain,
Or surcease from a world of pain,
But one small prayer I keep apart:
"Give me an understanding heart,"

To look beneath the frown awhile
And learn why lips have failed to smile;
To never, in a life so brief,
Add one more stone to human grief;

To truly, surely, comprehend
All efforts toward a purposed end,
And what it meant, and what it cost
To those who won—and those who lost.

Let something in my voice, or touch,
Although the something be not much,
Smooth out the hurt, prevent the smart;
"Give me an understanding heart."

—Exchange.

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Tenth Paper.

I.

The only great substantive power granted unto and vested in the General Conference, by the Annual Conferences in Convention assembled at Louisville in 1845, is in these words:

"5. The General Conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions, viz.:" Then follow the six Restrictive Rules. (Discipline 1846, p. 28.)

That provision was taken literally from the Discipline of 1840 (p. 21) of the Methodist Episcopal Church.

And concurrently with the grant of that power to the General Conference, the Convention declared:

"We distinctly recognize the jurisdiction of a delegated General Conference, receiving its appointment and authority from the whole constituency of Annual Conferences."

Here is the declaration, made by the Convention, of a great constitutional principle, underlying the whole fabric and superstructure of our church government, namely:

(1) The General Conference was created by and received its authority and power from the sovereign authority of the Annual Conferences; and (2) that federal council could exercise no power or authority not so received.

This principle of constitutional law, so declared and applied by the convention, was, at the time, well established and universally recognized in this country (McCulloch v. Maryland, 4 Wheat. 316; Cohens v. Virginia, 6 Wheat. 264; Gibbons v. Ogden 9 Wheat. 1-240); the principle had been a subject of public political discussion in the Congress of the United States and on the rostrum for more than a half century; political parties were divided and aligned upon it, and every intelligent, cultured and educated gentleman in the South was familiar with it and regarded it as a vital principle of the government under which he lived, and the statesmen, scholars and divines of 1845 carried the principle into their ecclesiastical system.

Indeed, it was the assertion and application of a contrary principle by the majority in the General Conference of 1844 which caused the disruption of the church; and a determination to escape from the operation of that pernicious principle and its consequent mischiefs was the great moving cause which brought about the establishment of a separate Southern organization.

Our church organization should be examined, construed and applied by the aid and in the light of contemporaneous history, and by a recurrence to the then existing evils and mischiefs, and the remedy intended to be provided for them. (Rhode Island v. Massachusetts, 12 Pet. 657; Cohens v. Virginia, 6 Wheat. 416.)

The powers of government which were not granted to the General Conference, and which were distributed at all by the Convention, were vested in the Annual and Quarterly Conferences; and the residum of power not distributed was reserved to the Annual Conferences as the original source and repository of sovereignty. The General Conference received no power except what was ceded or granted to it expressly, or by necessary implication, and which was appropriate to a beneficial execution of the power expressly given for the welfare of "our church."

The Restrictive Rules are not the only limitations upon the power of the General Conference; that power is further and effectually limited by (1) the constitutional principle that it is a body of delegated powers and can exercise only the powers granted to it by the Annual Conferences, and (2) by the vestiture in and reservation of powers to the Annual Conferences. Every power vested in or reserved to the other departments of the church government is, pro tanto, a limitation upon the power of the General Conference. Hamline, in 1844, saw this constitutional principle standing in the way of his ambition, and he sought to and did avoid the difficulty by claiming, in that body, that the church had no constitution but the Restrictive Rules, and that, therefore, unlimited, despotic power was vested in the General Conference, and that it could rightfully, by a mere parliamentary resolution, override, annul and set aside the whole fabric of church government; and the report of the Constitutional Commissions adopts and sets forth the very same constitutional theory and contention.

III.

The report of the Commission on the Constitution seeks to exclude from the protection of that instrument the doctrines and general rules of Methodism, and the whole governmental polity of the church and its institutions and property, and to magnify and apotheosize the power of the General Conference, and to invest that body with absolute ecclesiastical supremacy, omnipotence and inerrancy; and there is a clear intent, by legal implication, apparent in the document, when taken and considered in its relation to the subject matter and the ecclesiastical situation in American Methodism, to break through, override and sacrifice the protective principles of the polity established by the Convention, in order to achieve some special purpose, or to serve some special and immediate interest, not directly and expressly disclosed.

IV.

The second Resolution in the series reported by the Committee on Organization and adopted by the Louisville Convention is as follows:

"Resolved, That while we cannot abandon or compromise the principles of action upon which we proceed to a separate organization in the South; nevertheless, cherishing a sincere desire to maintain Christian union and fraternal intercourse with the church, North, we shall always be ready kindly and respectfully to entertain, and duly and carefully consider, any proposition or plan having for its object the union of the two great bodies in the North and South, whether such proposed union be jurisdictional or connectional."

This brief, concise resolution is an accentuation by that sovereign Convention (1) that the Annual Conferences therein represented cherished a sincere desire to maintain the union of American Methodism; (2) that in proceeding to a separate organization in the South they had acted on the great cardinal "principles" of Methodism, which had been violated, abandoned, rejected and repudiated by the General Conference of 1844, and the Northern Section of Methodism; (3) that they could not and would not, even for the sake of union, "abandon or compromise the principles" upon which they had proceeded to a separate organization, and (4) that they, the Annual Conferences, themselves—not any General Conference they might create—would "entertain" and "consider" any proposition or plan having for its object the union of the two bodies.

It is clear from this resolution, construed in connection with the other proceedings of the Convention, that the Annual Conferences reserved to themselves the jurisdiction over the question of the reunion of the two bodies, and did not confer any such jurisdiction upon the General Conference.

Unification is not a legislative function; it is the uniting of two or more separate, distinct and independent sovereignties, and involves a complete change of government, by the demolition of the present subsisting governments, and the substitution of a new government and a new ecclesiastical State in place and stead of the former ones. Unification must be preceded by destruction—destruction and extinction.

It is common learning that the merger or consolidation of two or more corporations in legal effect extinguishes all the constituent companies, and transfers their property and assets to the new corporation created by the consolidation; and this legal principle is uniformly applied by the courts to the merger, unification or consolidation of churches.

It requires an act of ecclesiastical sovereignty—the underived and supreme power of the church—to effectuate a union of Southern Methodism with the Northern Church; and no such power has ever been conferred upon or vested in the General Conference. That is one of the reserved powers of the Annual Conferences, embracing preachers and private members—the whole Southern Methodist people—and any attempt to accomplish unification without their consent would be a shameless and criminal usurpation of power by the General Conference.

"To press forward to a great principle, by breaking through every other principle that stands in the way of its establishment, is as little consonant to private morality as to public justice."

WHERE HE LEADS—LET US FOLLOW.

By Dr. Stonewall Anderson.

That the quadrennium now drawing to a close has been the most constructive in the history of the church is a matter for profound gratitude to God. In May, 1918, the mind of the nation was in a mood for achievement. Sharing fully in the mighty national task of the hour, Methodism laid out for herself a splendid quadrennial program for the upbuilding of the Kingdom of God. Never in the history of the American people were conditions so favorable to high achievement as in the latter part of 1917 and during the year 1918. From the time the United States entered the war until after the Armistice the life of the nation as a whole was characterized by a oneness of purpose, a nobility of sentiment, and a spirit of self-sacrifice worthy of the highest admiration. Not for a moment do I think with Mr. George Harvey, that America entered and fought the war for the selfish purpose of "saving her own hide." The appeal made to the people, at the time of the great struggle, by their leaders, was the most unselfish, the most Christian, ever made to any people since the world began. The whole-hearted,

thorough-going response to the high appeal stands out as a national deed unmatched in the annals of history. We fought that weaker peoples might enjoy the dearly-bought blessing of freedom. We fought that the world might be a safer and a better place in which to live. "We went to war to end war." How invincible were the mighty American people what time they were engaged in the great constructive, unselfish task!

When the Armistice came in 1918 it found the emotional life of the nation vastly increased in volume and dynamic influence and massed to drive through to a successful issue the great task in hand. In the morning of the eleventh of November our task was there, at night it was gone. In a single day it had changed its form. Our vision as a nation was not clear enough to see it in its new form. We were left with mighty tides of feeling flowing through our hearts, and in a state of tremendous emotional excitement. Instantly a wave of hectic, material prosperity swept over the land.

Left without a great constructive task with which to engage their attention and upon which to expend the might of their accumulated energies, men and women everywhere went wild. Avarice and greed and lust became rampant. Men lost their souls in the hot pursuit of wealth and pleasure and prominence. Then came the deflation. Avarice was balked of its purpose and lust of the means of unbounded gratification. The trend of the national mind set toward distrust, unbellef, cynicism. Weak Christians lost their faith. Good men succumbed to the general situation and fell into a harsh and critical mood.

Some have assumed to lecture the church for its over-activity during the perilous period through which we are passing. On the contrary, we should be devoutfully thankful that God led the General Conference of 1918 to lay out a great constructive program for the quadrennium. Especially should we be grateful that during the most perilous period of the quadrennium God laid upon us the responsibility of carrying forward the Christian Education program. The realization of the objectives of the Christian Education Movement is giving our people a great common constructive task with which to engage their attention and upon which to expend their energies and in which to enlist their faith. In devoutly laying themselves out in this task they are in a large measure shielded from the peculiar perils of the hour. Cupidty, and lust, and cynicism, and carping criticism, find no place in the soul of a man who is devotedly expending his energies in a great constructive task for the Kingdom of God.

Each day we pray to our Father, "Deliver us from evil." By giving us this task, and calling us to its accomplishment, our Father is delivering us from the evils of our day. The Christian Education Movement at such a time as this is the very pillar of fire of God's providence to lead His church away from the pitfalls of danger and into wider fields of service and into a fuller and richer life. Unafraid, let us follow the leadings of God's providence in successfully completing the task which He has committed to our hands.

ITINERATING IN BRAZIL—RIO DE JANEIRO.

By Dr. E. H. Rawlings.

Article 1.

At last I am getting a word with the friends at home, and now one scarcely knows what to leave out, there are so many fine things to say. Our voyage down was more in the nature of a cruise than otherwise. The marine strike gave us a raw crew, and these, with the machinery of an antiquated ship, brought us on the way a variety of experiences, some interesting, others not so interesting. We came back to New York after three days out, and on our second venture turned in at Barbados for repairs and supplies, and so instead of making the voyage to Rio in fourteen days as we expected, it took us just twenty-eight days. But we are here and it is worth the waiting.

Sugar Loaf and All.

We have seen the harbor of Rio, Sugar Loaf and all, and were not disappointed. I would not describe this remarkable view if I could. Your readers are familiar with such descriptions and have seen many pictures portraying its beauty. Really it was not the beauty of the harbor that somehow impressed me most. As we steamed into that wonderful harbor, one of the missionaries surprised me in a revery in which, beholding beyond all these scenes of beauty a country marvelously rich in resources and needing by every testimony and token only the leadership of a great manhood and womanhood to develop its resources into a great history, and knowing well that a pure Gospel was the only hope of such a leadership, I found myself anxiously wondering if our church would make the most of the new and enlarged opportunity for advance that had come to us in the Centenary.

In the two weeks in this land to date, although I have had many interesting experiences, I have, of course, touched only the fringe, but I have already seen enough to make me confident for the future of our church in Brazil. It is a new day for us here, of opportunity not only, but of achievement. We are not on the fringe of that achievement simply, but in the midst of it. No full report of it has come to the church at home. Our brethren have been too busy doing things to tell of them, even to the office of the Board of Missions, and when the full story of Brazil is told, if there were nothing more in other lands, the Centenary would be justified.

A Great Missionary Home.

But that is getting ahead of my story. There is time for me to give only a bare outline of the progress I am witnessing even if, Mr. Editor, you had space. We were met at the steamer by all the missionaries in and around Rio and were taken to the home of Dr. H. C. Tucker. So is everybody else well-nigh that comes to this city. I suppose nobody in the port of Rio touches so many foreigners or has had such opportunity for influencing the outside contacts with the life of this land. Young business men, missionaries of our church and others, Y. M. C. A. workers, tourists—all, are welcome in this Christian home. The house is of India rubber, I think, for come as their guests may, if it is full, it never seems crowded. With these added responsibilities of both Doctor and Mrs. Tucker and the duties for Dr. Tucker of a busy official position with the American Bible Society, one wonders how they could find time to do missionary work at all. And yet none is more active in the real missionary work of the city than are these two great missionaries. A story told me of their service in connection with the yellow fever scourge in Rio illustrates their usefulness in the life of this land. They both had had the fever, and Mrs. Tucker, when on furlough in the States, met the sister of Dr. Walter Reid, the distinguished Methodist physician who had isolated the yellow fever germ in Cuba. That interview led to a correspondence between Mrs. Tucker and Dr. Reid and later to correspondence between Dr. Reid and the celebrated Dr. Cruz, President of the Board of Health of Rio. As a result, yellow fever was stamped out of this great port and so effectually as to make any danger from that source now practically negligible. Dr. Tucker has a letter from Dr. Reid's successor in Washington commending the splendid work done by him as a member of the Board of Health in connection with the fight against this dreadful scourge in the city of Rio de Janeiro.

Busy Days in Rio.

We were in Rio only two days, but we made the most of it. We visited the Institutional Church, saw its beautiful new edifice and heard the story of the congregation's liberality, how in the Centenary survey the congregation agreed to raise $2,000 to aid in the building of a church by the Board. When they had prayed and talked it over, in the spirit of the Centenary, they contributed $8,000, and when the story was told me there were only two subscriptions as yet unpaid. We visited Cattete Church, talking over the work with the pastors, Brazilian and American, visited and inspected the Protestant hospital built by the Brazilians, in which we supplied a trained nurse and voted a small subsidy. We inspected the splendid new site for our Church in the Villa Isabel section and talked with the young pastor and the Bishop on the plans for this new church building. By the way, the pastor of this church was a poor boy that had been found by the Institutional Church, brought into the Sunday school and night school and had come now to be one of the most useful and promising of the Brazilian preachers. We looked in on the national conference of the Y. M. C. A. and had two visits with the splendid women missionaries at the new Bennett College, which under Miss Perkins and Miss Hyde, are beginning the work for this institution under such favorable circumstances. In this college began [illegible] and looked at the advantageous placing of our positions everywhere I have gone in Brazil. It is difficult to see how this girls' school could be better located if the Bishop and his advisers had had the whole city of Rio to pick from. And the same thing is equally true of other sites already occupied. The wonder of Bishop Moore's [illegible] work in the discovery of strategic [illegible] for in the Centenary grows on us more and more. If it keeps up as it has started, we shall write him down a genius of good judgment in these matters material. We visited the American Ambassador, Mr. Morgan, who received us most cordially and manifested, not now for the first time, a real interest in our work.

No experience in Rio was more interesting than our visit to the distinguished patriot and publicist, Dr. Jose Carlos Rodrigues. In his most interesting book, "Men, Manners and Morals of South America," J. O. G. Bland says that in his visit to Petropolis two things especially impressed him; one was the kind of cheese for which this place is famed, and the other was to find this great newspaper man, withdrawn from the stress of public life and in retirement here, writing a great book on the Old Testament Scriptures. Dr. Rodrigues has never connected himself with any evangelical church, but his sympathies are entirely Protestant and he is by every token a great Christian. He received us most graciously, talked with us of his work on the Bible, of religious conditions in Brazil, and greatly interested us by his intelligent and sympathetic discussion of the outlook for Protestant Christianity in that land.

DIARY OF A BIBLE.

Jan. 15. Been resting for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess.

Feb. 1. Clean-up. I was dusted with the other things and put in my place.

Feb. 6. Owner used me for a short time after dinner, looking up reference. Went to Sunday school.

March 7. Clean up. Dusted and in my old place again. Have been down in lower hall since my trip to Sunday school.

April 3. Busy day. Owner led League meeting, and had to look up references. He had an awful time finding one, though it was right there all the time in its place.

May 3. In Grandma's lap again this afternoon. She spent most of her time on 1 Cor. 13, and the last four verses of the 15th chapter.

May 7, 8, 9. In Grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10. Grandma gone. Back in the old place. She kissed me good-bye.

June 3. Had a couple of four-leafed clovers stuck in me to-day.

July 1. Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7. Still in the trunk.

July 10. Still in the trunk, though nearly everything else has been taken out.

July 15. Home again and in my old place. Quite a journey, though I do not see why I went.

August 1. Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

Sept. 5. Clean-up [illegible] and set right again.
Sept. 20. [illegible] by Mary a few minutes to-day. She was writing a letter and wanted an appropriate verse.
Sept. 30. Clean-up again.

—Selected.

ROCKING THE CRADLE OR ROCKING THE BOAT.

By Bishop Warren A. Candler.

Rev. Fred Winslow Adams, D.D., of Springfield, Mass., has published recently a most striking and wholesome article under the caption, "Will The Family Survive?"

He points out most clearly some of the imminent perils which are besetting the family in our day. His words are not those of wild alarm, but of solemn and timely warning.

His admirable article opens with the following gripping paragraph:

"The fires of civilization will reach no higher and burn with no whiter heat than the fires on the hearth. The home is the real unit of our civilization. If its fires go out, civilization, too, will smolder and die. Therefore, rock the cradle and not the boat. The hand that stops rocking the cradle will finally begin rocking the boat."

He is quite right, and too many hands have stopped rocking the cradle and fallen to rocking the boat. The movements of feminism in all their forms tend to the undervaluation of motherhood and the over-estimation of public work. Being thus out of moral balance they drop easily into all sorts of radicalisms. They gravitate towards socialism and communism inevitably, although often insensibly to their advocates.

These tendencies have been most marked since the close of the world war. That awful upheaval unsettled the mental equilibrium of multitudes, and by it finely strung feminine minds especially seem to have been most seriously and quickly unhinged. Many have become hysterical in the leadership of dangerous agitations, the ultimate end of which they do not foresee. They have found rocking the cradle altogether tame and tedious, and have proceeded to make "thrills" for themselves by rocking the boat, upon the fate of which their own highest interests and the welfare of society depend.

Upon this point Dr. Adams speaks in the following paragraph, which is characterized by both wisdom and moderation:

"To-day's new freedom brings its assault on the very life of the family.

"The most dangerous doctrine of the World War is the doctrine of self-determination, and yet it is fundamental to democracy. The self-determination of woman has opened a door through which the church does not yet appear to see the dawn of a different day, but the day is nevertheless at hand. It is strikingly apparent that more and more modern feminism is withdrawing the best of women from marriage and motherhood. In one sense, we do not need to fear this larger career of woman any more than we need to dread modern machinery. Both bring their problem and in the end may mean lightening the burdens and increasing the efficiency of production and of the home. I welcome woman's place with man in the new order, and the strategic work which she alone can do to untangle the web of exploitation, injustice, and burden in which modern industry and civilization have enmeshed women and children and whole immigrant populations. But if the economic independence of women means their permanent place in the labor market, then I say it is a menace to the home and an outrage on civilization.

"Charlotte Perkins Gilman, whose brain is as brilliant as scintillating ice and about as cold, dreams a wonderful picture of the golden age with no dishes to wash, floors to sweep, clothes to mend, babies to clean, onions to weep over, or peppers to sneeze over. Socialized kitchens and laundries will do the work, with co-operatively employed porters, seamstresses, nurses, and teachers. But any system of co-operative living and efficiency engineering which fails to reckon with woman's instinctive mother love and home brooding is doomed to failure. You can understand David's cry for water from the well, but you can hardly picture a man who was born in Broadway sighing and saying: 'O, that some one would give me to drink of the Croton water in the faucet of the bathroom behind the door, in Apartment K, on the seventh floor!' And what will it be if life finally has no more poetry left than to leave to the memory: 'O, that some one would give me to drink of the co-operative soup made in the co-operative kitchen, and brought me by co-operative nurse, and led me by my co-operative governess on direction of my co-operative mother.'

"Carried to the extreme of some of its votaries, economic independence has a sinister bearing on the very foundation of the family."

Of course, it is to the financial interest of certain classes of employers to engage the services of women rather than those of men. They get labor more cheaply thereby. It is not strange that they declaim, in season and out of season, in favor of what they call "the economic independence of women." But whosoever among men or women is deceived thereby is not wise. These selfish worshipers of mammon are getting gain by pulling down the homes of the country. They draw women away from motherhood and drive men into unemployment and idleness. Their gains are society's losses.

Under such conditions children are not desired and their very birth discouraged, if not absolutely prohibited. Race suicide is rooted in these conditions.

Life in apartments, instead of in the sweet and sacred privacies of real homes, is popularized, if not compelled.

What must be the future of our country if these conditions continue? What type of life will prevail in the next generation, if a next generation is not made nearly, or quite, impossible?

Strong, noble, elevated manhood and womanhood can not arise from such conditions. We might as well expect to grow great forests in hothouses.

While these conditions obtain quite independent of the church and apart from educational institutions, both the churches and the schools are falling into methods that promote the impairment of home life.

The fathers and mothers in the churches are called out of their homes too frequently and the most sacred duties of parenthood are neglected in many cases in order to do what is called mistakenly "church-work." The churches are having too many meetings for the maintenance of family prayers. Some good men and women, who mean well, are forever on the run to some meeting or other. In truth some have become obsessed with a mania for public work.

The work of the church is important, and is to be done with fidelity and zeal, but every father and mother ought to spend most of their evenings at home with their children. The family altar is the most important place of worship.

The schools also fall to making education a matter of entertainment rather than a process of mental development, secured by serious and protracted study. Children get their water from faucets and desire to get their knowledge in the same easy and effortless way. They desire education "visually" rather than to pursue study vigorously. But virile mentality can not be acquired in that way.

Such educational methods stimulate self-indulgence and hinder self-development. They engender habits of evading whatever is difficult and enduring only that which is agreeable.

A thoughtful educator has said recently that "The American people never paid out so much for education as they do now, and never obtained as little for their money." The statement is too strong, perhaps; but it is worthy of consideration as a seasonable warning against the danger of making our schools minister to the appetite for amusement rather than to the promotion of intellectual strength.

When we have produced a prayerless populace, which loves recreation more than it loves worthy endeavor for high objects, which runs to meetings and shows, which discredits and flees life in the home, and seeks piquant publicity instead, we shall see awful agitations which will not only rock the boat, but wreck it.

We need more mothers, more children, more homes, more family altars, and more religion to save our civilization. These are plain things, but they are sacred things which are fundamental and indispensable. To obtain and keep them men may well endure the most consuming toil, women sacrifice their "economic independence," and children get on with fewer shows and less amusement. If we may have these holy things, we can do without most "modern conveniences." If we have them not, what will all else profit us?

WHITWORTH COLLEGE NOTES.

Whitworth College opened after the Christmas holidays with the loss of a few students; which, however, is a happening incident to college life. The loss has been replaced by a greater number of new students in the boarding department, thus creating an auspicious opening for the spring term.

The annual College revival has just closed with very inspiring results. The services were conducted by Rev. Mr. Deceel of Meridian, Miss. His sermons were good beyond the average, scholarly, timely, and appropriate to the conditions. There remains less than half a dozen students who have not professed Christ and connected themselves with some branch of the Christian church; and practically the entire College family committed themselves to the ideal of Christian service wherever they might be needed by God and the church.

The Artist Course, which has been so ably managed for several years by Miss McVoy, the director of music, was represented in January by Florence Macbeth, a singer of such note that she needs no introduction to the lovers of music and art.

Miss Mellon, one of the new piano teachers, gave a highly enjoyable and finished program during the month, thus making her bow for the first time to a Brookhaven audience.

The faculty At Home, on the first Wednesday afternoon of each month, which is an innovation for the sake of strengthening the tie between the faculty and the ladies of the Community, has proved to be a delightful occasion.

Several members of the faculty have had the pleasure of hearing Gipsy Smith in New Orleans, and report that his wonderful influence is due to a thoroughly consecrated life, wonderfully kept and directed by the Holy Spirit.

KATE J. BIGHAM.

CENTENARY COLLEGE NOTES.

At the beginning of the new term, after all examinations are over, we feel like writing you, Mr. Editor, and telling you some good news from our College. Friends of Centenary, and parents of boys here, are often writing us and telling us how glad they are to see reports from time to time in our Advocate.

It would please you to see the steady growth of the College. There is expansion in every direction and in every department. The new catalogue is now being written, and it will show something of the vision that Dr. Sexton has for the school. He is planning wisely and working overtime for the institution. Let no man think for a minute that any one interest or activity will receive an unwise emphasis. Centenary College will be found growing symmetrically—every phase of life and culture will be fostered and encouraged.

Actual results of class-room work, as shown by grade matters, reveal some most gratifying features. A large percentage of the students is passing the course very creditably. The teachers are doing very effective and thorough work. If I should give you the actual list of grades and percentages, you all would say I am boasting, when I am only boosting. One of the pleasing aspects of the school is the personal help and personal interest shown by the faculty. Several of the boys were embarrassed and handicapped and could not have made their grades but for the extra assistance and personal interest of the faculty. This is one of the advantages of a small college over a crowded university.

Our basketball team is making a very fine record so far, and bids fair to make a good race for championship honors. The athletic field is being overhauled preparatory to the oncoming baseball season. All of the boys are looking forward to the coming of Bo McMillin, who will have charge of the football for the next three years. In the meantime, Coach Norton, son of a Methodist preacher, and

gentleman extraordinary, is doing a very fine piece of work for Centenary. He is an all-round athlete—clean, straight-forward, upstanding, who goes to church every Sunday and sings the old songs of Methodism without a book! Norton will stay with us permanently, we trust.

The Y. M. C. A. is getting under way nicely. Enthusiastic rallies have been held and the prospects are bright for the Y. at Centenary. Our hope is to have a hut right here on the campus

New hymn books for the Chapel assist us greatly in toning up our singing. Mr. Editor, you ought to hear the students sing old Alma Mater also—it would make you feel glad you are living if not quite well! Speaking of music, don't overlook our young brass band, either.

Back in the good old days of Centenary, oratory was to the front. How many speeches were made to attentive stumps, pastures, and what not! During recent years, however, we have neglected the art of public speaking. But Centenary is returing to her first love—the boys are declaiming and orating. Already several gold medal contests are on and practice is beginning. We shall see some more orators come from Centenary.

New students are coming in as steadily as we can find room for them and prospects indicate that next fall will find us swamped if more buildings are not erected soon. The Trustees are now wondering just how they will meet the normal growth of Centenary. There is only one answer—we must rise up and build.

R. E. SMITH, Dean.

LET US UNDERSTAND THE SITUATION.

By Dr. Stonewall Anderson.

In the educational institutions of the Methodist Episcopal Church, South, at this hour are more than 21,000 young men and women. Among them are at least eighty-five per cent of those who will go to make up the educated, trained leaders of the ministry, in missions, and in Christian service generally, of to-morrow for our church; because the leadership of to-morrow is in the schools of to-day. No finer body of young men and women ever matriculated in any schools than are to be found in our institutions. They are strong and vigorous and aspiring. This body of young men and women will determine largely the usefulness and power of the church in the next generation.

The schools of the church face a situation which is nothing less than a crisis. It behooves the church to know and understand this situation. Since the war there has been a great revival of interest in education. The war taught the tremendous power of education, both for good as well as for evil. Prof. Altheam but expresses the thought of multitudes of earnest and thoughtful Christians when he says, "Four thousand two hundred college professors caused the World War. Four thousand two hundred college professors can cause another World War." People are not only interested in education, they are interested in a distinctly Christian Education. It is as agencies of Christian Education that our schools have been established and are maintained.

One of the elements of crisis in the present educational situation is the financial needs of the schools of the church. Their financial resources now, apart from the small amount already received from the Educational Campaign, are about what they were in May, 1918. Since that time the volume of business of the schools has become much larger and expenses have increased from fifty to one hundred per cent, and in some instances even more. In 1919 and 1920 the church was engaged in the Centenary Movement. Consequently the schools made no effort to increase the financial resources. At the beginning of last year, 1921, the Campaign for Education was launched. The church was asked for $33,000,000 with which to strengthen its educational work. So far something over $18,000,000 has been subscribed. The first payment on the subscriptions made was due November 1, 1921. Some subscriptions were paid promptly. Many of them were not. If the funds asked for in this campaign are not subscribed and if the pledges made are not paid promptly, the situation is such that most of the institutions of the Church will be greatly embarrassed. Some of them must have financial assistance at an early date or they cannot continue their work. In the interest of the splendid body of young men and women, children, for the most part, of the fathers and mothers of the church, who in large numbers are crowding into our schools and in the interest of the future leadership of the church, let our people rally to the cause of Christian Education. God in his providence has placed this young life in our care that it may be fashioned after the similitude of Christ Let us in this generation be true to God's providence and true to the young men and women whose education has been placed in our hands, and true to the church of to-morrow by completing this campaign and thus meeting the pressing financial needs of the schools of the church.

CHURCH EXTENSION NOTICE, NORTH MISSISSIPPI CONFERENCE.

The Executive Committee for the North Mississippi Conference Board of Church Extension will meet in Water Valley, March 7, 1922. All the brethren who desire to make application to the General Board for loans or donations for churches or parsonages, when you have properly filled out your applications, please send them at once to the Secretary of Board, Rev. J. T. McCafferty, Amory, Miss., so they may be in hand.

W. M. YOUNG,
President of the Board.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

Many of our collectors are rendering us very efficient service. We are truly grateful to them, as through their faithful work, our report is constantly growing. The needs of our Christian Colleges today are greater than ever before. So the payment of the pledges on Christian Education is fulfilling a long felt want. It is reviving our Christian institutions and translating our enthusiasm into terms of blessed reality.

In Centenary and Mansfield Colleges, the Methodists of Louisiana have the foundation upon which they can build two great institutions of learning for the youth of this day. The history, the good name and the constituency of these schools are a big asset. These institutions afford a golden opportunity to people of means to immortalize themselves and their wealth by erecting buildings, by endowing departments, and by providing libraries and laboratories. Put these institutions in your will. In them we have an opportunity of typing higher education in the State of Louisiana, of giving the program for higher education in our State a Christian character, and of serving in a larger way the entire South and the nation.

Pay your pledge. It will ease your conscience—give you peace—send you forth with renewed energy to work for the Master. Do it now.

ALBERT S. LUTZ.
Conference Secretary of Education.

OUR MEMORIAL HOME FOR YOUNG WOMEN.

For the Memorial Home we started out with four things in view, namely: INFORMATION, INSPIRATION, ORGANIZATION, and CO-OPERATION. I have tied these up and it now reads INFORMED inspiration, and ORGANIZED co-operation. Give me 500 such churches and 1000 annual memberships, and I will cut the assessment from your Conference appropriations. The matter of time is in the hands of our pastors and members. If you do this in one year, out we go. The annual membership is $10. The church collection is an open, free-will offering. When your people are duly informed, take the collection—and follow with a canvass for memberships. Let any one so inclined buy as many memberships as they may like—some are taking a membership each month. Don't worry: my book will be audited at the end of the year by a good certified accountant. The work is progressing, and will succeed.

E. N. EVANS,
Financial Secretary.

COURAGE TO BE A FOOL.

By George Clare [illegible]

"God be thanked," said Saint Robert of Samoa, "for any young man who has the courage to be a fool." Blessed be he for giving the words of my betters. Doubtless, anybody except a fool would know what Stevenson meant: "God be thanked" for a man young or old who is brave enough to submit to being called a fool by the real fools of earth. The pathfinder is always lampooned by the crisp-follower. It would be difficult to name any real benefactor who has escaped epithet and calumny. Let a son of God step out of the beaten path, for the sake of his soul or the souls of his comrades, and the fools must be first to meet us with blame. For his great ideas of life, soft contemporaries will call him "fool." It is the handy nickname to those who differ from us to the world's advantage. Paul, Luther, Whittier, Wilberforce, Cavour, Wesley, Savonarola, Huss—all "fools," according to cheap contemporary standards. Let God be thanked—and earth be glad—for all the spirits that have declared their heroism by accepting the name of fool, for their cause's sake. Did not Paul claim his place in that royal line? Perhaps Stevenson was thinking of the Tarsus tentmaker who once said: "I am become a fool for Christ's sake."—Selected.

HOW TO BE GREAT.

The president of a big company who spent much time in conference at Washington during the war has figured out the elements of greatness from observation of the men he met.

He cites intellectual courage as the leading factor. He noticed four common attributes in the great men around him.

"All are active men with energy. Greatness is not achieved by inertia.

"All are able to deal with other men. This is not 'glad-hand' stuff.

"All are willing to take a chance.

"All are able to transmit their thoughts to others and to use words effectively."

Almost everybody would like to be great in his quiet way. It is comforting to know that no secret process is required. The ambitious are recommended to study the rules. Greatness is not guaranteed as the result, but the person who acts upon them will amount to more than the person who does not.—Visalia Delta.

A PROFITEERING PROBLEM.

A writer in The Outlook says: "The English have more common sense than we have in America when they are dealing with the profiteering problem. This year, for instance, straw hats have been boycotted. Not from a sudden scorn of good straw hats, but just because a brash attempt to charge high prices for them was made by the hatters. Two years ago, again, the cost of men's and women's shoes rose so outrageously that a reaction came. An anti-profiteering scheme was started. And now a sad shirt can be bought in countless stores for four or five and—say, eighteen to twenty dollars. The Middle Classes Union may have failed. It has done little that it once hoped to accomplish. Yet an unorganized rebellion against organized and ruthless profiteers has somehow brought about a heavy slump in prices.—Exchange.

I am glad to think
I am not bound to make this earth go right,
But only to discover and to do
With cheerful heart the work that God appoints.

—Jean Ingelow.

A SUPERANNUATE TAKES STOCK.

By Rev. T. W. Adams.

I went shopping this morning. I went to Kayes's store and bought 25 cents worth of coffee and 10 cents worth of Irish potatoes. Wasn't that extravagant for an old worn-out preacher? Wife wants me to go down town this afternoon and get her 10 cents worth of envelopes. Then a loaf of bread is to be paid for. My! how am I going to hold up under such heavy pulls on my purse? I could keep going pretty well, Henry, if what I put in my purse would stay there. What hurts is that it goes out about as fast as I put it in. If somebody would get up a patent that would prevent purse-leakage, I would call for a standing vote of thanks for him. I would try to get one for every poor old superannuate in the Conference. It would be a providential blessing to them. Without it I am afraid that the drain will be too great on their limited resources.

I found them at the Kayes's store busy taking an inventory of their stock. This is a very necessary procedure for merchants. They must do that at least once a year to see what condition the business is in. To neglect to do so they could not intelligently protect and promote their business. They asked me if I didn't want a job. They offered me employment as an assistant in taking stock. I declined on the ground that I was too busy. It happened to be my day to take an inventory of my physical assets and liabilities. This is an important procedure for any one or all of us. We can never be sure of things unless we take stock closely and frequently. Many failures come because we are ignorant of our resources. Because we do not know the measure of our assets, we carelessly allow our liabilities to grow until the assets are unequal to the strain on them. We ought to be mighty careful at this point. It is just here that I made my biggest mistake. If I could go over the past, knowing what I do now, I would be careful to take frequent inventories of my physical assets and liabilities.

I have been busy a good part of the afternoon taking stock. After having looked carefully into the matter I find no grounds for real joy over the outcome. My assets are really limited and my liabilities are heavy. Unless I can increase my assets, and by some means liquidate my liabilities, I can not indefinitely postpone bankruptcy.

In taking stock I knew that I would need to be perfectly honest with myself if I were to get any good from it. It would serve no good purpose to evade the truth. To do that would mislead and deceive myself, and leave me in as bad fix, if not worse, as at the beginning. So I made up my mind to look carefully into every item of my belongings and pass on everything with perfect candor, no matter how much I might be distressed by my discoveries. To see the things that are weak would but enable me to know and use the means to correct and to strengthen them. To see the things that are strong and virile would encourage and cheer me, and would show me where I needed to put extra efforts to develop reserve force to relieve the weak parts.

So in taking stock I examined first my best assets. I found that my back, legs and tongue were in good condition I am sure that no man of my age has any better. My back and legs are 100 per cent efficient. They are sound and well—equal to any demands that I may make on them. In fact, if the other members of my body were in as fine condition as they, I would be able to say to Bishop McMurry, "Here am I, send me." I could serve the largest district or circuit in the Conference I could not serve a station, for I am not going to deliver sermonettes. If I do anything, I am going to do something. I am willing to preach sermons, but deliver me from sermonettes.

And my tongue—why I find it to be in "apple pie" order. I don't think anybody has any better. It just goes a-wiggling and a-wiggling; it never breaks down, doesn't even get tired. My, what an industrious tongue I have! It has been on a double-quick run for more than 70 years. Still it performs well. I would not object to a talk-fest with any man in the Conference, barring Jim Williams, Jim Ferguson and George Yeager. I haven't the temerity to encounter them. No! no! I would throw up my hands and quit before the tournament began.

The other members of my body are in bad fix. My feet are about worn out. I look at them sometimes with the greatest sympathy and say: "Poor old feet! You have had a hard time of it—no wonder you throb and ache as you do. Your master has been mighty hard on you. He has made you go through mud, over sand and gravel, and through ice and snow. He has shown you no mercy. Now you are old and worn-out, you are not worth a copper cent; but as bad fix as you are in, I wouldn't take a million dollars a piece for you." If I had some alcohol, I would bathe them in it, but I am not going to have a doctor to prescribe it. I am just going to hold on to my old feet as long as I can, no matter how worthless they are.

And I have a bad face, too. Once upon a time it was one of my best assets. I have heard my mother say that when I was a little fellow they called me, "pretty boy." I can prove by the "old" men of the Conference, like I. W. Cooper and Aleck Watkins, that forty years ago I was one of the handsomest young preachers of the Conference. But now—what a change! It is all gone, Henry. I wish the doctors could discover a preventive of ephthelioma—that is in plain English, "skin cancer." It has played havoc with my facial beauty. Too bad—isn't it? But it is so, nevertheless.

By knife, and paste, and radium I have had six removed, and a few more remain. I don't know when I'll get through with the business. It looks as if not a great deal of my facial epidermis will be left. I might try plastic surgery, but that would be too painful and cost too much money to suit my feelings, and pocket-book. I rather think I'll just wait and do the best I can.

I find my heart in a bad fix. Doctors have told me many times that I had nothing to be concerned about; that it was simply a case of palpitation of the heart that was sympathetic. But they told my father the same, and he dropped dead from it. Now the doctors tell me that my heart is enlarged. It appears that it is not only enlarged, but enlarging. What am I to do about it? I don't know. I am just waiting on it to see if it won't stop its process of enlargement. It distresses me awfully. It is better to have it as it is than to have no heart at all. I thank God that it keeps on functioning even if it is poorly done.

My arterial system is in fearfully bad fix. The entire system seems to be hard. The doctors call it arterio-sclerosis. That name looks bad to me, but the name doesn't look half as bad as my feelings feel. I can't eat anything but "slops." They are about to diet me to death. H. V. Waits, of Sumrall, sent me an invitation a few days ago to come and spend a week with him. As an inducement he said he had an abundance of backbones, spare ribs, souse, sausages, chitlins, etc. I sent him word that he would never tempt me with such a bill of fare for I couldn't eat if I were there. My, how it hurts me to diet. I can hardly stand it. I sometimes feel like cutting loose and clean up things. Don't you feel sorry for me, Henry?

I am glad my job of taking stock is finished. I find mighty little to cheer me. I don't know what I am going to do when Hicks Ellis asks me to take another trip with him in his fine Buick car.

Brookhaven, Miss.

GREATEST YEAR IN OUR HISTORY.

Below we give the 1921 reports from the Conferences in the United States. No foreign Conferences are counted. It will be seen that we had more than one hundred and sixty thousand additions on profession of faith. This is by far the largest in the history of our church. Last year, 1920, we had more than one hundred and thirty thousand, and that was a record-breaking year. This year we went more than twenty-five thousand beyond that. For the quadrennium the figures run as follows:

1918, received on profession of faith.. 94,214
1919, received on profession of faith.. 98,192
1920, received on profession of faith..133,694
1921, received on profession of faith..161,973

The Centenary Revival plan did not get in operation until 1920.

Our net gain in the United States is 82,216. This is not only our largest net gain, but it is by far the largest net gain of any Methodist Church in America. Let us thank God and take courage and resolve by the help of God to make 1922 outstrip 1921 as far as 1921 outstripped any other year.

Let no one suspect that this is a member-getting campaign. Every convert has been taught the doctrine of stewardship of money and advised to give recognition of that stewardship by contributing at least one-tenth of his or her income to the Lord's work. Every family has been taught to hold family prayer. All the young people have had lessons on life service and have been taught to say to the Lord, "Here am I, send me." That is, all this has been done where the Centenary plan for revivals has been followed. Thousands of our pastors are now following the plan. Every pastor who has followed it finds it workable and never thinks of giving up the plan. The figures offer an interesting study of the evangelistic work being done in the several Conferences. If any brother calls in question these figures, let him not write to me. They have been compiled by the official statisticians of the church, not by my office. I understand that they found errors in the footing in Conference Minutes. If any one wants a correction made in his Conference, let him write the Book Editor's office, not mine.

O. E. GODDARD.

January 27, 1922.

SOME CORRECTIONS FOR THE MISSISSIPPI CONFERENCE MINUTES.

Dear Brother Carley: I do not write for the purpose of criticizing any one, but to call attention to what seems to me is an inaccuracy in the Journal of the Mississippi Annual Conference, session, 1921.

On page 122 of said Journal our Conference is credited with having an increase in membership of 1995 during the year. That may be correct. I do not know. But the reports of the preachers as shown in the recapitulation of the statistical table No. 1 shows the following:

District—	Additions on Pro. of Faith	Additions by Cert..&c.	Removals by Death,&c.
Brookhaven	353	387	616
Hattiesburg	537	439	613
Jackson	551	645	544
Meridian	562	402	425
Newton	682	466	715
Seashore	614	879	919
Vicksburg	263	310	396
	3562	3528	4228

Total number received 7090
Total number dismissed 4228

Increase.....2862

There is an incorrect addition shown in the fourth column of figures in the recapitulation, page 122 of the Journal. That may be a typographical error.

Certainly, the difference between 62,474 total membership as shown in column five, and 60,479, total membership last year, shows an increase in membership of only 1995, but I fail to see why the difference between the total number received and the total number removed should not show the increase in membership, and I believe, if we will all be careful with our figures, it will.

If our increase in membership last year was only 1995, some of us must have handled our arithmetic rather carelessly. If we had an increase of 2862, we should be credited with that number.

T. J. O'NEIL.

Rolling Fork, Miss., Feb. 1, 1922.

The Home Circle

THE WAY OF IT.

A little boy made him a wee snowball
And rolled it about in the snow;
And it gathered the crystals and clung to them all,
And oh! how that snowball did grow!
Oh! my!
You've made one, of course, so you know.

A little boy whispered a word one day
Unkind of some one he knew,
And each one who heard it reported his way
The story till, oh, how it grew!
Oh! my!
And a heartache was caused by it, too!

Two little red mittens the small ball relled,
That grew in such magical way,
And a little red tongue was the one that told
The tale that grew big in a day.
Oh! my!
Be careful, wee tongues, what you say!

—Child's Hour.

HOW BILLY HELPED.

By Mrs. Alla M. Forster.

A big bump raised up slowly and then went down again with a flop. You would have thought it was that, but if you had gone closer to the little white bed in that hospital and peeked under the cover, you would have found a curly-headed little boy. His face was pretty red, and his eyes looked like they wanted to cry.

Billy Johnson had the scarlet fever and thought himself the most abused little chap out—or in, rather. The quiet nurse came to the bed.

"All right, Billy?" she asked. But the bump never moved. "Oh, I wonder where Billy has gone! I shall be so lonesome without him," went on the nurse. Billy didn't feel very good-natured, but the covers moved a little bit.

"Oh, there you are! I'm so glad. I need you, Billy," and the nurse smiled at him.

"Aw, what can I do? I can't do nothing," came from under the covers.

The nurse laughed. "Why, Billy, you can help me lots," she said. "You are so much better you can be wheeled to the sun porch to-morrow. Then I'll tell you how you can help me."

Billy almost forgot his trouble, wondering what the nurse meant. How could he, a sick, peeling-off fellow shut up in an old hospital, help anybody? But it was rather exciting thinking about it. He'd be most willing to do anything. He was so tired of rolling around and scratching and looking at the ceiling. It was no fun to be sick.

The day finally came. Billy was all excitement. He never knew it was so much fun to just be out on the porch. The nurse fixed him all comfortably, then put a big box down beside him. Oh, bright pictures and everything!

"Now Billy, the better you do this, the more you will help me." Billy thought he would like to help the nurse who had been so kind to him. "Now, see! Cut out these pictures. Here's some paste and cardboard. And here are the names for the pictures when you have them pasted on."

Well, it looked easy, and before the nurse was out of sight Billy had the scissors flying. It was so much fun it wasn't work at all. There! he had eight pictures pasted on. Now for the names! That didn't prove quite so easy. But he did his best, and when the nurse came he held up his work proudly.

"Fine! I'll look them over while you eat," said the nurse as she gave him his supper. She did look. And she did try to keep from laughing too, but she couldn't. Robinson Crusoe was crossing the Delaware, and George Washington looked quite foreign in a three-cornered hat, as he stood on the deck of the ship with folded arms. Then Lincoln was marching to Georgia, and U. S. Grant was carrying the flag in a battle. Napoleon was freeing the slaves, and Teddy Roosevelt was on a deserted island with his man Friday. General Pershing marched with the Blue and the Gray, and the highest mountain in the world was the Black Hills.

Now the nurse didn't want to laugh at Billy. He had worked so hard and she was proud of him. But—well, could you have kept your face straight? Billy burst out crying and wouldn't finish his supper. The nurse patted him comfortingly, but—"

"I told you I couldn't do nothin'," came from the crying boy.

The nurse put the tray on the table. Then she held Billy's hand tight.

"Why, Billy, you had a good time, didn't you? That's something," she said.

But Billy would not be comforted. "You said I could help you, and I can't," he wailed. "What did you want them for anyway?"

The nurse thought a minute. "Say, Billy! I do believe you have helped more than I ever thought. Listen! I wanted the pictures for a ward full of sick little children."

But Billy commenced to cry again. "And I went and spoiled them—oh dear, oh dear!"

The nurse wiped Billy's eyes.

"Not at all, Billy. Do you know, I think you have helped more this way. I'll tell you why. Those children are older than you and have read about these men more. Now, don't you see? You and I can have a good laugh, and that helps us, you know. Then they can put on the right names—that will give them something to do. Why, Billy boy! you have helped like everything. Don't you see?"

Billy's sobs quieted down as he watched the merry face of the nurse. Before he knew it, the corners of his mouth were turning in the right way. Now, maybe the nurse was right. Anyway, the children would have something to laugh about. And Billy knew that helped just fine, when you are sick and lonesome in a hospital. So he turned a smiling face to the nurse.

"Guess it's a joke," he said. "Anyway I'm glad if I can help some other sick boys. They'll know I tried, anyway."—Pittsburgh Christian Advocate.

TURNING THE TABLES.

In a London Club, when the Chinese minister happened to be present, a rather tactless speaker referred to the position of women in China and how they were debarred from so many of the privileges of men. He meant no ill, but what he said was indiscreet and led to a moment's embarrassing silence, after which the conversation was resumed on other subjects. The minister did not speak for a while, but presently during a pause he turned to the man who had made the critical remark: "This is a very beautiful club you have here, sir." "Yes, I believe it is the finest." "Much finer than your ordinary private houses?" "Certainly. None of our private houses is so large and beautiful as this," was the response. "I suppose you have your women here—your mothers and sisters and wives and daughters. Of course, you must have them here to enjoy your beautiful house with you." "Why, no. It is against the rules. They are not allowed here at all." "Why not?" said the minister. And the clubman saw the point.—Argonaut.

"TIME OUT."

Perhaps He Was Counting the Bones.

Two old salts, says Everybody's, who had spent most of their lives on fishing smacks, were arguing about mathematics. Finally, the captain of the ship proposed a problem. "If you sold 126 pounds of codfish at six cents a pound," he said, "how much would you make?"

Both men worked a while with pencils and paper, but neither seemed to get very far. At last old Bill turned to the captain. "Is it codfish they caught?" he demanded

"Yep," replied the captain.

"Hang it all!" exclaimed Bill in disgust. "No wonder I couldn't get an answer. I've been figuring on shad all the time."—Exchange.

Examination Answers.

Homer's chief works are the Oddity and Idiot.

An abstract noun is the name of something that has no existence, as goodness.

Gregory was the greatest pope who ever lived before his time.

The imperfect tense is used to express a future action in past time which does not take place at all.

"The Complete Angler" is another name for Euclid, because he wrote all about angles.

(By an English boy)—The Pilgrim Fathers thought it better to be out of this wicked world, so they colonized in Massachusetts.—Exchange.

GUARANTEE: If after using entire contents of the container according to dircetions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

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WRITE FOR PROFIT-SHARING CATALOG

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE CHURCH-WIDE CONFERENCE ON WORLD PROGRAM AND ADVANCE.

(Continued from First Page)

church-wide Conference on World Program and Advance asks your attention to the following considerations.

The scant three years that have passed since the Centenary subscriptions were made have not yet given time for a full account of the effects of the movement on our various foreign fields. Yet advance reports brought to this Conference disclose at least two stirring facts as to those effects.

1. The work has already been profoundly quickened, and the workers have been heartened as by nothing else in our missionary history. The missionaries, equipped with buildings and reenforced by recruits and resources beyond anything they had before dared dream of, have thrown themselves into their work with a zeal and hopefulness that are already yielding a rich harvest. The native churches have not only been stirred to new efforts in their work, but have themselves entered with fervor into the Centenary Movement. They have formed Leagues of Intercession; they have taken up astonishingly large subscriptions and willingly accepted the principles of stewardship; their young people are offering themselves in throngs for life service; evangellstie activities are just now getting into full swing among them, and already there is a great ingathering of souls.

2. The second fact impressed upon us is that for the Centenary to fail now would be an unspeakable disaster. These peoples who have been looking to us for religious help have confidence in us. For them ours is the ideal Christianity. They know that these three years of the Centenary are but a beginning, that we are pledged to go on in the same way for not less than five years. For us to stop, to fail, would be a mortal blow to their confidence. A broken promise would wreck their estimate of our Christianity. Our future standing as honorable Christians is absolutely staked on our going forward with these pledges which we have made.

Shall we not believe that our Lord Himself will look upon us through the eyes of these spiritual wards of ours? Our Centenary promises are pledges to Him. Can we think of playing false? Wholly apart from the rich returns which the Centenary is showing, and which alone should make us delight to complete the good work which we have begun, the church must honestly face the solemn question of whether or not she will repudiate an obligation.

Our home mission work has also been greatly forwarded by the Centenary funds. Out of them additions have been made to the meager salaries of thousands of pastors upon our poorer charges. Our work among foreigners and in cities and rural districts has taken on new life. Shall all this advance be now nullified?

Even delay in keeping the pledges paid up is already bringing shame and trouble upon our workers. In China a great city has donated land for a hospital. To fail now to build it would shame us in the eyes of that people. In the Siberia-Manchuria mission, latest and most apostolic achievement of the sainted Lambuth, there are missionaries, native preachers, congregations, schools, Sunday schools and Epworth Leagues, but no churches, no school buildings, no residences for ministers. In Japan our educational enterprises, now the peer of any, must have additional endowments to meet new requirements laid down by the government. The Kwansei Gakuin will cease to rank as a university and the Hiroshima Girls' School as a college, if Centenary funds are not available to endow them.

In the home field 3,000 pastors on hard charges will have their meager salaries cut, in this time of high prices, reduced collections and difficult finances, and that almost immediately, if the payment of our Centenary pledges is longer delayed. Already the building program of the Board of Church Extension, dependent on Centenary money, is stopped. Throughout the church the erection of churches and parsonages has come to a dead stand.

We recognize the fact that the times are hard, the tide of enthusiasm is not running now as in 1919. It is not so easy to go on with the payment of our pledges as it promised to be when we made them. BUT WE MUST PAY THEM NEVERTHELESS. In the face of the situation which confronts us as a church, we cannot, we dare not even seem to retrench.

In order that the mind of the church may be refreshed in reference to this great cause, we believe that a definite plan should be inaugurated to promote the payment of our pledges, embodying the following general outline:

1. An educational campaign for the training of leaders and speakers.

2. A World Sunday, in which an effort shall be made to reach every congregation of the church with the world message. Sunday, March 26, is designated for this purpose.

3. A follow-up week for which the local Centenary Committees shall be reorganized and all subscribers who are in arrears shall be personally interview and urged to bring their payments up to date.

The officers and members of the Centenary Commission are requested to supply literature and other data for the use of speakers and leaders, and when it is desired, specific plans for carrying out the above campaign.

The Call.

It will be seen from the above report, which was unanimously and enthusiastically adopted, that the plan for collecting the over-due pledges involves three features, as follows:

1. An educational campaign for the training of leaders and speakers.

2. A World Sunday, in which an effort shall be made to reach every congregation of the church with the world message, Sunday, March 26, being designated for this purpose.

3. A follow-up week, for which the local Centenary committees shall be reorganized, and during which all subscribers who are in arrears shall be personally interviewed and urged to bring their payments up to date.

In addition to these specific plans, the officers and members of the Centenary Commission are requested to supply literature and other data for the use of speakers and leaders and, when it is desired, to assist in every other possible way in carrying out the campaign.

The church is now called to the completion of a task to which it has already pledged itself. What we have promised, we must perform. Our faithfulness and loyalty to our professions will be measured by the degree of consecration we put into this movement to "carry on" in the great work we have undertaken. No local or temporary circumstances must be allowed to prevent our doing our utmost to reach the goal set forth in our program for advance. That the task is not easy is all the more reason why we should be earnest and faithful. The call is to go forward—and go forward we will!

No Conflict.

No conflict with any other interest of the church is implied or involved in this plan to complete the payment of our Centenary pledges. The Christian Education Movement is still upon the hearts of our people, and its success is essentially a part of the success of our great forward movement as a whole. The Memphis conference recognized fully the claims of the Christian Education Movement upon the church, and unanimously passed resolutions pledging the heartiest sympathy and co-operation in carrying out the purposes of that Movement. Great as both these movements are, they are not too great for a great church to carry forward to a triumphant conclusion. And there is no task that ought to be performed too great for a great church.

PERSONAL AND OTHER NOTES.

Rev. G. D. Purcell writes that everything is moving along well at South Mansfield, La., and that indications point to a fruitful year.

Rev. R. A. Bozeman, Pleasant Hill, La., requests us to say that he will be glad to communicate with any of the brethren who desire his assistance in revival meetings.

The Blue Ridge Conference of the Missionary Education Movement will be held at Blue Ridge, N. C., June 23-July 3. Many notable speakers will have part in the program.

Dr. J. R. Countiss, president of Grenada College, by request of the pastor, preached his sermon on the needs of the American home at Oakland, Miss., on Sunday, January 29.

According to press reports, Rev. Carroll Varner, our pastor at West Point, Miss., is being assisted in a meeting this week by Rev. W. A. Wilson, North Mississippi Conference evangelist.

Rev. B. F. Bullard writes from Calhoun City, Miss., that all goes well on his charge, and he is looking forward to one of the best years in his ministry.

According to a statement made at the recent Memphis conference, the Indians of Oklahoma subscribed 300 per cent more in the Christian Education Movement than the average of the rest of the church.

We regret to learn that sickness in the family of Rev. C. A. Northington, Lambert, Miss., has made it impossible for him to prosecute vigorously some lines of his work. We sincerely trust that good health will soon be their portion.

Every one of the presiding elders of our three patronizing Conferences was present during the meeting of the recent church-wide conference in Memphis, Tenn. All three of the Centenary secretaries were also in attendance.

A series of Bible studies will be conducted in the First Methodist Church, Laurel, Miss., by Mrs. Margaret Russell, beginning February 3 and continuing through February 10. The services will be conducted for the members of all denominations.

The editors of the church papers took advantage of being together in Memphis last week to enjoy a luncheon together. All the papers were represented except the Advocate-Herald, of West Virginia, and the Richmond Christian Advocate. It was a very delightful occasion.

Mr. Stephen S. Thomas, Centenary secretary-treasurer of the Louisiana Conference, is back at his office in Alexandria, La., after the absence necessitated by the recent death of his father and mother. He is planning to carry forward vigorously the work committed to his hands.

The Board of Managers of the American Bible Society has decided to close a part of its manufacturing plant at the Bible House, Astor Place, New York, and have its printing and binding done by contract. This change of policy has been adopted in the interest of economy.

The following significant statement was made by Dr. J. H. Reynolds in his address at the Memphis conference last week: "The laymen are not willing to listen to the kind of preaching they have been listening to. * * * The pew has outgrown the pulpit."

Dr. S. H. C. Burgin, Secretary of the General Board of Church Extension, announces that the Annual Meeting of the Board will be held in the chapel of the Church Extension Building, Louisville, Ky., beginning Wednesday morning, April 26, at 9:30 o'clock.

According to Dr. F. S. Parker, the educational standards of the ministry in Japan are higher than they are in the United States.

The Big Brother Class of Greenville, Miss., is in the midst of a "Get 'Em and Hold 'Em" campaign. There is a suggestion in this for a good many ot our organized Sunday school classes.

Rev. W. M. Young, president of the North Mississippi Conference Board of Church Extension, calls attention to the fact that the Executive Committee of the Board will meet at Water Valley, Miss., March 7. Let all those who have business with this Board take due notice.

Dr. Theodore Copeland reports that he has just closed, at Mount Hope, West Virginia, the greatest meeting he has ever been in. There were 300 applications for church membership, in addltion to hundreds of reclamations. Dr. Copeland is now in a meeting at Prestonsburg, Ky.

The amount of space given the proceedings of the Church-wide Conference on World Program and Advance by the secular newspapers of Memphis, Tenn., last week was an indication that secular editors are beginning to realize the news value of church affairs. Nothing was left to be desired in the way of publicity in the local papers.

Rev. R. H. Clegg has had a good beginning of the year's work at Raleigh, Miss. He has already planned his meetings for the year and secured his ministerial help. The official board has increased the salary, and the people are showing in a substantial way their appreciation of their pastor's work.

Rev. Chas. E. Downer, of Terry, Miss., writes as follows: "The people here and on this charge have been very kind and thoughtful of us and our needs. A spirit of co-operation prevails, and indications are that a good year's work will result. I expect to secure all the subscriptions possible for the good paper you are giving us." We thank him.

Octavus Roy Cohen, famous Southern writer, contributor to the Saturday Evening Post and other national magazines, has accepted an invitation to teach contemporary literature in Birmingham-Southern College. Mr. Cohen was the winner of the $5000 prize in a recent short story contest conducted by the Photoplay Magazine. He occupies a place of foremost prominence in the literary world.

The Ministers' Association of Laurel, Miss., was reorganized on Monday morning, January 30, with the following officers: Rev. Grayson L. Tucker, president; Rev. J. Lundy Sykes, vice president; Rev. O. S. Lewis, secretary. The editor of the Laurel Daily Leader has offered to publish a sermon by one of the pastors every Monday morning, and the Association accepted the offer and made arrangements to furnish the sermon regularly.

Sister T. S. Randle, of Yoakum, Texas, asks us to express through the Advocate her thanks to the friends who have made it possible for her to place a beautiful granite marker at her husband's grave —the late Rev. T. S. Randle, of the Louisiana Conference. She has placed the inscription, "From Louisiana Friends," on the stone. Sister Randle states that it is her intention soon to move to Louisiana to reside permanently.

Mr. W. E. Hogan, Treasurer of the Board of Education, recently announced that the pledges in the Christian Education Movement now total $20,830,222, this sum being within less than $2,225,000 of the total quota fixed by the General Conference. Mr. Hogan further announced that $707,729.77 has already been dishursed to the various schools and colleges of the church out of the funds collected.

The Texas Avenue Methodist Church, Shreveport, La., voted recently to lay plans looking to the erection of a new church building. A building committee has been elected, and a committee is now looking for a new site. The lot will be bought and paid for before building operations are begun. The average Sunday school attendance of this church last year was 198, and a larger building has become a necessity for proper growth. Rev. R. S. Walton is the pastor.

A note from Rev. A. T. McIlwain, presiding elder of the Columbus District, North Mississippi Conference, informs us that Rev. T. E. Gregory, our pastor at Central Church, Columbus, underwent a major operation at the Methodist Hospital, Memphis, Tenn., on February 3, and that first reports were that he stood the operation well and was getting along nicely. We pray that he may soon be entirely restored to health.

The many friends in this section of Rev. Roy H. Kleiser, formerly of the Mississippi Conference, will be glad to know that he is still meeting with great success in his pastorate of Scott Street Methodist Episcopal Church, South, Covington, Ky. Every department of the church is functioning splendidly, and the greatest congregations in the history of the church are attending the services. Preparations are now under way for a revival campaign, to be conducted by the pastor during the week of April 9-16.

The following figures, just issued by the General Sunday School Board, will be of interest to all our faithful Sunday school workers: Total Sunday school enrollment, 1,975,001—an increase of 239,822 over the enrollment of 1920; Sunday school pupils joining the church, 100,589; Centenary payments in the Sunday school, $331,081; total raised for Missions in the Sunday school, $473,769; raised for all purposes, $2,715,376; number of training students enrolled, 15,279; leadership-training credits awarded, 16,005.

The Advocate learns with great sorrow of the sudden death of Mr. M. H. Turner, of Vossburg, Miss., on Sunday, January 29. He was a loyal Methodist, a devout Christian, and a great friend of the preachers. This editor, when a boy, knew him and loved him, and he feels a sense of personal loss in his going away. To his sorrowing family the Advocate extends sincere sympathy and prays that divine grace may sustain them in this dark hour.

CHURCH ATTENDANCE CONTEST.

We have received the following reports concerning the Sunday evening attendance upon the services of the churches in the Louisiana Conference engaged in an attendance contest, the figures boing for Sunday evening, February 5:

Lake Charles, 227; Minden, 125; Noel Memorial, Shreveport, 160; Ruston, 244.

We commend this contest as being a fine means of encouraging attendance at the Sunday evening services, and we trust many other churches will enter it. Reports should be in the Advocate office on Monday in order to be included in the Advocate of that week.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. B. Cain, Oak Ridge, Miss., 2; Rev. J. C. Chambers, Jackson, Miss., 3; Rev. R. H. Clegg, Raleigh, Miss., 2; Rev. C. A. Northington, Lambert, Miss., 3; Rev. A. A. Simms, Florence, Miss., 3; Rev. L. W. Cain, Franklinton, La., 5; W. A. Turner, Baton Rouge, La., 13; Rev. A. J. Henry, Ebenezer, Miss., 6; Rev. J. L. Greenway, Mt. Olive, Miss., 3; Rev. W. H. Jordan, Winnfield, La., 3; Rev. W. H. Lewis, Brookhaven, Miss., 7; Rev. W. L. Linfield, Gulfport, Miss., 4; Rev. J. W. Robertson, Rosedale, Miss., 3; Rev. R. S. Walton, Shreveport, La., 5; Rev. L. R. Sparks, Franklin, La., 25; Rev. B. F. Bullard, Cal[illegible] City, Miss., 16; Rev. H. W. Bowman, Du[illegible], 2; Rev. C. E. Downer, Terry, Miss., 2; [illegible] Pleasant Hill, La., 7; Rev. W. [illegible], Summit, Miss., 2.

AN APPEAL.

To the Methodist of the Mississippi Conference.

Dear Friends: Rev. W. W. Moore, the pastor of [illegible] and Back Bay churches at Biloxi, Miss., is doing purely a missionary work. He has purchased and furnished his home with his own funds. The small salary he receives, and all he can get from the mission fund is really not sufficient for the support of his family. He needs a Ford car. How many of the friends of this worthy cause are willing to help buy it for the work? If the people will pay for this car, we will keep it for the pastors, who from time to time serve that mission. Moore is doing a great work, walks a great deal more than his physical strength permits. This is the first request for help that I have ever made through the Advocate, and my reason for so doing is because of the needs and worthiness of the cause. If some one has a used car that is in good condition they can donate, let us know. Send contributions to Rev. W. W. Moore, box 700, Biloxi, Miss. Receipts for all amounts will be acknowledged.

Yours for the cause,
W. M. SULLIVAN, P. E.,
Seashore District.

THE VITALITY OF RELIGION.

The liberty, the freedom, the democracy we spoke so much about are big ideas and require more of those enjoying their benefits than we are apt to realize. I see no vehicle but the church, with its message to the secret spirit of men, by which to fashion an essential character. This institution, imperfect as it is, divided as it is, partial, [illegible], pew-rented, full of dry-bone doctrine and deadly traditionalism, is, in spite of all its defects, the one institution dedicated to making character and basing its message upon the Sermon on the Mount. This badly battered, upheaved world needs nothing so much as a high type of integrity and lofty character, the making of which is the real work of religion.—Dr. Karl Reiland.

SMALL AND GREAT.

You have trusted Him in a few things, and He has not failed you. Trust Him now for everything, and see if He does not do for you exceeding abundantly above all that you could ever have asked or thought, not according to your power or capacity, but according to His own most blessed will. You find no difficulty in trusting the Lord with the management of the universe and all the outward creation, and can your case be any more complex or difficult than these, that you need to be anxious or troubled about His management of it?—Hannah Whitall Smith.

THE REGIMENT OF GOD.

Every mason in the quarry, every builder on the shore,
Every woodman in the forest, every boatman at the oar,
Hewing wood and drawing water, splitting stones and clearing sod,
All the dusty roads of labor in the regiment of God,
March to go[illegible] toward his temple, do the task his hands prepare;
Honest toil is holy service, faithful work is praise and prayer. —Technical World Magazine.

The precepts of Jesus are the essential element of his religion. Regard these as your rule of life, and you build your house upon a rock. Live them out indeed, and you have entered the kingdom of heaven—you even now enter it.—Channing.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, AUBRY EUGENE YOUNGBLOOD, was born September 20, 1905, and died November 29, 1921. Aubry was one of the best little boys in the community and joined the Methodist Episcopal Church, South, at the age of six. The funeral was conducted at the family graveyard at Nebo church by Dr. Grafton, the Presbyterian minister, of Union Church, Miss., his pastor being away at Conference. One touching incident connected with the burial of the young man was, his school friends, by whom he was greatly beloved, acting as pall bearers. Aubry was the first one of the family to die, so the family is sorely grieved. But dear ones, let us bow to the will of our Heavenly Father who doeth all things well. May it not be that our Heavenly Father has taken Aubry home to be with Jesus just to draw our minds away from the things of this world, and to get us to place our affections on Him? So dear friends, let us not grieve as those who have not hope, but may the words of Jesus comfort your hearts when. He says: "I am the resurrection and the life. Whosoever believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." His pastor,

C. H. HERRING.

Perth, Miss.

Hon. O. L. KENNEDY, of Lee County, Miss., whose residence has been Saltillo for some years, recently died in the home of his daughter, Mrs. H. J. Allen, of Clayton, Tunica County, where he and his good wife had gone to spend the winter. He passed to the spirit world January 16, 1922. He died in his 76th year, being born October 15, 1846, near Baldwyn, Miss. He was married to Miss Mattie Virginia Thompson, near Guntown, Miss. Brother Kennedy was a devout Christian. He joined the Methodist Church early in life, at 17. He represented his County in the Legislature, and had held office in his County much of his time. He was a great lover of his church. He fully believed the Methodist church holds the true doctrine of the Bible. He would become greatly inspired under a real gospel sermon, and yet he was not a sectarian, but knew the doctrines of his church and loved them. His devotion to his friends was beautiful and always deep and sincere. His home was always open to the itinerant Methodist preacher. Of the many great qualities of this noble man, was his conversational superiority. He was a real instructor and entertained at the same time. As his presiding elder for four years, I was often in his home. What an inspiration were those visits to the often tired and worn preacher! Those visits will linger with this writer forever. To Brother and Sister Kennedy were born seven children. Five are still living: Mrs. H. J. Allen, Clayton, Miss.; Mrs. J. S. Wester, Ferris, Tex.; Hon. L. T. Kennedy, Natchez, Miss.; Mrs. J. A. Pratt, Dallas, Tex., and Mrs. A. C. Caldwell, Shreveport, La. The good wife and companion and these children, with a number of grandchildren, also a host of kindred, are left to mourn his going, but not as those who have no hope.

W. M. YOUNG.

Leland, Miss.

Beneath a wealth of flowers JOHN L. DAVIS sleeps in a new-made grave. Just at twelve o'clock, Friday, December 30, 1921, surrounded by his wife and six children, he quietly left his earthly house and went to live with God. He was born August 9, 1847, joined the Methodist Church in early life, and lived a consistent member of Concord until his death. He loved his pastor and was a faithful attendant upon all the ordinances of the church. He was best known as a churchman and a Christian. Yes, he has gone; but his works will live on and on. Oh, how we miss him in our Sunday school! He was ever ready to lend a helping hand. He has set an example of true citizenship, and long may it exist. We weep not as those that have no hope, for our loss is Heaven's gain. God needed him for some great, noble work in the world beyond. "In my Father's house are many mansions," and in those mansions he now dwells. He leaves a wife, four sons, two daughters, and several grandchildren, besides a host of relatives and friends, to mourn his death. His remains were laid to rest at Concord cemetery. Rev. J. H. Holladay, assisted by Rev. E. E. McKeithen, conducted the service, after which the Masons took charge. He had for many years been a patient sufferer—had almost lost his hearing entirely—but no murmur or complaint crossed his lips, no frown of dissatisfaction shadowed his noble Christian face. It is hard to give him up, but let us bow in humble submission to the will of God. He has gone to join our precious mother and other dear ones; and may each one of us live so that we may be an unbroken family in Heaven.

We call not back the dear departed,
Anchored safe where storms are o'er;
On the border-line we left them,
Soon to meet and part no more.

Though cast down, we're not forsaken,
Though afflicted, not alone.
Thou didst give and thou has taken—
Blessed Lord, thy will be done.

ONE WHO LOVED HIM.

MEETING TO BE HELD AT DURANT, MISS.

Dear Brother Carley: Arrangements have just been made to have Rev. George Tucker, the railroad evangelist, of Jackson, Tenn., come to us. here in Durant, Sunday, February 19, and spend two weeks or more in an evangelistic campaign.

It is desired by our people that the near-by pastors, and the people of their charges, come into the services, and help us, as well as get inspiration. Services will be held morning and evening, the exact hours to be announced later, from Sunday, February 19, to Sunday, March 5.

Earnest prayer is asked of every one who may read this for success.

R. P. NEBLETT, Pastor.

Durant, Miss.

MARRIED.

At the residence of the bride's parents, Mr. and Mrs. Thomas Youngblood, on December 18, 1921, Mr. DEWEY BYRD and Miss FLORENCE YOUNGBLOOD, the writer officiating We pray that the Heavenly Father may bless them with a long and happy life. C. H. HERRING, Pastor.

Perth, Miss.

Help Wanted

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Phone Main 2193.
NEW ORLEANS
Crown and Bridge Specialist
Vitalized Air for Painless Extraction
Most Modern and Best Equipped Dental Parlors South.

TETTERINE
ENDS COMPLEXION WORRIES.
Healing, Antiseptic, Soothing, Fragrant.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

QUALITY GOODS
AT LOW PRICES
D. H. Holmes Co.,
LIMITED.

LEARN THE TRUTH

Confidence

"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

"PUT THE BEST BEFORE YOUR GUEST"
Henry Clay Brand Coffee
NOT JUST ORDINARY COFFEE
IT IS BETTER
FOR SALE AT ALL FIRST CLASS GROCERS

ANGELL'S
COUGH AND WHOOPING COUGH SYRUP
Contains No Habit Forming Drugs
For COUGHS, COLDS, WHOOPING COUGH, ETC.
Prepared by James R. Angell, New Orleans, La.
Price 35c and 65c At Your Druggist.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY, JUNE 5-11.

Dear Mississippi Epworthians:

Plans are now being made for the very first assembly of the Mississippi Conference Epworth League. The time has been set as June 5-11, inclusive. Keep these dates in mind so that you will not make any conflicting engagements.

In recent years we have made wonderful progress in Epworth League work. The growth in numbers, interest and enthusiasm has been phenomenal. In fact, we have now outgrown the accommodations afforded by the very splendid League Conferences which have been held each summer. It is now deemed wise for us to hold our annual sessions on the assembly plan. By this method those in attendance will be given the opportunity for a longer time for study, and the instruction will be of a more definite and intensive nature. Already, some splendid instructors have been secured for our 1922 session, and others will soon be added to the list.

Dr. I. W. Cooper, of Whitworth College, Brookhaven, Miss., has proposed to care for the assembly at the very small cost of $1 per day per person. Every Epworth League chapter should send at least one delegate for each ten members of the chapter. Begin now to make provision for sending your delegates to the Twentieth Annual Conference and First Annual Assembly of the Mississippi Conference Epworth League.

Very sincerely,
ERMA M. KILE,
Conference Secretary.

Home-made Remedy Stops Coughs Quickly

The best cough medicine you ever used. A family supply easily and quickly made. Saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for healing the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co, Ft. Wayne, Ind.

DANDERINE

Stops Hair Coming Out; Thickens, Beautifies

35-cents buys a bottle of "Danderine" at any drug store. After one application of this delightful tonic you can not find a particle of dandruff or a falling hair. Besides, every hair shows new life, vigor, brightness, more color and abundance.

AN INTERESTING AND HELPFUL MEETING.

On Monday, January 30, the Woman's Missionary Society of Pearl River Avenue, McComb, Miss., had a special service, it being Monday after the fifth Sunday. Thirty members were present, including honorary members. It met at the home of Mrs. Finn, on Pearl River Avenue. Among the visitors present were: Rev. W. A. Terry, their former pastor, who deserves special credit for this wide-awake society, and Rev. G. H. Thompson, pastor at Centenary, McComb. Both of these pastors made appropriate talks. It was just an informal meeting, and was enjoyed by all present. The spiritual tide was manifest. The refreshments were elegant and appetizing. The meeting closed with a general good feeling, with all the ladies hopeful for a good, solid, progressive year. Everybody, pray for us.

J. A. WELLS.

HALF YOUR LIVING WITHOUT MONEY COST.

Cash Crop Production Costs Con Be Cut in Half By Food and Grain Making and Saving at Home.

Atlanta, Ga.—"No one is wise enough to know or foresee the outcome of the world wide financial and palitical mix-up that has followed the world war and the inflated price, joy riding spree that we have all engaged in," said H. G. Hastings, President of the Georgia Association, Georgia's organization for state-wide development.

"The wise farmer in the South will forget the 30 to 40 cent cotton price that led him to disaster in 1920 and figure on a selling price of around 15 cents under conditions of normal yield and acreage which we are very liable to have in 1922. This necessitates reduced cost of cotton making or else being wiped out.

"The cost of cotton or other cash crop making in the South or anywhere else is largely food cost, food for the farmer and his family, food in the shape of grain and forage for his working live stock. With low prices for cotton or other cash crop the farmer cannot afford to pay any outsider profit or expense on the food he, his family and working live stock consume. This means to quit living off supply merchants' shelves and to live off the products of home acres.

"The situation requires chickens, hogs, milk cows and acres of corn, oats, wheat, forage and miscellaneous crops from which to feed them. Last but not least, in importance, is the home vegetable garden which is the quickest and cheapest source of food in the world.

"Most folks here in the South don't taken the home garden serious ly and thereby make a great mistake. There are too many of the lick and a promise sort of gardens and mighty few of the real sure enough kind.

"We have been told repeatedly by those who plan and prepare for a real garden, plant it, tend it and keep it replanted through the seasn, that it furnishes half the family living at no money cost exept the small amount spent for the seeds needed.

"The garden is, or rather should be, the earliest planted. It brings food the quickest. It starts cutting store bills for food the first week anything is ready to use. A little later, half or more needed for the table comes out of the garden.

"If rightly tended and replanted it supplies food all summer and fall, the surplus above daily needs goes into cash or is dried for winter uses. Yes, the right kind of garden is a life-saver, and we all need a life-saver of this kind in 1922."

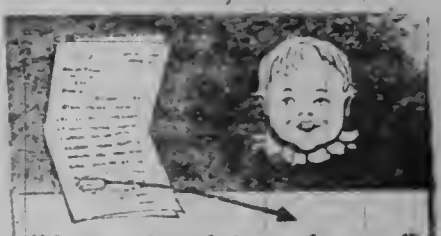
Vapo Cresolene

For Whooping Cough, Asthma, Spasmodic Croup, Nasal Catarrh, Bronchitis and Sore Throat

The Vapor Treatment for Coughs and Colds

Send For Descriptive Booklet 43. For Sale By Druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York



"Cutting teeth is made easy"

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

At all druggists

Non-Narcotic, Non-Alcoholic

Oakland, Nebr., Feb. 28, 1920.

Anglo-American Drug Co.,

Gentlemen:

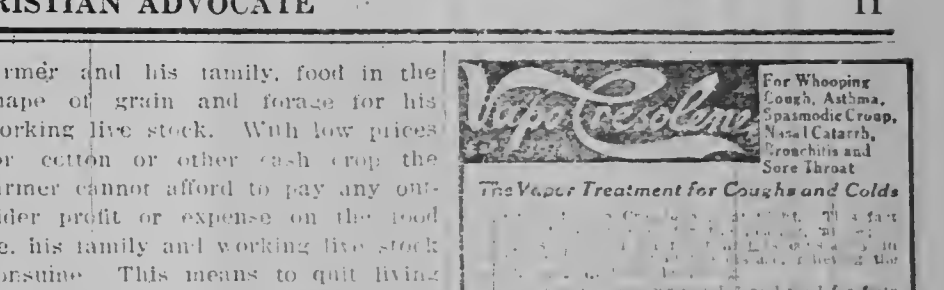
I am more than glad to tell you of the excellent result obtained in my wonderful Baby Medicine. Our baby now seven months old, [illegible] a moment's trouble. The only thing she has ever taken is Mrs. Winslow's Syrup, and has cut her teeth and is always smiling and playing. *Cutting teeth is made easy* by the use of Mrs. Winslow's Syrup. Most sincerely,

(Name on request)

ANGLO-AMERICAN DRUG CO.

215-217 Fulton Street, New York

[illegible] F. Ritchie & Co., Inc.



HASTINGS SEEDS

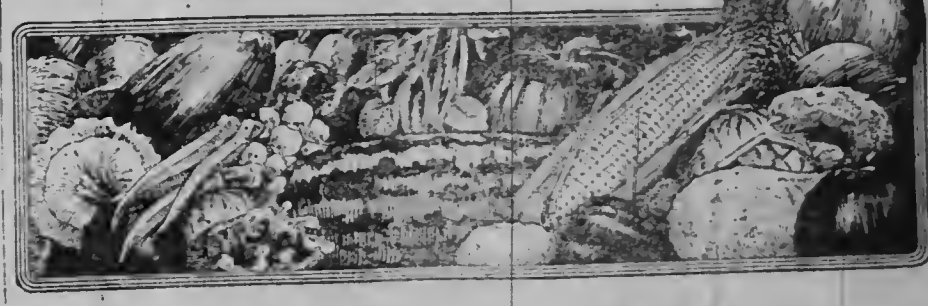
Half a million of our friends in the South have discovered that Hastings' Seeds are plump and vital; that they produce the most delicious garden vegetables, the most brilliant profusion of flowers and make bigger crops. They have found us absolutely reliable, our packages full and our weights generous. We give value for every penny sent us.

Hastings' big, new catalog is ready. There are 100 pages of beautiful illustrations, many in full color, and truthful descriptions of seeds, plants and bulbs for the entire South. It is free. Be sure to write for it today.

H. G. HASTINGS CO.

"The South's Seedsmen"

ATLANTA, GEORGIA



Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Cheering news is coming in from all around. Everywhere there are signs of hope. It looks like the biggest year yet.

I have been assisting in making a survey of the Jackson District for the Mission Board. This has revealed some very startling things. It has been hard work and I trust will be helpful to all concerned.

Miss Emma Taylor Hoskins, who is teaching an Indian school out from Heidelberg, has organized a Sunday school for them. Any who have good Bible pictures might pass them on to her. This is a noble work.

The Hawkins Memorial Sunday school reports perhaps one of the best increases thus far. Especially was it gratifying to learn of the great regularity of the officers and teachers.

A letter from Rev. J. Q. Schisler gives a glowing account of the meeting at Meridian in the interest of the Standard Training School for Meridian. I trust that the success will be even greater than it promises.

It is a long look from a cold, rainy afternoon to bright June days, but there is where I am looking. Looking and wondering how many are wishing to be with us at the Training School here in Jackson! It is going to be a great opportunity for us all and I trust that many will take advantage of this privilege. A strong faculty will be ours and we will be well paid for our time and energies put into it.

Pray for the work and workers.

Yours in Him.

JOHN C. CHAMBERS.

NEWS-LETTER TO DISTRICT OFFICERS.

Did you know that the largest contribution given by any church to the China Relief Fund was given by Southern Methodism? $25,000.

Last year the gain of the Southern Methodist Sunday school membership was a little over 93,000. This looks mighty well after the years of loss.

The Mississippi Annual Conference showed a gain of 2,166 in the Sunday school enrollment last year. The indications are that we will show a much larger gain this year.

The Scotland charge has adopted the following as their goal in their Sunday school for the year:

1. Enrollment equal to church membership.
2. Average attendance equal to 100 per cent of enrollment.
3. Every person in reach of Sunday school a member of the Sunday school.
4. A job in the Sunday school for every member.
5. Each class doing some Social Service work.
6. Something definite toward the development of at least two new members.
7. Every teacher bringing at least five to Christ.
8. One young person a volunteer for special service.

A City-wide Wesley Bible Class Federation was launched in Meridian. If carried out, with public meetings occasionally, it will mean much for the quickening of the Sunday school ideal.

Central (Meridian), Capitol Street (Jackson), and First Church, Brookhaven, are the three churches in the Conference with all their classes organized that should be organized. There are other churches perhaps that have organized all classes and have not reported them.

We are making a drive for Standard Elementary Departments. So far we have the following:

Fernwood, Beginners' Department, Rank 3; East McComb, Beginners' Department, Rank 3; Galloway Memorial, Beginners' Department, Rank 1; Galloway Memorial, Primary Department, Rank 3; Galloway Memorial, Junior Department, Rank 3; Capitol Street, Beginners' Department, Rank 1; Capitol Street, Primary Department, Rank 1; Capitol Street, Junior Department, Rank 1.

I feel sure there should be others. Will you help us to get them reported, so that both the Sunday school, the Conference, and the district will get credit?

Pray for the work and the workers. God bless and keep you.

Yours in Him,

JOHN C. CHAMBERS,

Sunday School Field Secretary.

GENERAL EVANGELISTS, METHODIST EPISCOPAL CHURCH, SOUTH, 1922.

Evangelist Emeritus.

Culpepper, J. B., New Smyrna, Fla.

General Evangelists.

Allen, Harry S., Route 1, Macon, Ga.
Andrews, J. B., Siloam Springs, Ark.
Bridgers, Luther B., Gainesville, Ga.
Brown, John E., Siloam Springs, Ark.
Browning, Raymond, Box 376, Hendersonville, N. C.
Bromley, H. W., Wilmore, Ky.
Carter, Jordan W., Harriman, Tenn.
Coale, D. L., 2265 West Twenty-Second Street, Los Angeles, Cal.
Culpepper, Burke, 535 Le Master Street, Memphis, Tenn.
Dunaway, C. M., 433 South Candler Street, Decatur, Ga.
Fisher, Albert C., 2325 Market Avenue, Fort Worth, Tex.
Flowers, R. L., Box 650, Dallas, Tex.
Guice, Norman C., Conway, Ark.
Haynes, S. M., Clarkston, Ga.
Hanes, J. O., 5030 North Eleventh Avenue, Birmingham, Ala.
Harbin, Walter, Center Point, Tex.
Haskew, R. J., Dothan, Ala.
Hobbs, E. O., 35 South Bayly Avenue, Louisville, Ky.
Holcomb, Walt, Nashville, Tenn., or Box 503, Cartersville, Ga.
Jeter, Jerry, 7 Elgin Park, San Francisco, Cal.
Johnson, Andrew, Wilmore, Ky.
Jones, Bob, Box 440, Montgomery, Ala.
Klein, G. A., Box 484, Memphis, Tenn.
Law, Lovick P., Siloam Springs, Ark.
Lear, Robert, Marion, Ky.
May, John A., Box 185, Montevallo, Ala.
McIntosh, W. M., Iuka, Miss.
Miller, L. J., 1716 Sweetbrier Avenue, Nashville, Tenn.
McCall, F. P., Jasper, Fla.
Morrison, H. C., Wilmore, Ky.
Neal, W. Hardy, Fayetteville, Ark.
Neal, F. M., Amarillo, Tex.
Patterson, L. D., Menlo, Ga.
Price, Thurston, B., 21 North Liberty Street, Asheville, N. C.
Stem, Asa F., 2714 Prince Street, Berkeley, Cal.
Stewart, R. S., missionary, 135½ Kitano Cho, Chome, Kobe, Japan.
Swift, W. A., 1108 Chapel Avenue, Nashville, Tenn.
Swope, W. C., Box 111, Charleston, Mo.
Tucker, George, Jackson, Tenn.
Waters, Bascom, Clinton, Tenn.
Waggoner, John B., Lebanon, Tenn.
Weigle, Charles F., Sebring, Fla.

Evangelistic Singers.

Bloodworth, Lloyd P., 2811 Avenue E., Polytechnic, Tex.
Clements, Miss Mary E., Munford, Tenn.
Culpepper, J. B., Jr., New Smyrna, Fla.
Earthman, Mrs. Hewitt, Murfreesboro, Tenn.
Edwards, C. E., Barlow, Ky.
Gossett, C. P., Wilmore, Ky.
Grenfell, B. G., Dawson Springs, Ky.
Jenkins, Rev. H. S., 213 Church Street, East Point, Ga.
Lifsey, M. L., Crumps Park, Macon, Ga.
Milam, D. Ward, Lincolnton, N. C.
Pickard, George, Resaca, Ga.
Prather, S. H., 1310 Clay Street, Henderson, Ky.
Notestine, Rev. A. J., 1751 North Woodland Ave., Birmingham, Ala.
Price, Rev. J. F., Florala, Ala.
Porterfield, Ralph, Comer, Ga.
Robinson, John U., 1100 Vance Avenue, Memphis, Tenn.
Shell, Rev. W. L., 621 Poplar Street, Terre Haute, Ind.
Sloan, Miss Mabel, Stilwell, Kans.
Smith, Rev. R. L., Herculaneum, Mo.
Wall, Jeff, Cookeville, Tenn.
Waltermire, W. G., 334 Floral Park, Birmingham, Ala.
Wiatt, Charles, Barlow, Ky.
Wilkinson, Holland R., Box 1572, Richmond, Va.

FROM EBENEZER, MISS.

Dear Brother Carley: We have been returned the second year to the Ebenezer circuit, and well received. Good things have been finding their way to the parsonage. Especially was Christmas a good time to the pastor; the men in the vicinity of Ebenezer made the pastor a present of a brand new army overcoat, which came at a good time—it is very serviceable on a cold Sunday morning. Our first quarterly conference has just been held—it was over double of that a year ago.

A. J. HENRY.

NEW STEREOPTICON LECTURE ON AFRICA.

There has recently been prepared a new set of slides on Africa, comprising some of the most interesting pictures that have been taken of our work there. Some of the critics have said this is the best set of pictures made by the Lantern and Slide Department. Six sets have been made in order to supply the demand, as Africa has been a very popular field. The Conference leaders should place their orders well in advance.

Nashville, Tenn.

GARFIELD EVANS.

Stamp Tax Off

And Reduction of 16 2-3 per cent in Price of Hood's Sarsaparilla

Make this standard blood medicine and strength-giver more economical than ever.

Hood's Sarsaparilla is beyond comparison for the good it does, dose for dose. Nothing else will so promptly and thoroughly purify and vitalize your blood. Nothing else equals it in the way it sends strength through your blood tingling with vitality for every organ and tissue. It helps the stomach, kidneys and liver. It enables you to get the full benefit of all the vitamines in your food. It makes you feel well.

It is the medicine your mothers and grandmothers relied upon for help over hard places. Try it.

FREE **Geraty's Frost Proof Cabbage Plants**

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for 50c; 500 for $1.75; 1000 for $3.25. By express, charges collect, $2.25 per 1000, cash with order.

William C. Geraty Co., Box I, Yonges Island, S. C.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

GIRLS! LEMONS

WHITEN ROUGH

CHAPPED HANDS

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter-pint of harmless and delightful lemon-bleach lotion to soften and whiten red, rough or chapped hands. This home-made lemon lotion is far superior to glycerin and rose water to smoothen the skin. Famous stage beauties use it to bleach and bring that soft, clear, rosy-white complexion, because it doesn't irritate. —Adv.

20c IN STAMPS 20c

With a statement of your

SONG BOOK NEEDS

will bring to you a returnable sample copy, Round or Shaped notes.

CHARLIE TILLMAN SONG BOOK CO.
Atlanta, Georgia.

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach and heart; purifies the blood, strengthens the entire system. Write for Free Trial Treatment. COLLUM DROPSY REMEDY CO., Dept. F-37, ATLANTA, GA.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

WARM YOUR BLOOD.

A poet has said that "the owl for all his feathers was a-cold." Some people for all their wraps are a-cold whenever they are out-of-doors even in normal winter weather.

It is plain that they need the warmth there is in pure, rich, red blood, which reaches through artery and vein, from head to foot, all over the body. They could be told by many people, from experience, that to have this good blood they should take Hood's Sarsaparilla. This great medicine has really made it possible for men and women, boys and girls, to enjoy cold weather and resist the attacks of disease. It gives the right kind of warmth, stimulates and strengthens at the same time, and its benefits are as lasting as those of any tonic possibly can be. If there is biliousness or constipation, which often occurs as a result of the torpifying effect of cold, Hood's Pills may be taken. They are perfectly compatible with Hood's Sarsaparilla, and are gentle and thorough.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.

Mooringsport, Sun., Feb. 12, a.m.
Vivian, Sun., Feb. 12, p.m.
Greenwood, at Flournoy, Wed., Feb. 15.
Queensborough, Fri., Feb. 17, p.m.
Lake End, Sun., Feb. 19, a.m. and p.m.
Spring Hill, Wed., Feb. 22, p.m.
Caddo ct., at Blanchard, Sun., Feb. 26, a.m.
Texas Avenue, preaching, Sun., Feb. 26, p.m.
Ida ct., at Hosston, Sun., Mar. 5, a.m. Church Dedication.
Belcher ct., at Gilliam, Sun., Mar. 5, p.m.
Bossier City, Wed., Mar. 8, p.m.
Shreveport, Noel Memorial, Sun., Mar. 12, a.m., preaching.
Shreveport, First Church, Sun., Mar. 12, p.m., preaching.
Cedar Grove, Wed., Mar. 15, p.m.
Cotton Valley ct., at Bethel, Sun., Mar. 19, a.m.
WESLEY BIBLE CLASS FEDERATION, AT MANSFIELD, MARCH 21-23.
Coushatta, Sun., Mar. 26, a.m.
Bayou La Chute ct., at Elm Grove, preaching, Sun., Mar. 26, p.m.
Haynesville, Wed., Mar. 29.

R. H. WYNN, P. E.

New Orleans Dist.—Frst Round.

La. Ave., Thurs., 7:45 p.m., Feb. 9.
Felicity, Fri., 7:45 p.m., Feb. 10.
McDonoghville, Wed., 7:45 p.m., Feb. 15.
Carrollton Ave., Thurs., 7:45 p.m., Feb. 16.
Second Church Fri., 7:45 p.m., Feb. 17.
First Church, Wed., 7:45 p.m., Feb. 22.
City Missions, at St. Marks, Fri., 7:45 p.m., Feb. 24.

J. G. SNELLING, P. E.

Alexandria District—Second round.

(In Part.)

Oakdale, Feb. 19.
Marksville Ct. at Evergreen, Feb. 26, a.m.
Bunkie, Feb. 26, p.m.
Elizabeth Ct., at Oberlin, Mar. 5.
Boyce at Eden, Mar. 12, a.m.
Pineville, Mar. 12, p.m.
Colfax Ct. at Montgomery, Mar. 19.
Trout and Good Pine at Good Pine, Mar. 26.
Pleasant Hill at Marthaville, Apr. 2.
Campti at St. Maurice, Apr. 9, a.m.
Rochelle and Standard at Rochelle, Apr. 16.
Columbia Ct. at Grayson, Apr. 20.

W. L. DOSS, Jr., P. E.

Baton Rouge District—First Round.

Greensburg, at Greensburg, Feb. 12, a.m.
Baker, at Baker, Feb. 19, a.m.
Franklinton ct., at Fisher, Feb. 26, a.m.
Franklinton Station, Feb. 26, p.m.
Denham Springs, at Denham Spgs., March 5, a.m.

J. W. LEE, P. E.

Lake Charles District—First Round.

Morgan City and Berwick, at M. C., Feb. 5, a.m.
Jeanerette and Patterson, at Jeanerette, Feb. 5, p.m.
Franklin, Feb. 12, p.m.
Merryville, Feb. 19, a.m.
Ludlington ct., at Carson, Feb. 19, p.m.
Lake Charles, Feb. 20, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—First Round.

Lake Providence, Feb. 5, preaching, 11 a.m., Q. C., 3 p.m.
Waterproof, at Waterproof, Feb. 12.
Ruston, Feb. 16, 7 p.m.
Bernice, at Bernice, Feb. 19; preaching, 11 a.m., Q. C., 3 p.m.

K. W. DODSON, P. E.

ASPIRIN

Name "Bayer" on Genuine

Take Aspirin only as told in each package of genuine Bayer Tablets of Aspirin. Then you will be following the directions and dosage worked out by physicians during 21 years, and proved safe by millions. Take no chances with substitutes. If you see the Bayer Cross on tablets, you can take them without fear for colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago and for Pain. Handy tin boxes of twelve tablets cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

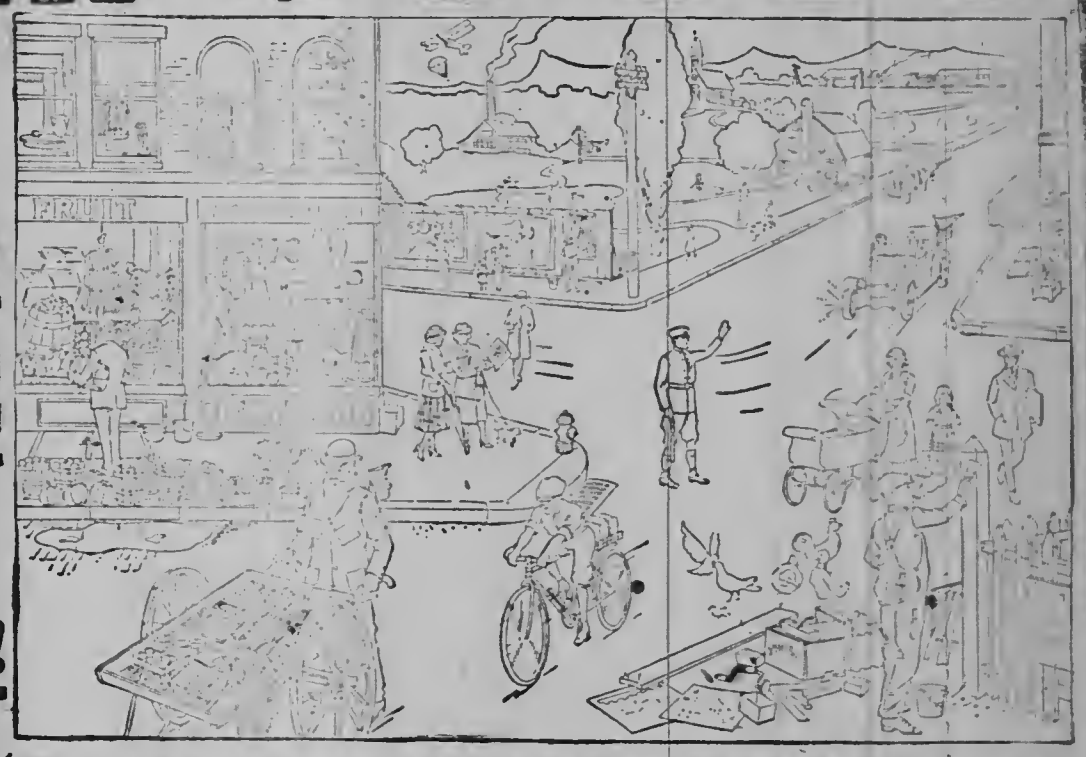
FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the ... ashamed of your ... is guaranteed to ... Simply get an ... from your druggist, ... morning and ... freckles have ... ones have vanished ... than one ounce is needed ... and gain a beautiful ... Be sure to ask for ... this is sold under ... to remove freckles.

Win $5,000

Big Picture FREE On Request!



Bank-Guarantee

State Bank of Philadelphia
PHILADELPHIA PA

TO WHOM IT MAY CONCERN:

Mr. E. J. Reefer has deposited $10,000.00 with this bank as a guarantee that he will pay all the prizes awarded by the judges to the winners of this puzzle contest. This bank guarantees Mr. Reefer will do as he agrees.

STATE BANK OF PHILADELPHIA
F. L. Mowson
Cashier.

How many objects beginning with "P" can you find in this picture?

Open to Everybody

Come on. Join in the big puzzle game. Your chance to win $5,000 or one of the 14 other big cash prizes. Easy and lots of fun. All you have to do is write down the names of the objects beginning with "P" on this picture and send your list in to us. If your list is largest and nearest correct, the judges will award you first prize; if your list is second largest and nearest correct, you will win second prize, etc.

Get a pencil and paper. Start right now. Find all the objects in the picture beginning with the letter "P", such as "pistol", "picture", etc. See how easy it is. Nothing is hidden. You don't have to turn the picture upside down. Every object is in plain sight. You can find them all. Start right away.

Costs Nothing to Try

All you have to do is send in your list of "P" words. If the judges decide that your list is largest and nearest correct, you will win First Prize of $40 even if you don't send in an order for "More Eggs". But if you order $1 worth of "More Eggs" and you also win First Prize, you will get $300. If you order $2 worth of "More Eggs" and if your list of words wins First Prize, you will get $600. And if you order $5 worth of "More Eggs" and your list is awarded First Prize, you will win $2,000—*but if you order $10 worth of "More Eggs" and your list is awarded First Prize, you win $5,000.*

Win All You Can You don't have to send in an order for "More Eggs" in order to enter this contest. You can win $40 as First Prize even if you have sent in no order. But if you ordered $10.00 worth of "More Eggs", the same list would win $5,000.00 for you. A difference of $4960.00. Which prize do you want?

Special Offer on "More Eggs" During This Puzzle Contest

2 One Dollar Pkgs. for $1.00
5 One Dollar Pkgs. for $2.00
20 One Dollar Pkgs. for $5.00
50 One Dollar Pkgs. for $10.00

No goods bought during this puzzle contest are subject to exchange, refund, or approval.

Get Busy NOW

Today! Get your list in early. Send your order for MORE EGGS at the same time. Qualify for the biggest prize—for $2 or $10.

E. J. Reefer, Dept 18
9th & Spruce Sts., Philadelphia, Pa.

Additional Pictures Sent Free on Request

THE PRIZES

Winning Answers Will Receive Prizes as Follows:

	If No "More Eggs" is ordered	If $1 worth of "More Eggs" is ordered	If $2 worth of "More Eggs" is ordered	If $5 worth of "More Eggs" is ordered	If $10 worth "More Eggs" is ordered
1st Prize	$40	$300	$600	$2,000	$5,000
2nd Prize	20	150	300	1,000	2,500
3rd Prize	10	75	150	500	1,250
4th Prize	10	50	100	250	625
5th Prize	10	30	60	150	375
6th Prize	6	20	40	100	250
7th Prize	6	15	30	80	200
8th Prize	6	10	20	60	150
9th Prize	4	10	20	40	100
10th to 15th	4	10	20	40	100

Observe These Rules:

1. The contest is open to every man, woman, girl or boy living in America, except employees or relatives of employees of E. J. Reefer. There is no entrance fee of any kind.

2. You must use only one side of paper. You must number your list of names in regular order—1, 2, 3, etc. Your full name and address must be written on each page in the upper right hand corner. Use a separate sheet for anything you may wish to write outside of your list of names and your name and address.

3. English words only will be accepted as they appear in the English dictionary. Obsolete words will not be counted. Both the singular and plural of a word will not count; either one of them may be used.

4. Compounds or words which are made up of two or more complete English words cannot be used.

5. The same spelling of a word will be counted only once even though it is used for different articles or objects, or parts of them. Each article or object can be given only under one name.

6. Two or more people may co-operate in answering the puzzle. However, only one prize will be given to any one household. No prize will be awarded to more than one of any combination outside of the family where a number—two or more—have worked together.

7. If a contestant sends more than one list under the same name, an assumed name, or a pre-married name then all lists of such contestant will be disqualified. If more than one list is sent by any group or by any members of the same group who have co-operated in the preparation of such lists, then all lists of such contestants will be disqualified.

8. All answers must be received through the mail by E. J. Reefer, 9th and Spruce Streets, Philadelphia, Pa., and must be post-marked by Post Office closing time, March 11, 1922.

9. The first prize will be awarded for the answer containing the largest and most nearly correct list of the names of visible objects and articles beginning with the letter "P" shown in the picture. No other consideration, such as neatness, style or handwriting, will have any bearing in making the decision.

10. The full amount of any of the prizes will be awarded each contestant in the event of a tie.

11. The decision will be made by three judges entirely independent of and having no connection with E. J. Reefer. They will judge the answers submitted and award the prizes at the end of the contest. Participation in the contest carries with it the acceptance of the decision of the judges as final and conclusive.

12. All answers will receive full consideration whether or not "More Eggs" is purchased. At the end of the contest, when all have been graded, the names of the prize winners will be announced and the list of words will be sent upon request to any participant who sends us a stamped, addressed envelope.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1021 Freret St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Annual Meeting.

The Mississippi Woman's Missionary Conference will be held in Centenary Church, McComb City, March 7 to 10. The meeting will open Tuesday evening at 7:30, and close Friday at noon. Names of delegates are to be sent to Mrs. T. R. Ratliff, 325 Delaware Avenue. Sincerely yours,

(Miss) MABEL L. PORTER,
Recording Secretary.

Comfort Baby's Skin With Cuticura Soap And Fragrant Talcum

For sample Cuticura Talcum, a fascinating fragrance, Address: Cuticura Laboratories, Dept. V, Malden, Mass.

GOITRE Pay When Well

I have an honest, proven remedy for goitre (big neck). It checks the growth at once, reduces the enlargement, stops pain and distress and relieves in a little while. Pay when well. Tell your friends about this. Write me at once. DR. ROCK, Dept. 11, Box 737, Milwaukee, Wis.

Westall

A VAPOR REMEDY

A proven Remedy for Catarrh, Asthma, Tuberculosis, and similar troubles. For terms and testimonials write to

J. L. WEST REMEDY CO.
Mt. Sterling, Ky.

Pimply Skin? Try Mastin's Yeast Vitamon Tablets

The World's Standard Used By Millions

To Banish Disfiguring Eruptions, Beautify Complexion, Build Firm Flesh, Increase Energy, Strengthen the Nerves, Aid Digestion and Help Correct Constipation.

The name MASTIN'S on the yellow and black package is your protection.

Only when you see this name are you getting the original and genuine

MASTIN'S VITAMON TABLETS

THE ORIGINAL AND GENUINE — YEAST VITAMINE TABLET

Mastin's VITAMON Tablets are fully guaranteed in every respect, and thousands upon thousands of satisfied users can best attest to their health-building value. At all good druggists,

Young People's Honor Roll.

The following Young People's societies have reached the Standard of Excellence and thereby have been placed on the Roll of Honor for 1921: Union, Newton, Forest, Philadelphia, Decatur, Gibson Memorial, Centerville, Pelahatchie, Waynesboro, Crawford Street, Bay St. Louis.

The young people in these societies are to be congratulated on the splendid work they have done under the consecrated leadership of their respective superintendents. I want to urge these societies to be represented at the Annual Conference in McComb, to receive the banners they have won, and take part in a special presentation of the young people's work.

Let every Y. P. M. S. send a delegate to attend this conference. Take the matter up at once in your business meetings and elect your delegate.

With all good wishes and prayers for every Y. P. M. S. in our Conference.

MRS. J. M. SMITH,
Conference Superintendent of Young People's Work.

NORTH MISSISSIPPI CONFERENCE

Annual Meeting.

Dear Auxiliary Presidents: The Annual Meeting will be held in Water Valley, March 7-10 and you are urged to elect your delegate and send her name, as soon as possible, together with date of arrival in that city, etc., to Mrs. W. B. Barry, Water Valley, Miss.

Please send me the list of those members from your auxiliary whose names should appear on the memorial list right away, and I will turn same over to the person selected to hold the memorial service. Give name, of what auxiliary a member, and date of member having passed away.

It is very important that the District Secretaries and Mrs. T. M. Clark, Tupelo, have a correct list of all officers of your auxiliary. They make duplicate lists and send to Conference officer requiring same. I have now all lists of Presidents and Superintendents of Mission Study for 1922, that have been sent these officers, showing only 135 of the 176 Adult Auxiliary officers. Now the remaining 41 will not receive the literature; maybe they have not yet had a Year Book. I have on hand about 25, also a number of February Bulletins, with "Information for Leaders," which I will mail to proper officers when I have their names.

MRS. C. A. NEAL,
Superintendent Mission Study and Publicity, Carrollton, Miss.

LOUISIANA CONFERENCE.

Texas Avenue Young People, Shreveport, La.

The Young People's Mission Society of Texas Avenue Church, Shreveport, had a special meeting Wednesday evening, as it was the last meeting that their Superintendent, Mrs. Barron, could be with them before leaving the city.

The church was beautifully decorated and each member wore a cap carrying out the color scheme. A splendid program was rendered, consisting of vocal and instumental music, and a missionary address by Mr. Colquitt. The installation of officers for the coming year was appropriately conducted by the pastor, Rev. R. S. Walton. Our State Organizer, Mrs. B. F. Key, made a very helpful and inspiring address, specially emphasizing the fact that Christ wants the young life given to Him in service before the beauty has faded and the strength has been spent. An exceptionally pleasing feature was a round chorus rendered by the society.

Mrs. Barron was given a rising vote of thanks for her past service, with regrets at her departure.

MRS. R. S. WALTON.

From Social Service Superintendent.

My Dear Friends: As you begin your work as Social Service Superintendent in the Woman's Missionary Society for the year 1922, I am wondering if you are considering it a burden or are you thinking of it as a shining path of service which you may walk in company with the Master. With all my heart I trust the latter is true, for then you will not only succeed, but the work will be a constant source of joy to you.

To those of you who are new in the work we extend a hearty welcome to our ranks, assuring you that we will be glad for any suggestions you may offer for making this department of our Woman's Missionary Society more efficient and far-reaching. Whenever you have an out-of-the-ordinary program, tell us about it.

We would particularly call your attention to the suggestions for Interracial work. If this committee was not appointed at your January meeting, see to it that it is appointed at the next meeting WITHOUT FAIL. Every auxiliary reporting the organization of a Friendship Community Club will be placed on the Social Service Honor Roll, with the name of the superintendent: this Honor Roll to be displayed at our Annual Meeting in De Ridder in February or March.

Assuring you of my desire to be helpful to you in whatever way I can and with an earnest prayer for your success, I am

Sincerely,
MRS. W. W. HOLMES.

Names For Memorial Roll.

Every auxiliary is asked to send in names of all members who have died during the year that a fitting memorial may be prepared and a tribute paid to those who have gone to their Heavenly Home. Send names to Mrs. W. T. Cunningham, Natchitoches.

It is with great pleasure we announce that our own Mrs. Lipscomb will be our guest of honor at the De Ridder Conference.

MRS. GEO. S. BROWN.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

MOTHER, QUICK! GIVE CALIFORNIA FIG SYRUP FOR CHILD'S BOWELS

Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, a teaspoonful will never fail to open the bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste from the tender, little bowels and gives you a well, playful child again.

Millions of Mothers keep "California Fig Syrup" handy. They know a teaspoonful today saves a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

"THERE IT IS AGAIN!"

That fluttering sensation means heart trouble!

Short breath; smothering sensations; inability to lie on the left side; pain in the heart, left side or between the shoulders; swollen feet and ankles; are danger signals.

Dr. Miles' Heart Treatment

has been used with wonderful success in all functional heart troubles for more than thirty years. Try a bottle today. Delays are dangerous. Your druggist sells Dr. Miles' Medicines.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

Not Only For Chills, Fever and Malaria

BUT A FINE GENERAL TONIC

If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.

IS WEST MONROE THE BANNER CHURCH IN AVERAGE ACHIEVEMENT THE LAST TWO YEARS?

In the beginning of the Conference year 1920, West Monroe had 147 members. With that as a base for a ratio calculation, is West Monroe the banner church in average achievement, counting the last two years? Let us see: By the minutes she doubled her membership, with 21 over. That means clean roll. Received 263 members and 112 on profession. No evangelist was used and the majority were received at regular appointment or service.

Recipe For Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. E. SHUMAKER, Sec'y

810 Broadway Nashville, Tenn.

TRY RENWAR FOR RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock tell him to order it for you from Warner Drug Company, Nashville, Tenn.

MONTHS OF SUFFERING

How a Baltimore Girl Recovered Her Health

Baltimore, Maryland.—"For several months I suffered with severe backache and general weakness. I could not sleep comfortably at night for pains in my back. I found your book at home one day and after reading it began at once to take Lydia E. Pinkham's Vegetable Compound. I have had very good results and some of my girl friends are taking it now. You may use this letter to help other girls, as the letters in your book helped me."—ROSE WAIDNER, 3018 Roseland Place, Baltimore, Md.

That is the thought so often expressed in letters recommending Lydia E. Pinkham's Vegetable Compound. These women know what they have suffered, they describe their symptoms and state how they were finally made well. Just plain statements, but they want other women to be helped.

Lydia E. Pinkham's Vegetable Compound is a medicine made from medicinal roots and herbs, and without drugs, to relieve the sickness women so often have, which is indicated by backache, weak feelings, nervousness, and no ambition to get anything done or to go anywhere. It has helped many women. Why not try it?

Two years ago there was no League. Now they have 120 Leaguers. That surpasses every League in the State except First Church in Shreveport. The Leagues were only a year and half old at Conference time. Many of these young Leaguers pray in public.

Money raised for all purposes during the two years, $28,228. Only eight churches in the Conference report property of more value than does this church.

You are invited to examine the records of the Sunday school and the Woman's Missionary Society for comparison. By error, the Sunday school was reported in Minutes $336 short of what they raised.

The high standard of work done by the Sunday school can not be put on paper, neither the work of the Woman's Missionary Society. But as figures go, is West Monroe the "Banner Church in the Conference" in point of average achievement, calculated upon the ratio of 147 members to begin with two years ago?

Let any preacher who thought he made the banner report examine well the Minutes and then calculate as directed above and call attention to the church, putting forth the figures from the Minutes. I feel this attention is due this heroic little band.

H. W. LEDBETTER,
Pastor, 1920-21.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—First Round.

Monterey, at Mt. Carmel, Feb. 11, 12.
Brandon and Pelahatchie, at Brandon, Feb. 12, 13.
Sharon, Feb. 25, 26.
Madison, Feb. 26, 27.

M. L. BURTON, P. E.

Newton Dist.—First Round.

Neshoba, at Mars Hill, Feb. 11, 12.
Union, at Union, Feb. 15.
Raleigh, at Raleigh, Feb. 18, 19.
Rose Hill, at Homewood, Feb. 22.
Laurel, First Church, Feb. 24, 7 p.m.; 26, 11 a.m.
Laurel, Kingston, Feb. 25, 7 p.m.
Laurel, West End, Feb. 26, 7 p.m.

J. A. MOORE, P. E.

Vicksburg Dist.—First Round.

Mayersville, at Grace, 11 a.m., Feb. 12.
Rolling Fork, 7 p.m., Feb. 12.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 19.
Silver City, at Midnight, 7 p.m., Feb. 19.
Anguilla, at Delta City, Feb. 26

J. R. JONES, P. E.

Brookhaven Dist.—First Round.

Foxworth, at Foxworth, Feb. 4, 5.
Summit and Topisaw, at Summit, Feb. 5, 6.
Adams, at Adams, Feb. 11, 12.
McComb, Pearl River Ave., Feb. 12, 13.
Scotland, at Bethesda, Feb. 18, 19.
Bayou Pierre, at Center Point, Feb. 25, 26.
Hazlehurst, Feb. 26, 27.

H. M. ELLIS, P. E.

Meridian Dist.—First Round.

DeKalb, at Pleasant Ridge, Feb. 10.
Cleveland, at Mellen, Feb. 11, 12.
Matherville, at Poplar Springs, Feb. 18, 19.
Shubuta, p.m., Feb. 19.
Daleville, at Andrew's Chapel, Feb. 22.
Waynesboro circuit, at Fedora, Feb. 25.
Waynesboro, Feb. 26.
Buccatunna, at State Line, Feb. 26, 27.
Pachuta, at McGowan's Chapel, Mar. 3.
DeSoto, at Manassa, Mar. 4, 5.

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—First Round.

Oloh, at Oak Grove, Feb. 12, 11 a.m.
Eucutta, Feb. 11, 11 a.m.
Heidelberg, Feb. 15, 11 a.m.
Ellisville, Feb. 15, 7:30 p.m.
Leakesville, Feb. 19, 11 a.m.
New Augusta, Feb. 19, 7:30 p.m.
Sumrall, Feb. 26, 11 a.m.
Prentiss, Feb 26, 7:30 p.m.

The District Stewards will meet at Main Street Church, Hattiesburg, Thursday, Dec. 22, at 1:30 p.m.

W. W. GRAVES, P. E.

Dodson's Liver Tone Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you. 15 million bottles sold.—Adv.

Your Cotton Plants Need Food

UNFERTILIZED COTTON is an easy prey for its enemies—Boll Weevil, Rust and Wilt. Having poisoned the weevil, why let the hungry Cotton plant be destroyed by Rust or Wilt?

From 25 to 50 pounds per acre of actual Potash is the right and only remedy. Use 500 to 1,000 pounds per acre of a fertilizer containing

5 per cent Actual Potash

or the same quantities of 3 per cent Potash fertilizer and 75 to 150 pounds of Kainit per acre with it.

Restore the Potash to your soil now while it is cheap.

Whatever may be done to limit acreage, it does not pay to reduce the amount of the right kind of fertilizer per acre.

POTASH PAYS

SOIL & CROP SERVICE, POTASH SYNDICATE
H. A. HUSTON, Manager
42 Broadway New York

NOTE FROM A LONG-TIME SUBSCRIBER.

I want to say that I am glad that so many of the pastors pledged their co-operation to the editor in the circulation of the paper. Our pastor, Rev. J. F. Owen, is wide-awake on the sub-[illegible] soliciting subscribers. I have been a subscriber for 25 or 30 years, and can truthfully say that the editorials through these years have been worth to me many times the cost of the paper.

I had the pleasure of spending two days at the session of the North Mississippi Annual Conference. I heard the Bishop's sermon, and met several of my former pastors, but failed to meet others, which was a sad disappointment to me. A look into their faces and a hand-clasp stirred the pages of memory and brought up many gospel messages I had heard them deliver, which have been an inspiration to me through the years that have intervened.

As I looked over that large body of preachers and workers on the firing line, awaiting their appointments to some field, ready for the fight, like Paul, I thanked God and took courage. I wish for each three hundred and sixty-five days of good health, a good measure of spiritual strength, and a great ingathering of souls.

MARTHA RYE.

FROM RIPLEY, MISS.

Dear Dr. Carley: We are glad to be able to send you a good report from Ripley station. Our association and work with the people here is pleasant, and every indication is that the work of the Lord is prospering. This is a loyal church; many are truly spiritual. We received thirteen into the church on profession of faith yesterday; have a net increase this year of twenty-two. Last Wednesday night we had one hundred at prayer meeting. The average attendance at Sunday school the present quarter has been one hundred and twenty. The Missionary society, with the Young People's and Juniors, is doing a splendid work. Our first quarterly conference will be held next Monday.

The local treasurer reports to me that all pledges due to date for the Christian Education Movement have been sent to the Conference Treasurer.

We are planning to organize a Junior congregation at an early date and expect great things from the Juniors of the church this year. We are seriously hindered in our Sunday school work because of crowded condition of church building. We are laying plans for enlarging and remodeling the church this year. God has had, in days past, men and women in the church here who laid deep and well the foundations of Methodism, and we are reaping to-day where they have sown.

S. A. BROWN, P. C.

FROM ACONA, MISS.

Dear Brother Editor: If you will give space for a brief report from the rural station of Acona, we will thank you. This is our second year with this good people. We received a hearty welcome on being returned here for another year. At once the friends began showing their appreciation by many substantial tokens. Almost every day there is some little expression of thoughtfulness and kindness. For all this we are heartily grateful.

We have been very unusually smitten with afflictions and suffering during the recent months. Four of our members have had to undergo very serious operations. But we have all just about recovered, except Miss Rosa McRae, who is suffering very intensely, and I now take this opportunity to ask the readers of our Advocate to join us in prayer for this good woman's recovery.

Our League is doing a very fine grade of work in all the departments. It is difficult to get the various sections to functioning properly, but once at work it is hard to estimate the good that may be done.

Our elder, Dr. Pope, was with us the fifteenth, and delivered an interesting sermon on the subject of Optimism. He seems to feel the need of a more hopeful view of life, and is it not true that things are very much as we look at them? The glass through which we look gives color to the landscape of life.

Our watch-night service was an occasion long to be remembered. The League and friends met at the parsonage on the evening of the last day of the dying year, spent a few hours of pleasant conversation and innocent games, then all marched to the church singing, "Where He leads me, I will follow." At the church the watch-night program gotten out by our League department was beautifully carried out by the many Leaguers, led by our gifted first superintendent, Miss Fannie Bailey. Many resolutions and pledges were made, and as the year passed we were bowed in prayer to Him who is without beginning of days or end of time, and with whom "One day is as a thousand years, and a thousand years as one day."

Very truly,

J. A. POE.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—First Round.

Merigold and Alligator, at Merigold, Feb. 12, 3 p.m.; preaching morning and evening.
Rosedale, at Rosedale, Feb. 15, 7 p.m.
Friar Point, Feb. 16, 7 p.m.
Hollandale and Arcola, at Hollandale, Feb. 19, 3 p.m.; preaching morning and evening.
Duncan, at Duncan, Feb. 26, 3 p.m.; preaching morning and evening.

JAMES H. FELTS, P. E.

Aberdeen Dist.—First Round.

Algoma, at Algoma, Feb. 10.
Nettleton, at Shiloh, Feb. 11, 12.
Salem and Ecru, at Salem, Feb. 18, 19.
Toccopola, at Toccopola, Feb. 20.
Randolph, at Spring Hill, Feb. 21.
Greenwood Springs, at Greenwood Springs, Feb. 24.
Smithville, at Trangine, Feb. 25, 26.
Tremont, at Mt. Pleasant, Mar. 2.
Fulton, at Harden's Chapel, Mar. 3.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Noxapater, at Flower Ridge, Feb. 4, 5.
Louisville, Feb. 5, p.m.
Chester, at Pisgah, Feb. 11, 12.
Ackerman and Weir, at Ackerman, Feb. 12, 13.
Kosciusko Circuit, at Springdale, Feb. 18, 19.
Kosciusko Station, Feb. 19, p.m.
Mashulaville, at Mashulaville, Feb. 25, 26.

A. T. McILWAIN, P. E.

Renew your subscription to the New Orleans Christian Advocate today.

Unusual Value For 15 Cents

Washington, D. C. (Special).—Magazine publishers of New York and Chicago are astonished at the wonderful success of the Pathfinder, which has grown until it now has over 400,000 subscribers. This great illustrated national weekly is called the Ford of the publishing field. The Pathfinder interests and pleases every member of the family. The editor is anxious to have a half-million subscribers and he offers to send his paper on trial to interest new readers. You can read and enjoy it three months—13 weekly issues—if you send 15 cents, coin or stamps, to the Pathfinder, 144 Langdon Station, Washington, D. C. The editor says the 15 cents does not begin to pay the cost but that he is glad to invest in new friends.

To Prevent Taking Cold or Influenza

Keep a little Vacher-Balm in your nose.
It helps to prevent the germs entering the system.
If you are taking cold, it makes you feel better at once.
Nothing better for Aches and Pains.
Keep it handy this time of year. 30c in jars or tubes.
Ask your druggist.
E. W. Vacher, Inc., New Orleans, La.

CABBAGE PLANTS — Fulwood's frost proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c.; 500 for $1.10, 1,000 for $2.00 postpaid. By express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

Rheumatic Pains Aches

are quickly relieved by **CAPUDINE.** It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also 10c, 30, and 60c—TRY IT—LIKE IT

MRS. M. AUSTIN.

Are Your Days a Pleasure? Perfect Health Will Make Them So.

Grainola, Okla.—"I am now absolutely free from the feminine trouble from which I suffered, together with annoying nervousness, and I certainly owe my recovery to Doctor Pierce's Favorite Prescription. I have taken only three bottles, but am sound and well and have gained 19 pounds."—Mrs. Minnie Austin.

If you're nervous or troubled like Mrs. Austin, go to your druggist at once and obtain this Prescription of Dr. Pierce's, in tablets or liquid. Write Dr. Pierce in Buffalo, N. Y., for free, confidential medical advice. Send 10c if you desire a trial package tablets.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

$13.95 Goodyear All-Weather Coat FREE

Goodyear Mfg. Co., 952-R, Goodyear Bldg., Kansas City Mo., is making an offer to send a handsome, Rainproofed, All-Weather coat to one person in each locality who will show and recommend it to friends. If you want one, write today.

CABBAGE AND ONION PLANTS.

Genuine frost-proof, grown in open field at Texarkana, Ark. Plants are better and will stand colder freezes than plants grown farther south. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty, and bundle labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Insured parcel post prepaid, 100, 40c; 200, 75c; 300, $1; 500, $1.25; 1000, $2.25. Onion: Crystal White Wax, Yellow Bermuda. Insured parcel post prepaid, 100, 40c; 200, 75c; 500, $1; 1000, $1.75; 5000, $7.50. Full count, prompt shipment, safe arrival and satisfaction guaranteed. Union Plant Co., Texarkana, Arkansas.

Salesmen Wanted

IMMEDIATELY

Live-Wires for Permanent, Dignified Position—Spare or Full Time—Big Money Writing Orders—Liberal Commissions.

Not just an "ordinary" selling offer—this is an OPPORTUNITY such as big, successful men are quick to see and grasp.

Take orders for beautiful memorials by simply showing handsome catalogs—no hard selling necessary—every family desires a memorial—all you do is help them select the best—you will be welcome in every house—make $40 a WEEK and UP in SPARE time.

Don't hesitate if you have never sold before. We send you full instructions—and the memorials practically **sell themselves.** There's someone going to get the appointment in your section. It might just as well be YOU.

A little spare time is one qualification—the desire to make money the other. If you have both, clip and send us, TODAY, the coupon.

—— Clip Here for More Money ——

Coggins Marble Company,
34 Main Street, Canton, Ga.

Gentlemen: I have spare time and I want extra money. You say that's all I need. Please rush details without obligating me.

Name .....
Street or R. F. D. .....
Town ..... State .....

Philip Werlein, Ltd.,

"LARGEST MUSIC HOUSE SOUTH"

PIANOS
Player-Pianos
ESTEY ORGANS

MAIL COUPON AT ONCE

Philip Werlein, Ltd.,
New Orleans, La.

Please send me full information regarding Pianos, Player-Pianos, Organs.

Name .....

Address .....

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EDITORIAL COMMENT

NOTHING TO WORRY ABOUT.

We would not for a moment suggest that it would be wise for any man to blind himself to the evils that are rampant in the world to-day. To deny that evils exist is to confess our inability to read the simplest signs of the times; and to be unconcerned about them is evidence of an indifference that is positively wicked. But there is no occasion for a pessimism that overlooks the good altogether and that spends its time weeping and wailing over the sad state into which we have fallen. The times call for men and women who have courage enough to face any desperate situation, who have faith enough to believe that the right must ultimately prevail, and who have determination and energy enough to throw themselves whole-heartedly into the fight for better things. It is inspiring to know that the fight for better things is going on and that we may have a place beside those who are holding up and carrying forward the banner of righteousness. Only the fearful of heart will hang back and predict disaster to those who have enrolled themselves in a good cause and are already raising the song of triumph as their enemies flee before them. The hand of the Lord is not shortened, that it cannot save, neither his ear heavy, that it cannot hear, and all the resources of Omnipotence are pledged to those who put their trust in God and follow his leadership against the hosts of wickedness. It is a hard fight—but it is a fight for the right, and there is nothing to worry about. The Lord is still saying to us: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem. Jehovah hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God."

THE PROGRAM OF THE CHURCH.

The program of the church for the present quadrennium will reach its culmination with the meeting of the General Conference at Hot Springs next May. It is a great program, and it is being carried forward with all the energy of those to whom its execution was committed—but it is not finished. The outstanding features of this program are the Centenary Missionary Movement and the Christian Education Movement, both of which are inseparably bound up with the evangelistic campaign, which is the all-time program of the church. What shall be the report of the leaders of these great Movements when they are called upon to give an account of their stewardship a few months hence? We must never forget that the liberality, faithfulness, and loyalty of the church at large will be reflected in these reports, and that every member of the church has a part in making these reports good or bad. No matter how far short we have fallen at the present time, it is possible for us between now and the assembling of the General Conference to go forward to an extent that will enable us as a church to report the glorious accomplishment of all that we have undertaken to do. Without in any way lessening our evangelistic efforts, the great work before us now is to pay our Centenary and educational pledges. We are not called upon to undertake new responsibilities and obligations, but to discharge those we have already assumed. This responsibility is not general and indefinite, but personal and definite. Each member of the church knows exactly what he promised to do in behalf of these great causes at stated times, and it is the redemption of these promises that now rests upon us. When the appeal is made to the individual subscriber—as it will be made soon—the response should be prompt, hearty, and as full as possible. Great things in the Kingdom of God wait upon the performance of our vows to the Lord.

"THE CURE FOR SICK CHURCHES."

In a recent number of the Country Gentleman appeared an article under the caption, "Big Country Churches," in which the writer described a Mennonite church at Berne, Indiana, a town with a population of about 1500, which has a normal congregation of about one thousand people each Sunday, and a Sunday school with an average attendance during the fifty-two Sundays of 1920 of 928. In answer to the statement of the author of the article that church leaders everywhere are trying to find out why the rural church is losing its hold on the people, one of the teachers of the Sunday school said: "I know that, but it's not only the rural church, it's the town church and the city church, too; and I can give you a prescription for the cure of all the sick churches in the world; it will raise any church from the dead. Here's the formula: One chapter of the Bible, and one fervent prayer; mix, and take each morning after rising, and each night before retiring, in the home, with the family gathered round. Let that remedy spread throughout a neighborhood and it will cure that tired feeling in the worst rundown church and make it sing and shout so loud you can hear it for miles. We Mennonites have family worship. We live our religion in our homes and lives six days in the week, and bring it to church with us on the seventh day so we can all unite in worship and singing and Bible study, and present it to the world. Too many communities keep their religion for show only one day in the week, in the church, and they have none in their homes. That's why their churches are weak." We should like to see this remedy tried in a good many churches we know of. It is worthy of note, also, that this church at Berne has a daily vacation Bible school for young people.

THE POWER OF THE PULPIT.

We believe it is still true that the pulpit is the throne of greatest power in modern life; perhaps we should say that it may easily become again the throne of greatest power. We are minded to say this because we have been noticing with what eagerness people generally go to hear a man who has a real message, and have been hearing them say how much such preaching has helped them. We fear that one reason for the failure of the pulpit to command the respect it deserves is to be found in the fact that too many of us preachers fail to take the ministry of the pulpit seriously enough. No great sermon can ever be preached without preparation. Sometimes that preparation has been of a general kind, and the sermon itself may have seemed to be composed extemporaneously—but it grew out of a great heart and a great mind constantly busying themselves with the great themes of the gospel and the great issues of life. More often, however, the great sermon—the real message that touches the inner lives of those who hear it—is prepared through hours and days and weeks of meditation, prayer, reading of the Bible, searching in difficult places for the theme and thought and form of expression that will make truth both attractive and powerful. In preaching, the real test of greatness is helpfulness. If "hungry sheep look up and are not fed," it must be that the shepherd has not taken the trouble to provide the nourishment they need—and no true shepherd will think any trouble too great for him to take to provide for the flock committed to his care. For the preacher who thinks the sermon is only incidental to his ministry, these words will have no meaning.

MAKE THE MOST OF THEM.

We may have a great many cloudy days, when the sun seems to have disappeared from the heavens; but gloriously beautiful days do come sometimes. We may not forget the bad days—but we can make the most of the good ones we do have.

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WALKING WITH GOD.

It is better to walk in the dark with God
  Than to run in the light alone.
Yea, better the thorniest path ever trod,
Where the briers are thick and our feet unshod,
If only we follow His voice and rod,
  Than without Him to march to a throne.

It is better with Him when the billows dash high
  On the breast of the mad Galilee—
Tho' the Master may sleep, he will wake at our cry,
Or he will come on the waves saying: "Peace,
  it is I."
Better this than a calm with no helper thus nigh,
  Or without him to sail a smooth sea.

—Alexander Blackburn, D.D., in the Outlook.

A JOURNEY TO THE ORIENT—PEKING TO HARBIN.

By Dr. Fitzgerald S. Parker.

VIII.

In Peking there are more interesting and remarkable monuments of Chinese history and genius than in any other place. On the present site there was a city twelve hundred years before Christ. In the tenth century the Tartars established themselves here and nearly four hundred years later the Mongol Kublai Khan rebuilt the city, which became known to Europe as Cambaluc. Two huge masses of brick survive this period, presenting some intimations of progress toward the architectural types that have been brought to perfection by the Chinese and, like their idiographic writing, imposed by these wonderful intellectual conquerors of all their military conquerors upon the other peoples of the Far East. But these towers lack the airy grace and exquisite adornment that the Chinese have succeeded in imparting to structures the mass of which is disguised by conscious art. In Gothic architecture a similar result is achieved by an entirely different method; the effects of long, dim vistas and ever-uplifting influences of the pointed arch, clustered column, groined ceiling, flying buttress and spires and finials are substituted in Chinese architecture without great height and over relatively large areas by an ingenious system of repetitions and the curled roofs that refuse to point downward.

It has become quite a vogue with foreigners to build in Chinese style, usually with indifferent success, partly because foreign architects fail to catch the spirit of Chinese art, and therefore become mere imitators instead of creators, partly because those for whom they build are not willing to pay the price. In the case of the hospital and medical school of the Rockefeller China Medical Board, they seem to have succeeded, despite the exactions of a modern scientific institution; but that was at the staggering cost of ten millions of dollars (Mexican) for the whole plant! What a pity ten great hospitals instead had not been built in ten great cities, thus diffusing the benefits of this magnificent gift where the greatest amount of relief could have been afforded the largest number and where correspondingly increased means of educating practicing physicians for China could have been multiplied! Perhaps it is too soon to assess the value of the Rockefeller Institution. It is avowedly for research on lines the same as those developed and followed in Berlin or New York, and limits the number of students by high entrance tests. The hospital contains only about one hundred and fifty beds—no more than our own hospital in Soochow. Perhaps the scientist advisers of Mr. Rockefeller are right; but it is to be feared that the munificent donor will be disappointed of the hope he expressed at the opening that the missionary and evangelistic motives of the Union Hospital and Medical School that it had supplanted might suffer no diminution. The warfare between science and religion is not, as was at one time supposed, between spiritual religion and ascertained facts and the ascertained processes of nature, but is in the self-sufficiency of scientists, who are given to pressing the claim of science as sufficient for life, thereby denying that "there is a spirit in man, and the inspiration of the Almighty giveth him understanding." The Union Hospital and Medical School have passed from the churches to the scientists. Whither shall we look for the missionary motive? Certainly to the church, "the body of Christ," "the pillar and ground of truth." But the church no longer determines the policy of this institution. Whence its gospel motive?

The city of Peking is, in fact, four cities. From the Chisu Men station, when one leaves the Pukow-Tientsin Railroad, one goes through a gateway penetrating the wall into the Chinese city; northward he is in the Tartar City. Surrounding the Tartar City is a wall sixty feet thick at the base, forty feet on the top and fifty feet high, not only guarding the city from without, but effectually concealing it. The walls of the Chinese city, which forms the top of a Gothic T, the Tartar City being the perpendicular, are thirty feet high, twenty-five feet at the base and fifteen feet at the top. Together their outside length is thirty miles and the enclosure covers an area of twenty square miles. In the center of the Tartar City is the Imperial City, surrounded by walls twenty feet high and covering two square miles. Within the Imperial City is the Forbidden City, which until the defeat of the Boxers was inaccessible to all foreigners. I was content to view from an eminence in the enclosure of the Winter Palace the lakes and grounds of this defended precinct, although through the legations visitors may now obtain access to the outer enclosure, not to the inner, when in the midst of his court and myrmidons of eunuchs the potential emperor resides. Just under the wall on the south side of the Tartar City is the Legation Quarter, in which only foreigners are supposed to reside, and which in itself is a distinct city, thus making the four. A very great part of the Chinese City is occupied by the Temple of Heaven and the Altar of Agriculture, which together cover an area about equal to that of the Imperial City.

At Shanghai I had met the Rev. Dr. Frank B. Gamewell of the Methodist Episcopal Mission, and then remembered his remarkable work as engineer in charge of the defences of the Legation Quarter during the Boxer uprising. As I walked through the handsome streets of the Legations, with the exception of the British, which is an old Chinese palace, comprising some of the finest of European architecture, I thought of that awful siege and of the heroic resistance of the small military guards assisted by missionaries and other foreign residents, while daily, sometimes hourly, attacks were being made and from the high wall a constant bombardment was maintained. There was no wireless telegraph twenty-one years ago when these things were happening and only through the heroism of a Christian Chinese youth was the world acquainted with the desperate situation of the foreigners. The memory of Chinese treachery is kept fresh by the patrols of foreign troops that guard this portion of the city wall as a precaution against its use for another attack.

Of course I visited the Temple of Heaven, the Winter Palace, and such other buildings as my scant leisure permitted. The Methodist Episcopal Church has a hospital, college and other missionary developments in Peking; so have the other churches; and the Roman Catholics are in evidence with a great cathedral building and other churches. As I am devoting my time to our missions, I miss many interesting things that the traveler for pleasure or culture finds of paramount interest. Incidentally I went to the American Legation to attend Armistice Day service, and was completely disgusted that no place whatever for prayer had been made on the program. The singing of "America" was the full length of recognition given to God, whom the nation in its travail of 1917 and 1918 implored for aid in the hour of trial. The service at the British Legation was essentially and consistently a Christian service. It is evidently the misunderstanding of certain public servants that the American principle of the separation of Church and State is a repudiation of the Christian religion. If this be a right interpretation, we may as well quit singing, "Land of the Pilgrims' pride," and fall a remediless descent into atheistic immorality and sordid materialism.

Leaving Peking by the Peking-Mukden Railroad, alone in a corridor sleeping car compartment, one enjoys comforts of railroad travel equal to those in America and the appointments of the Wagons-Lits cars are convenient and luxurious. In this part of the world Wagons-Lits are among the traveler's greatest aids. They not only own sleepers after the manner of the Pullman Company, but conduct hotels and are excellent tourist bureau. The extent of the tourist business is further indicated by the presence also of branch offices of Thomas Cook & Son, whose banking arrangements, interpreters and guides relieve the globe-trotter of all anxiety and attend to every detail of travel, and the American Express Company, furnishing similar facilities. In addition, one finds in Japan the offices of the Japan Tourist Bureau. I awakened early in order to obtain from the car window a view of the Great Wall, through a gap in which the railroad passes at Chin-wang-tao. I could have seen it by making a half-day's journey from Peking, but leisure was lacking. There it was, visible in its undulating course over hill and vale, truly as pictured in the long-remembered school geography of boyhood. It is fifteen hundred miles long and at intervals of two hundred yards is re-enforced by towers. It is faced with masonry, is 15 to 25 feet thick at the base, 12 feet at the top, and 20 to 50 feet high. The wall and the railroad are antinomies, both built by Chineso at periods more than two thousand years apart; and yet how little has the spirit of China changed during all those centuries; it is still a land of contradictions and baffles the analysis of the West by strangely irreconcilable manifestations of childishness mixed with profound wisdom. Would not the expenditure of some of the billions that went into the construction of the wall, the application of the genius of some of the engineers that planned and supervised it, and the employment of a part of the myriads of masons and coolies who wrought in it, in military expeditions have better controlled the Tartar invaders against whom this Titan barrier was ineffectively raised? A like question might be raised concerning that other peerless feat of engineering and construction of ancient China, the Grand Canal, the reason for which was as follows: The seacoast had been so harried by pirates, as the story goes, that the entire population was ordered by Imperial decree to move back from the coast; and to compensate for the loss of sea communications the canal was constructed. The work was completed in the sixth century and has since been justified as one of the most important of China's avenues of trade and travel; and its political importance as a means of binding together the North and the South has been an important factor in unifying the Empire. It is 650 miles long and is capable of carrying a large commerce. But why did they not resort to the quick and effective means of overcoming the pirates by naval and military activities? However, ultimately the peace-loving Chinese prevailed over both Tartar and pirate; so will they also over the armed powers of European exploiters and their aggressive Asiatic neighbor

across the Yellow Sea. If we wait long enough, we shall have a fresh demonstration of the truth that "the meek inherit the earth."

At Chin-wang-tao, where the railroad crosses the line of the Great Wall where it used to abut upon the sea, there the traveler leaves China proper and enters Manchuria, a vast country of plains, mountains and rivers, of 370,000 square miles area, sustaining a population of 20,000,000, about one-fourth average density of the population of China proper. In the north are vast forests, but, like China, the greater part of Manchuria is treeless, and therefore subject to drought and flood. There are mines but recently reopened that were worked in the twelfth century, but closed by the Manchu conquerors of China, as they were supposed to inflict bad luck. Emigration from Shantung has implanted a Chinese population as the Manchu conquest has brought a Tartar population to China. It is said that under the vigorous administration of the present governor of the three provinces into which Manchuria is divided, this part of the republic enjoys the best government in China, although also under the rule of an ambitious dictator. Some important officer of the provincial army was on our train, and at every station a detachment of soldiers was drawn up with arms presented to do honor to the great man. But this is Manchuria, not China proper, and the Tartar predilection for arms, not the renunciation of China's pacific ideals, is sufficient to account for this and other militant manifestations. These soldiers appear to be better fed and clothed than the miserable specimens of the provincial armies that one sees in other parts of China. Truly the Chinese soldier excites one's compassion; he is unpaid, ill-fed and insufficiently clothed. It is not to be wondered at that in the civil war that is always going on in some part of the realm, he occasionally betakes him to loot in order to even up.

All day long from the train window one looks out upon vast, fertile plains that are a constant reminder of our American northwest. The weather is cold, but the train is steam-heated, and runs so smoothly that when weary of the scenery one can read with comfort. The dining car service is excellent and the price moderate. An acquaintance of Karnizawa days is recognized and furnishes pleasant company, and a group of Young Men's Christian Association secretaries act as a living guide book, also they reinterpret Manchurian and Siberian politics and economics for one who has just been absorbing prejudices from Mr. J. O. P. Bland's writings. Blessings on the Y. M. C. A. and these sturdy "fellows" who carry on its great work in foreign parts. I have my own criticisms to make, but the emotion of admiration is not favorable to the critical spirit. This great institution in which Protestant Christianity can unite has made its mistakes, but will probably check up as well as most other missionary enterprises, and it is unquestionably filling a distinct place among the agencies of the Kingdom of God. For years I have made my small contributions to its foreign work, sometimes with misgivings; henceforth I shall give with enthusiasm, a cheerful, if not a large, contribution.

Thus the Saturday came to a close and at about half-past eight our train entered the station at Moukden; my friends went on their several ways, and, as I had a day's margin in which to keep my appointment with Dr. Cram in Harbin, still about twenty-four hours' journey ahead, I determined to remain at Moukden and keep Sabbath. It is here that the South Manchurian Railroad connects for Dalren, the beautiful Russian city that was a part of the vast plan for the development of Port Arthur and the realization of Russian ambitions in the Far East. Since 1904 it has all become Japanese. Located in the station is the Yarnato Hotel, operated by the Japanese railroad management, in which one finds excellent entertainment at a moderate price and Japanese courtesy at its best. Passing through the station, I came upon a man of European race, and made an inquiry of him in English, to which he replied Frenchly that he did not understand. This encounter marked for me the passing from the zone of English: but I was over-confident in supposing that French would hereafter avail for intercourse with Europeans as had English in so much of China. At Harbin I had occasion to make a purchase in a drug store, and confidently asked in French for the article wanted. As the intelligent Russian apothecary seemed puzzled, I explained. Still without understanding, he said: "Excuse me, sir, but can you speak English?" But most frequently the demand is, "Spreken sie Deutch?"

Sunday morning in Moukden, the focus of the great battle that did for Japan on the land what the battle of the Strait of Korea did on the sea, is a contradiction in associations. It was that three hundred thousand Japanese equipped and officered to the maximum efficiency attacked twice that number of Russians, and for many days the battle raged until the Russian right began to yield, while their left began to push the Japanese from their positions. Without telephones and with imperfect knowledge of what was going on over the whole extent of the long lines, and fearing an enveloping movement, the Russian general ordered a retreat, and the issue of the Manchurian campaign was no longer in doubt. On each side of the three-mile road that connects the station with the city is a monument, the one to commemorate the Russian, the other the Japanese slain in the battle of Moukden.

Of some such contrast I was thinking at an early waking hour when a knock upon my door lifted me out of bed. It was Cram and Ryang, who had just got in on an early train. My spirit was refreshed as was Paul's when Timothy and Silas came to him in the midst of the loneliness and discouragements of Corinth. Cram is always refreshing. No matter what the labor or responsibility that came to his lot as Assistant Director General of the Centenary, he never lost his resilience, and I never knew the smile quite to disappear, whatever the provocation. Out here it is the same. It would weary my readers were I to catalog all the things Cram does, but he seems not to weary in the doing. As for Ryang, he is as amiable as Cram is joyful. Difficulties have never discouraged him, and he thrives on hard work. As my interpreter in Korea, he became very dear to me, and I then got some knowledge of his versatility. When a boy of 16, the son of heathen Korean parents, he found some tracts in Chinese by Dr. Young J. Allen. As his Korean education had made him familiar with the ideographic writing, he could read them, and through the reading he was converted. Convinced that Young J. Allen was the greatest man in the world, though without money and knowing not a word of Chinese, he made his way to Shanghai and sought Dr. Allen at the Anglo-Chinese College, in Quinsan Road. That was in 1906, and Dr. Allen was in America; but Dr. A. P. Parker took the boy in and instructed him, using the Chinese characters, as they did not possess a common medium of speech. In due time he graduated, and went to America, where he worked on the Pacific coast in our mission to Koreans. He afterwards made his way through the theological department of Vanderbilt University, also studied theology at Yale. Ryang has an Oriental's facility in picking up language, and I am never concerned about making my wants known when he is along. He seems to have no more difficulty among the Chinese of Manchuria, where Mandarin is spoken, than in Shanghai, where they speak the Soochow dialect. Having provided himself with a pocket English-Russian dictionary, in a few days he seems to have acquired the Russian necessary for a traveler; and once, when he had been dickering with a Japanese official, and I asked him what lingo he was talking, he replied: "I try my Japanese on him."

As a mission field, Manchuria has been little cultivated. In Moukden, a Chinese city of 200,000, with a considerable Russian and Japanese population, the only mission of any importance is that of the Scotch and Irish Presbyterians, which has extensive buildings well located upon the bank of the Small River, including a general hospital, a woman's hospital, a medical college, and a girl's normal school. There is also a small English church belonging to the Church Missionary Society. There we attended service, and at the evening hour heard a missionary of the Protestant Episcopal Church (out here self-styled the American Church) describe a great benevolence in which he is engaged—a mission to lepers in Japan. These unhappy victims of an incurable malady were objects of Jesus's healing ministry, and the followers of Jesus can find no work more Christlike; nor have they been indifferent to the call and the opportunity. If they cannot "cleanse" lepers of the fatal virus, they can lead them to the fountain opened for sin and separation from uncleanness.

(To be Continued.)

THE OBLIGATION OF TO-DAY.

By T. S. Southgate.

And this is the beginning of a new year again. How good God has been to us! A reality borne home to all who think straight. Usually a time for new resolutions, which, too often, are not always successful; but would that each loyal Methodist might make at least one resolution and keep it, too, and that is: "Let come what will, God's cause shall not suffer at my hands during these trying days that seem to still linger with us."

Yes, I know times are hard with many of us, and God grant that there may soon come the relief that is so much to be desired.

It has been so from the beginning of time that the innocent have to suffer for the guilty. It may be that many of us may feel that we should be numbered in the class of the innocent; but let's be fair and look at this matter of business depression from the standpoint of the nation as a whole.

During the years 1917-18 it has been estimated that profits accruing to American business and production amounted to the unthinkable sum of sixty billion dollars, and practically all of it the result of the awful war. Yes, the reason our wheat was worth $2.50, our cotton 30 cents and our corn $1.50 was due to the insatiable demand for all we could produce from the ever-ravaged, devastated people of Europe, who were unable to produce anything and were forced to pay whatever we might ask, or die. We took their money, and the profiteer of high prices cried for more.

During this time the record shows that our gifts to God and humanity were only slightly above that which we had been accustomed to do annually before—not one hundredth part what they should have been, consistent with our excess profits. God had no way of compelling us to do our duty to his cause, but the government had, and so instituted a very burdensome tax asking that a large share of these excess earnings be turned in to pay the cost of the war. Many of us writhed and squirmed under it, and some thought the tax actually unfair. But did it occur to you that this same law said to you and me, "Now, if you have made excess profits, you can give to God and his cause a liberal share of it and use the amount so given as an offset against the government tax?"

In other words, the government practically invited us to give liberally to the church consistent with its growing responsibility almost approaching a crisis, and also to humanity in its state of suffering and death, and yet not cost us an extra dollar. Just simply give it to those causes instead of the government.

Well, did we do it? Alas! alas! No, the record is against us. We simply could not part with it. We became so intoxicated with this new state of ownership that we clung to it tenaciously and gave it up only when compelled by the annual tax to do so.

Is not this, for the most part, a true recital of conditions with many? What is the signicance? What is the lesson? Why, we simply failed in our stewardship. God gave the increase suddenly to us as a nation, and we didn't know how to use it. Instead of honoring him with a just share of our increase, we spent it in luxury and self-indulgence. We ran wild with profiteering and a form of riotous living; and so, with even a greater sud-

denness, he simply sought to save us from ourselves and caused the pendulum to swing in 1919 and 1920. So we find our cotton back to twelve cents, our wheat back to a dollar, corn at forty cents, and other things in relative proportion—all probably because we failed to prove ourselves worthy stewards.

Brethren, let's right about face and be square with God. Let's quit starting our economies with God and his church; rather let's do without something else and resolve for the new year that, "Come what may, we will pay as promised our Centenary and our Educational pledges."

We simply cannot afford to do otherwise; for it's a fact that, had the church been equipped with men and means, accompanied by a world-vision of her limitless power in 1918, with the world at the feet of Christian America, the evangelical church could have taken the world for Christ.

But no, we didn't do it; and we never will do it until we loyally render our tithe, and more, to his service, until we equip our great educational institutions and make them man factories to turn out thousands of trained workers every year, and until we raise the standard of our estimate and appreciation of the greatness and dignity of the church of our Lord.

Let's make a start by paying our pledges already made.

TRAVEL LETTER FROM DR. AND MRS. I. W. COOPER.

On the way from Naples to Rome, we had the first rain we had seen for two months. At first, the sight was very pleasant to us, but soon we discovered that it was not to be altogether an occasion of rejoicing, for the roof of the train began to leak at such a vigorus rate that we felt as if we were almost out-of-doors. However, we were provided with umbrellas, so we put them up, much to the amusement of the conductor and the few natives who were on our coach. They would come to the door of our compartment and look in at the eight Americans sitting under umbrellas, singing, and then they would laugh heartily and talk to each other in Italian. I suppose they thought we were ready for the lunatic asylum.

After a ride of about seven hours, we began to approach Rome, and we became much interested in remains of the old Roman aqueducts which we were passing. They were a series of vast arches of masonry, built up much higher from the ground than we had expected to find them. They are badly broken by time and by those who have wanted materials for other building purposes, but they still give us an impression of their massive solidity and make us rather ashamed of the boasted skill of modern engineering.

Rome is, to-day, as it was in the days of the use of these old aqueducts, the best watered city of Italy. Everywhere you find water—clear as crystal and cold as the mountain snows from whence it comes. It fills more beautiful fountains than are to be found in all the rest of the Italian cities put together. One of these, the Pauline Fountain, we passed on the drive to our hotel.

Our rooms were not so comfortable as those we had left in Naples, but we were not inclined to be critical, for our pension was very centrally located and we were delighted with the appearance of Rome. It is beautiful, clean and modern, more up-to-date than other Italian cities; and yet everywhere one encounters the past and feels that the very stones of the pavements speak and proclaim this the sacred museum of all the ages of history. It seemed just too wonderful that we should be living—even for a few days—in the Eternal City!

Our first visit was to the Church of the Capuchin Fathers. The most interesting object in the upper part of this church was Guido Reni's great painting of St. Michael—truly an angel of light, of strength, and of vengeance, as he crushed Evil with the weight of his body and the sharpness of his spear—a picture long to be remembered for its glorious power. The other sight of interest in this church was just as memorable, though from an entirely different standpoint—the basement where we found the Burial Vaults of the Capuchin monks. These gruesome rooms—or cells—four or five in number, are decorated, walls and ceiling, with the bones of these fathers. These bones are very artistically (?) interwoven, so as to make some sort of design or picture. Each room uses a different type of human bones. One shows a wonderful assortment of skulls. Most of the ceilings, however, are of shoulder-blades. We are afraid that we failed to catch any spiritual significance in this weird exhibition.

We were glad, indeed, to turn from these burial vaults to the Rospigliosi Gallery, where our attention was again centered on the work of Guido Reni—his Aurora. This is one of the largest, most brilliant, and most graceful pictures we saw in any of the art galleries. Its place in the ceiling of the room assures it a wonderful lighting, but makes it uncomfortable for the observer to study it long at a time, unless he is willing to satisfy himself with the reflections of it in mirrors skillfully placed about the room.

The Pantheon was our next objective. It is said to be the pride of Rome, the most perfect among existing classical buildings. Here lie buried some of Italy's most distinguished kings, and here is the tomb of Raphael, who requested to be buried under this glorious dome, which has been the model for St. Peter's dome and for all other buildings of similar structure.

Nearby, we visited the Minerva Church—the only Gothic church in Rome. Fra Angelico's tomb and numerous works of art and history are here; but our attention was centered on Michael Angelo's great statue of Christ—with the cross. This is the original of the study—one of the three of his greatest masterpieces. (It was our good fortune to see the other two, his Moses, and David, at other times.) It was interesting to note that this statue has been so venerated by devout Catholics that a portion of one foot was worn away by frequent kisses. Now a metal cap covers the toes, and there is a prohibition against touching the statue.

As we drove from the Minerva Church to the Capitol, we passed near the wonderful new monument to Victor Emanuel II. Its grand proportions, crescent shape and the shining white of its new marble made it dominate the street and impress even the careless observer.

The two Capitoline Museums are so rich in wonderful statuary that they are well worth the climb of many steps up which one must go to visit them. Three great statues which we saw there stand out in our minds—the Dying Gaul, the Marble Faun and the Thorn Extractor. These pieces of sculpture need no names to help them tell their stories for they speak to us as plainly as any great canvas.

The church of St. Mary's the Major (Santa Maria Maggiore) interested us for its splendor. It is said to be one of the finest and best basilicas of Rome. Its paneled roof is gilded with the first gold brought to Spain from South America and presented to the Pope by Ferdinand and Isabella. It contains two of the most beautiful chapels in the world—the Sistine Chapel of St. Mary's (not of the Vatican) and the Borghese Chapel. Both altars glitter with all manner of precious marbles, lapis lazuli, agate, porphyry and the like—arranged in perfect harmony.

The same afternoon that we saw St. Mary's the Major we visited quite a number of other churches, among them: The Lateran, where popes were formerly crowned; the Basilica of St. John, said to be the mother of all Christian churches; the Basilica of St. Pietro in Vincoli (St. Peter in Chains.) Here we were fortunate enough to be present at a time when St. Peter's chains were on exhibition, as it was St. Peter's Day, and to hear a marvelous story of how an angel united the parts of this chain. Here, too, we saw Angelo's Moses, of which we have spoken.

Near the Lateran, mentioned a moment ago, is a small building containing the Scala Santa, a flight of 28 marble steps said to have come from the house of Pilate and to have been trodden by the feet of Jesus. No one is allowed to ascend them now except on his knees. The Catholic who ascends them in proper spirit, praying devoutly at each step, is promised by the Pope nine years' release from Purgatory. Naturally, Catholics like to visit it, but Protestants do, too, for here Martin Luther, when he got half-way to the top of the stairs, praying as he went, became convinced of the error of many Catholic teachings and resolved, by the grace of God, to defy the Pope. He then rose from his knees and walked down the steps.

St. Peter's with its wonderful dome, many chapels—each a work of art—and its almost innumerable statues, is, perhaps, the largest and most expensive church in the world. By many, it is thought to be the most beautiful. To us, its exterior was more imposing than the interior.

For dignity and classic beauty the Cathedral of St. Paul's, outside the walls, exceeded anything that we saw in Rome. It is built over the spot where St. Paul is believed to be buried. Its wonderful mosaics and the eighty massive granite columns of the interior are its outstanding features. To our minds, it was much more impressive than St. Peter's.

Returning from St. Paul's, we stopped at the Protestant cemetery, to visit the graves of Keats and Shelley. It is a beautiful spot, situated on a hillside and shaded by high brick walls and tall cypress trees. We thought it a fitting resting place for two poets who were as ardent lovers of beauty as these.

One Roman morning stands out most pleasantly in our minds for it was filled by a drive in the Borghese Park and a visit to the Borghese Museum and Art Gallery, which occupy a stately mansion once the home of the Borghese family. Here we found some of the early works of Bernini—so beautiful that it was hard to believe that he had not left his teens when he carved marble in this masterly manner. Here, too, is the wonderfully beautiful recumbent statue of Pauline (Borghese) Bonaparte; while the picture gallery shows two wonderful originals of Titian and Raphael.

One afternoon we spent in visiting the Forum—the Coliseum, the arches of Constantine and Titus, the Temple of Vesta—home of the vestal virgins—the Temple of Fortune and the House of Rienzi. These ruins are too well known through pictures and descriptions for us to speak of them at length—though they spoke through their mute stones more strongly to us of Rome's glorious past than did anything else that we saw. It seemed to us a great pity that modern Rome is gradually encroaching on these historic precincts so that it may not be a great many more years before they will be entirely obliterated.

Next to the Coliseum, the largest and most imposing ruins in Rome are the Baths of Caracalla. This vast pleasure ground could accommodate sixteen hundred bathers at one time. Here, too, were halls for all manner of sports, races—and physical culture; parlors, libraries, dancing-halls and theaters. It is perhaps the world's greatest monument to the God of Pleasure. We marveled, as we looked upon it, not only at the immensity of the place, the millions of Roman coins which must have gone into its construction—but most of all at the progressive ideas some sections of it expressed. Indeed, many times on our journey, and particularly while we were in Rome we found ourselves wondering if the twentieth century is really so great an age after all.

To reach the Baths of Caracalla, we went by a portion of the famous Appian Way—the queen of all roads, in its day. It is still flanked by "avenues of mausoleums" in ruins and by a line of fortifications called the Aurelian Walls. Some miles out on the Appian Way is the chapel of Quo Vadis. It is a sweet, simple little church built over the spot where a pious tradition tells us that the Master met Peter as the latter started to leave Rome, because of persecution. Jesus stopped Peter with the salutation "Whither goest thou?" And Peter returned to duty and to subsequent crucifixion. The footprint of the Savior is shown

(Continued on Eighth Page)

The Church has spoken

"The right of way shall be given to the Educational Campaign during the second two years of the quadrennium and during this period the full power of the Church shall be delivered in the Campaign."

This is the voice of the General Conference of 1918. It is the supreme governing body. Its mandate is the final word of authority.

Its action has been twice reaffirmed by every annual conference—yours among them.

The time is short. The need is desperate. By March 15th all first payments must be paid in full.

Until May, 1922, let the Christian Education Movement have "the right of way." To its consummation let "the full power of the Church be delivered."

ITINERATING IN BRAZIL—SAO PAULO, "THE HUB OF METHODISM."

By Dr. E. H. Rawlings.

ARTICLE II.

And now we are in Sao Paulo, called by one of the missionaries, and he not a resident of this city, "The Hub of Methodism in Brazil." If there are as many as two hubs, the bretbren in Rio and Porto Alegre would either, I suppose, allow the designation, otherwise they would not. And if hub means lost motion, it is not appropriate, because there is something doing among the Methodists of this great city. I looked out of the window of the parsonage early Sunday morning—we had arrived in the city—and saw what seemed the skeleton of a cathedral wall nigh, and wondered how the Catholics had gotten so close to our property. Imagine my delight when it suddenly broke upon me that this was our new Central Church in process of erection. I was greatly gratified to see this church. It had cost me some work and no little concern even in tbe days before the Centenary. In Soutb Carolina and in the Memphis Conference I had met many congregations, telling them, as best I could visualize it, of this growing opportunity in the metropolis of Central Brazil and how important it was that we put a good church right in the heart of it. We never were able to collect enough money to build the kind of church we wanted here until tbe Centenary came.

A Great Church.

But the postponement was a Providence, for without the Centenary we should never have had the courage to build here a church adequate to tbe needs of tbis enlarging and altogether strategic center. Later Bishop Moore and Dr. Clay, the arcbitect, took me over the building, through its multitude of rooms—and Brother Clay said there were fifty in all, with three stories—at great risk to limb and life, and I saw an up-to-date plant wortby the enterprise and courage of the great centers of the church at bome. They say this is to be the best Protestant church in South America. Bishop Moore has seen the most of them and says there is none other as good. Later we went to the service held in the auditorium, all the visitors speaking before a good congregation, and were told they did practically nothing to get the people out because at night tbe house was always crowded, and if any more came there would be nowhere to put them. The missionary, Brother Dickie, whose pastoral care for four years has contributed so largely to the prosperity of this church, told me as we walked past the new church one day, that when built they would have no difficulty in filling even this great auditorium.

We went still later to the Italian Sunday school, finding a hundred of as happy-faced children and young people as one ever sees, and they must have been happy if their singing was any fair test. It was worth a long journey to hear them singing, "The God of Abraham praise," and other great hymns of the church, singing some of the songs in Portuguese and some in Italian. We have promised to aid them in the building of a church, the Bishop is now searching with characteristic energy and insight for a lot on which to build their house, and if present negotiations succeed we shall bave a lot for tbis congregations that is not excelled by the situation of the Central Church itself.

Sunday Schools and Revival.

At night we went to the church in tbe Braz section of the city, saw a beautiful building erected already with Centenary money, and found a splendid congregation awaiting us. The pastor of the church, formerly a lawyer, was found doing a remarkable piece of organized propaganda in this part of the city. This congregation is carrying on five Sunday scbools in the Braz section, its workers going out and conducting these schools on Sunday afternoon. I thought of the main line already laid and what blasting for all this part of a mighty city could be done if once a great fire started, and as best I could, with Brother Lee telling it in the Portuguese, I poured out my heart to the people on the power of the Pentecost. At the conclusion of the service the pastor had earnest members of the congregation come forward and stand with him in token of their purpose to pray and work until a great baptism and inducement of the congregation for service in this community should come upon pastor and people. Later a report comes saying that, since Conference, a great meeting has been held in the Braz church, conducted by one of our ex-priests, in which one hundred and fifty people were brought to Christ.

A Vision and Its Splendid Fulfillment.

But the unique feature of our work in Sao Paulo is our new Publising House. Nothing in Brazil has gratified me more than the inspection of this great enterprise. And really great enterprise it is. I had had some personal and official connection with this institution also. Long before the Centenary, Brother Clay, the Manager of the House, had gone far beyond even bis brother and sister missionaries in the vision of a great printing plant and a body of evangelical literature for Brazil, and he was doing his best to make the Secretary see it. To reinforce his plea, letters poured into my office from practically all the missionaries urging the wisdom and necessity of his great scheme. I am wondering now where we ever put the letters that came—hardly in one file, there was not room. In desperation the Secretary threw up his hands and agreed that if Brother Clay would call off the letters we would build his house. It was a rather reckless agreement, and I am wondering how we would ever have kept it if the Centenary had not come and intervened to help us out. Indeed, I felt while at Sao Paulo and thought of the history of these two enterprises, our Central Church and the Publishing House, that the Providence of the Centenary lay in its relationship to these two great institutions. How could we ever have built them if the Centenary had not come? How unspeakably grateful we are when we think how true this is of almost innumerable other good things done in the Centenary! Before the Centenary came, and now even better, we all understand the strategy of this institution in its relation to our whole plan of advance for Brazil. It is one of the surprising things of my visit that we had so few Christian books in Portuguese and that with so little of equipment in other respects we could have built up anything like a solid body of character in the church, to say nothing of the literature needed for our immediate propaganda. Our Publishing House is plainly built, the money going not into a building, but tbe very best machinery and equipment that could be gotten in the States. The Publishing House cost us something over a hundred thousand dollars, but on this same compound we have, in addition, the church, two missionary residences, an episcopal residence easily worth $30,000, costing us, however, on the present rate of exchange, only about $11,000, the entire plant being worth probably $30,000. The Board bas not put that much into it, but our Brazilian members themselves have contributed much, so that the fine management that has characterized all these enterprises through the natural increment of values makes it worth at least that much. Brother Clay has already an agreement with practically all the missionary organizations, and while putting emphasis, of course, upon our own literature, we shall be in position to do great service for the other churches operating in Brazil. The problem of the preparation of a great Christian literature for Brazil is one of our most acute responsibilities, and it is a problem largely of translation. Already, we have provided for the immediate translation and publication of a dozen Christian books, many tracts and booklets, and we mean to work at it until this great lack in our propaganda is adequately met.

Sao Paulo is the capital of the State of Sao Paulo, probably the richest and best developed of all the States of Brazil. It has a people homogenous, progressive and advanced. The city itself is in every way a modern city, and with a population of half a million people compares favorably in many of its physical and industrial aspects with the great cities of North America. In the midst of this city the Centenary bas enabled us to place ourselves with a strategy that leaves us almost nothing to be desired.

CARING FOR MEN.

To us one of the most comforting assurances of Scripture is that which reads, "He caretb for you." There is a tremendous uplift to a distressed heart when there dawns upon bim the gracious truth that he is not alone, but that the Eternal God himself is interested in his welfare. The Syrians may be round about him, but he will not even look to see if he can discover the horsemen and chariots of fire, for if God be with him, he needs no other defense. This blessed fact that God never loses sight of the individual in the multitude is one that humanity loves to recall.

And when men become God-like and Christ-like, they also become interested in men. "He careth for you" applies to every God-inspired soul that is aiming to help humanity. This does not mean merely enthusiasm for "humanity," but loving interest in individual men. It is possible for a man to give half his salary to convert men in China, while he has never stopped to ask if his own deskmate or his next-door neighbor is a Christian. The probability is, of course, that usually the man who is interested in China will also he interested in his own neighbors, and yet there is a possibility that this may not be.

One of the complaints of many against the church is that when they are in trouble the church doesn't care. Now this is not true, and cannot be true unless the church has wholly backslidden; but it is unfortunate that at times it seems to be true simply because the church and the individual have not yet fully adapted themselves to the new and strange conditions in which they find themselves.

With six hundred or one thousand families connected with a church, it is not surprising if neither preacher nor church officials are able to keep track of them all; and it may easily happen that a person may be sick for days and die before any responsible individual knows that there is anything wrong. It may be argued that the church ought to know about such things, but the one who finds fault has never tackled a problem of such dimensions or he would be slower to find fault and quicker to realize the real magnitude of the task. The church may be to blame, but the individual also must share the responsibility, as a postal card or a 'phone message would probably have insured prompt attention.

The true Christian is interested in his fellows, and he is interested in them individually so far as he can get into touch with them. And in effective work for the winning of men, this personal touch is of supreme importance. The boy may not recall much of what his teacher tried to teach him, but he never forgets the man who visited him when he was sick, or played ball with him when he was well. The man may forget the preacher's prayers and sermons, but he never forgets the man who got him a job when he was out of work, and cheered him by his company when he was sadly in need of cheer. There is no denying that the "net" method of getting men into the kingdom and into the church is effective in its way and at the same time is very spectacular, but the "hook and line" method will never be superseded. If a Christian really cares for men, and he must if he is a Christian, then he should prove it by his personal interest in them, and that personal interest will prove a mighty factor in winning the esteem of those men, and also winning them for Christ and the church.

And the man who isn't interested in men in a very close and personal way need not expect that his profession of interest in the church or the progress of the Kingdom of God in the earth will be accepted at face value or even taken very seriously by any one.—Christian Guardian.

Christ is the amen of the universe to the righteousness in God and the deathless in man. It is this that lends an infinitely sweet and profoundly significant authority to his words for the race: "I am come that they may have life, and may have it abundantly."—Selected.

The Home Circle

WHEN MY DAD WAS A BOY.

Wonder why I don't have fun
Like my pa sez he had
W'en he wuz some one else's son
An' got spanked by his dad?
Pa sez it use to snow so deep
The house wuz all hid
Jest in the night when he's asleep—
When my dad wuz a kid.

An' nex' day he'd climb out the roof
Wif snow so high about,
They made big fires—an' that's the troof—
To melt my grandma out;
An' nen, he sez, he tuk his sleigh
Up top a hill, an' slid,
An' slid, an' never stopped all day—
When my dad wuz a kid.

An' nen pa made a big snow man,
More'n seventy feet high,
Wif reg'lar stairs inside wot ran
Most clean up to the sky.
O, golly! wouldn't I jes' shout
To have fun like pa did!
I guess it snowed the snow all out
When my dad wuz a kid. —Selected.

CHRIS'S TEMPTATION.

By Willie C. Page.

It was a dark, dreary afternoon; all day long great crowds of people had thronged the city, passing by the corner where 10-year-old Christopher sold pencils and papers.

Men hurried by without stopping to buy a paper, for the wind was blowing a gale—the first storm of the season. Soon the snow began to drift; then thicker and faster it fell, until the strongest and bravest wished to seek shelter.

Chris was discouraged, cold and hungry. His dinner had not been a bountiful feast, to say the least of it. Oh, how much he wanted to sell enough of his wares to buy a good supper for his mother, who had been sick and was now convalescing!

It was cold in their poor bed at best, and their small room, three flights up, was never warm during the winter months with only an oil cookstove to heat it. To-night, with no hot tea, or supper at all, Chris shivered and pulled the worn sweater tight about his shoulders, stamped his broken shoes, pushed his father's old cap closer about his ears.

"I guess I'll have to give up, supper or no supper," he whispered to himself. Then he thought of his father, who had died on his engine that the passengers on the crowded train might be saved.

He straightened up and lifted his head high.

"I'll stay a little longer," he said aloud.

The snow was still falling and gusts of wind almost swept Chris from his feet. He began slowly to wrap the pencils and tie the papers together.

Suddenly around the corner there came a prosperous-looking man, who stepped to the curb and called a taxicab driver. While waiting for it to come nearer, he took his watch from his pocket, and, as he did so, a new, crisp bill fell to the walk, almost at Chris's feet.

As in a daze, the little boy picked up the money and held it in his hand for a moment.

"Oh, my," he gasped, "it is a ten-dollar bill!" Then visions of what it would buy flashed through his childish mind—fuel, shoes, new clothing, steak and eggs for supper. He could tell mother ho had found the money. The man did not know he had lost it, and perhaps would not miss it at all. He trembled and shivered; then quickly ran after the man and thrust the folded bill into his hand just as the driver of the automobile dashed off down the crowded street.

Poor Chris! He realized that he was still penniless. He ran back to his stand to find his precious package of pencils was gone, and the wind had blown his papers in many directions.

The little lad brushed the tears from his lashes. No, he would not cry—mother had always told him that crying and fretting were a waste of time. How good and sweet his mother was, and how his heart ached to think how few comforts of life they had! Of course she would pretend she did not wish anything and give him the largest portion of what little they had—mothers were made like that. "Bless her," he said softly.

Down the street laughing and talking gaily came a crowd of men who were attending a convention in the city. Chris was instantly on the alert: "Papers, buy a paper, all the latest news. Papers!"

One man with kindly smiling eyes gave him a keen look, bought a paper, handed him a bill, and said: "Keep the change, Sonny, and run home out of the cold."

Chris peered at the money. It was ten dollars! He took off his cap, raised his eyes, and said softly: "God, I thank you for sending this, for I know you were the cause of the man's giving it to me."

He ran to a little shop he knew, got all the things needed, and dashed for home at the top of his speed. Mother had lighted a little candle on the table beside the bed.

"How is the little man of the house?" she said gaily.

"O, mother, see what a fine supper I have, and money enough to last till you are well again!"

Then while preparing the supper Chris told his mother all the happenings of the day.

"You did right, son, to give the man his money. Keep your heart pure. Do right and God will take care of you; this is a day of rejoicing, because my little boy had the courage to resist a great temptation."

Lexington, Miss.

PROVED A FOOL IN THREE MINUTES.

It is told of one of our early American evangelists that in the course of an address he made the broad statement that all infidels are fools, and that he could prove it in any given case in ten minutes. A man in the audience asked if he might interrupt, and remarked that he must take exception to the statement, since he was himself an infidel and thought he was no fool. The preacher looked him over rather curiously and said, "So you are an infidel? Will you tell me just how much of an infidel?" "Certainly, sir; I deny that there is anything at all in religion."

"Nothing at all in religion? Are you willing to go on record as saying that?" "Go on record?" the infidel replied. "Why, I have been writing and lecturing against religion for these twenty years." The evangelist glanced at his watch and said, "Well, I said I could prove an infidel in ten minutes, and I have seven minutes left. I'll leave it to the audience if a man isn't a fool to write and lecture for twenty years against a thing that has nothing whatever in it!"—Selected.

"TIME OUT."

As Some See It.

Peggy—"Why don't you and your mamma go to the church that me and my mummie go to?"

Violet—"'Cause we belong to a different abomination."—Exchange.

Special Delivery.

At the post office a little girl deposited a dime in front of the clerk and said: "Please, I forget the name of the stamp mamma told me to get, but it's the kind that makes a letter hurry up."—Boston Transcript.

Not Handsome, At Least.

A shortsighted old lady went into a large curio shop. After pottering about for some time she asked the assistant, "How much is that Japanese idol worth—the one near the door?" "It is worth a great deal," replied the assistant. "It's the proprietor."—Christian Register.

Too True!

Jack and Mary had just been to the grown-ups' church for the first time. A day or two afterward they were found in the nursery whispering audibly to each other.

"What are you children doing?" their nurse asked.

"We're playing church," replied Jack.

"But you shouldn't whisper in church," admonished nurse.

"O," spoke up Mary, "we're the choir."—Exchange.

Money Back
We said this last year and we have been saying it every year since we started Business.—Try good old Luzianne Coffee. If it does not go farther and taste better than any other coffee at the price, your grocer will return your money without argument.
"Goes Twice as Far"
UNITED CIGAR STORES COUPONS
WRITE FOR CATALOG
LUZIANNE
coffee
Wm. B. Reily & Co. Inc. New Orleans
GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.
LUZIANNE

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev J. R. Jones, Rev. W. H. Saunders.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

APPRECIATION AND EXHORTATION.

We cannot express in cold type our grateful appreciation to those members of our three patronizing Conferences who have already entered vigorously upon the work of redeeming their pledges, made at the recent sessions of these Conferences, to add a definite number of names to the subscription files of the Advocate. Almost every day we receive one or more letters containing lists of names to be added to our files, with the statement that the work will be continued until at least the number pledged has been secured. It is extremely gratifying, too, that many of the brethren state that they have had comparatively little trouble in securing the subscriptions they are enclosing.

The thought has never entered our mind that even one of those who made a pledge would fail to do his best to carry it out. We know too well the mettle of Methodist preachers to believe that they ever make solemn pledges and then lightly forget them. While circumstances sometimes arise that make impracticable the carrying out in full of an expressed determination, we know that in most cases a pledge is to be valued at one hundred per cent, and we are confidently awaiting the lists of subscribers promised.

We do feel at liberty, however, to exhort those brethren who have not yet turned their attention to this matter, to take hold of it as soon as possible. We do not know of a more opportune time for soliciting subscriptions than in the beginning of the year—and it is certain that the sooner the church paper begins going into the homes of the people, the sooner will its influence for good be felt in all departments of the church work. The Advocate cannot fail to be a helpful assistant to every pastor whose people read it regularly, and the work of the whole year ought to be made easier and more fruitful by its weekly visits.

The secret of success in securing these subscriptions is in making a personal and definite appeal to the membership of the church. One pastor sent us not long ago a list of twenty-five subscriptions from a charge where only a very few copies had gone before and where we had been told it was almost impossible to secure subscriptions; his comment was, "These are all personal—the result of going after 'em." Another pastor sent us a good list from a charge where, he said, not a single copy was taken before he made his appeal. We have ample evidence to prove that the subscriptions can be secured when the proper kind of effort is made, and our exhortation is to the end that the effort be made as soon as possible.

In the near future we expect to give a full statement of the results of these subscription pledges from the three Conferences. We are hoping that we shall be able to report at that time that all of them have been met. In some cases we expect to find that the pledge has been largely exceeded.

PERSONAL AND OTHER NOTES.

Rev. W. W. Nelson, pastor of the Adams charge, Mississippi Conference, reports that things are moving well on his charge this year.

Cardinal Ratti, archbishop of Milan, has been elected pope of the Roman Catholic Church, to succeed the Pope Benedict XV. The new pope has taken the name Pius XI.

A Standard Training School will be held for the Sunday school workers of the New Orleans District early in April. This will be the first school of its kind in the Louisiana Conference.

We regreat to learn that Mrs. A. S. Oliver, wife of our pastor at LaBranch Street Church, McComb, Miss., is seriously ill. We earnestly pray that she may soon be restored to health.

The work at Mooringsport, La., Rev. R. T. Ware, pastor, is making splendid progress. Sixteen members have been received into the church since Conference.

We are glad to learn that Rev. T. E. Gregory, Columbus, Miss., who underwent a serious operation at the Methodist Hospital recently, is making fine progress toward recovery.

Mrs. C. A. Parks, wife of our pastor at Tunica, Miss., underwent an operation at the Methodist Hospital, Memphis, Tenn., on February 7. We are glad to learn that she is doing well.

Rev. J. S. Maxey calls our attention to the fact that his post office address is now Oxford, Miss., instead of Ethel, Miss. He states that his work on the Tie-Plant charge is moving along nicely.

Mrs. E. Nash Broyles, wife of Rev. E. Nash Broyles, our pastor at Clarksdale, Miss., is well on the road to recovery after a serious operation at the Methodist Hospital, Memphis, Tenn., recently.

Mrs. W. S. Marye, a prominent member of our church at Grecnwood, Miss., recently underwent a serious operation at the Methodist Hospital, Memphis, Tenn. We are glad to learn that she is well on the road toward recovery.

A note from Rev. Osmond S. Lewis, pastor of the First Methodist Church, Laurel, Miss., informs us that the Bible lectures given by Mrs. Margaret Russell in Laurel last week were largely attended, and that all the churches of the city were greatly benefited by them.

The Sunday school at Summit, Miss., has reached high-water mark in attendance and efficiency under the leadership of the superintendent, Prof. J. E. Carruth. A more commodious building has become necessary for future development and growth.

We learn from the weekly bulletin of the Coahoma and Lyons charge, North Mississippi Conference, that the Sunday school at Lyon, with an enrollment of 36, had an average attendance last year of 33. Rev. Del Longgrear is the pastor of this charge.

Dr. John A. Rice, of Okmulgee, Okla., recently delivered an address on "The Message of Lee to the Modern Business Man" before the City Club of St. Louis, Mo. He also addressed the United Southern Societies of St. Louis on "The Spirit of Lee."

The good people of Lafayette, La., have provided their pastor, Rev. Leon I. McCain, with a new automobile, which, of course, will largely increase his efficiency in pastoral work. This is an example that many other congregations might follow with great benefit to the Kingdom.

The editor has received, with the compliments of the author, Rev. E. N. Evans, a copy of "Analytical Notes on John 8:1-11." It is a most suggestive treatment of a difficult theme. The author, who is financial commissioner of the Memorial Home, is intensely interested in the work of giving new hope to those who have fallen into sin.

Rev. E. C. Driskell, of Buena Vista, Miss., reports that his first quarterly conference was held on February 4. In spite of an all-day rain, more than two-thirds of the official members were present, and good reports were made. Brother Driskell serves a fine people, and he is expecting great things this year.

Rev. H. B. Hines, Donaldsonville, La., Rev. A. S. Lutz, Shreveport, La., and Rev. Jno. F. Foster, Covington, La., were among the visitors attending the meetings of the Masonic Grand Lodge in New Orleans last week. They honored the Advocate office with calls. Brother Foster was re-elected grand chaplain of the Grand Chapter, Royal Arch Masons.

The presiding elders of the Louisiana Conference had a meeting at Alexandria on February 7. They request our people throughout the Conference to observe Friday, March 24, as a day of fasting and prayer in the interest of the Missionary Centenary and other forward movements of the church, suggesting that they assemble in their various places of worship on that day for prayer.

Under the leadership of Rev. O. W. Bradley, the pastor, the congregation of First Church, Alexandria, La., has purchased an automobile for the use of the pastor of the Pineville charge, thus enabling him to do needed work in two rural churches that are under his care. Since Conference, the Pineville congregation has rented and furnished a parsonage for the pastor, Rev. W. F. Chase.

Bishop W. F. McMurry requests us to say that he has knowledge of a young man who has had some training in an A-grade college and more than two years' work in one of our universities, a man of undoubted character and fair intellectual qualifications, who is available for work. Any presiding elder needing such a brother is requested to communicate with Bishop McMurry at 1119 Fourth Avenue, Louisville, Ky.

Rev. J. Loyd Decell, pastor of the Central Methodist Church, Meridian, Miss., writes the Advocate as follows: "To any of the brethren or churches who might need an experienced evangelistic singer for their meetings, I wish to recommend Mr. Paul Templeton, Y. M. C. A., Meridian, Miss. He is a member of Central Church and will render splendid service to those needing him. Use Paul Templeton."

Rev. G. A. LaGrange, of Houma, La., writes us that he is actively engaged in ministerial work in the French Mission District. He already has seven preaching places, and calls to many other points, but is unable to reach these additional places for lack of means of transportation. He states that if some one would give him a car—new or second-hand—it would greatly facilitate his work.

The work at Central Methodist Church, Meridian, Miss., is moving along most encouragingly. There are frequent accessions to the membership by certificate and on profession of faith. The stewards have fixed the pastor's salary at $4200, and have provided an assistant, Miss Madge Stuart, who looks after the secretarial work of the church. The Sunday school is growing, and every department of the church is operating successfully. Rev. J. Loyd Decell is the pastor.

A great get-together meeting of the laymen of the Broad Street Methodist Church, of Lake Charles, La., was held during the early part of February, attended by approximately three-score men. Rev. R. P. Howell presided as toastmaster, and addresses were delivered by M. L. Hurlburt, A. M. Mayo, Rev. W. W. Holmes, and Rev. J. B. Williams. Impromptu speeches were made by S. A. Mayo, J. M. Gilbert, S. W. Plauche, and Moss Watkins. An elegant luncheon was served by the ladies of the church.

The first quarterly conference of the Summit and Topisaw charge, Mississippi Conference, held on a week-day, was unusually fine. More than twenty-five business men and farmers were present, and the women of the charge had large representation. Almost every man present came from a family reared under the influence of a family altar. The reports were encouraging. From a mission this charge has developed into a strong

appointment. The pastor, Rev. W. A. Terry, is in great favor with his people.

The work of the Alexandria District, Louisiana Conference, moves along well under the leadership of the presiding elder, Rev. W. L. Doss, Jr. At a recent preachers' institute, the work of the district was discussed and plans were laid for increased activity this year. Revival meetings have been arranged for the needy places within the district, following the plan carried out last year. Most of the preachers of the district were present at the institute, and all of them are looking after their work with great care.

The Methodist Quarterly Review for January has reached our desk. We have not yet had time to read it all, but it presents a most appealing bill of fare. One of the articles, "John Chrysostom: The Greatest Preacher of a Thousand Years," is by Dr. U. G. Foote, formerly pastor of Rayne Memorial Church, this city. Another interesting article, "The Infernal Triangle," is by Rev. A. M. Shaw, of the Louisiana Conference. Judging by the titles, we should say that all the articles in this number are well worth the reading of even the busiest man, preacher or layman.

CHURCH ATTENDANCE CONTEST.

We have received the following reports of the attendance last Sunday evening of the churches engaged in the Sunday evening attendance contest in the Louisiana Conference:

Bogalusa (a new entry)	196
Lake Charles	228
Minden	175
Monroe	125
Ruston	204

We regret that some of the reports reach us too late for record. As previously stated, they must be in the Advocate office on Monday of each week to appear in the current issue of the Advocate.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: F. A. Howell, Durant, Miss., 2; Mrs. G. R. Wafer and Mrs. J. W. Prince, Haughton, La., 9; Mrs. B. S. Woollard, Crenshaw, Miss., 2; Rev. C. F. Emery, Fayette, Miss., 2; Rev. F. B. Ormond, Tylertown, Miss., 5; Rev. J. L. Evans, West Monroe, La., 5; Rev. E. C. Driskell, Buena Vista, Miss., 4; Mrs. Kemp Williams, West Point, Miss., 3; Rev. W. H. Lewis, Brookhaven, Miss., 11; Rev. H. T. Young, Natchitochos, La., 4; Rev. L. W. Cain, Franklinton, La., 2; Rev. W. A. Hays, Meridian Miss., 3; Rev. R. T. Ware, Mooringsport, La., 16; Mrs. F. B. Catching, Georgetown, Miss., 5; Rev. O. S. Lewis, Laurel, Miss., 3; Rev. Wm. I. White, Rienzi, Miss., 2; Rev. R. W. Tucker, Homer, La., 31.

EDUCATIONAL NOTES.

The first payment of a subscription that runs for a number of years is the all-important one. We desire to press with increased vigor the first payment of these pledges. Let us not get behind in so important a matter, but keep up to the minute.

The Christian colleges in their platform ask of the church at large its confidence, its support, its intelligent recognition of the contributions these institutions have made and are making to the church, and of the difficulties that at this time confront us in the performance of our task, and a clear and definite understanding that the institutions which we represent cannot render the service that is required of them unless the church furnishes promptly and fully the material resources to which it has pledged itself. If the institutions of our Methodism shall keep faith in their purpose to make Christian Education a reality, the church itself must also keep faith by supplying the necessary means in terms of equipment, buildings and endowments. And this demands of all of us prayer, consecration, unfailing co-operation and sacrifices inspired by a generous Christian stewardship—more generous than it has ever been.

If any one has been overlooked, let them send direct to me at Shreveport, La. Those who have not pledged ought to send in a cash contribution.

ALBERT S. LUTZ,
Conference Secretary of Education.

LOUISIANA CONFERENCE BOARD OF CHURCH EXTENSION.

The Executive Committee of the Board of Church Extension of the Louisiana Conference will meet in Monroe on March 7, in the First Methodist Church. All who desire to apply to the General Board for aid will please have their applications before this Committee.

F. M. FREEMAN, Secretary.

CHURCH EXTENSION NOTICE, MISSISSIPPI CONFERENCE.

The Executive Committee of the Mississippi Conference Board of Church Extension will meet at Capitol Street Church, Jackson, Miss., at 2 p.m., Tuesday, the 14th day of March, 1922.

All who wish to make application to the General Board will please have applications made in proper form, signed by the proper officials, and sent to Rev. L. E. Alford, Secretary, Meridian, Miss. Let all bear in mind that the Executive Committee does not make donations at this meeting. It only passes on and grades the applications made to the General Board of Church Extension. W. M. WILLIAMS, Chairman.

Purvis, Miss.

CHURCH EXTENSION NOTICE, NORTH MISSISSIPPI CONFERENCE.

The Executive Committee for the North Mississippi Conference Board of Church Extension will meet in Water Valley, March 7, 1922. All the brethren who desire to make application to the General Board for loans or donations for churches or parsonages, when you have properly filled out your applications, please send them at once to the Secretary of Board, Rev. J. T. McCafferty, Amory, Miss., so they may be in hand.

W. M. YOUNG.
President of the Board.

NOTICE TO THE PREACHERS OF THE ALEXANDRIA DISTRICT.

The District Conference will convene in the church at Pineville on April 25 and last through the 27th. The brethren will please have their delegates elected by church conference and a list of the same sent to Rev. F. W. Chase, Pineville, and also to myself. W. L. DOSS, Jr., P. E.

Alexandria, La.

DISTRICT CONFERENCE DATES, LOUISIANA CONFERENCE.

Shreveport District, at Vivian, April 19-21.
Alexandria District, at Pineville, April 25-27.
Lake Charles District, at Opelousas, April 26-28.
Monroe-Ruston District, at Rayville, April 28-30.
French Mission District, at Houma, April 30-May 2.
New Orleans District, at Slidell, May 8-10.
Baton Rouge District, at Hammond, May 30-June 1.

THE EDITOR RECEIVES CONGRATULATIONS.

Dear Brother Carley: A great editor ye are! Congratulations come right along! Last week you were congratulated upon not being responsible for the opinions of your correspondents. I think you are to be congratulated that you are not responsible for the vagaries of your readers! So I do!

Things are going fairly well with us here. This is the first Sunday the sun has shined in some time, and it did not show up here this morning until after 11 o'clock.

For the past three weeks we have had a very severe spell of weather. While it was raining with you, it was mixed with sleet and ice here. From the side of the ground-hog or the weather bureau, we in this section are booked for an early spring, though from what I saw in the New Orleans papers, Mr. G. Hog and Mr. Weatherman seem to have taken opposite sides there.

Yours truly,
BRISCOE CARTER.

Minden, La.

TRAVEL LETTER FROM DR. AND MRS. I. W. COOPER.

(Continued from Fourth Page)

in this little chapel. However much or little one believes of this legend, one does not fail to catch the feeling of sanctity which lingers here.

Driving further out of the city, we came to the catacombs of St. Callxtus, the entrance to which is kept by monks of the Trappist order. These monks, by the way, have some very peculiar customs, we were told. For instance, they are never allowed to speak save when they are on public duty; and each day every one of these men is required to dig a shovel full of dirt from his future grave, to keep him reminded of his mortality. Since they are so serious minded, it is appropriate that they are in charge of the catacombs. They are not only custodians but guides through these vast and dismal subterranean passages. They furnish each visitor with a tiny wax taper and leading the way into the darkness and cautioning whenever there is a "step down," they explain every turn of the way. There is comparatively little to be seen in the catacombs. Occasionally there is a crude inscription or some unearthed bone or portion of a casket. Here and there are larger rooms or vaults which are said to be chapels where the early Christians worshiped. One can not doubt the nature of the place and yet there is no display of "remains"—such as we saw in the Burial Vaults of the Capuchin Fathers.

We devoted the entire forenoon of our last day in Rome to a visit to the Vatican Museum. The beautiful situation of the Vatican Palace, its lovely gardens and the extensiveness of the building are quite remarkable. The palace is said to contain eleven thousand rooms, large and small. Of these, a great many are open to the public. The Museum is divided into three important sections—the Gallery of Sculpture, the Picture Gallery and the Library. Each of these is many times subdivided and named. The number of masterpieces and originals of the world's greatest artists to be found here is too great for detailed mention. All are well ordered and skillfully placed so that even amateurs in art, such as we, may enjoy and understand with little assistance. Most of the Museum was a pure delight to us, but we met with one disappointment. All our lives we had read and heard of the glorious beauties of the Sistine Chapel with its frescoes of Michael Angelo. Perhaps our hopes or expectations were too lofty—perhaps we were too critical—or, most probably—perhaps we were not good judges, for though it was wonderful, it was not beautiful—to us. The figures were too numerous and too small to tell their story or make their impression without long study. The pictures seemed somewhat faded. The guide agreed to this and said it was caused by dampness and by the smoke of candles and of incense, for the Sistine Chapel is used on some state occasions and used for many days at a time during the election of a new Pope.

As we left the Vatican grounds, just at noon, we met a delegation of tourists who, by previous appointment, were going to the Pope's quarters to pay their respects to this great dignitary. We were somewhat amused at the fantastic livery of the Pope's guards who were ushering the visitors within.

We were glad to learn that the Northern Methodists have quite a strong following in Rome and that they have recently bought a very beautiful and very extensive lot overlooking the grounds of the Vatican. Here they intend to build a great church and a great university. Hurrah for the Northern Methodists!

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. JOAN BENTON JETT passed from this life to her eternal rest at 9:30 Monday night, January 23, at the home of her daughter, Mrs. W. H. Carpenter, in this city. She was a good woman who lived her Christian faith. Joining the Methodist Church in childhood, she was an active worker in it throughout her life. Conscious to the very last, she read her Bible, and sang the old songs, then as life ebbed she asked her family to meet her in heaven. The funeral service was held at the home of W. H. Carpenter, and was conducted by Rev. J. W. Rogers, and interment was in the city cemetery of this city. Mrs. Jett's maiden name was Benton, and she was born at Utica, Miss. On November 12, 1848, she married J. W. Jett, and is survived by four daughters and two sons. She also leaves three sisters. She came here about six years ago with her husband from Port Gibson, Miss., to make their home with their daughter, Mrs. W. H. Carpenter. Mr. Jett died about four years ago, and Mrs. Jett was buried by his side. Her life has been a joy and inspiration to her loved ones and friends.—Chicot (Ark.) Spectator.

MATTHEW H. TURNER was born July 26, 1853, in Choctaw County, Alabama. He moved to Vossburg, Miss., in 1890, where he has lived for the last thirty-one years. He was married in 1878 to Miss Helen Denny. To this union were born nine children. Of those surviving to mourn their sad loss, are Mrs. Turner and eight children: H. G. and F. C. Turner, of Laurel; Mrs. Bufkin, of Hattiesburg; A. D. Turner, of Sherman, Tex.; M. H., C. B., Miss Helen, and Miss Ruth Turner, of Vossburg. Death came and took this good man Sunday, January 29, 1922. Brother Turner united with the Methodist Church when a boy and was true to those sacred vows till the end came. Only those who knew him can know of the influence of his splendid life, and all he did for the church of Christ, which he loved so devoutly. Brother Turner was a business man far above the ordinary. This made him able to do things in a large way, and it has been through his liberality that the Vossburg church has largely been supported. But above all, he had the experience of Christ in his great heart. Funeral services were conducted by the writer, being assisted by J. T. Leggett, L. Carley, and O. S. Lewis. He was laid to rest in the Vossburg cemetery. "Know ye not that there is a Prince and a great man fallen this day in Israel?"

J. H. JOLLY, Pastor.

Rev. P. S. PETTY was born March 26, 1828, in Hopkinsville, Ky., and died November 23, 1921, aged 93 years and eight months. There were eleven children in the family—six boys and five girls. These are: I. W. Petty, St. Francisville; P. H. Petty, Baton Rouge; M. F. Petty, Shreveport; Mrs. E. J. Graham, Tunica, La.; Mrs. R. S. Smith, Wilson, La.; Mrs. Ada Neyland, Jackson, La., and W. D. Petty, Stuttgart, Ark. The deceased are: H. R. Petty, P. S. Petty, Jr., and Mrs. Dora McGraw. Brother Petty was licensed to preach at 30, and was faithful to the end. His greatest delight was to talk religion. He was filled to overflowing with the love of God and was burdened for the lost. During the two years I was associated with him in St. Francisville, I spent as much time as I could with him at his son's hotel. It was inspiration to be with him to hear him tell how God had blessed his ministry and led him all the way. I am so glad I met him before God took him. J. L. CADY.

Baker, La.

RESOLUTIONS.

The members of the Truth-Seekers class of the Vaiden, Miss., Methodist Sunday school have heard with deep regret of the passing away of a dear friend and brother, J. P. NABORS, who for many years was an active member of our church and teacher of our class. While our hearts are sad, we "sorrow not as those without hope," looking for a reunion in the "Land of the Blest."

Resolved, therefore, That we, as a class, are thankful for having known and had in our midst this Christian gentleman, whose example we shall strive to emulate.

That we grieve with those left behind, and offer to them our loving sympathy and earnest prayers.

Resolved further, That a copy of these resolutions be sent to the family and to the New Orleans Advocate.

Signed by: Mrs. Frank Myers, Mrs. J. P. T. Stephens, Mrs. M. O. Huffman, Committee.

RESOLUTIONS.

Since God, in His all-wise providence, has seen fit to remove from our midst our dear classmate and co-worker, MRS. MINNIE LEE SHEARER; therefore, be it resolved:

1. That we, the Truth-Seekers' Bible Class of Vaiden (Miss.) Methodist Sunday school, do hereby express our deep sorrow, and deplore our loss, pledging ourselves anew to the work she so much loved, and to try to follow more closely in the footsteps of Him who was her guide. Her faith shall be our inspiration to greater efforts in our Christian living.

2. That a copy of these resolutions be sent to the New Orleans Advocate, and to the members of our beloved sister's family, with assurance of our intense sorrow, sincere sympathy, and heartfelt prayers for each of them.

Signed by: Mrs. Frank Myers, Mrs. J. P. T. Stephens, Mrs. M. O. Huffman, Committee.

THE TOTAL, INCLUDING "CREDITS."

At the beginning of the Centenary Campaign it was provided in the plan that each Conference and each congregation should count as "credits" certain amounts paid for missions and Church Extension. It was at first thought that these credits would total approximately $10,000,000. Later it was seen that the credits would reach a total of $15,000,000 or more.

Before the "drive," we put aside the thought of counting credits, and the faith of the church reached the point where we purposed to go over without such helps. We did reach the goal and beyond without credits—the total of new money, $36,911,166. With credits, the total was above $52,000,000.

There has been no published statement of amount actually paid on credits until now. The figures, given out Jan. 23, show that during the three years of the Centenary period—1919-1921—our church paid in "credits" $9,955,465. These figures include amount paid on regular assessments and regular specials for missions (foreign, home and Conference), amount paid by the Woman's Missionary Society, and amount paid on regular assessments for Church Extension. The grand total—new money and credits—is $22,603,511.78.

The showing made to date is far better than for any three years back of the Centenary period. It is not all that we promised to do, not all that we could have done, but comparing ourselves with ourselves it shows progress. We must pay on pledges approximately $4,000,000 by May 1, 1922, to come to the half-way mark by the date named. Let's make this record.

FROM PASS CHRISTIAN, MISS.

Dear Dr. Carley: I am here serving a light charge—two churches, Pass Christian and Wayeland—hoping that residing on the coast will benefit my health, especially that dreadful insomnia that I have been bothered with for several years.

I am pleased with my charge and with the outlook. My congregation at the Pass has more than doubled since Conference. I hereby challenge any place in the State in Sunday school attendance, the contest being based on church membership—the goal advocated by the Sunday school leaders is as many in Sunday school as there are members of the church.

Cordially,

H. G. ROBERTS.

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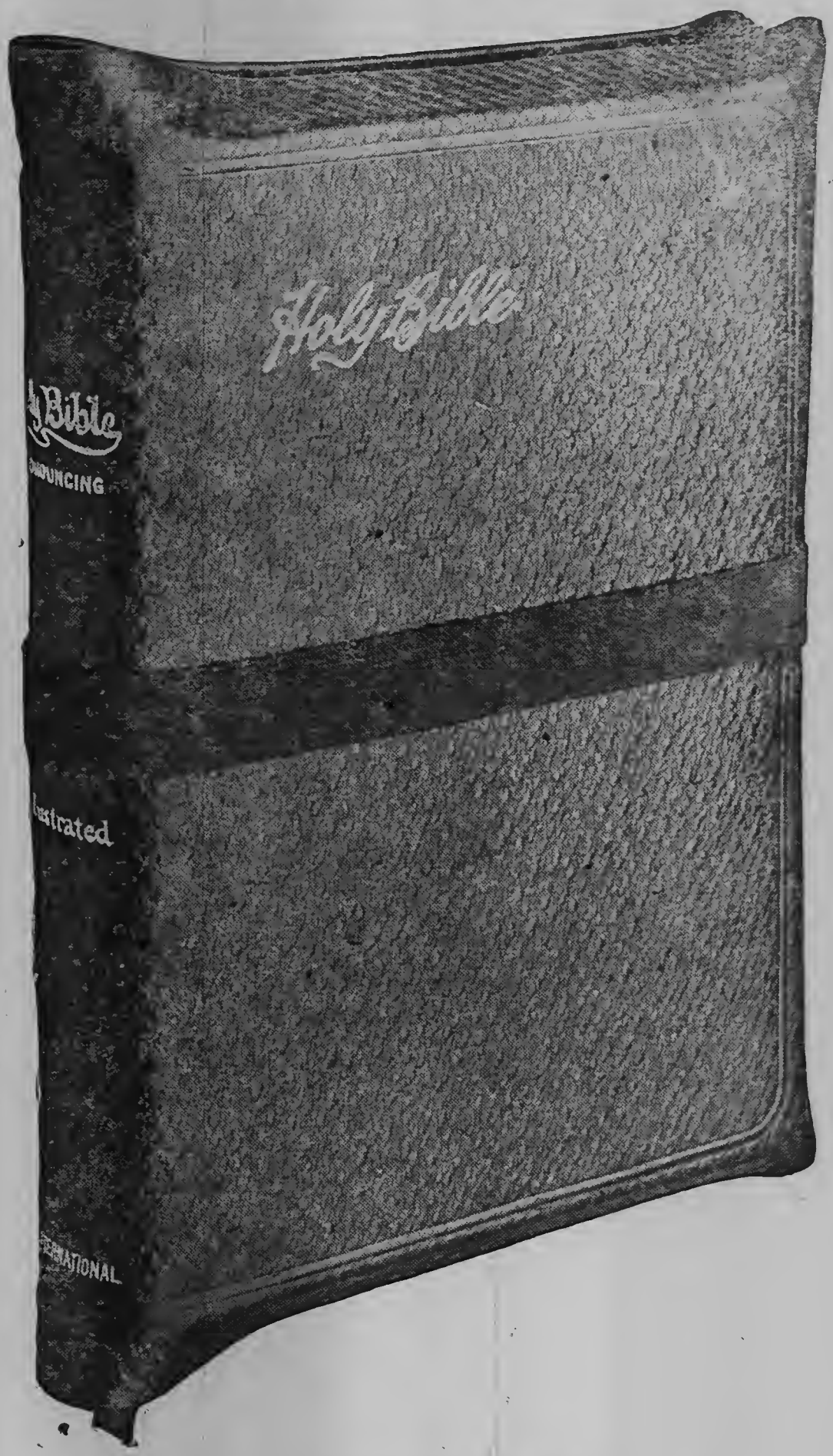

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ADDRESS:

New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Recently I endeavored to teach a class composed of many of the teachers of the Horn Lake circuit. Sickness, rain, muddy roads were too much for us. Twelve attended the first meeting, six the second, and three the third. One young woman walked a mile and a half every day through the mud—it was too bad for a Ford to make it. This class is made up of the best kind of material. It is joy to work with such people. Dr. Minor will give the examination when the roads are better and all the sick are well. At Poplar Corner, the people have added three rooms to their church and have bought a new piano. The three rooms cost about six hundred dollars. Brother L. H. Floyd is in high favor with his people.

Numbers are enrolling for the training school to be held at Grenada, June 1-7. Many are asking about the faculty and other matters pertaining to the school. If you desire to make the school a greater success, enroll at once and state the course you wish to take. Write to Rev. J. E. Stephens, Grenada, Miss., and tell him the course you wish to take. The following subjects are to be taught:

Beginner Organization and Administration, Primary Lesson Materials and Teaching, Junior Lesson Materials and Teaching, Lesson Materials and Methods of Teaching for Intermediates, Christian Service for Adults, Principles of Teaching, The Pupil, The Psychology of Young People, Missionary Education, Educational Task of the Local Church, Organization and Administration of Circuit Schools.

If ever we needed trained teachers to stem the tide and turn the feet of our children in the right direction, it is today. It is already too late to do anything for some of the fathers and mothers—we may do a little to help the children.

So far as I have learned, the offering for our work on the fifth Sunday in January has been generous and very general. We promise to make every dollar do douhle work as far as possible. May God bless all the schools that came to our help in this hour of need. Pray more, work harder, and think deeper than ever, that the good, patient God may save our young people and children from the blighting sins of the day.

Our Wesley Bible classes are doing a notable work in different parts of the Conference. Oh men, get busy and organize to help save the children! We should organize and put to work at least 500 classes in the next three months. Get ready to attend the federation of Bible classes this year, that you may learn how to help save the people.

A Mother's Story

Young Mothers Should Heed This Advice

Rienzi, Miss.—"When I commenced taking Dr. Pierce's medicines I was all wrecked and run-down until I was not able to do anything, bnt now I am getting along well and have a big, fine, healthy baby boy. Tongue could not tell how much better I felt after taking these medicines. I took both the Favorite Prescription and the Golden Medical Discovery, also two vials of the Pleasant Pellets and had practically no suffering. I will always praise these wonderful medicines. I would never try to go throngh expectancy again without Favorite Prescription."—Mrs. Mary Owen.

Get Doctor Pierce's remedies at any drug store and you will soon feel their beneficial effect.

ASPIRIN

Name "Bayer" on Genuine

Beware! Unless you see the name "Bayer" on package or on tablets you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for Colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago, and for Pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

TREASURER'S REPORT, SUNDAY SCHOOL BOARD, NORTH MISSISSIPPI CONFERENCE.

Fifth Sunday Collections.

Aberdeen District.

Nettleton	$ 5.46
Bellefontaine	2.05
Vardaman	4.11
Algoma	1.99
Mahen	1.56
Woodland	3.11
Mathiston	2.50
Randolph	1.00
Total	$21.78

Columbus District.

Ethel	$ 3.50
Macon	9.19
Cooksville	1.00
Shuqualak	5.00
Pheba	2.02
Cedar Bluff	3.87
Highpoint	1.58
Total	$26.16

Corinth District.

Corinth	$25.00
Potts Camp	5.94
Guntown	5.00
Baldwin	3.04
Tishomingo	5.25
Rienzi	1.68
Booneville	5.47
Total	$49.98

Greenville District.

Greenville	$26.62
Dundee	2.36
Duncan	8.85
Lake Cormorant	.80
Boyle	4.44
Coahoma	2.00
Tunica	7.00
Leland	10.00
Winterville	3.62
Merigold	3.60
Robinsonville	1.20
Evansville	2.50
Cleveland	9.00
Total	$81.99

Greenwood District.

Swiftown	$ 9.00
Moorhead	4.67
Cruger	7.00
Sidon	5.15
Dublin	8.00
Drew	10.00
Sunflower	13.18
Isola	4.82
Itta Bena	6.66
Tutwiler	6.28
Webb	9.29
Carrollton	2.72
Schlater	2.30
Total	$89.07

Grenada District.

Grenada	$ 6.91
Water Valley	23.83
Vaiden	2.50
West	3.46
Coffeeville	2.05
Abbeville	1.00
Durant	8.13
Sallis	1.70
Victoria	1.50
Total	$51.08

Sardis District.

Charleston	$ 7.72
Senatobia	5.07
Byhalia	6.65
Como	5.00
Poplar Corner	2.00
Crowder	4.00
Coldwater	6.76
Total	$37.20
Grand Total	$357.26

By order of the Conference, the fifth Sunday collection—that is, the fifth Sunday in January—was to be sent to me, this money to be expended hy the Sunday School Board in district work. Each district is to get the benefit of the money sent in. I do not send receipts for checks unless asked to do so. The cancelled check will answer.

J. E. STEPHENS, Treasurer.
Grenada, Miss.

THE SUNDAY SCHOOL GOAL.

"A Round Million by March 31" is the Sunday school goal in Centenary giving. We believe it can be reached. The Sunday schools of Southern Methodism paid more on Centenary pledges during 1921 than during 1920—this in face of the large decrease for 1921 in payments on individual pledges. To reach the One Million goal there must be some special effort and some real work during February and March. Make that special effort in your Sunday school; bring your Centenary payments to date, and send to the Centenary Treasurer not later than February 27 whatever amount is on hand. Send to John E. Edgerton, Treasurer, Nashville, Tennessee.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Second Round.

Gulfport, 11 a.m., Feh. 12.
Long Beach, 11 a.m., Feb. 19.
Biloxi, Main St., 7:30 p.m., Feb. 19.
Picayune, Feb. 25, 26.
Ocean Springs, Mar. 5.
Lumberton, Wed., 7:30 p.m., Mar. 8.
Columbia, Mar. 11, 12.
Log Town, Wed., 7:30 p.m., Mar. 15.
Poplarville, Mar. 18. 19.
Coalville, Mar. 21, 26.
Bay St. Louis, Wed., 7:30 p.m., Mar. 28.
Pass Christian, April 2.
Saucier, April 4-9.
Vancleave, April 11-16.
District Conference, at Poplarville, April 18-20.
Carriere, April 21-24.
Brooklyn and Bond, April 26, 30.
Mentorum, May 3-7.
Americus, May 9-14.
Moss Point, 7:30 p.m., May 14.
Gulfport, Q. C., 7:30 p.m., May 16.
Biloxi, Q. C., 7:30 p.m., May 17.
Long Beach, Q. C., 7:30 p.m., May 18.
Pascagoula, Q. C., 7:30 p.m., May 21.
Escatawpa, May 24-28.
Wesley Memorial, 7:30 p.m., May 28.
Wiggins, Wed., 7:30 p.m., May 31.

District Conference will convene at Poplarville, April 18-20. Brethren, please elect your delegates. Send names to Rev. A. M. Broadfoot at Poplarville, and to me, not later than April 10, so I can complete my roll. Let me say to the pastors and members that the report of the Conference Treasurer shows that the Seashore District paid more money for Conference work and General work last year than any other district in the Conference except the Jackson District. Let's make it in full this year. Prayer, faith and work will bring it to pass. I will mail, before you read this, to every pastor the standing of every church in his charge on the Centenary.

W. M. SULLIVAN, P. E.

I look upon the Bible as a ringing challenge to creative living.—John M. Powis Smith.

GROWING IMPORTANCE OF ADVERTISING RECOGNIZED.

The value of advertising and the importance of providing practically trained men and women to handle all classes of advertising is being recognized by the schools and colleges. This fact is instanced by the Wheeler Business College, of Birmingham, Ala., which has recently initiated a Department of Practical Advertising. This department is under the direction of expert advertising men who are intrusted with the advertising and publicity of some of the most important corporations and business houses in the South.

To take care of its advertising department and other growing demands, the Wheeler College has recently doubled its floor space and has become a real business university, ranking as one of the largest business schools of the South. Students were quick to grasp the possibilities of the advertising course and there is a large and growing class.

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach and heart; purifies the blood, strengthens the entire system. Write for Free Trial Treatment. COLLUM DROPSY REMEDY CO., Dept. F-57, ATLANTA, GA.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and Soothing. 60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nausealess Calomel Tablets, That are Delightful, Safe and Sure.

Prysicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotah at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotahs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

MAN'S OUTLOOK.

By Rev. G. W. Robertson.

During years of depression and days of adversity, when men everywhere are feeling the keen pain of want in a material sense concerning the home comforts and household necessities, it behooves us to think about and reflect upon the things in life which are highest, noblest, and best

It seems to me that if we would give more time to spiritual things, right living, clean thinking, and higher aspirations, the meal barrel would be filled and the kitchen pantry would overflow.

These days of depression and times of trouble concerning our material gains are sent upon us to give us a more favorable outlook upon life in a spiritual way. These things are sent upon us to keep us humble and to make us to know our place in God's world. These lessons are of practical value, and they teach us that God lives and that all power, both of Heaven and in earth, is vested in Him.

Even though we have our troubles and must carry our burdens, we have the promise that if we are faithful, he will reward us. Should we expect more?

He that is faithful in the things that are least is faithful also in much.

When the sorrows are more numerous, and the clouds are darkest, we must remember that we are depending on our own strength and serving for selfish aims. "God moves in mysterious ways his wonders to perform. He plants his feet upon the sea and rides upon the storm."

Laugh, and the world laughs with you; weep, and you are by yourself. Sunshine is what we need. The world is all right, but the people are at fault.

REV. A. W. O'BRYANT IMPROVING.

Dear Brother Carley: I am writing to say that Mr. O'Bryant is improving slowly after a very painful operation at the South Mississippi Infirmary at Hattlesburg, on January 26. We are being looked after in a very fine manner. Brother W. W. Graves was with us and held our first quarterly conference on the 8th inst. We ask the prayers of all who read these lines for the early recovery of Mr. O'Bryant.

Sincerely,
MRS. A. W. O'BRYANT.
Richton, Miss.

REV. S. L. RIGGS RECOVERING FROM OPERATION.

Dear Brother Carley: Just a few words in answer to the many inquiries concerning my illness: the operation while very serious was a success in every way. Chronic appendicitis, which had caused many adhesions, together with removal of gall bladder, which had attached itself to stomach in such a way as to alter proper position of same. I am gaining rapidly but it will be some weeks before I can assume my duties. If any of the brethren can supply my pulpit at any time, I would be glad to have a line from them. With best wishes and regards.

Your brother,
S. L. RIGGS.

Opelousas, La.

Do not look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either he will shield you from suffering or he will give unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—Selected.

BIBLES

Largest variety. Lowest price. Agents wanted. Attractive line of Scripture Mottoes and Calendars. Address J. H. Fleming, Room A, 123 Seventh Street, South, Minneapolis, Minn.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

GIRLS! LEMONS WHITEN HANDS

Press the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter-pint of harmless and delightful lemon-bleach lotion to soften and whiten red, rough or chapped hands. This home-made lemon lotion is far superior to glycerin and rose water to smoothen the skin. Famous stage beauties use it to bleach and bring that soft, clear, rosy-white complexion, because it doesn't irritate.

SEX PROBLEMS

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

Special Offer: For a limited time we will send one copy for $1.00 (or stamps), to readers of this paper. Guaranteed, money back if not satisfied. Address Medical Press, 640½ Washington Street, Buffalo, N. Y.—Adv.

To Prevent Taking Cold or Influenza

Keep a little Vacher-Balm in your nose.
It helps to prevent the germs entering the system.
If you are taking cold, it makes you feel better at once.
Nothing better for Aches and Pains.
Keep it handy this time of year. 30c in jars or tubes.
Ask your druggist.
E. W. Vacher, Inc., New Orleans, La.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Hammond, Mar. 5, 7 p.m.
Keener Memorial, Mar. 7, 19, 7:30 pm.
Jackson and Ethel, at Ethel, Mar. 12, a.m.
Zachary and Slaughter, at Slaughter, Mar. 12, p.m.
Istrouma, Mar. 19, a.m.
Natalbany at Tickfaw, Mar. 26, a.m.
Amite, Mar. 26, p.m.
Ponchatoula, at Ponchatoula, April 2, a.m.
Kentwood, at Kentwood, April 2, p.m.
Baton Rouge, First Ch., April 3, p.m., May 16, a.m.
Springfield, at Holden, April 9, a.m.
Pine Grove, at Montpelier, April 16, a.m.
Olive Branch, at Oak Grove, April 22, 23, a.m.
Clinton, at Pine Grove, April 23, 3:30 p.m.
Baker, at Deerford, April 29, 30, a.m.
Gonzales, at Meadows Chap., April 30, 3:30 p.m.
Greenshurg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 16, 3:30 p.m.
St. Francisville, at Star Hill, May 23, a.m.
Franklinton Sta., May 30, a.m.
Franklinton ct., at Mt. Hermon, May 30, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. Let the pastors have their church conferences elect their delegates in time as they make the round of the appointments in May.

J. W. LEE, P. E.

Alexandria District—Second round.
(In Part.)

Oakdale, Feb. 19.
Marksville Ct. at Evergreen, Feb. 26, a.m.
Bunkie, Feb. 26, p.m.
Elizaheth Ct., at Oberlin, Mar. 5.
Boyce at Eden, Mar. 12, a.m.
Pineville, Mar. 12, p.m.
Colfax Ct. at Montgomery, Mar. 19.
Trout and Good Pine at Good Pine, Mar. 26.
Pleasant Hill at Marthaville, Apr. 2.
Campti at St. Maurice, Apr. 9, a.m.
Rochelle and Standard at Rochelle, Apr. 16.
Columbia Ct. at Grayson, Apr. 20.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—Second Round.
(February and March)

Mooringsport, Sun., Feb. 12, a.m.
Vivian, Sun., Feb. 12, p.m.
Greenwood, at Flournoy, Wed., Feb. 15.
Queensborough, Frl., Feb. 17, p.m.
Lake End, Sun., Feb. 19, a.m. and p.m.
Spring Hill, Wed., Feb. 22, p.m.
Caddo ct., at Blanchard, Sun., Feb. 26, a.m.
Texas Avenue, preaching, Sun., Feb. 26, p.m.
Ida ct., at Hosston, Sun., Mar. 5, a.m. Church Dedication.
Belcher ct., at Gilliam, Sun., Mar. 5, p.m.
Bossier City, Wed., Mar. 8, p.m.
Shreveport, Noel Memorial, Sun., Mar. 12, a.m., preaching.
Shreveport, First Church, Sun., Mar. 12, p.m., preaching.
Cedar Grove, Wed., Mar. 15, p.m.
Cotton Valley ct., at Bethel, Sun., Mar. 19, a.m.
WESLEY BIBLE CLASS FEDERATION, AT MANSFIELD, MARCH 21-23.
Coushatta, Sun., Mar. 26, a.m.
Bayou La Chute ct., at Elm Grove, preaching, Sun., Mar. 26, p.m.
Haynesville, Wed., Mar. 29.

R. H. WYNN, P. E.

WE WILL NOT HALT.

Southern Methodists carry tremendous responsibilities in this day when great issues are to be fought out. We took leadership among the Protestant Churches of the nation—and this means, also, among the Churches of the world—in big enterprises for the Kingdom. The Centenary movement had its initiative in our Church. Following this enterprise other Churches launched great movements. This might have been done had we not taken the initiative, but the fact stands that our own Church led off in this movement for bigger things.

This is said, not in any spirit of boasting, but rather to call attention to some things that give no occasion for boasting. If our Church fails to carry through its Centenary program it will be a repudiation of its obligation of leadership. More than Centenary interests are at stake in the special effort to be made during the next six weeks for the payment of Centenary pledges. Our Church is on trial before the world.

We are facing this situation to-day: The Methodist Episcopal Church has paid a far larger percentage of its Centenary pledge to date than has our own Church. The Southern Baptist Church, occupying the same territory with us and having started later in the "good times" period than did Southern Methodism, has made a better showing in payments on its campaign pledges. It is true that Southern Baptists included in this special campaign many interests, but, taking account of all these things, their showing is better than ours; of the extra money pledged they have paid a larger percentage to date than have our people on their Centenary pledges.

In addition to these things mentioned, our missionary work both at home and in foreign lands is threatened with serious injury because of delayed payments. Pastors in the home Conferences who serve charges aided by missionary funds are needing the help that the Centenary funds would give. If we were paid to date there would be available for these men for 1922 nearly one million dollars additional—each Conference receiving ten per cent of amount paid by that Conference. Appropriations already made for 1922, both at home and in the foreign fields, must be discounted unless we secure within the next two months $4,000,000 or more. To discount our appropriations, to fail to make good our pledges to various enterprises, will be a real calamity. We will not do this. Whatever secrifices are demanded, WE WILL GO FORWARD.

MOTHER! CLEAN CHILD'S BOWELS WITH CALIFORNIA FIG SYRUP

Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, give a teaspoonful to cleanse the liver and bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste out of the bowels, and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful to-day saves a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions, for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and a very little of it, used morning and evening, should show you how even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Notice.

Mrs. Conger, president of the North Mississippi Conference, writes asking that we make a correction in the announcement for the annual meeting of their Conference, correctly it is as follows:

The tenth annual meeting of the Woman's Missionary Society of the North Mississippi Conference will convene in Water Valley, March 7-10. The Executive Committee will meet on March 7, at 3 p.m.

Societies will please elect delegates as soon as possible and send names to Mrs. W. B. Barry, Chairman Reception Committee. An interesting program has been prepared. Some of the chief attractions are the instructive and inspirational addresses of our Council officers and returned missionaries who are expected to be present at this meeting. The names of all deceased members should be sent to Mrs. C. A. Neal, Carrollton, that she may compile the list for a memorial service.

MRS. J. W. CONGER,
President.

MRS. G. C. JONES,
Rec. Secretary.

LOUISIANA CONFERENCE.

A Letter From Africa.

Wembo Nyama, Congo Belge, Africa,
November 26, 1921.

My Dear Home Paper: Some one is thoughtful enough to send you to me regularly, and I'm so grateful. Will you not thank them for me, as I do not know their name?

I read a letter of mine in your pages recently and there was a slight error, which may have been mine instead of yours; that was where I mentioned some of my caravan men as having eaten human flesh only a few days before. I certainly meant to write "years" instead of "days," so please tell our friends of the mistake. I do not want to overdraw the conditions out here. They are bad enough at best. The Belgian government has practically abolished cannibalism. It is a very serious crime if detected, and the natives who are guilty are punished severly, if not with their lives.

Our association with the state people is very pleasant, and they are of great help to us.

We are in the full swing of the work these days, and the time is passing so quickly. I am so glad to be here. The natives are lovable and responsive—and though they often tax our strength and patience to the limit, we just realize with a start that in like manner we often tax our heavenly Father; and His patience and long-suffering make us ashamed.

We were threatened recently with an epidemic of dysentery, but it subsided before it became a scourge. A number of babies died. It looked very ominous for awhile with our only physician months away, and the next nearest one two weeks away. But our nurse worked early and late. We had very little emetine on hand. Sometimes whole villages are wiped out by this dreadful disease, hence the natives have a horror of it. But many of them are so superstitious that they will not take our medicine. It grieved the nurse so when they would not let her give their babies medicine, and soon the little ones would die. The wailing of these natives over the death of one of their family is something awful. Sometimes we are awakened in the night by their cries, and we know that death has claimed some one. One can only associate their wails with that of lost souls, and they, if they are not Christians, think the spirits of their departed ones are wandering around in the forests, among animals and are lost! lost! The more one knows of the native—gets into his life and customs—the more interesting he becomes.

Two of our missionaries are across the Lomami River, looking for a new site for a mission. They have been gone many weeks, and write back very graphically of their experiences. One of them, Mr. Kinman, of Missouri, killed a buffalo. Buffaloes are considered the most dangerous animals to be found out here—that is to hunt and kill. Mr. Kinman hid in the tall grass, and shot him eight times before he killed him—the buffalo all the while wildly searching for his foe. If he had found him, he would have mutilated him. Mr. Kinman wrote that he wasn't feeling very heroic over it, after realizing the danger. His shoulder was in a pulp from the gun kicking him, and I think he was all but unconscious when the bull fell. My, the hide and horns are monsters! They are finding elephants, too, but are not trying to shoot them. But they have killed several antelopes.

The lions are still visiting us occasionally, though always at night. Sometimes we can hear them in the forest in the late afternoon and early morning. The leopards visit us occasionally, taking ducks or goats.

School starts again Monday. We teach six weeks and have a vacation of two, teaching the year round. The long terms are too hard on us. We find that the intermission of two weeks helps.

I am thinking of our Conference—Louisiana—as being in session, and am just as keenly interested as when I was there.

The news of our own Bishop Lambuth's death was such a shock to us. We miss him so. Africa was so much on his heart. His letters to us were as a father's to his children. But as Mrs. Bush, one of our number, said, "we have a heritage and heaven a hero." And God will raise up another, we know.

I do not know that this will be interesting enough to be published. I only know I want you to ask our friends to pray for me, for the need out here is so great. God is more real to me than He was when I came. One is so dependent upon Him and He manifests himself so plainly to one in answered prayers and daily comforts. I only fear we do not suffer enough for Him. You are prone to think of us as martyrs, but we are not. We have many blessings, and best of all is the joy of being where He wants us to be, and of the priceless privilege of service that is denied many, and, on the other hand, spurned by many.

Yours in service,

ELIZA ILES.

Most Ailments Due To One Thing

That Is, Impure, Impoverished, Devitalized Blood.

Probably 75 per cent. of the ailments of the human race are due to an abnormal condition of the blood,—thin, poor, anemic.

This fact and the further fact that Hood's Sarsaparilla purifies, enriches and revitalizes the blood, by creating a healthy appetite, aiding digestion, promoting assimilation and thereby securing in full all the benefits of complete nutrition, must impress the thoughtful with the wisdom of giving this great medicine a good fair trial.

Hood's Sarsaparilla is greatest merit, plus greatest economy, the most for the money. Get it today.

"THE SANITARY" Individual Communion CUPS
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

HEADACHE—?
GRIPPY FEELING—?
For Quick Relief Take CAPUDINE

A FRIEND IN NEED A FRIEND INDEED

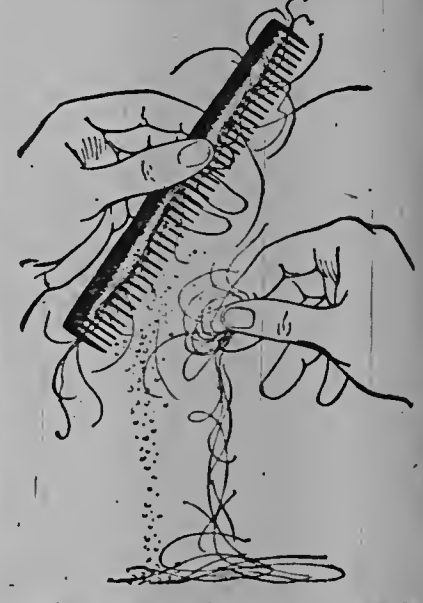
Writes Mrs. Hardee Regarding Lydia E. Pinkham's Vegetable Compound

Los Angeles, Calif.—"I must tell you that I am a true friend to Lydia E. Pinkham's Vegetable Compound. I have taken it off and on for twenty years and it has helped me change from a delicate girl to a stout, healthy woman. When I was married I was sick all the time until I took Lydia E. Pinkham's Vegetable Compound. I was in bed much of my time with pains and had to have the doctor every month. One day I found a little book in my yard in Guthrie, Oklahoma, and I read it through and got the medicine—Lydia E. Pinkham's Vegetable Compound—and took eight bottles and used the Sanative Wash. I at once began to get stronger. I have got many women to take it just by telling them what it has done for me. I have a young sister whom it has helped in the same way it helped me. I want you to know that I am a 'friend indeed,' for you were a friend in need.'" —Mrs. GEORGE HARDEE, 1043 Byram St., Los Angeles, California.

Let Lydia E. Pinkham's Vegetable Compound be a "friend indeed" to you.

DANDERINE

Stops Hair Coming Out; Thickens, Beautifies



35-cents buys a bottle of "Danderine" at any drug store. After one application of this delightful tonic you can not find a particle of dandruff or a falling hair. Besides, every hair shows new life, vigor, brightness, more color and abundance.

Thoroughbred Seeds

The Best by Every Test for More than Fifty Years.

GEO. TAIT & SONS, INC., Norfolk, Va.

Better Try Them—A Hundred Page Descriptive Catalog Free on Application.

When You're Nervous

Whatever the cause—overwork, worry, grief, loss of sleep, excitement, business troubles, stimulants, narcotics—there's one medicine that will help you.

Dr. Miles' Nervine

has relieved thousands of cases of headache, dizziness, irritability, sleeplessness, hysteria, epilepsy. Buy a bottle of your druggist and start on the road to better health today.

Dr. Miles' Guaranteed Medicines.

Dr. Miles' Nervine
Dr. Miles' Heart Treatment
Dr. Miles' Tonic
Dr. Miles' Blood Purifier
Dr. Miles' Anti-Pain Pills
Dr. Miles' Laxative Tablets
Dr. Miles' Tonic

You'll Find Dr. Miles' Medicines at your Drug Store.

A HAPPY OCCASION AT NOXAPATER, MISS.

Dear Advocate: These people here at Noxapater know how to do things and to bring joy and sunshine in one's life. Some three weeks ago they all got together and celebrated Mrs. C. C. Gunn's birthday. Mrs. Gunn is a dear sister in Israel here and has indeed given her life towards the upbuilding of the Kingdom of Jesus in these parts. She mothered the church for years and was and is still the mainstay of the Missionary Society and the general church work. If the parsonage is to be repaired or anything whatever done in any line of church work, Mother Gunn has to be advised with and opinion and advice gotten as to what and how to do. She is indeed a great character. I wish we had more such great characters in our different churches over Methodsm.

So in the habit of doing the big and fine and great things, these dear people wended their way to the preacher's quarters a few nights ago and remembered him with a very fine shower of silk and linen shirts, silk and linen handkerchiefs, hose and ties, etc., really enough such nice things to last for years. In addition to such things as above mentioned, were checks of money, writing paper by the box, and a fine Parker's fountain pen and some other things that go to make gladness in one's soul. Such kindnesses are very much appreciated, but we appreciate the thought of being remembered more than we do the intrinsic value of these things. The handsome banker of the city, Mr. Cooper, accompanied by some forty or more good people, presented me with the things above referred to in the well-chosen words you will find attached.

W. V. SHEARER.

Presentation Remarks By Mr. Cooper.

Friends, there is at least one in our midst to-night who is wondering what it is all about, why so many are gathered here. There are many others of you, perhaps, who are wondering why on earth our hostess selected Cooper from among the many others who could have done so much better than he. I shall answer the last question first by saying that some one told our good hostess that I was a great speech-maker, and she believed him; but want to say here that he did not agree to comply with her request without first pleading not guilty to the charges which were laid at his door.

The reason for our being here is occasioned by the fact that forty-six years ago a journey was begun which begins with the cradle and ends with the grave, so far as the material side of life is concerned. Near the fireside on a little farm near Macon, Miss., a little babe was born and the journey started. For a period of a few months, five, six or seven, perhaps not so long, the travel was in the direction of an arc just a few inches to and fro with the rock of the cradle. A few months more and our traveler has crawled and toddled past the first milestone. Four, five or six more are passed before our little hero takes much note of the objects he passes on the way. Soon, however, we find him in school, and here on the playground and everywhere he goes he meets other little travelers along the way. A few more mile boards are passed, and we find him in that most trying trip, up the "teen age" mountain. Bye and bye he reaches the summit, where at the 21st mile board he finds the way is lonely. From here, we see him traveling with a companion—and fair, how fair is she! As they travel down life's pathway together, we see other little travelers join them on the way. Many mile boards are passed with this happy group together until God in his divine providence saw fit to take the fair companion, and we see our traveler just as he has passed the 46th mile board traveling alone—and sad, how sad is he! Brother Shearer, as we greet you to-night, it is with a mixed feeling of sorrow and gladness; sorrow that this fair companion is not with us, too, but happy that you are here. We bring these small tokens to you on your 46th birthday in appreciation of you as our friend, brother, and pastor.

MENTAL HOUSE CLEANING.

The majority of people need a mental house cleaning. Mental filth and scum never contribute to clean living. Learn to tackle big problems and contribute your mite to the world's progress. When the mind sees things in the right perspective, you can build noble structures on the concept; and as you build the ideals will expand in scope, taking breadth and altitude as the mind dwells on "the worth while." There has never been a greater challenge for men of giant mind than now. Yet so often what glows in promise is little more than the effervescence of fetid ideals. Men need the clean life. It offers nothing it cannot fulfill. The progress of it may be slow, but it rises to heights never reached by men of degraded mentality. You can reform the past if you think and do right. Step into the forefront and lead men out of the present unrest into clean, noble living that will exalt the nation. —Selected.

ADVENTURE IN AFRICA.

Bishop Lambuth had the conception of what the Church could do in Africa. With confidence in God he planted the mission at the place to which he felt Divinely led. The story of the founding of the mission together with the remarkable achievements wrought in these seven years is strikingly told in the book "IN WEMBO-NYAMA'S LAND."

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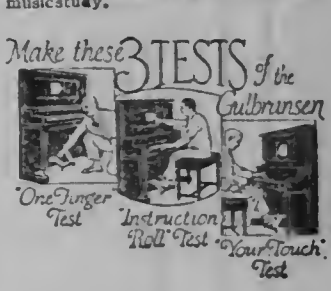

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REPORT TO FIRST QUARTERLY CONFERENCE, SIDON AND CRUGER CHARGE, NORTH MISSISSIPPI CONFERENCE.

Dear Brethren: This early in the year, being a new man in this field, I am not in a position to tell whether or not we are making any real progress in a spiritual way. However, if congregations and general interest are marks of spirituallty, then we may safely say that we are doing well, for I have had good attendance at all of the services that I have held. In addition, I am pleased to report that congregations are growing.

There does not seem to be any marked advancement in the Sunday schools over last year. We seem to be holding our own in this department of the church. However, we are planning some work which we hope will be the means of developing great things in the near future. Our plan is to have a get-together meeting, the purpose of which is to bring as many as possible into the school. We hope by this and other methods to bring our schools up to the 100 per cent mark.

Our Epworth League is well organized, and doing a splendid work, both for the young people and the church in general. I do not see how we could do without this organization in our church. It not only helps the individual, but it also develops for the church timber of the finest sort.

I am glad to report two fine prayer meetings, one at each church, and both doing a fine work.

Our Woman's Department is doing real well. They are doing considerable local work at present, and have in mind to do still more. They are at work on the parsonage now. They plan to repaint the house, and to do some extensive repair work around the place.

In a financial way, the report will speak for itself. For all purposes this quarter we have raised $1268.05.

We have receive one by letter during the quarter, and have dismissed two.

We are planning and praying for one of the best revivals the charge has ever seen. and hope to drive the devil from the Sidon and Cruger charge, and thus let the Holy Spirit have His way. Pray for us, brethren.

Respectfully submitted,

C. L. OAKES.

FREE **Geraty's Frost Proof Cabbage Plants**

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for 50c; 500 for $1.75; 1000 for $3.25. By express, charges collect, $2.25 per 1000, cash with order.

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CABBAGE PLANTS — Fulwood's frost proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c.; 500 for $1.10; 1,000 for $2.00 postpaid. By express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

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NORTH TEXAS CONFERENCE TO THE FRONT IN EPWORTH LEAGUE WORK.

At the present time the North Texas Conference leads the connection in the largest amount paid to missions during the past three years. Their contributions amount to $16,335.25. The Virginia Conference is a close competitor, with a contribution of $13,562.94.

There is evidence of the necessity of the young people making their contribution as a separate and distinct voluntary offering for missions. The North Texas Leaguers have consistently maintained the plan of separate missionary pledges. Through a special committee known as the Ruby Kendrick Council they have made their missionary giving the basis of thorough missionary education, and at the same time have memorialized the spirit of their own missionary, Ruby Kendrick, who so heroically laid down her life after a brief service in Korea.

GARFIELD EVANS.

FROM YAZOO CITY, MISS.

My Dear Brother Carley: We are moving along here very nicely in every way. Mrs. Ferguson entertained the Board some few days ago and every one gave out an optimistic note for the year. Many good talks were made along every line of cheer and activity. I herein hand you a short paper prepared and read by J. B. Ellis on a greater Methodist church in Yazoo City. If you think it worthwhile, you might give it space in the Advocate.

We have a great church and a fine people, and we are planning and praying for a gracious revival during the year. Our wide-awake and efficient presiding elder, M. L. Burton, was with us Sunday evening and we had a most delightful quarterly conference. Brother Burton has his hand on the affairs of the district and eyes open to every forward movement of our great church, and the Jackson District is going onward and upward. Pray for us, and come to see us and we will entertain you in the best parsonage in the Conference and let you preach to a fine congregation. Cordially,

W. J. FERGUSON.

The Methodist Church in Yazoo City.

When Brother Ferguson asked me to make a few remarks this evening, on the Methodist church in Yazoo City, my first impulse was to ask to be excused, fearing my inability to say anything that might be helpful to us. However, a sense of duty impels me to make the effort, though it may be a poor one.

There are many things that might concern us relating to the history of our church. It has had her share in the moral and spiritual development of our city; we are proud of her past achievements and we cherish the memory of her sainted dead.

Yet we cannot rest here. To glory in our past might tend to a spirit of self-satisfaction and contentment that would hinder us in the performance of our present duties and obligations.

So let us consider our church in its potential and present relations to our city. If all the power and talent that we possess were developed and put into full action as it should be, we would do a marvelous work for our Master. Our organization as a church is so democratic and her policy so adapted to every stage and condition of human society, as to make it possible for us to reach every one with her message of salvation.

Her people are gathered from among the poor and the rich, the learned and the unlearned. So our problem is just how we may meet the requirements. How, at a time when sordid interests are so powerful, when sin is so often rampant, when doubt and even unbelief is clamoring to be heard, how under such circumstances can Christians co-operate for reverence toward God and humanity toward man? We must recognize that the criminal has a soul as precious as our own, and that our association with him is to uplift him and point him to Christ, and not to learn from him the ways of sin.

Our symbol is not hate, but love and sympathy. So it would seem that if we as members of the church were interested and in earnest about the salvation of those with whom we are associated, we would wake to the mighty possibilities in our power.

I dare say that there is not a man among us who at times has not felt that he would like to do something helpful for those about him. These are but the natural impulses from God inspiring us to duty and if we would heed them instead of putting them off, we would not only bless others, but would add so much to our own happiness. Our failure to meet these duties and obligations often disappoints a sin-sick soul.

Our own lives must be so saturated with the spirit of Christ that sin can find no abiding place in us. We must so radiate the gospel of love and brotherhood that others will be inspired to a higher and holier living. The world is looking to the church to guide them in that path that leads to eternal life and happiness.

We, the official board of this church, are in a manner set apart as examples of this Christian life. This question will be answered in our individual lives. God has given us a rule to govern us in the story of the talents. If we would win his applaudit, we must return whatever measure committed unto us with its increase. We may be weak, but He is our strength and has promised to be our help in every time of need. So let us practice the Christian virtues that we may not fail of the purpose for which we exist.

NINE MILLION DUE.

Of the $22,000,000 due on Centenary pledges to January 1, we are delinquent more than $9,000,000. This does not take into account the fourth payment on the five-year pledge. The special effort throughout Southern Methodism between this date and April 1 is to redeem the pledges due—to come to the 60 per cent standard. This can be done if we will work together in the carrying through of the plan adopted by the Memphis meeting of bishops, presiding elders, editors, pastors and laymen.

The responsibility of the Church to carry through this big enterprise must be recognized as an individual responsibility. The individuals who made these Centenary pledges will decree victory or defeat in this movement. Bring your Centenary pledge to date. If this cannot be done, make the largest possible payment now and make your other payments later. But the needs are so urgent that the situation demands real sacrifices that the work go forward. Let us make this supreme effort; it is demanded in an hour such as this.

Renew your subscription to the New Orleans Christian Advocate today.

Patience is the finest and worthiest part of fortitude, and the rarest, too.

—Ruskin.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.—Adv.

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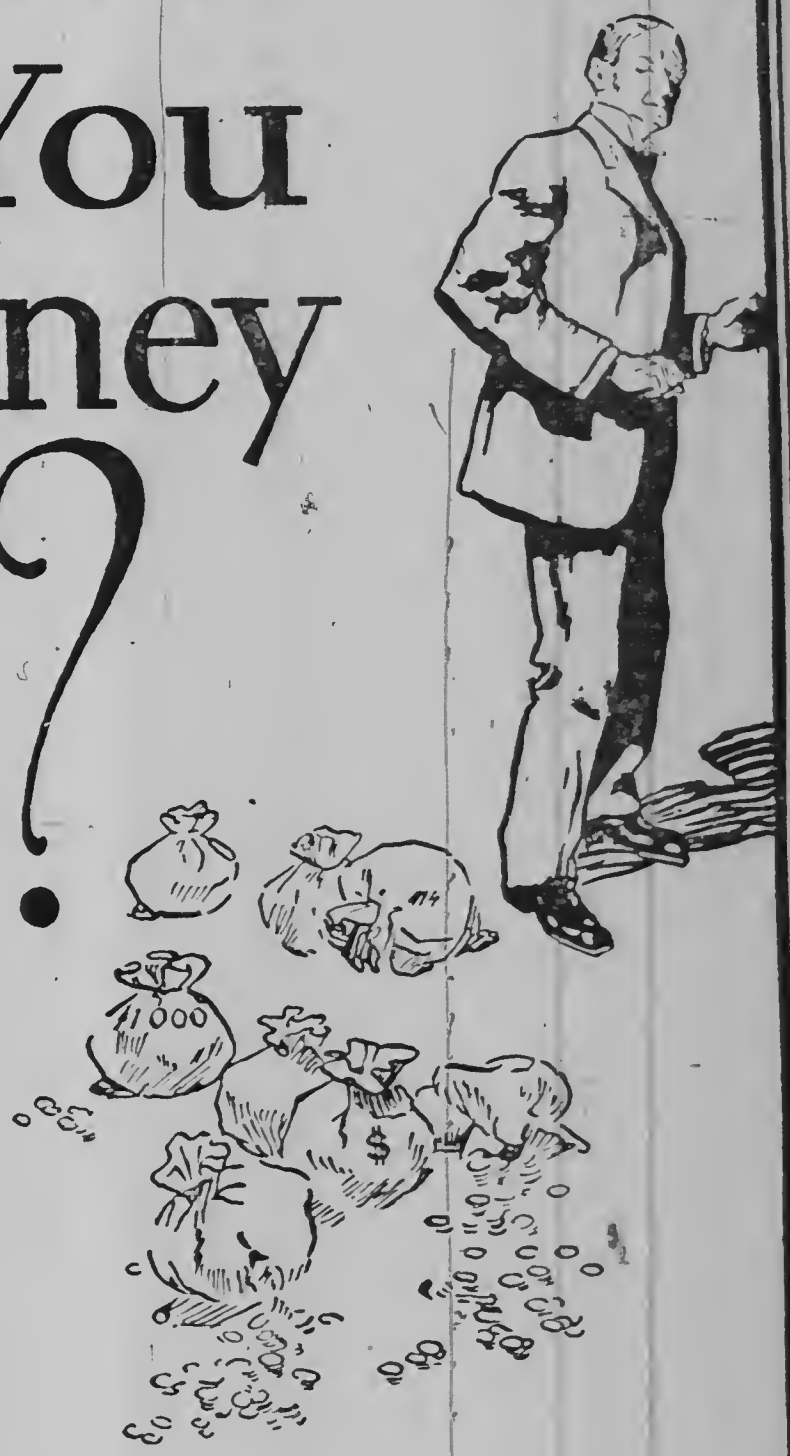
CHRISTIAN ADVOCATE

Vol. 69—No. 8. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3146.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 23, 1922. CHAS. O. CHALMERS, Manager.

Would You Throw Money Away?



If money came to you legitimately from an outside source, would you spurn it? Would you let it be lost through negligence?

Schools and Colleges of our Church are offered about $1,250,000 by the General Education Board. This vast sum comes from without. It in no wise affects any other interest of our Church.

But this sum is conditioned on the raising of other amounts. These amounts have been pledged, but not yet collected.

Prompt payment of the Christian Education pledge means that our Church will receive this great sum. Delay and negligence will lose it.

Before the 15th of March all first payments must be collected in full. Have you paid yours?

Pay it today. Let no delay of yours help to involve the institutions of Methodism in calamity.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

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AN ADDRESS BY THE BISHOPS.

To the Ministers and Members of the Methodist Episcopal Church, South.

Beloved Brethren: Having "confidence in the Lord touching you, that ye both do, and will do, the things that are pleasing in His sight," we, your General Superintendents, are moved to address to you a message of encouragement and a word of exhortation concerning the Centenary Movement in which your faith and zeal have been so notably manifested.

As you know, this great movement was conceived as an appropriate celebration of the centenary of the birth of "The Missionary Society of the Methodist Episcopal Church in America," which was organized in 1819, and with a view to providing the means for a great advance in our missionary work in connection with the commemoration of that historic event. The matter was brought to the attention of the Board of Missions by its Senior Secretary, with the suggestion that a suitable plan for the Centenary Celebration be framed, in co-operation with our brethren of the Methodist Episcopal Church, and the Board took action accordingly. A Centenary Commission was created, who later invited one hundred carefully chosen laymen to a meeting at Memphis, Tenn., for the purpose of prayerfully considering the proposed celebration and laying out a programme in keeping with the solemn obligations and extraordinary opportunities confronting the church in the crisis in the history of the world which the war in Europe had brought to pass.

In response to that invitation a large number of the wisest and best ministers and laymen of our church assembled in Memphis at the time appointed, coming from every part of our widely extended connection for prayer and conference concerning our sacred duties and the world's sore needs. Their deliberations were blessed with signal manifestations of the presence of the Holy Spirit, and, notwithstanding the world war, with all its appalling conditions, was then at its most gloomy stage, they agreed with unprecedented unanimity and Christian courage upon a comprehensive plan for meeting the requirements of God upon us for the relief of the dire distress of a sin-sick and heart-broken world.

The plan provided for a great advance in all the work of our church in both the home and foreign fields, and when laid before the General Conference of 1918 it was received with enthusiasm and approved without a dissenting voice.

Following the approval of the plan by the General Conference, it was accepted by the Annual Conferences and through them carried to the membership of the church.

Our people "had a mind to the work," and responded promptly with generous pledges, which in the aggregate exceeded by many millions of dollars the amount originally proposed, but no more than the needs of our missionary enterprises.

Their zeal and liberality became contagious, and the Methodist Centenary Movement, North and South, inspired similar movements in other churches, thus provoking them to "love and good works."

The combined contributions, to the cause of missions by all the churches who undertook such movements was a vast sum, which went far beyond anything recorded in the history of Christianity in modern times. Unprecedented outpourings thus met an unparalleled condition of need in a weary and war-worn world.

It is difficult to conceive what might have been the disastrous consequences to both home and foreign missions, if these great movements had not come to pass in the crucial period following the war.

While the foes of the Kingdom of God were proclaiming that "Christianity had failed" because it had not forestalled the terrible war, which sprang from unchristian ambitions and antagonisms, the great churches of our country made a demonstration of holy zeal and amazing liberality which proved that the religion of Christ had not failed, but remained the only hope of a ruined world wrecked by anti-Christian forces. While statemanship in confusion faltered, and commerce in perplexity staggered, undismayed Christianity, with increased resources, unwonted vigor, buoyant hopefulness and triumphant faith went to the task of redeeming mankind and restoring civilization.

Confining our attention to the effect of the Centenary Movement upon the life and work of our own church, we may say it has drawn after it the most blessed consequences.

Extensive revivals of religion at home and abroad have brought an increase to our membership larger than was ever known before.

New missions have been opened and our older missions have been enlarged, quickened with renewed hope, and stirred with more abundant life. Many buildings for churches and schools and hospitals, which have been needed long in all our fields, have been erected, and others are in process of construction.

Our missionary forces, which had been depleted by lack of means, and overworked by the very success of their faithful labors, have been increased.

Everywhere the work is advancing with confident steps and rapid strides.

Relying upon the Centenary pledges of our people and with faith in God, the executive authorities of our church have increased and enlarged our missionary enterprises commensurate with the responsibilities and resources brought to us by our Lord in this time of tragic need and deep distress among all nations. They would have been most censurable if they had done otherwise. Their wisdom and fidelity have been vindicated by the favor of God as revealed in the blessed results which have followed their endeavors. With our praises to our heavenly Father for His abundant mercies we may well mingle approving words for His servants who have dared to trust His people and do His will.

But while we rejoice in all these notable achievements, and call upon our people to rejoice with us, we can not withhold from you the information that the Centenary Movement is in danger of being marred, and our victories of faith dimmed, by the failure of many to redeem their pledges. To avert this peril, now imminent, not less than $4,500,000, which is no more than half of the unpaid pledges past due, must be in the Centenary Treasury before May 1.

We can not contemplate the possibility of failure without the most painful anxiety.

Such failure would mean arrest of our work among needy people in the mountain districts, the industrial centers, and growing cities of our own country.

It would mean great injury to our home missions, with embarrassment and suffering to the faithful men who serve those missionary pastorates.

It would mean the retarding of the urgently required building enterprises of our Board of Church Extension and, thereby, disappoint the hopes of devoted laborers in both the home and foreign fields, who have looked to the Centenary offerings to establish the work of their hands.

It would mean failure to meet the expectations which our efforts have sprung in the hearts of broken and sorrowful peoples in Europe, whom we have led to look to us for aid, in the midst of their confusion and grief.

It would fill with dismay and discouragement the hearts of our missionaries, native preachers and the members of our churches in Cuba, Mexico, Brazil, Africa, China, Japan, Korea, and Siberia.

Gladness has come to all these burdened souls as the pledges of the Centenary Movement have caused them to trust in our assurance of help. Any failure upon our part would not only dishearten them, but, impair, if not destroy, that confidence in us which is absolutely essential to all successful labor among them in the future.

Far worse than all other results of such failure to redeem our Centenary pledges would be the effect of such repudiation of sacred obligations upon the piety of individuals and the life of the church at large. Self-respect would be impaired and faith enfeebled. "Better is it that thou shouldest not vow than that thou shouldest vow and not pay" (Ecclesiastes 5:5).

Such failure to pay our vows would diminish the esteem of us by our brethren of other evangelical churches and incur the displeasure of our God.

Moreover, any falling short of the payment of our pledges would most likely communicate a damaging influence to similar movements which other denominations undertook, following the Methodist Centenary. Thereby holy fires which we helped to kindle might burn with less fervent flames, or be extinguished.

As Methodism led in these great movements, it must not lag, nor lead others to lag, in carrying them to a glorious consummation.

We must not, we will not, by unfaithfulness to our Centenary pledges discourage our sister churches in the prosecution of the great missionary movements of like character which by our example they have been led to undertake. Nor will we wither the hopes, or alienate the confidence, of needy peoples who rely upon the fulfilment of the promises we made to God and His church, when our hearts were moved by His Spirit.

Your General Superintendents refuse to believe that our people will not redeem their holy pledges to this great cause.

We do not shut our eyes to the fact that considerable financial depression rests upon our own and other lands. But in this our nation is suffering less than any other people; for God has enriched us above all other nations in the earth.

And we should not fail to remember also that much greater distress must have befallen us, if the war had continued longer. Military men advised us that it would be protracted several years, but our people cried to God, and, contrary to all the fears and forecastings of the chief captains, He made the war to cease. In His answer to our supplications He saved to us more of earthly goods, by many billions, than all our people have pledged or paid for the promotion of His Kingdom.

Moreover, above all material good saved by the earlier ending of the war, we can not forget that many thousands of our precious sons were returned to us unhurt who would have been wounded or slain in battle if the dreadful conflict had continued longer. Our hearts are filled with tenderest sympathy for those who mourn their dead, and with thanksgiving to God that the far greater number were blessed by the return of their loved ones alive out of the veritable furnace of fire. For these immeasurable mercies we should bring abundant thank-offerings with joy. Our losses since the war, however large, are as nothing when compared with the blessings which remain, and the resources which by God's favor are left in our possession greatly exceed all that He asks at our hands.

The voice of God calls upon us to pay our vows to Him in the presence of all the people whom we have caused to hope in our word; for He has said in the Holy Scriptures, which can not be

broken, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee. That which has gone out of thy lips shalt thou keep and perform; even a free-will offering according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth" (Deuteronomy 23:21-23). And again, "When thou vowest a vow unto the Lord defer not to pay it" (Deuteronomy 5:4).

The favor of God has rested upon our Centenary Movement, and now when its perfect success is in our reach and a hungry world is crying for its fruits, we call upon our preachers and people to renew their efforts to carry it to completion. The offerings which we have laid upon God's altar have been accepted, and followed by the holy flame of the Spirit's saving power. In the strength of His grace let us make our sacrifice complete.

In the confident anticipation of greater blessings from heaven and in renewed consecration to the service of our Lord, let us raise the glad note of triumphant faith, "Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed" (Psalms 65:1).

And now, beloved rbethren, be assured that "we pray for you, that our God would count you worthy of this calling, and fulfill all the good pleasures of His goodness, and the work of faith with power, that the name of our Lord Jesus may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ."

Signed by: Eugene R. Hendrix, Warren A. Candler, James Atkins, Collins Denny, John C. Kilgo, William B. Murrah, Richard G. Waterhouse, Edwin D. Monzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr.

THE CHURCHES OF AMERICA.

Every day during the last five years an average of 2,173 persons joined the various churches of America. During the same time an average of three congregations have been organized daily and the average number joining the ministry has been four and one-half persons per day.

These facts are brought to light by religious statistics for the United States compiled by Dr. E. O. Watson, Washington secretary of the Federal Council of the Churches of Christ in America. These figures show that the churches are steadily overcoming their war losses.

The total church membership of the country, according to the latest available figures, is 45,997,199. This is an increase of 4,070,345 over the 1916 census figures and indicates a clear gain of more than a million members for the preceding 12 months.

The various religious bodies report 233,104 congregations, manned by 200,090 ministers. This is a gain of 5,617 congregations and 8,294 clergy over the government figures for 1916. While there has been much talk of a shortage of ministers, the increase in clergy has been approximately 50 per cent more than the increase in the congregations. The 33,014 difference between ministers and congregations does not indicate a corresponding shortage of pastors, as many ministers, especially in the rural districts, have charge of two or more churches.

Of the 45,997,199 persons listed officially as church members, the Roman Catholics have 17,885,646. Roman Catholic figures estimated population including all baptized persons. Protestant bodies count only communicants.

The thirty bodies related to the Federal Council of Churches have 19,933,115 members. They have a total of 142,472 congregations, manned by 113,761 clergy. Their gain in membership over the preceding five years is 1,245,935. Their total constituency is 55,812,722, a gain of 3,448,618 over the 1916 census figures.

The total religious constituency of the country (including all members and adherents) is placed at 95,858,096 persons. Owing to different statistical methods of the various churches, these figures are estimated in accordance with studies made by statisticians. On this comparable basis the constituency of the various great bodies is as follows:

Protestants, 74,795,226; Roman Catholics, 17,885,646; Jews, 1,120,000; Eastern Orthodox (Greek and Russian), 411,054; Latter Day Saints (Mormons), 1,646,170.

The Jewish figures—400,000—are estimated. The Jewish bodies have different methods of reporting, some counting only heads of families and others only heads of families who are also pew holders. Vol. 122 of the American Jewish Year Book estimates the Jewish population of the United States at 3,300,000.

As the churches report their statistics as a whole, it is practically impossible to tell in what part of the country the greatest gains have been made. Indications are that the advance is all along the line. A specially significant growth has been reported by the Southern Baptists and the Southern Methodists.

For the first time the Baptists have passed the Methodists in total membership, now having 7,835,250 members, against a Methodist membership of 7,797,991. The Lutheran bodies stand third with a membership of 2,466,645 persons and the Presbyterians are fourth with 2,384,683 members.

Practically all of the major religious faiths have made a gain except the Unitarians, who show a loss of 30,880 members as compared with 1916 figures, their total membership for last year being 51,635; and the Methodist Protestant Church, which shows apparently a loss of 8,623 members for the five-year period. The Churches of God in North America, General Eldership, with a membership of 25,920, also show a decrease of 2,456 members. The Roman Catholics show a membership and adherents gain of 2,163,831 during the last five years. They have 16,580 churches manned by 21,643 priests.

The Methodist Episcopal Church (North) reports an increase in membership of 220,870 over the 1916 figures and 62,595 members over last year, its present membership being 3,938,655. It is the largest single Protestant Communion. Tho Methodist Episcopal Church, South, shows a great gain of 91,315 members for the preceding year with an addition of 231,588 over the 1916 figures, its total now being 2,346,067. The Protestant Episcopal Church has recovered its war loss and now shows a gain of 11,208 over the 1916 figures, of which 7,134 were reported last year. Its total membership is 1,104,029 persons. An interesting fact is that the Salvation Army with a reported membership of 35,969 shows an increase of only 65 persons over five years ago.

The combined Baptist bodies show a gain of 681,937 persons over the figures of 1916. Each of the major Baptist denominations shows an increase for that period. The Northern Baptist Convention with a membership of 1,253,878 apparently shows a gain of only 2,173, but the explanation must be made that during this period 196,867 Missouri Baptists, formerly affiliated with the Northern Baptist Convention, transferred their alignment to the Southern Baptist Convention, which now has 3,199,005 members. The latter body, not including this transfer, made a gain of 293,068 members. This was the largest gain made by any single communion. The National Baptists (Colored) show an increase of 177,746. Fourteen other Baptist bodies show a loss of 7,687. The Latter Day Saints, or Mormons, as they are generally known, report a membership of 587,918, an increase of 113,000 over the 1916 census figures.

The last available figures regarding membership of the various denominations and their gains during the last five years are as follows:

Congregational Churches, 819,225, gain 27,951; Presbyterians U. S. A. (North) 1,722,361, gain 111,110; Presbyterians U. S. (South) 397,058, gain 39,289; United Presbyterian Church of N. A., 160,528, gain 198; Reformed Presbyterian Church of N. A., General Synod 2,400, gain 14; Society of Friends (Orthodox) 96,135, gain 3,756; Disciples of Christ 1,210,023, gain 16,005; Evangelical Synod of North America 274,860, gain 64,993; Evangelical Association 160,000, gain 39,244; Seventh Day Baptists 8,044, gain 64; Christian Church (American Christian Convention) 97,084, gain 21,653; United Lutheran Church (organized within the five-year period from a group of Lutheran Churches) 791,400; Primitive Methodists 19,986, gain 1,633; Moravians (Unitas Fratrum) 31,767, gain 5,394; Reformed Episcopal Church 13,622, gain 1,972; Reformed Church in America 135,634, gain 9,295; Reformed Church in the United States 331,369, gain 13,005; Christian Reformed Church 43,902, gain 5,234; Church of the United Brethren in Christ 364,229, gain 15,401; United Evangelical Church 90,096, gain 322; National Baptist Convention (Colored) 3,116,325, gain 177,746; African Methodist Episcopal Church (Colored) 551,766, gain 3,411; African Methodist Episcopal Zion 412,328, gain 155,159; Colored Methodist Episcopal Church in America 245,719.

The membership of some of the better known smaller bodies is as follows: Social Brethren, 950; Society of Ethical Culture 3,210; Spiritualists, 105,837; Theosophical Society, 62,180; Universalists, 58,566; Bahais, 2,884; Adventists (five bodies), 136,233; Armenian Church 27,450; Church of the New Jerusalem (Swedenborgian, two bodies), 8,087; Friends (four bodies), 117,239; Volunteers of America, 10,200.—Bulletin, Federal Council of Churches.

HAS THE PEW OUTGROWN THE PULPIT?

By Rev. John W. Boswell, D.D.

The following statement, said to be "significant," was made by Dr. J. H. Reynolds at the great meeting recently held in Memphis: "The laymen are not willing to listen to the kind of preaching they have been listening to * * * the pen has outgrown the pulpit." Dr. Reynolds is a layman, Director of the Educational Movement, and President of Hendrix College. I heard that statement fifty years ago. It does not frighten me at all.

It is doubtless true that a certain class of laymen, some in the church, and some out, "are not willing to listen to the kind of preaching they have been listening to." Nor are they willing to listen to any other kind. The chances are they will all be dead before the kind they are willing to hear is ready for the public. If I know what their standard is, I feel justified in saying that unless we quicken our pace it will require about three generations, may be more, to evolve the kind of preachers demanded by a few of the present day pew-holders. It would be well for them to embrace the opportunities they now have.

I take it for granted that Brother Reynolds gauges all present day preaching by what he has heard during the two past years, mostly, if not altogether, in towns and cities. If what he has heard—a layman—doesn't satisfy the "pew" the case must be hopeless indeed.

But, as a matter of fact "the laymen" are listening" to the preaching of to-day, and heeding in increasing numbers. Nearly one hundred thousand souls were brought into our church last year—the largest number in the church's history. They were all brought in through the instrumentality of the poor preachers that so-called scientists, critics, cold-blooded Christians and fashionable sinners are "not willing to listen to." "By their fruits ye shall know them."

Has the pew outgrown the pulpit? Not yet.

ANNUAL MEETING—BOARD OF MISSIONS.

The Board of Missions will meet in annual session in Nashville, Tennessee, at 9:30 a.m., Tuesday, April 18. This meeting is to be held early in view of the General Conference. The importance of a full meeting, taking full time to transact properly the unusual amount of business that will necessarily be before us, need not be urged. The Board will be called on to consider a larger field of work, a greater extent and variety of achievement, and to face a call and providential task such as it never faced before. It is worthy of the best we can give it in thought and time and patience.

Let those who read this pray that we may be given wisdom and power for the task.

W. W. PINSON.

THE CALL TO THE MINISTRY.

By Rev. W. R. Lott.

The Methodist Church expects its ministers to have a definite call to that service. This is proved when we find in the Discipline a requirement for examining candidates "who profess to be moved by the Holy Ghost to preach." It is well that we have this in our system, calling for a ministry set apart by God himself for the "defense of the Gospel." The church will be spiritually rich as long as it requires this wonderful, mysterious, binding call.

It is a question of vital importance now under the spur of what influence one enters the ministry. Often when the real call is felt, the one called will flee, feeling unworthy, unequipped, and with a confused conception that such cannot be one's life work. He feels that anything else God has for him to do he will do it gladly, but not this. Some have been known to become secretive, avoiding all occasion to receive impressions. He may say, as Moses, "I am slow of speech," or as Jeremiah, "Ah, Lord God, Behold! I cannot speak: for I am a child." He feels too weak to be entrusted with the weighty messages of God.

Not all who hear the call take it as seriously as the expressions above indicate. Observation will furnish us with abundant illustrations of men who have spurned the call for the embrace of the world. Sometimes this embrace is broken and torn by a great calamity which opens their eyes to God's will. Others die a miserable death with the world and its proffered ease held to their bosom. When God sets his seal on a man, he must answer here or hereafter. I fear many will be wishing for an opportunity to preach the riches of grace in that awful day. They have set their judgment of what was best for themselves and the Kingdom of God against the plans of our Father.

There is one thing noticeable in the lives of men who have been called and failed to answer, that is striking; they never are happy in their life or successful in what they do. It is impossible for the riches of grace to benefit a rebellious person. "Thy will be done in my life," must be said. I have seen God's called merchandising, farming, practicing law, medicine, teaching school, barbering; and all were miserable, unhappy, and practically useless.

But there is such joy in the life which finds God's will and with an open heart embraces his work and goes to the task day by day with the consciousness that God desired him to do that one thing. The life of the minister is the fullest life of all. He is given a competency to do that which is the joy of his life; the yoke is easy and the burden light. Should it be counted unworthy of one's life to be counted a special laborer in God's vineyard? I think not.

Holly Springs, Miss.

AN OPPORTUNITY IN SOUTH LOUISIANA.

Dear Dr. Carley: Just a few days ago I mailed a map of my district to Dr. Russell, one of our Home Mission Secretaries. He requested that two items be indicated on the map, a cross to indicate where we have churches, and a circle to denote where we ought to have them. This map might not mean a great deal to him, as his knowledge of the conditions in South Louisiana is rather limited, but as I drew circle after circle on the map, I got a new vision, and I saw as I had never seen before, the magnitude of the task that is still before us.

We ought not to be satisfied until we have done our very best to see that this part of South Louisiana is thoroughly evangelized. Just think of six men trying to cover and evangelize such a vast section! Of course, we are only occupying the strategic points here and there, and yet with our still very inadequate force we are making some progress. Brother Geo. La Grange, my new man on the Bayou Blue charge, has already opened up two or three new points and is about ready to begin the construction of a very much needed church building at a point where we have a congregation of some seventy-five, and no place to house them except a small private dwelling.

At Houma, Brother McCoy is about ready for the opening service in his new brick church.

At Port Barre, our heroic little band, under the leadership of Brother A. J. Martin, is getting ready to build.

At Melville, just a few Sundays ago, I preached the first sermon in the new pulpit of the church which Brother Lahey has completely remodeled and modernized to meet the needs of that growing congregation and Sunday school.

Brother Duplantis is proving himself a real missionary at Ville Platte, and is opening up new fields; and the Lydia Circuit is taking on new life under the leadership of Brother A. D. Martin.

If we had more men and more money, there are places and Macedonian calls enough to put several more to work.

Fortunately, with the advent of good roads, we find it possible, if the missionary has a car, for one man to do about as much work as two did formerly. Men have cars and make good use of them, preaching to several congregations on the same Sunday, but Brothers Duplantis and La Grange are still afoot.

Now, Dr., I have been wondering if it might not be possible to discover some individual somewhere, whose heart is in this mission work, and while deprived of the privilege of doing the real work, would be glad to contribute the amount necessary for a Ford and thus make it possible for one of these boys to double his efficiency.

If we cannot find that individual, I was thinking we might find some organized Bible Class that would undertake the job. If you know of any such person or class, please let me know, that I may correspond with them. I am sure there would be no trouble in getting the cars if only our people knew about the opportunities and the needs.

Yours in His service,
MARTIN HEBERT, P. E.

New Iberia, La.

A SUPERANNUATE'S ANNIVERSARY.

By Rev. T. W. Adams.

A friend and Conference comrade for many years said to me a few days ago, "Brother Adams, we want you to write your autoblography." I said, "No, my opinion of T. W. Adams and his work does not justify me in spending time in writing an autoblography." My friend said, "Your brethren don't think about you that way at all. We want you to prepare the statement of facts, and turn it over to some one of us, for future use."

I took his request under advisement, and I still hold it that way. I haven't decided what to do about it. The request hasn't gripped me by any means. Some day when it rains and is bad weather, I'll pass on it, and settle the matter.

Meanwhile, up creeps my birthday. The day comes in quick succession, these last several years. "Tempus fugit" is a very sensitive reality to me lately. The coming of every birthday almost unconsciously provokes me to a long train of retrospective and introspective thoughts. It is a very serious thing to get old and to wear out. To say the least of it, it is very inconvenient to get too old to be of any use in the world. It takes a whole lot of grace to be sweetly submissive and cheerful. I am doing the best I can in that way.

Anticipating my birthday, wife said, "Do you want me to prepare a turkey dinner in celebration of it?" I replied, "No, I thank you, for you wouldn't let me eat any of the turkey." They, my wife and daughter, are terribly strict and hard on me on the eating business. They won't let me eat anything I like. They just make me eat things I never did like. That's mighty hard on the "old man," Henry. I ate for dinner on this my birthday a little spinach, a few mouthfuls of potato, a piece of corn bread and some peach-pudding. Isn't that dieting with a vengeance? My wife and daughter are experts in dietetics. They are too painfully expert to suit my feelings.

I get so hungry sometimes that I go a-visiting where nobody will say "that won't do at all. You musn't touch it." Just so soon as the weather will admit I mean to take a round with my friends, and then I am going to widen the scope of my menu. May the time soon come! If I can't do any better, I'll cut all the meat off the spareribs and suck the bones. I just don't want to forget how hog meat tastes. It has always been my favorite diet. I can't imagine how anything could taste better than fresh pork.

I get restless and want to do something that a live man would do. But every time I try it, I drop back and go to grunting. I have been thinking of late a great deal about the Ku Klux and reading a great deal about them. I get weekly the Searchlight. It is a fine Protestant paper. It is devoted to the propagation of Ku Kluxism. I have given much time last year, four or five months, to a close study of this order. To every statement of their principles I have seen in their literature I have said down deep in my heart, "Them's my sentiments!" I can't see how any Protestant who is 100 per cent American can object to the order.

I have been thinking that if I would join the Ku Klux it might liven me up and give me a new lease on life. What do you think about that, Henry? I told a friend a few weeks ago that I was thinking of joining the K. K. He said, "They wouldn't have you; you talk too much." I couldn't understand how one could talk too much about a good thing. If a man's heart is in anything, he just has to talk about it. Doesn't the Bible say, "Out of the abundance of the heart the mouth speaketh."

I belong to the Methodist Church and I talk Methodism everywhere I go—why? Because I love it, and my heart is in it. Out of the abundance of my Methodist heart my Methodist mouth speaks. I couldn't stop it from doing so, even if I should try. I wouldn't join the Ku Klux, unless I could feel absolutely sure that it is a good thing, and that I could render my country good, patriotic and religious service by joining. That settled, I would talk if it should kill me. Why not? We talk a great deal about things that are not good—why not talk some about good things?

But my birthday is my theme. This, the 8th day of February, A. D. 1922, is the end of my seventy-two years of life. Some would say it is my seventy-second birthday. I differ; it is my seventy-third birthday. I was born seventy-two years ago. Wasn't that a birthday? I have had seventy-two since; so I am seventy-two years old. I used to say "of age." I say now, "old." I am no longer minded to mitigate the fact that I am old. I am distressingly conscious of the fact that I am old. My wife thinks that I am growing in sense, as I now confess what she has known for several years to be a fact. It is a mighty good thing to have your wife to commend your course, once in a while. It would be better if it were a constant occurrence.

I have been reading the Bible some to-day. I read the Ninetieth and Ninety-first Psalms, and meditated on them. The Psalmist wrote about the length of life. He fixed three-score years and ten as the normal limit. I have gone two years beyond the limit. The possible limit is eight years ahead. I'll not make that, I am confident. Then I read in the 47th chapter of Genesis what Jacob said to Pharaoh about his age, 130 years. He said, "Few and evil have been the days of the years of my life." He lived 47,450 days. Yet he called that great number of days "few." I have lived 26,298 days. I guess it would be right for me to call my days "few."

If I had learned a little every day of my long life and had retained it in my memory, what a "whopper" I would be now! My, just to think of it! But I haven't done that. I just couldn't do it. Why? Just because I was forced to work the life almost out of me to support myself and family while I was preaching to stingy Methodists. I made my sermons as I was running around from house to house in my pastoral work. I had to read of nights. I had no time to write. My memory couldn't retain what I read. I was always tired. I never had a restful sensation. How could

I preserve and retain the fruits of my study? My memory leakage ruined me.

If I had gotten salaries like the preachers are getting now, and had used a car to save time, there is no telling what a prodigy I would have become. Lamentations can't do me any good now. I am resigned—there are no thoughts of complaining. Everything considered, I can join the Psalmist in saying, "The lines have (are) fallen to me in pleasant places." I haven't deserved half of the good that has come to me.

What I have thought and written has to do with the past. What about resolutions for the future? The future on earth has had but little thought with me to-day. I feel sure that there is very little of it for me. I am living day by day, not counting on another when the present day closes. My prayer daily is, "Give my this day my daily bread." I am going to do the best I can, and trust God to the end. While my dear son was living, I had visions for the future of a projected personal influence through him. That is all over now. Those vanished visions have left an aching void.

I love February. It is not only my natal month, but that of two of our daughters. Washington, Abe Lincoln, Thomas A. Edison, W. T. Griffin and I H. Anding were born in February. I am sure that nobody who was born in this good month has any inclination to regret it.

I am at the end of my birthday. I shall stop and have family worship. Then I'll commit my weary body to the "embrace of tired nature's sweet restorer, balmy sleep," hoping to have a good day to-morrow, the first day of my 73d year.

Brookhaven, Miss.

ANNUAL MEETING OF THE BOARD OF EDUCATION.

The Board of Education will meet in annual session, April 28, at 2 p.m., at Hot Springs, Ark.

W. B. MURRAH, President.
ANDREW SLEDD, Secretary.

CENTENARY GROUP MEETINGS, MISSISSIPPI CONFERENCE.

Centenary Group Meetings will be held at the following times and places, to which all the pastors, Centenary treasurers, lay leaders, World Sunday speakers, and others are urged to come. Glad to have you at all the meetings; but you are expected to make the choice and attend one of these meetings.

Meridian District.

Scooba, Feb. 23, 10 a.m.
Central Church, Meridian, Feb. 23, 7:30 p.m.
Shubuta, Feb. 24, 10 a.m.

Vicksburg District.

Vicksburg, Crawford Street, Feb. 27, 11 a.m.
Fayette, Feb. 28, 10 a.m.

Jackson District.

Jackson, Galloway Memorial, March 1, 10 a.m.
Yazoo City, March 1, 7:30 p.m.

Hattiesburg District.

Hattiesburg, Main Street, March 2, 2:30 and 7:30 p.m.
Mt. Olive, March 3, 12 o'clock.
Beaumont, March 4, 10 a.m.

Brookhaven District.

Brookhaven, March 8, 10 a.m.
McComb, March 9, 10 a.m.

Newton District.

Newton, March 10, 10:30 a.m.

Seashore District.

Gulfport, March 13, 10 a.m.
Lumberton, March 14, 10 a.m.

Yours for service,
W. D. HAWKINS,
Conference Missionary Secretary.

SUMMER SCHOOLS FOR CITY WORKERS.

Some inquiries have been coming in as to whether there would be any schools for our city pastors and workers during the next summer season. I am happy to say that we are planning for five schools for our city forces at the following places: Russellville, Kentucky, May 28 to June 8; Birmingham, Alabama, May 31 to June 14; Conway, Arkansas, June 9 to the 20th; Randolph-Macon College, June 15 to the 23d; Dallas, Texas, July 4 to the 14th.

Announcement as to curriculum and other features will be made later. This announcement is made now that our city pastors, city missionaries, deaconesses, and others may know in advance that they will have access to one of these schools during the summer. O. E. GODDARD.

February 9, 1922.

MID-YEAR MEETING OF THE BOARD OF MISSIONS.

A mid-year meeting of the Board of Missions of the Mississippi Conference will be held at Main Street Church, Hattiesburg, Tuesday, March 7, beginning at 11 a.m. Dr. R. L. Russell, Secretary of the Department of Home Missions, is expected to be present, and deliver one or more addresses. The presiding elders are cordially invited to meet with us. The presence of every member of the Board is earnestly desired. We expect to adjourn Tuesday night.

M. M. BLACK,
President Board of Missions, Mississippi Conf.

CHURCH EXTENSION NOTICE, NORTH MISSISSIPPI CONFERENCE.

The North Mississippi Conference Board of Church Extension will have a meeting of the Executive Committee to pass on applications to the General Board on March 7, 1922, in Water Valley. Those interested, get your blanks from Rev. J. T. McCafferty, Amory, Miss., and have properly filled out and on hand.

W. M. YOUNG,
President.

A Sixty Cents Dollar.

To February 1 the Methodist Episcopal Church, South, had paid on Centenary pledges, $12,879,027. On the first three payments on Centenary subscriptions there was due, $22,146,699—and the third payment was due in advance of January 1, 1922. The deficit, not taking into account the fourth payment, is $9,267,672. Sixty cents on the dollar doesn't look good.

A DISCOUNT THAT HURTS.

Your Board of Missions, backed by the pledges of more than one million Methodists, has given the faith of the Church to certain missionary enterprises in the homeland and in foreign fields. In this third year of the Centenary period there is threatened repudiation of some of these pledges—because appropriations made in dollars of the 100 Cents kind cannot be paid in dollars of the 60 Cents kind. These unpaid pledges include $927,000 that would go to pastors in the home Conferences, to men who need now this help that their own Church promised to them.

In these unpaid pledges are the funds for many home mission enterprises—mission schools, work among foreigners in our own land, rural work, city missions, special evangelistic work—all the home mission program of the Church.

Advance in every mission field—advance to which our obligations and our glorious opportunities call us—waits on payments of the $9,000,000, and more, past due.

WE WILL NOT FAIL.

When bishops, presiding elders, editors, pastors and laymen faced this situation in the World Conference at Memphis they declared that the Church, when all the facts are given to Methodist people, will not fail of its duty. They spoke for the Church—they know and love the Church for which they spoke. That Church will keep the faith of 1919—the faith that dared to answer the call of God to larger tasks. Whatever of sacrifices are demanded, IT MUST KEEP FAITH.

YOUR PART IN THIS.

To pay whatever is now due on your Centenary pledge. With faith in ourselves, faith in our Church, faith in God—let's make a record worthy of Southern Methodists.

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

(Eleventh Paper)

I.

"Bloody instructions, which being given, return to plague the inventor."

When the inviolability of constitutional principles, guaranties and rights is treated lightly, and the absence of respect for the fundamental law becomes prevalent, whether in State or church, no one from the least to the greatest is safe; the great and the powerful may not presume that they can disregard the rights of the humble and escape the probability of wrong and injustice to themselves; "the lofty and the lowly"—the bishop and the circuit-rider, the presiding elder and the station preacher—are all bound up in constitutional solidarity; they stand or fall together.

The episcopacy of our church is itself now in peril, because of a disregard of great constitutional principles shown by very high officials, and their insistence upon theories of ecclesiastical power and government which are radically and fundamentally at variance with the traditions, spirit and genius of Southern Methodism. From this cause has arisen the demand that bishops shall be deprived of the life tenure and restricted to a term of four years, and that presiding elders shall be elected, and not appointed by the presiding bishop.

II.

On May 19, 1845, the Committee on Organization, in a supplemental report, submitted, and the Convention unanimously adopted the following resolution:

"Resolved, That Bishops Soule and Andrew be, and they are hereby, respectfully and cordially requested by this Convention to unite with, and become regular and constitutional Bishops of the Methodist Episcopal Church, South, upon the basis of the Plan of Separation adopted by the late General Conference."

This resolution is a solemn declaration by that Convention, representing the sixteen Sovereign Annual Conferences, that:

(1) A bishop is a constitutional officer of the church, holding his office under the Constitution and by constitutional tenure; (2) under the Plan of Separation Bishops Soule and Andrew had the right to unite with and become regular and constituttonal bishops of the Methodist Episcopal Church, South, without being elected and consecrated anew by its General Conference; and (3), by necessary implication, that the action of the General Conference deposing Bishop Andrew was illegal, unconstitutional, null and void, and had in no manner affected his status as a bishop of the Methodist Episcopal Church.

Bishops Soule and Andrew complied with the request of the Convention, to take effect immediately as to the latter, and, as to the former, at the meeting of the General Conference of 1846.

The phrase, "constitutional bishops," employed in the above Resolution by the Convention, is, to all intents and purposes, a declaration by that body that the episcopacy of the Methodist Episcopal Church, South, is a co-ordinate branch of the church government, created by the sovereign power of the Annual Conferences and imbedded in and protected by the Constitution, and the General Conference cannot change its character, powers, functions or tenure of office, nor in any manner destroy its dignity and efficiency.

The dignity and integrity of the episcopacy is the great principle of unity in Southern Methodism and every loyal son and daughter of the church is bound to respect and uphold the dignity and lawful authority of all our bishops, and accord to them that veneration and love which their official position, high Christian character, and eminent abilities entitle them to receive.

III.

As before indicated in these papers, the report of the Commission on the Constitution, recently made public, adopts the fallacious constitutional theory upon which the majority in the General Conference of 1844 based its determined and successful assault upon the episcopacy of the Methodist Episcopal Church, and which is still a menace to American Methodism.

That theory was, and is, that the Methodist Episcopal Church had no Constitution except the six Restrictive Rules; and thence was advanced Mr. Hamline's "logical formula," as he himself called it, that the General Conference was endowed with universal supremacy, and vested with supreme power, legislative, executive, and judicial; and "if it err, which is not a legal presumption, its unwholesone error is incurable, except by the vis medicatrix—the medical virtue—of its own judicial energies."

Based upon that "logical formula," Mr. Hamline set up the contention, and submitted a great argument in support of it, that a bishop is not an officer of the church, but a mere officer at will and sufferance of the General Conference, and may accordingly be deposed at any time, with or without cause, accusation, proof, or formal trial, as a dominant majority may elect; and that while the General Conference could not "do away with episcopacy," one of the Restrictive Rules forbidding that, yet it could "do as it pleased with an episcopos;" and, extending the principle, that a pastor, presiding elder, steward or other officer of the church may be removed from a higher to a lower office, or summarily removed from office altogether, by a superior, without notice, trial, or cause assigned, and that no statutory law was needed for such removal, and if one stood in the way it could be disregarded and set aside.

Such was the postulate upon which Mr. Hamline made his assault upon the episcopacy; and it is said of his speech in support of it:

"It was such a speech as for originality, analytical power, and literary finish the General Conference had not heard for many a day. It made its author a bishop, for the majority had at last found a man who had laid a platform broad enough for them to stand upon. We have said the theory was novel; the Senior Bishop declared to the General Conference he had never before heard its doctrines so much as hinted. It would be difficult to find a trace of them in the literature of the church before 1844. But the Conference not only adopted them, but proceeded at once to act upon them, and Mr. Hamline's views have since become canonical in the Methodist Episcopal Church." Tigert, 2d Ed., 374-376; McTyeire 631.

IV.

The fundamental vices of Mr. Hamline's constitutional theory were:

He claimed (1) that the church had no constitution at all except the six Restrictive Rules; (2) that there had never been any distribution of the powers of government, but that the whole of said powers were vested in the General Conference; (3) there was no presumption the General Conference in the exercise of its power would ever commit an error, and if it should, the error was incurable except by its own inherent judicial virtues and energies, and that the party or parties aggrieved by such error were remediless, and (3) that neither the episcopacy, nor the preachers, including bishops, presiding elders and pastors, nor the Annual Conferences, nor the stewards, nor the trustees, nor any other officers of the church, had any rights which were the subjects of constitutional protection, but that all of them were under the control and dominion of irresponsible and arbitrary power, and that any rules or regulations which have been at any time provided for their protection and benefit may, in administration, be wholly disregarded by those in superior authority. McTyeire 631; Tigert 2d Ed., 375.

In the present movement to resuscitate that constitutional theory and fasten it upon the Southern Church, an effort has been made, arguendo, to prostitute the great name, character and learning of Bishop Joshua Soule to its support; but at the time the theory was first propounded in the General Conference of 1844, that distinguished prelate promptly repudiated it, saying:

"But, strange as it may seem, although I have had the privilege to be a member of the General Conference of the Methodist Episcopal Church ever since its present organization; though I was honored with a seat in the Convention of Ministers who organized it, I have heard for the first time, either on the floor of this Conference, in an Annual Conference, or through the whole of the private membership of the church, this doctrine advanced; this is the first time I ever heard it." McTyeire 631-634; Tigert, 2d Ed., 75 and note.

V.

There can be no liberty worthy of the name, particularly with the great body of the preachers who do the work and are the burden-bearers of the church, without a just, stable government, whose powers are so distributed as to form a complete "system of checks and balances," and as to prevent one man or one set of men from oppressing, afflicting, or distressing another.

"The political liberty of the subject is tranquility of mind arising from the opinion each person has of his safety. In order to have this liberty, it is requisite the government be so constituted as one man need not be afraid of another." Montesquien, 1 Spirit of Laws (Rev. Ed.) 151, 152.

This principle is axiomatic in government, and has been so recognized for many centuries; and although the great jurist and philosopher applied it only to civil institutions, it is equally applicable to ecclesiastical establishments. Indeed, one of the saddest things in all history is the frequency and facility with which ecclesiastical power has wielded the weapons of fear, intimidation, and oppression. In church governments, the personal element is, from necessity, far more extensive than in civil administration; and oftentimes, the great body of plain priests and preachers have been compelled to submit their lives and their fortunes to a government of men, and not to a government of laws. To escape such a fate, Southern Methodism separated from the Northern Church. The assault upon the rights of Mr. Harding and Bishop Andrew was for the purpose of engendering fear in the hearts of Southern Methodist preachers.

VI.

The government of the Methodist Episcopal Church, South, established by the Convention at Louisville in 1845, is the best, most stable, just, liberal ecclesiastical system in America; but it requires a broad-minded, humble, brave, consecrated, spiritual executive to administer it, and make it "walk." It is said that Chief Justice Marshall "made the federal Constitution walk;" he did it by his judicial decisions, putting into it the spirit and mind of the people who ordained and established it. If the Louisville Constitution be now failing, effete and obsolete, it is because the spirit that once animated it is dead.

Bishop Soule, in his great address in Bishop Andrew's case, reviewing his episcopal life, said:

"I say it affords me some gratification to have stood acquitted for twenty years in the discharge of the high trust committed to my hands; and I have desired to offer my grateful acknowledgments to the Episcopal Committee for the report they have brought to this body, and to the Conference for their cordial acceptance of the report. I say I do it with sentiments of sincerity; and it is the more cordial to me in view of what may yet be to come. In this regard, although I have trembled beneath the weight of responsibility, and shrunk before the consciousness of my inability, and especially as I have felt my physical infirmities coming upon me, and knowing that I must be in the neighborhood of mental infirmity, I stand this day acquitted in my own conscience—(O that I may be acquitted at the bar of my eternal Judge!)—that I have to the best of my ability, with sincerity of heart, and with the ardent desire to promote the great interests of the church, and the cause of God, in the discharge of the duties which you have intrusted to me—I have never, in the discharge of this trust—God is my witness—I have never given an appointment to any preacher with a desire or design to afflict him. Indeed, if I could do it, I should abhor myself."

(Continued on Page 9)

The Home Circle

THE RESCUE.

Detta was bustling round, helping her mother wash dishes and dust, for Aunt Hilda from the city was coming the next day to pay a visit. Detta and her mother even went out to straighten up the garden.

It was chilly for early October. "Dear me!" said mother. "I'm afraid there will be a frost to-night. If there is, it will be the end of the asters, and I did so much want them to be pretty when Hilda came!"

Detta went to the fence and looked over into the Bowens' vegetable garden.

"Is a frost coming to-night?" she asked Mr. Bowen, who was digging late potatoes.

"Not if it stays cloudy," he said. "But if it clears, we shall have a frost."

"If the flowers were kept warm, would the frost hurt them?" asked Detta.

"No," Mr. Bowen replied, "but it is hard to keep things warm out of doors without our old friend, the sun, to help with the job."

Detta went to bed early, but she did not go to sleep; instead she lay and watched the sky through her window. The clouds drifted away slowly, and the stars began to shine one by one. It was clearing off; now for the frost!

Detta cuddled down under her quilt. "The poor asters!" she said, "They will not be fit for Aunt Hilda to look at."

She lay still for a long while and pondered over the plight of the asters. "Now, if I myself were out in the garden this chilly night, I shouldn't be cold," she thought, "because I'd have on plenty of clothes."

Then another thought came to her. "Why shouldn't flowers wear clothes when they need them?"

She got softly out of bed and put on her flannel dressing-gown and her slippers and stockings. Stealing over to the closet where her clothes hung, she piled her arms high with dresses, coats, and sweaters. Then she tiptoed downstairs and out into the garden.

The moon was shining bright, and the asters were still holding their brave heads high. But they would soon begin to feel the cold.

Detta stood still and looked at them; she began to feel doubtful. What if the clothes should be too heavy and weigh them down?

Beside the fence there was a pile of sharpened stakes; the sight of them gave Detta a new idea: the stakes could be used to hold up the garments. Laying the clothes on the ground, she set to work.

At last, when she straightened up, every clump of asters had a tall, slim stick to guard it.

"Now I can go ahead and dress the flowers," she said.

Five minutes later one corner of the garden was a queer-looking place. Two coats and three dresses with two sweaters seemed to be standing there alone, and the asters had disappeared from view. Inside the house a tired little girl was tiptoeing upstairs, to snuggle down under the blankets with a sigh of relief.

Detta waked a little after sunrise. "Dear me," she thought, "I didn't leave myself a single thing to wear to-day."

Slipping her wrapper on, she ran out into the garden, hurriedly gathered up her clothes and ran back to her room.

When she went down to breakfast her father and mother were busy talking.

"I can't understand it," her mother was saying. "The frost was so heavy that the other flowers were badly hurt, but the asters look just as they looked yesterday."

Detta smiled to herself over her oatmeal and cream. "I won't tell on the asters," she thought.

But that afternoon when she and her mother were showing their guest about the garden and Aunt Hilda was admiring the asters Mr. Bowen put his head over the fence.

"Where are your scarecrows, Mrs. Perry?" he asked.

"What do you mean?" said Detta's mother.

"Why, I looked out of my window a little after dawn," said Mr. Bowen, "and there were five fine scarecrows over there in the corner where the asters are. Handsomely dressed, too."

Detta stamped her foot, but she was laughing. "They didn't have on a thing but my old clothes," she cried.

Then the secret was out, of course.

Aunt Hilda carried home a big bunch of asters. "I should never have had them but for Detta's coats and dresses," she said.—Nellie Ballou, in The Youth's Companion.

THE LITTLE LADY IN GRAY.

Rodney got out of bed on the wrong side one morning, and everything went cross-ways after that. He could find only one stocking, and his bed had to be turned topsy-turvy before he found its mate. Then the soap got in his eyes, and oh, how they did smart! But tears are the best known for that trouble, so they soon felt better, but dear me, our "Jolly Rodney Rover" seemed far away.

Baby Nan caught the bad spirit, too.

"Don't wan't 'n' oatmeal. Don't like it this mornin'," and she pushed her dish away.

"Mine's cold. Seems so it's always cold now'-days," grumbled Rodney.

Mamma tried to smooth ruffled feelings, and papa very quietly said, to no one in particular, "Such a funny little lady as I met yesterday morning, as I went to the office. I saw her the day before, too," and (suddenly looking around at mamma), "I expect to see her to-day."

Mamma smiled, and Rodney and Nan almost pricked up their little ears.

"Funny?" queried Rod. "What did she do?"

"Nice funny lady?" asked Baby Nan.

"Very nice, and as neat as a rose,
Dressed all in gray, from bonnet to toes,"

laughed papa.

"Was it my Sunday school teacher? She wears a gray dress," ventured Rod.

"Oh, no. A much smaller lady, with eyes like glass beads, and she would whisk her train over the fence"—

"Over the fence!" shrieked Rodney. "Why Papa Bent! How could she?"

"Why, just as easy. Her dress seemed like gray satin, with a long train to the skirt. I was eating grapes, and she popped up over the top of the fence, and held out her hands for one so prettily that I passed it over."

"Over the fence," breathed Rodney, again awe-struck.

"Yes, she was hungry, I suppose. She sat on the top rail and spread her train gratefully behind her, and ate her grape as any lady would."

"My goodness!" said Rodney.

That was the first time I met her," continued Papa Bent. "Yesterday she was waiting for me, and scampered toward me along the fence, and took the grape I had ready for her. She seemed especially fond of them."

"One grape! My, she wasn't very hungry. Just one grape! Did you find out where she lived?"

"No, son, I don't know just where she hangs out, but Mr. Freeman, just below here, says she's been getting nuts and leaves together for quite a while, and hiding them near his horse-chestnut tree. She's a prudent little lady, and"—

"A gray satin lady hiding nuts," broke in Rod. "What a funny thing—oh, oh, I know, Papa Bent! I know! It's a little gray squirrel papa, isn't it? And she's going to meet you to-day? Can't I go with you?"

"Me go too," and Baby Nan began to get down from her high chair.

"Breakfast first," warned papa, and peace being restored, the oatmeal melted away like a snow-man in the sun.—Clara Heron Weeks, in The Sunday School Times.

"TIME OUT."

A Good Parrot.

She had inspected every parrot in the store, and the dealer was getting tired. She declared one bird was too green to go with the dining room and another too red for the drawing room, and so on.

At last she almost settled on a purchase. Then suddenly she asked:

"But is he a good bird? I mean, I hope he doesn't use dreadful language."

"'E's a saint, lady," breathed the dealer fervently. "Sings 'ymns beautiful. I 'ad some parrots wot used to swear crool, but, if you'll believe me, this 'ere bird converted the lot of 'em."—Pittsburgh Chronicle-Telegraph.

WRITE FOR CATALOG

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With these words the store invites you, to the flavor that delights you—good old Luzianne. Try it soon and note its flavor—keep in mind this money saver-good old Luzianne

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GUARANTEE—If, after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

WE MUST DO OUR BEST.

We trust that the appeals of the Centenary Commission and of the Christian Education Commission for the immediate payment of the pledges already made will meet with a prompt and hearty response on the part of all our people. These appeals are based upon the urgency of the situation as it has developed through a failure to collect these pledges promptly as they became due, and the redemption of these pledges is the only thing that can save the church from great embarrassment in the prosecution of its work.

We trust that no member of the church will, for a moment, feel that any undue pressure is being brought to bear upon the subscribers to these great causes to get them to pay their subscriptions. Just as these pledges were made in good faith, so the payment of them on time becomes a duty, and those who are charged with the responsibility of administering these funds would be negligent of their duty if they should fail to call our attention to the fact that many of them are overdue. We have a right to expect them to be faithful in the performance of their duty—just as they have a right to expect us to give them hearty co-operation in completing these great tasks.

The call now is for us to do our best—and we cannot afford to do less. Before we say that we cannot meet these obligations now resting upon us, we ought at least to sit down and carefully take stock of our resources. If we will do this, it is more than likely that we shall find that we CAN meet these obligations without making any real sacrifice at all; and we ought not to be afraid of real sacrifices for the sake of the Kingdom of God. It is only when we have done our best that we can have the testimony of a good conscience in this as in other matters. We must do our best.

WHAT WE WANT.

The Advocate wants articles for publication from preachers and laymen throughout its territory on timely subjects. It especially wants reports from pastors concerning the work of their charges. We should like to be able to publish during the year at least one report from every pastoral charge in our three patronizing Conferences. Some of the brethren hesitate to send these reports, feeling that somebody might think they are trying to "blow their own horns." We assure them that this construction is never placed upon these reports; and we assure them, also, that we have reason to believe that these reports constitute one of the most widely-read and interesting features of the Advocate. Make them brief—but send them in.

We shall be glad, too, to have articles dealing with proposed legislation of the General Conference. There are many things the General Conference will be called upon to do, and its action will be guided largely by general sentiment for or against proposed measures. The church has a right to be heard on these matters, and we shall be glad to give space to such suggestions and expression of opinion as our readers care to give, the only requirement being that they be as brief as may be and within the bounds of friendly discussion.

Brethren, "take your pens in hand!"

WHAT OF YOUR CONFERENCE?

In percentage of Centenary pledge to February 1, the first ten Conferences are, in the order named: Pacific, Missouri, Kentucky, Baltimore, Virginia, Northwest Texas, Mississippi, Denver, Tennessee, Illinois. In per cent of quota paid the following Conferences hold the first ten places: Pacific, South Carolina, Western Virginia, Kentucky, Baltimore, Virginia, Illinois, Holston, Tennessee, North Carolina.

The average Methodist is more interested in the standing of his own Conference than of the church generally. We present here the figures, showing amount paid and amount due by each Conference in the territory of the New Orleans Christian Advocate. And "Amount due" does not represent amount to be paid on total pledge, but amount due on the 60 per cent of total, or amount past due.

Louisiana Conference, paid $276,699; due, $210,248.

Mississippi Conference, paid $296,371; due, $122,746.

North Mississippi Conference, paid $279,471; due, $227,992.

PERSONAL AND OTHER NOTES.

The six Methodist Sunday schools of Shreveport, La., had a total attendance on February 12 of 2263.

After a slight operation at Rochester, Minn., Bishop W. N. Ainsworth is reported as improving rapidly in health.

"We are getting along nicely at Crawford—planning and praying for a great year," writes Rev. R. G. A. Carlisle, of Crawford, Miss.

Rev. W. S. Henry is encouraged with the outlook in Arcadia, La., for a successful year. He has received a cordial response from the congregation.

Rev. T. D. Lipscomb, of Grand Cane, La., serves a most excellent people, and the work of the church is moving forward nicely under his leadership.

Dr. John S. Chadwick, of the Centenary Commission, attended the Annual Meeting of the Louisiana Woman's Missionary Society at De Ridder last week.

There are forty-three churches in the Florida Conference in which the Florida Christian Advocate, the Conference organ, goes into every home represented in the membership.

At both the Noel Memorial and the Cedar Grove churches, in Shreveport, La., a Father and Son Banquet was given on Friday evening, Feb. 10, that were very profitable occasions.

Press dispatches last week announced the death, at Sarasota, Fla., of Dr. Ebenezer Thompson, at one time pastor of the Church of the Redeemer, Biloxi, Miss., and pastor of Jefferson Davis.

Rev. R. A. Clark, pastor of Union Avenue Methodist Church, Memphis, Tenn., recently underwent an operation at the Methodist Hospital. His many friends in Mississippi will be glad to know that he is improving rapidly.

We were pleased to receive recently, through her pastor, Rev. J. R. Roy, the renewal subscription of Miss Bell Higginbotham, of Mer Rouge, La. Miss Higginbotham is one of the long-time readers of the Advocate.

Dr. C. W. Gordon, better known as "Ralph Connor," author of "The Sky Pilot," has been elected moderator of the Canadian Presbyterian Church.

The plant which prints the Richmond Christian Advocate was destroyed by the fire which wrought such havoc in Richmond on February 7. We sympathize with the Richmond in the heavy loss it

Revival services began in First Church, Shreveport, Sunday, Feb. 12. Dr. Henry F. Brooks, the pastor, is doing the preaching, and the well-known Wisdom Sisters are giving invaluable assistance by their gospel singing.

At the recent Annual Meeting of the Council of Women for Home Missions, Mrs. J. W. Downs, of the Methodist Episcopal Church, South, was elected one of the vice presidents. Mrs. Luke G. Johnston was elected as one of the members-at-large.

Another of our old-time readers is Mrs. C. L. Dickerson, of Goodman, Miss., who writes: "The Advocate has been in our home weekly since I can remember, at least fifty-five years ago. I suppose it came long before I was born. We can't well do without it."

The Oak Ridge charge, Mississippi Conference, of which Rev. J. B. Cain is pastor, reported 20 subscribers to the Advocate in 1920. Last year it reported 40, and this year 60 are already assured and it is probable that the number will go to 80. That is a record hard to beat.

Press dispatches announce that Dr. J. H. Jowett has resigned the pastorate of Westminster Congregational Church, London, because of poor health. He was formerly pastor of Fifth Avenue Presbyterian Church, New York. He hopes to continue his work in a less strenuous parish.

In spite of bad weather, the Sunday school attendance of the Jonesboro charge, Louisiana Conference, has increased thirty or forty per cent since Conference, and the congregations have also been growing. The outlook on this charge, under the leadership of Rev. J. C. Price, is encouraging.

The official board of our church at Oakdale, La., has increased the pastor's salary $300 this year. The work is making splendid progress there under the leadership of Rev. A. M. Shaw. A union meeting, led by Ham and Ramsey, is now in progress at Oakdale, a tabernacle seating about 4000 people having been erected.

Mrs. T. B. Alexander, of Gilmer, Texas, in renewing her subscription to the Advocate, gives this touching testimony to the blessedness of the Christian life: "I am nearing the eightieth mile post in the journey of life. I am greatly blessed in my old age—calmly and joyously awaiting my summons home." Blessings upon her!

Mrs. N. E. Cunningham, of Wilson, La., writes as follows: "Enclosed you will find money order for $12, for which you will enter renewal for my Advocate, also renewal for each of my children"—whose names follow. We commend the example of this mother to other parents who are concerned for the religious welfare of their children.

suffered.

The National Board of Fire Underwriters has announced that church property to the amount of $6,183,338 was destroyed by fire during 1919 and 1920. There were 3,500 fires involved, which indicates that on the average there are approximately five church fires a day throughout the year. The chief fire hazard of churches is in the heating plants.

Dr. I. W. Cooper, president of Whitworth College, has announced that President A. F. Watkins, of Millsaps College, will preach the commencement sermon at Whitworth on May 21, and that Prof. J. Reese Lin will deliver the address to the graduating class on May 22. This has been a splendid session of Whitworth, the enrollment reaching 298.

Captain Richmond Pearson Hobson, the "hero of the Merrimac," will deliver an address on "The Challenge of the Red Flag and the Black Flag" at the First Methodist Church, this city, at 8 o'clock on Friday evening of this week. He is one of the most distinguished leaders of the prohibition cause in the world, and his messages attract great attention wherever delivered.

The Megaphone is the name of a paper published under the auspices of the Brookhaven District, Mississippi Conference. It is edited and managed by Rev. T. W. Adams, whose articles in the New Orleans Christian Advocate are always read with interest. Brother Adams possesses literary ability of a high order, and the first number of the Megaphone set a high mark for succeeding issues to reach. It is a monthly.

The Children's Home, of Winston-Salem, N. C., has reproduced in leaflet form the editorial, "An Appeal to Mothers," which appeared in the January number of "Our Home," the official organ of the Mississippi Methodist Orphanage. Brother Lewis spoke out of his heart in that editorial, and it is no wonder that his words appeal to those who are engaged in similar work.

The following figures are taken from the Big Brother concerning the work of the first Methodist Church of Greenville, Miss., since Conference: Members received, 19; raised by the Wesley Workers, $220; raised by the Missionary Society—connectional work $231, local work $374.84; raised by Sunday school, $330; raised for Educational Fund, $200; raised for the Centenary, $110; paid presiding elder, $105; paid preacher in charge, $500.

Evangelist Earl B. Moll, of Conway, S. C., formerly of Shreveport, La., is now in a meeting at Lumberton, N. C., which will run till the 19th of the month. He will go from there to Fair Bluff, N. C., where he will be from February 20 to March 3. He has one or two open dates for meetings late in the spring, and any brother who may wish to communicate with him can address him at either of these places during the dates mentioned.

A recent religious census of the student body of the Mississippi A. & M. College for the current session shows that 98.2 per cent of the students are members of some church. Only 26 students from the list of 1400 indicate no church preference. The church affiliations are as follows: Baptist, 692; Methodist, 504; Presbyterian, 136; Christian, 40; Roman Catholic, 39; Episcopal, 32; Universalist, 4; Jewish, 3; Lutheran, 3; Church of God, 2; Christian Science, 2; Unitarian, 2; Latter Day Saints, 2; Quaker, 1; Church of Christ, 1; Mohammedan, 1.

Rayne and Indian Bayou, of the Louisiana Conference, are in an attendance contest for the first thres months of the year, Rayne, being favored by ths bad weather, having beaten five out of the seven Sundays to date. But with the coming of good weather, Indian Bayou expects to more than regain the lost ground. The score on February 12 was: Indian Bayou, 137; Rayne, 134. Three volunteer school vans are beginning to bring scholars and church attendants to the Indian Bayou church, and still others are expected to rendsr such service for the Kingdom.

Under date of Feb. 16, we received the following note from Rev. F. B. Ormond, our pastor at Tylertown, Miss.: "Mrs. W. W. Morse, widow of the late Rev. W. W. Morse, of the Mississippi Conference, died at the home of her son here this morning at 7:30. Tylertown is in great sorrow because of the passing away of this good woman. Funeral services will he held in the Methodist church tomorrow morning at 10 o'clock. She died in the triumphs of a living faith." We extend sincere sympathy to those who are in sorrow because of the death of this noble servant of the Lord. We shall expect a suitable memoir for publication in due time.

An investigation of the church affiliation of the members of Congress shows the following results: Senate—Methodists, 17; Protestant Episcopalians, 13; Presbyterians, 11; Congregationalists, 7; Baptists, 6; Roman Catholics, 6; Lutherans, 2; Dutch Reformed, 2; Unitarians, 2; Mormons, 2; Christian Disciples, 1; non-members, 4; unknown, 23. House—Methodists, 99; Presbyterians, 55; Episcopalians, 35; Baptists, 29; Congregationalists, 23; Roman Catholics, 18; Christians, 11; Lutherans, 11; Disciples, 10; Unitarians, 5; Jewish, 3; Quakers, 3; Universalists, 2; United Brethren, 1; Mennonite, 1; Dutch Reformed, 1; Evangelical, 1; non-members, 23; unknown, 98.

The following sad news was received from Dr R. H. Wynn just as the Advocate went to press: "Hortense, 16-year-old daughter of Rev. C. B. Powell, formerly of Louisiana Conference (now stationed in Huttig, Ark.), died in a Shreveport sanitarium, Friday, February 17." We extend deep sympathy to the bereaved loved ones.

Mrs. Emma Foster, of Opelousas, La., in renewing her subscription to the Advocate, writes as follows: "It is a very old and dear friend to me, as my mother took it at its very beginning. Dr. J. W. Lambuth and his wife were her friends in Mississippi. She used to read his letters in the Advocate to us when we were little children. That's why all my life I have loved and prayed for missions and the missionaries who went out to tell the glad tidings of this wonderful salvation. Now these forty years Dr. and I have been reading it together in our own home. I cannot understand how stewards and other members of the church can do without it." This is certainly a worth-while testimony to the value of the church paper.

CHURCH ATTENDANCE CONTEST.

We have received the following reports for last Sunday from the churches engaged in the Sunday evening attendance contest in the Louisiana Conference:

Bogalusa	210
Lake Charles	242
Leesville	190
Minden	140
Monroe	140
Noel Memorial, Shreveport	130
Ruston	281

No other reports had reached us at the time of going to press.

THANKS TO OUR FRIENDS.

We desire to thank the following friends who have sent us two or more subscriptions recently: Rev. Geo. Fox, Bunkie, La., 3; Rev. J. B. Caln, Oak Ridge, Miss., 5; Rev. Roht. Selby, Vicksburg, Miss., 3; Rev. R. G. A. Carlisle, Crawford, Miss., 4; Rev. J. C. Price, Jonesboro, La., 8; Rev. T. D. Lipscomb, Grand Cane, La., 2; Rev. W. F. Rogers, Coffeeville, Miss., 2; J. C. Marler, Harperville, Miss., 2; G. E. Walton, Kokomo, Miss., 5; Mrs. H. C. Carnes, Shelby, Miss., 2; Rev. E. A. King, Benton, Miss., 2; Geo. T. Norwood, Clinton, La., 3; Rev. R. W. Tucker, Homer, La., 4; Mrs. N. E. Cunningham, Wilson, La., 6; Rev. W. H. Lewis, Brookhaven, Miss., 3; Rev. J. H. Jolly, Heidelberg, Miss., 6.

CENTENARY GROUP MEETINGS, VICKSBURG DISTRICT.

To the Pastors, Charge Lay Leaders and Local Centenary Treasurers of the Vicksburg District, Mississippi Conference.

Dear Brethren: The time has come when we must take a vital and personal interest in the collection of the Centenary pledges, or else many of them will he lost, and our cause will suffer. Let us do our best to rally the Centenary forces, and set them going. Many of our people can and will pay their pledges now, if the matter is brought to their attention and put upon their hearts.

In order to get the matter intelligently before our people, two group meetings have been called for our district—one at the Crawford Street Church, Vicksburg, on February 27, at 11 o'clock a.m., and the other one at Fayette, on February 28, at 10 o'clock a.m.

Pastors, Charge Lay Leaders, and the local Centenary Treasurers are asked to attend one of these meetings.

I know you pastors have your hands full, and your hearts burdened with the many duties that come to you; and yet, the Centenary needs your help, counsel and leadership. Please select one of the above meetings and urge your Centenary helpers and leaders to attend with you.

I am sincerely,

J. R. JONES, P. E.

Vicksburg, Miss., Feb. 15, 1922.

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

(Continued from Page 6)

What a glorious climax! Never "a desire or design to afflict" any preacher. Never sought to engender fear. That is the spirit of liberty; that is the spirit of 1845. What means the discussion in the church papers about the election of presiding elders, the limitation of the tenure of the bishops, and an occasional sarcastic fling at that high and sacred office? it means discontent—widespread discontent, to remove which is more important than to make a new constitution.

If the leaders of the church—the executives of the church—will remove dicsontent, fear and apprehension, and restore confidence in the security and stability of our government and institutions, Southern Methodism will march on to still higher and nobler achievements, the ranks of her ministry will he filled with competent young men of high and noble resolve, who will carry the banner of the "South," with its prestige and power, and plant it in all lands.

Holly Springs, Miss.

(To he Continued,

THE PRE-EASTER REVIVAL CAMPAIGN.

Perhaps a larger number than ever before of our pastors will hold pre-Easter evangelistic services. The custom is fast becoming a fixed one in our stations. Rural pastors have found it well to hold one meeting, preferably in the church where the pastor lives, during the Easter season. The plan which has been so signally blest during the past three years will he used this year. A survey will be made to find out whom the church should reach. The fact that the survey was made last year does not obviate the necessity of making it this year. New people have moved in. Find out before beginning the meeting (1) How many unidentified Methodists there are in your territory, (2) How many unconverted people prefer your church. (3) How many unconverted people have no church choice. He is an unwise pastor who begins a revival campaign without these facts. These facts can he obtained by a survey of the community. Then set up your organization to reach personally every one of these persons.

In the campaign, preach family religion, emphasize the family altar, and preach tithing and life service. Heads of families who come into the church now ought to come in with the understanding that it is the duty of the head of every family to hold family prayer, ought to come in with the understanding that all who have any income ought to begin by tithing; and all the young people ought to come in with the understanding that they belong to God, and should place themselves at His disposal.

We have many signs of a real spiritual awakening. More people attend prayer meeting than ever before. More people attend church on Sunday than ever before. More money is being contributed than ever before. More people are joining the church on profession of faith than ever before. Is there any one in the church whose heart is so obtuse that he is not thrilled by what he sees and hears in the church to-day?

During the first year of the pre-Easter campaign the Centenary furnished the survey cards free. We have not done so recently. We find, however, a supply of house-to-house cards on hand. These are not worth anything to us and we shall he glad to furnish them free of cost to pastors as long as they last. First come, first served. Yours,

O. E. GODDARD.

An Evangelistic Singer of experience has open time in February, March and April. Address Paul I. Tempieton, care Y. M. C. A., Meridian, Miss.

All things are moveable, therefore we must be shaken out of things. But because this is so we have no need to fear, though much shaken; only let us hold fast to our God; he is the holy one, and from him we have nothing to fear.—Lansing.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

PETER McKENZIE, of Forrest County, Mississippi, died at the home of M. L. McKenzie, November 3, 1921. He was born April 28, 1851, the son of William D. and Katy McSwain McKenzie. His health had been failing for some time, but his friends were not greatly alarmed over his condition, for he was not bed-ridden. Oh! what a shock it was to his relatives and friends when the news went out that Peter McKenzie was dead! He was feeling worse the day he died, but was up most of the day. Late in the afternoon, when his mail came, he read his letters and lay down at five o'clock and died in a few minutes after going to bed. He was a kind and benevolent man, a member of the Presbyterian Church, but there was nothing sectarian about him. He contributed freely to all denominations. He was kind to every one and loved children and did all he could to entertain and amuse them. He took a father's interest in the children of his deceased brothers, doing everything he could for their guidance, protection, and interest. He leaves two brothers and three sisters to mourn his departure: M. L. McKenzie, W. D. McKenzie, Mrs. D. McGilvray, Mrs. E. C. Travis, and Miss Kate McKenzie. He was buried in the family cemetery. The funeral was conducted by his pastor, Rev. David McIntosh, assisted by Rev. W. H. McIntosh.

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THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—has since 1898 been impressing upon Church Officials everywhere the need of this protection. Insures against Fire, Lightning and Tornado. No assessments; legal reserve for protection of policy-holders same as stock company. No agents. Deal direct. Write to
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1509 Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent, M. E. Church, South, 314 Norton Building, Louisville, Ky.

MRS. GEORGE ANN CARLEY.

When the writer of this sketch was a boy, in school at Mount Olive, a country place in Smith County, Mississippi, there entered one day the same school an intelligent, quiet, modest, sweet-faced and refined young girl, whose features and expression one could not easily forget. Her name was GEORGE ANN THOMPSON, but she was familiarly call Georgia. Unobstrusively she moved among us, gave diligent attention to her books, and was loved by teacher and students. In a brief time, I left the school and, soon after, the community, and when I again met Georgia, after forty years' absence, she was the wife of Rev. Lyman Carley, the mother of a grown-up family, and had fully matured into the noble woman and worthy matron of which she had given such fair promise in her girlhood days.

A cousin of hers and a fellow-student in the same school, Rosa Thompson, now Mrs. McNair, who remained her fast friend throughout her life, writes thus of her during her school-days: "I gladly bear witness of her genuineness, her want of affectation, her gentleness, and general lovableness of disposition." It is no wonder that when she blossomed into womanhood, into which she was then just budding, that she won the admiration and love of Rev. Lyman Carley, to whom she was married Aug. 9, 1871. And no wonder that with the increasing excellencies which marked her career, she held his love and devotion with constantly increasing measure.

She was the daughter of Ransom and Lucinda Thompson, and was born in Calhoun County, Ala., March 1, 1855, but came with her parents in early childhood to Smith County, where she was reared. She received her education at Mount Olive and Sylvarena, both in Smith County. At both of these places were excellent schools. The school at Mount Olive was then taught by Mrs. Dawkins, a most capable and excellent teacher; that at Sylvarena, practically a high school, had a succession of great teachers, one of whom at or near this time was Dr. Fitzhugh, afterwards the president of Whitworth and Belhaven Colleges.

In the early part of the year 1871, some months before her marriage to Brother Carley, Sister Carley joined the Methodist Episcopal Church, South, and to the day of her death lived a devoted and beautiful Christian life. While not demonstrative in her Christian experience, yet such was her life that she constantly exemplified those qualities which make real Christians the light of the world and the salt of the earth. She was always gentle and amiable in disposition and made friends wherever she went, and was thus always helpful to her husband in his work.

The Bible was her constant companion, and she was familiar with the records and teachings of both the Old and New Testaments. She was also a great reader of books other than the Bible, and such was her native and well-trained memory that few were better versed in general literature, and in her quiet and unassuming manner she was an interesting talker about such things as she had read. Her memory concerning incidents connected with the itinerancy of herself and husband was remarkable; and her children and others were delighted to hear her relate them.

She was gifted with fine practical sense, which, with her other gifts and attainments, made her a judicious counselor, as well as an interesting companion of her husband and children.

She is survived by three sons and two daughters, all of whom "rise up and call her blessed; her husband also, and he praiseth her."

Her sons are George L. Carley, of Culfport, Miss.; Charles R. Carley, of Foxworth, Miss., and Rev. Henry T. Carley, D. D., a member of the Louisiana Annual Conference of the M. E. Church, South, and the Editor of the New Orleans Christian Advocate. The daughters are Mrs. Stephen S. Thomas, of Alexandria, La., and Miss Grace Carley, of Ellisville, Miss. It is not surprising that such a mother should give at least one son to the Christian ministry. All of her children are professed Christians and consistent members of the church in which they were reared.

Sister Carley lived to share all of the fortunes of the Methodist itinerancy. She traveled with her husband in his varied career until some years ago, when, because of his own ill-health and that of his family, he thought it best to take a superannuate relation. Since then they have made their home at Ellisville, Miss. It was there, on Sunday morning at 5 o'clock, Jan. 8, 1922, that she went quietly to sleep to awake in heaven. She had reached the age of 66 years, 10 months, and 11 days. Just a few months before her departure, it was her privilege, with her husband, to celebrate their golden wedding, and to have all of their children with them. May it also be their privilege to meet them all in heaven.

For several years before her death, Sister Carley was practically an invalid, and knew that her days on earth could not be many. And though she was a great sufferer during these years, she was never known to murmur or complain. She regretted to leave her loved ones, and especially her aged mother, who for years has shared the home of Brother and Sister Carley, and been most affectionately cared for through their kindly ministry. This good woman, now 89 years old, has been almost helpless during the past four years, as the result of a stroke of paralysis, from which, in the nature of the case, one of her age hardly recovers. It was sad, indeed, under such circumstances, for Sister Carley to leave her, but as for herself she was ready to go. There was no cloud in her sky when her sun on earth was setting; and she was confident of a fair morning beyond, whose glories shall be eternal.

The funeral service was largely attended, and was conducted by her pastor, Rev. H. J. Moore, assisted by Rev. W. W. Graves, the presiding elder of the Hattiesburg District; Rev. W. M. Williams, Rev. L. F. Alford, Rev. O. S. Lewis, Rev. J. T. Leggett, and Rev. G. C. Vandevender, a minister of the Congregational Methodist Church and a friend of the family. The floral offerings were numerous and beautiful. Her mortal remains quietly rest in the Ellisville cemetery, awaiting the resurrection morn, while her spirit is with her Savior in the paradise of God.

M. B. SHARBROUGH.

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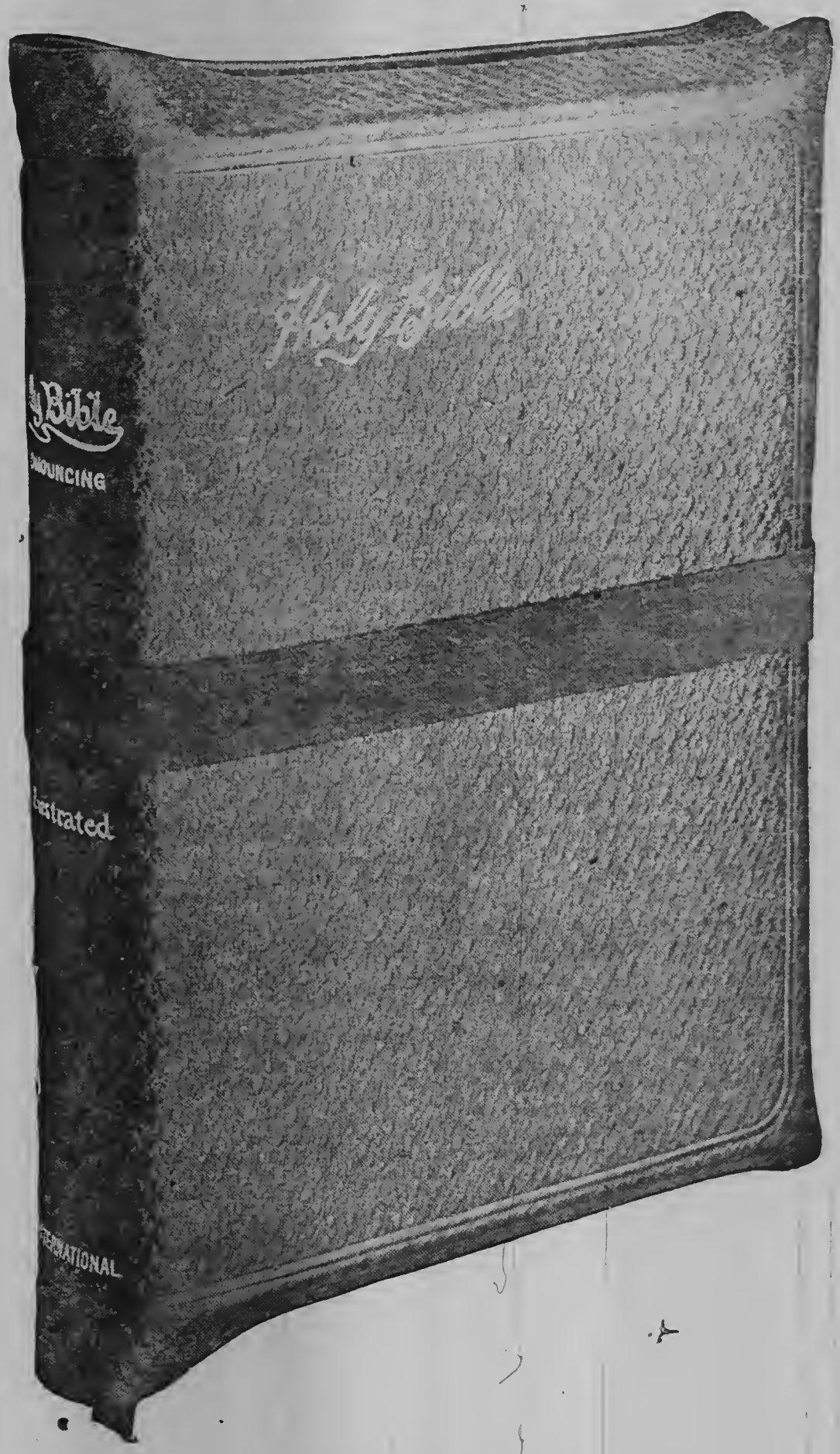

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New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

We have the machinery to reach ten thousand more people than we are reaching. The machinery is lying idle, rusting. The Wesley Bible Class is the machine I have in mind. Organize, enroll, get ready for the federation. You want to attend the federation to hear other classes tell how they are reaching the people.

We must have a thousand teachers do some definite study in our training schools, and out of the thousand we ought to secure not less than one hundred who will teach a class in the local church; that would be another thousand.

A program is being prepared to hold a Four-Times-a-Year institute at Emory on the Byhalia circuit, March 12. The preacher on the Noxapater circuit is planning to hold a similar institute at an early date. Fall into line, brother, and bring in your part of the thousands of neglected children and grown people.

Brother Superintendent, have you made up your mind to observe Sunday School Day the last Sunday in April? Now is the time to settle the matter and begin to get ready for this occasion. If you have obstacles you cannot overcome, it may be we can help you over your difficulties. In the past we have tried to get every charge to do this work for the children. We failed; now we shall work to get every church to fall into line this year.

You have read the list of the schools that sent the fifth Sunday offering to Rev. J. E. Stephens, Grenada, Miss. This list does not represent the interest our people feel in the work of the Sunday school in the North Mississippi Conference. Other schools are going to report. We shall need at least $200 from the districts where we are expected to hold the District Standard Training Schools. It is a noble spirit that prompts the leaders in our schools to have the schools respond to worthy causes, but it is time the leaders let the schools help at home, until the home base is made stronger. Send in that offering and we shall give it back to you in the form of better workers.

NORTH MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Miss Lynda Ramly, Conference Elementary Superintendent.

Children's Week.

Some of our Sunday schools are planning already to observe this Children's Week. Some are not quite sure just what it is, and we want you to find out so that you may give to your church what is being prepared for it. The date is April 23-30. The week is to be given over to work of your school that will meet its need most with the thought of reaching the parents; then, after reaching, giving some constructive thought material with opportunity for practical application. The slogan this year is, "'The race moves forward on the feet of little children"—Hoover. The slogan last year, "Give more thought to children," may be one of our underlying principles this year.

This is a concerted movement for parents, and not a gala day for children. It is for the advance of the entire Sunday school and strengthening the home ties.

There is a syndicate with the following denominations co-operating: Methodist Episcopal; Methodist Episcopal, South; Methodist Protestant; Presbyterian, U. S. A., and Southern; Christian Church; Church of the Disciples; Northern Baptist; Reformed; United Brethren.

Back of all of it is the child, the first and foremost consideration. How will the race move forward? For the parents to stop and consider, there is to be as a feature of every Children's Week observed a Parents' Meeting. The following are leaflets to be used in discussion at Parents' Meeting, along with whatever else you should need for your forward step:

"Sunday in the Home"—Miss Elizabeth Shields, Southern Presbyterian Church.

"The Child's Community Play Life"—Miss Minnie E. Kennedy, Methodist Episcopal Church, South.

"The Child's Physical Condition in Sunday School Life"—Rev. Roger Albright, Methodist Episcopal Church.

Other leaflets for other purposes will be on hand, such as arrangements, etc.

Another feature is the Home Visitation, that every teacher in the Elementary Department go into the home of every pupil during the week, explain the meeting, purpose, etc., and that they keep record. Not that this visit is to be a mechanical thing to be done and through with, but a link in the joining of home and Sunday school.

This is not too early to consider this thing, to decide whether or not you want to give benefit to parents of your community. There are several things in connection to be thought through and planned. As Miss Lewis says, "You cannot share with another what you really do not possess."

This is to be a practical thing, a thing that will give you results, not a mushroom growth of impulses to die out over night. You can do it. A

(Continued on Page 16)

IF MY SONG BOOK

is the one best suited to your work, I can now make the price interesting.

CHARLIE D. TILLMAN, Atlanta, Ga.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Second Round.

Gulfport, 11 a.m., Feb. 12.
Long Beach, 11 a.m., Feb. 19.
Biloxi, Main St., 7:30 p.m., Feb. 19.
Picayune, Feb. 25, 26.
Occan Springs, Mar. 5.
Lumberton, Wed., 7:30 p.m., Mar. 8.
Columbia, Mar. 11, 12.
Logtown, Wed., 7:30 p.m., Mar. 15.
Poplarville, Mar. 18, 19.
Coalville, Mar. 21, 26.
Bay St. Louis, Wed., 7:30 p.m., Mar. 28.
Pass Christian, April 2.
Saucier, April 4-9.
Vancleave, April 11-16.
District Conference, at Poplarville, April 18-20.
Carriere, April 21-24.
Brooklyn and Bond, April 26, 30.
Mentorum, May 3-7.
Americus, May 9-14.
Moss Point, 7:30 p.m., May 14.
Gulfport, Q. C., 7:30 p.m., May 16.
Biloxi, Q. C., 7:30 p.m., May 17.
Long Beach, Q. C., 7:30 p.m., May 18.
Pascagoula, Q. C., 7:30 p.m., May 21.
Escatawpa, May 24-28.
Wesley Memorial, 7:30 p.m., May 28.
Wiggins, Wed., 7:30 p.m., May 31.

District Conference will convene at Poplarville, April 18-20. Brethren, please elect your delegates. Send names to Rev. A. M. Broadfoot at Poplarville, and to me, not later than April 10, so I can complete my roll. Let me say to the pastors and members that the report of the Conference Treasurer shows that the Seashore District paid more money for Conference work and General work last year than any other district in the Conference except the Jackson District. Let's make it in full this year. Prayer, faith and work will bring it to pass. I will mail, before you read this, to every pastor the standing of every church in his charge on the Centenary.

W. M. SULLIVAN, P. E.

Jackson, Dist.—Second Round.

Millsaps Memorial, at Flag's Chapel, Feb. 19, at 3 p.m.
Galloway Memorial, Feb. 26, at 7:30 p.m.
Harrisville, at Rexford, Mar. 4, 5.
Mendenhall, at D'Lo, Mar. 5, at 7:30 p.m.
Bolton, at Raymond, Mar. 11, a.m. and 5 p.m.
Terry, at Spring Ridge, Mar. 12, at 2 p.m.
Fannin, at Drake's Chapel, Mar. 18, 19.
Rankin Street, Mar. 19, at 7:30 p.m.
Edwards, at Learned, Mar. 26, at 11 a.m. and 2 p.m.
Florence, at Braxton, Mar. 26, at 7:30 p.m., and 27.
Benton, at Midway, April 1, 2.
Vaughan, at Union, April 2, at 3 p.m.
Canton, April 2, at 7:30 p.m.
Satartia, at Phoenix, April 5.
Camden, at Soule's Chapel, April 9.
Capitol Street, April 9, at 7:30 p.m.
Monterey, at Lodibar, April 15.
Brandon, at Pelahatchie, April 16, at 11 a.m. and 2 p.m.
Sharon, April 19.
Bentonia, at Anding, April 23.
Flora, April 23, at 5 and 7:30 p.m.
Yazoo City, April 30, at 11 a.m.
Eden, at Pleasant Hill, April 30, at 2 p.m.
Madison, May 28.

M. L. BURTON, P. E.

Yeast Vitamon Greatest Beauty Secret Of All

Banishes Skin Eruptions. Puts on Firm Flesh, Strengthens the Nerves and Increases Energy

Concentrated Tablets, Easy and Economical to Take—Results Quick

If you want to quickly clear your skin and complexion, put some firm, healthy flesh on your bones, increase your nerve force and power and look and feel 100 per cent. better, simply try taking two of Mastin's tiny VITAMON tablets with each meal and watch results. Mastin's VITAMON Tablets contain highly concentrated yeast-vitamines as well as the two other still more important vitamines (Fat Soluble A and Water Soluble C) and are now being used by thousands. They positively will not upset the stomach or cause gas; but, on the contrary, are a great aid to digestion, to overcome constipation and as a general conditioner of the whole system. Pimples, boils and skin eruptions seem to vanish like magic under their purifying influence, the complexion becomes fresh and beautiful, the cheeks rosy instead of pale, the lips red instead of colorless, the eyes bright instead of dull. So rapid and amazing are the results that success is absolutely guaranteed or the trial costs you nothing. Be sure to remember the name — Mastin's VI-TA-MON — the original and genuine yeast-vitamine tablet—there is nothing else like it, so do not accept imitations or substitutes. You can get Mastin's VITAMON Tablets at all good druggists.

MOTHER! OPEN CHILD'S BOWELS WITH CALIFORNIA FIG SYRUP

Your little one will love the "fruity" taste of "California Fig Syrup" even if constipated, bilious, irritable, feverish, or full of cold. A teaspoonful never fails to cleanse the liver and bowels. In a few hours you can se for yourself how thoroughly it works all the sour bile and undigested food out of the bowels and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful to-day saves a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, That are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach and heart; purifies the blood, strengthens the entire system. Write for Free Trial Treatment. COLLUM DROPSY REMEDY CO., Dept. F-57, ATLANTA, GA.

TETTERINE

For the Complexion

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

INCOME TAX FACTS.

Changes in the revenue law are of material benefit to the average family man. Under the revenue act of 1921 a married person, living with wife or husband, whose net income for 1921 was $5,000 or less, is allowed a personal exemption of $2500. Under the revenue act of 1918 the exemption allowed a married person was $2000, regardless of the amount of net income.

The normal tax rate is the same, 4 per cent on the first $4000 of net income above the exemptions, and 8 per cent on the remaining net income. Given his personal exemption of $2500, plus $400 for each dependent, a married man with three children—the average American family—will pay this year on a net income of $4000 a tax of $12. On the same income for 1921 he would have paid a tax of $56.

Every citizen and resident of the United States must determine for himself whether his income for 1921 was sufficient to require that a return be filed. Full instructions for making out a return are contained on the forms, a copy of which will be sent to taxpayers who filed a return last year. Failure to receive a return, however, does not relieve a taxpayer of his obligation to file a return on time, on or before March 15, 1922. Forms may be obtained from collectors of internal revenue and branch offices.—Government Bulletin.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Zwolle and Naborton, at Naborton, Feb. 26, p.m.
New Iberia, Mar. 5, a.m.
Lafayette, Mar. 5, p.m.
Leesville, Mar. 12, a.m.
ReRidder, Mar. 12, p.m.
Sulphur and Vinton, at Sulphur, Mar. 19, a.m.

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It helps to prevent the germs entering the system.

If you are taking cold, it makes you feel better at once.

Nothing better for Aches and Pains.

Keep it handy this time of year. 30c in jars or tubes.

Ask your druggist.

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GIRLS! LEMONS WHITEN ROUGH CHAPPED HANDS

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter-pint of harmless and delightful lemon-bleach lotion to soften and whiten red, rough or chapped hands. This home-made lemon lotion is far superior to glycerin and rose water to smoothen the skin. Famous stage beauties use it to bleach and bring that soft, clear, rosy-white complexion, because it doesn't irritate. —Adv.

Lake Arthur, Mar. 19, p.m.
Branch Circuit, at Waxie, Mar. 26, a.m.
Crowley, Mar. 26, p.m.
Eunice Circuit, at Basile, April 2, a.m.
Opelousas, April 2, p.m.
Indian Bayou, April 9, a.m.
Rayne, April 9, p.m.
Abbeville and Kaplan, at Perrier, April 16, a.m.
Gueydan and Estherwood, at Estherwood, April 16, p.m.
Jeanerette and Patterson, at Jeanerette, April 23, a.m.
Franklin, April 23, p.m.
Many and Robeline, at Robeline, April 30, a.m.
Lake Charles, May 7.
Merryville, May 14, a.m.
Ludington ct., May 14, p.m.
Hornbeck and Peason, at Peason, May 21, a.m.
Morgan City and Berwick, at Berwick, May 28, a.m.
District Conference, at Opelousas, April 26, 27, 28.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Second Round.

Gilbert, at Wisner, Mar. 2, 3 p.m.
Oak Ridge, at Oak Ridge, Mar. 5. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Bastrop, Mar. 6.
West Monroe, Mar. 7, 7:30 p.m.
Jonesboro, at Hodge, Mar. 9, 3 p.m.
Sicily Island, at Ferriday, Mar. 12. Preaching at 11 o'clock; quarterly conference, 2:30 p.m.
Elmore, at New Prospect, Mar. 14. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Dubach, at Harmony, Mar. 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Mangham, at Little Creek, Mar. 19. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Winnsboro, at Winnsboro, Mar. 19. Preaching at 7:30 p.m.
Mldway and Epps, at Floyd, Mar. 23. Preaching at 11 o'clock, quarterly conference at 2 p.m.
Mer Rouge, at Collinston, Mar. 26. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Bonidle and Faulk's Chapel meet with Mer Rouge.
Monroe, Mar. 26. Preaching, 7:30 p.m.
Choudrant, at Choudrant, Mar. 28.
Calhoun, at Calhoun, April 2. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Ruston, April 2. Preaching 7:30 p.m.
Tallulah, at Tallulah, April 4, 7:30 p.m.
Farmerville, April 6.
Bonita, at Jones, April 9. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Oak Grove, at Pioneer, April 16. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Waterproof, at Newelton, April 23. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Rayville, April 28.
Bernice, May 4.
Lake Providence, May 7. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Eros, at Indian Village, May 14. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Chatham, at Frantum's Chapel, May 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Simsboro, at Antioch, May 21. Preaching at 11 o'clock; quarterly conference at 2 p.m.

The District Conference will convene at Rayville, April 28, 29, and 30. Lay delegates elected by church conference.

K. W. DODSON, P. E.

Baton Rouge Dist.—Second Round.

Hammond, Mar. 5, 7 p.m.
Keener Memorial, Mar. 7, 19, 7:30 pm.
Jackson and Ethel, at Ethel, Mar. 12, a.m.
Zachary and Slaughter, at Slaughter, Mar. 12, p.m.
Istrouma, Mar. 19, a.m.
Natalbany at Tickfaw, Mar. 26, a.m.
Amite, Mar. 26, p.m.
Ponchatoula, at Ponchatoula, April 2, a.m.
Kentwood, at Kentwood, April 2, p.m.
Baton Rouge, First Ch., April 3, p.m., May 16, a.m.
Springfield, at Holden, April 9, a.m.
Pine Grove, at Montpelier, April 16, a.m.
Olive Branch, at Oak Grove, April 22, 23, a.m.
Clinton, at Pine Grove, April 23, 3:30 p.m.
Baker, at Deerford, April 29, 30, a.m.
Gonzales, at Meadows Chap., April 30, 3:30 p.m.
Greensburg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 16, 3:30 p.m.
St. Francisville, at Star Hill, May 23, a.m.
Franklinton Sta., May 30, a.m.
Franklinton ct., at Mt. Hermon, May 30, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. Let the pastors have their church conferences elect their delegates in time as they make the round of the appointments in May.

J. W. LEE, P. E.

Alexandria District—Second round.. (In Part.)

Marksville Ct. at Evergreen, Feb. 26. a.m.
Bunkie, Feb. 26, p.m.
Elizabeth Ct., at Oberlin, Mar. 5.
Boyce at Eden, Mar. 12, a.m.
Pineville, Mar. 12, p.m.
Colfax Ct. at Montgomery, Mar. 19.
Trout and Good Pine at Good Pine, Mar. 26.
Pleasant Hill at Marthaville, Apr. 2.
Campti at St. Maurice, Apr. 9, a.m.
Rochelle and Standard at Rochelle, Apr. 16.
Columbia Ct. at Grayson, Apr. 20.

W. L. DOSS, Jr., P. E.

Shreveport Dist.—Second Round.

(February and March)

Caddo ct., at Blanchard, Sun., Feb. 26, a.m.
Texas Avenue, preaching, Sun., Feb. 26, p.m.
Ida ct., at Hosston, Sun., Mar. 5, a.m. Church Dedication.
Belcher ct., at Gillam, Sun., Mar. 5, p.m.
Bossier City, Wed., Mar. 8, p.m.
Shreveport, Noel Memorial, Sun., Mar. 12, a.m., preaching.
Shreveport, First Church, Sun., Mar. 12, p.m., preaching.
Cedar Grove, Wed., Mar. 15, p.m.
Cotton Valley ct., at Bethel, Sun., Mar. 19, a.m.
WESLEY BIBLE CLASS FEDERATION, AT MANSFIELD, MARCH 21-23.
Coushatta, Sun., Mar. 26, a.m.
Bayou La Chute ct., at Elm Grove, preaching, Sun., Mar. 26, p.m.
Haynesville, Wed., Mar. 29.

R. H. WYNN, P. E.

"MRS. WILLIE McNEELY"

Are You a Mother?

Health is Your Most Valuable Asset. Here is How to Take Care of It:

Houston, Texas.—"I consider Dr. Pierce's Favorite Prescription a wonderful tonic for women. It has been of especial benefit to me during motherhood, and I recommend it very highly to other young mothers."—Mrs. Willie McNeely 2213 Chestnut Street.

Don't wait a moment if you're weak but procure this Prescription of Dr. Pierce's, in tablets or liquid, at your nearest drug store. If you are troubled write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., and receive good medical advice in return, free of all expense.

A UNION OF INTEREST TO WOMEN

Healthy Housewife---Happy Home

Lydia E. Pinkham's Vegetable Compound Has Helped Form Many

For the ailing, half-sick housewife such a union is impossible. Often times even the slightest form of housework cannot be accomplished. Yet the work must be done.

Many women struggle along for years suffering from some form of female trouble that make their lives miserable and their homes far from happy.

Lydia E. Pinkham's Vegetable Compound has helped thousands of just such women regain their health and strength. Just give your thought to the following letters and remember that the women who wrote these letters knew how they felt before taking the Vegetable Compound and again afterwards. It helped them—let it help you.

Had Nervous Spells

Horatio, Ark.—"I had nervous spells and awful bad feelings. My right side and my back hurt me all the time and I had been going down in health for six or seven years. For three years I had not been able to do my work without help. I weighed only 95 pounds when my husband's mother persuaded me to take Lydia E. Pinkham's Vegetable Compound. Now I heartily recommend it to all suffering women, as I have gained weight and health. I can do all my work, anything I want to do."—Mrs. JIM REARICK, Horatio, Arkansas.

Reading, Pa.—"I was a nervous wreck and could hardly do my housework. I always had to have help or I would never have got it done. Through the advice of friends I have been taking Lydia E. Pinkham's Vegetable Compound for my nerves and Lydia E. Pinkham's Blood Medicine for my blood and I am feeling fine and doing my work all alone. I can recommend these medicines to any one, for they certainly helped me. I suffered for five years and Lydia E. Pinkham's medicines pulled me through." — Mrs. WALTER U. STOYER, 1218 Mulberry St., Reading, Pa.

Recommends the Vegetable Compound

New Orleans, La.—"I have found relief from my troubles by taking Lydia E. Pinkham's Vegetable Compound and I praise it wherever I go. I could not do my work as it should be done for I would sometimes have to lie down because of the pains I had. A friend induced me to take your Vegetable Compound and I have got great results from it. I keep house and am able to do all my own work. I recommend your Vegetable Compound to my friends who have troubles similar to mine."—Mrs. T. FOECKLER, 1915 N. Derbigny St., New Orleans, La.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Circle No. 5, Greenwood.

Circle No. 5 of the Greenwood Missionary Society had a very unusual meeting last Monday afternoon at the home of Mrs. E. Lawrence, the first meeting of the new year with the new officers; a majority of the members were present. The devotional exercises were conducted by Mrs. S. L. Pope, who read the Bible lesson and gave a talk on systematic giving, and regular Bible reading and prayer. Prayer was made for special objects, and much emphasis was given to the establishing of family altars. An open discussion was actively engaged in as to how best to finance Circle No. 5 this year, and it was unanimously agreed that it would be done by systematic giving. The women entered into the spirit of giving so heartily and cheerfully that it was good to be there. Committees were appointed for visiting the sick and strangers, looking after the poor, and rendering assistance to the pastor in his work when needed. The Bible will be studied regularly. We are praying that circle No. 5 will put first things first this year. Most sincerely,

MRS. S. L. POPE.

THE COUNCIL BULLETIN.

The Council Bulletin will be published as usual at the Annual Meeting of the Woman's Missionary Council which is to be held this year in San Antonio, Texas, March 29-April 5.

It will carry the important news and reports of all committees. This session of the Council will be of special importance as it marks the close of the quadrennium.

Subscribe for the Council Bulletin NOW! Send 25 cents, your name and address to Mrs. S. G. Barnett, Box 510, Nashville, Tenn.

HOTELS IN SAN ANTONIO.

For information regarding special hotel rates for the Woman's Missionary Council to be held in San Antonio, Texas, March 29-April 5, write Mrs. E. N. Reeves, 521 Carson Street, San Antonio, Texas.

A LETTER FROM CHINA.

Sooehow, Ku., Nov. 7, 1921.

Dear Mrs. Snelling: You see I have not forgotten the letter I promised you, but I am just a little bit at loss as to what to write, as so many missionaries have already sent home accounts of happenings out here.

Saturday afternoon, after I had finished the day's work in the Language School, I walked through part of the busiuess distriet of Soochow. There were all sorts of shops, but I suspect that your folks will be most interested in one of the paper shops where articles are made and sold for burning at funerals. Here you can purchase paper imitations of every sort of article used in daily life, whether it be a house, or toothbrush, trunk of elothes, or pocket-book of money. I saw paper trunks filled with paper clothes, smoking sets, and in one plaee a paper horse. These paper articles are burned at funerals. The unenlightened Chinese think that by doing this they ean provide their dead loved ones with the spiritual equivalent of the burned thing.

I enclose two pieces of the paper money, which is stamped to resemble the Mexiean dollar, which is current out here. These artifieial dollars have two uses: besides burning them at the funeral, they are also scattered behind the funeral procession. The Chinese believe that there are always evil spirits following funerals and that unless they take care, these evil spirits will harm the dead. So they throw these paper dollars behind the procession so that when the spirits eome along they will stop to get the spiritual essence of the money (whieh is all they want), and in the meantime the funeral will have moved on and lost the evil spirits.

Love to all of my friends.

CALVIN JOYNER.

Soochow, Ku., China.

FROM FRANKLIN, LA.

Dear Brother Carley: Last night we closed what many call the best revival this ehureh has ever experienced. We began under very unfavorable conditions. Some of the regular attendants and best members said they never heard of a revival! Others said it was impossible at this season of the year, etc. But we felt led of the Lord to go forth, which we did in His name and strength. At the day services mueh stress was laid on personal work and prayer. Many faithful ones found a new and great joy in leading others to Christ. I have never, during the eighteen years of my ministry, labored with a ehureh that responded any more loyally to the call for special labor in His vineyard. The visable results were sixty conversions (four of them from the Roman Church, which has a magnificent building just aeross the street from our ehurch) and sixty-four additions to the ehurch, also twenty or more reconsecrations. Never in all my ministry have I seen greater evidence of the presence and power of the Holy Spirit.

Our new presiding elder was with us over Sunday and preached two strong sermons. He impressed me as being one of the good, old-school Methodist preachers who depend on none of the so-called modern "helps," but preaches "in demonstration of the Spirit of power."

Rev. A. J. Martin, our pastor at St. Martinville, rendered exeellent help as soloist and song leader. Brother Martin is a fine, eonsecrated young man, and is doing good work on his eharge. Our people were delighted and edified with his singing.

Carley, if you knew all the conditions under which we labor here, you could appreelate all the more the really great victory this revival was for our ehureh. The pastor did all the preaching exeept as above noted. Praise God, from whom all blessings flow. I hope to send in more subscribers soon. Sincerely,

LEE R. SPARKS.

In charaeter, in style, in all things, the supreme exeellence is simplicity.
—Longfellow.

Aches and Pains Of Rheumatism

Sometimes They Are Unbearable.

There are weather conditions that make rheumatism worse. They are not the same in the cases of all persons. Some rheumatics suffer more in dry, warm weather than in moist, cold weather, but all suffer more or less all the time.

The cause of rheumatism is an excess of uric acid in the blood, affecting the muscles and joints, causing aches and pains. Hence the blood must have attention for permanent results in the treatment of this disease.

Hood's Sarsaparilla has given entire satisfaction in thousands of cases. Do not fail to try it.

For a laxative take Hood's Pills.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

HEADACHE—? GRIPPY FEELING—? For Quick Relief Take CAPUDINE

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using this well-known old recipe for making cough syrup. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle, and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract known the world over for its healing effect on membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

IF MY SONG BOOK

is the one best suited to your work, I can now make the price interesting.
CHARLIE D. TILLMAN, Atlanta, Ga.

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

Dodson's Liver Tone Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without siekening or salivating you—15 million bottles sold.—Adv.

"HERE ARE THOSE ANTI-PAIN PILLS"

"I don't need them very often, but when I do, I need them quick. One or two and the pain is gone."

Dr. Miles' Anti-Pain Pills will relieve you quickly and safely—no unpleasant after effects—no danger of forming a drug habit.

Next time you pass a drug store stop in and get a box.

Dr. Miles' Anti-Pain Pills contain no habit forming drugs.

Your Has Them

"PUT THE BEST BEFORE YOUR GUEST"

Henry Clay Brand Coffee

NOT JUST ORDINARY COFFEE
IT IS BETTER
FOR SALE AT ALL FIRST CLASS GROCERS

FROM MER ROUGE, LA.

Dear Mr. Editor: Just a line or two from Mer Rouge, La. We are three and a half months in the third year at Mer Rouge, and the outlook is fine for a good, substantial gain if the good Lord will give the farmers a good crop. This section of Louisiana has been hard hit with two crop failures, and high priced goods. It will take years for some of our best people to recover financially. Last year's crop was fairly good, but money matters are close.

Our congregations are good. Sunday schools are fine. We have three live Leagues—Senior, Intermediate, and Junior. We are preparing now for our revivals, preaching and praying to that end.

Recipe For Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

STOP ITCHING

Skins with Tetterine

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA

Every Married Couple

and all who contemplate carriage should own a complete book of life, such as the "Medical Adviser." It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price, 1008—bound in cloth. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, etc.

Special Offer: For a limited time we will send one copy for $1.00 to introduce book to readers of this paper. Money back if not satisfied. Address Medical Press, 640½ Washington Street, Buffalo, N. Y.—Adv.

DANDERINE

Stops Hair Coming Out; Thickens, Beautifies

35-cents buys a bottle of "Danderine" at any drug store. After one application of this delightful tonic you can not find a particle of dandruff or a falling hair. Besides, every hair shows new life, vigor, brightness, more color and abundance.

We have a fine people to serve on this charge (Mer Rouge and Collinston). Collinston was put on last Conference in place of Oak Ridge, which is now the head of a circuit. These people are nice and thoughtful of their pastor. We trust that this will be the best of the three years.

Fraternally yours,

J. R. ROY.

THE RURAL CHURCH AND THE CIRCUIT RIDER

By Rev. E. N. Evans.

An annual inventory of the rank and file of our preachers at Conference, and of the city and larger town membership of our churches would open the eyes of some people as to the reservoir from which we draw. Another careful counting on our circuits and small country villages would show the annual drain of their best material to the larger towns and city churches.

The many cheap jokes of the country meeting house and the circuit rider may account for the loss that comes in the exchange of residence. The basis of it all is that our city churches are not well informed in this matter, and are not, therefore, as liberal in mind or purse toward this, their source of supply, as they might be. The ultimate loss is greater than some of our top men have dared to think. The strain on our few liberal and able men in the rural districts is an overlooked inequity that needs attention. The need of abler and better paid preachers for our rural churches is vital.

The State superintendent of public schools has not only drawn from the State large sums for the building of rural school houses, but provides also for an able corps of supervisors of rural schools. The results have justified the use of means, both in the country, and in the university. There is here a large need and an open field for our church, and our partial neglect is not wise. We need men and money for this field. Can we afford to neglect? The Methodist and Baptist churches have almost alone occupied this field. Their churches in the towns and cities have drawn from this source much more than they have given. There has not been an equitable exchange. The rural districts have become impoverished by this inequity, and our city churches are the greater sufferers.

The remedy is not that of fussing over the matter and thus increasing the hurtful prejudices between city and country, but to give the church true INFORMATION as to the facts; this will produce the INSPIRATION we need; ORGANIZATION will follow and give us CO-OPERATION. In our great Centenary and Educational Movements let's get on this job and stay with it. The Baptists are already in the field and are leading the way. They need our help and we need them. There is plenty room for both. The Protestant churches that take care of the rural districts will need to build more room in their city churches. Give us a few strong men for rural evangelization, and organization, and it will prove the best investment the church ever made. Develop the resources of the lands and they will build your cities. Get these bright boys and girls in your churches before they come to the city, and they will build your churches. New wells in the oil fields build and fill the tanks at the point of export. The hinterlands make the port. We have the men specially qualified for this vital work, and we have all the money we really need. Let's put them together and "go out into highways and hedges" and fetch them in. This matter is more vital and urgent than I have been able to present it. It simply must be done. And we are going to do it. The call is good and strong to our church and we are going to answer. We are doing much, but need to do much more. And we will.

New Orleans, La.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, Sec'y

310 Broadway Nashville, Tenn.

Wealth of character is more enduring than wealth of gold. Character is the bed rock of manhood and the abiding thing in life.—The Christian Oracle.

Renew your subscription to the New Orleans Christian Advocate today.

Tho healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again.
—Whittier.

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

Vapo Cresolene Est 1879

For Whooping Cough, Asthma, Spasmodic Croup, Nasal Catarrh, Bronchitis and Sore Throat

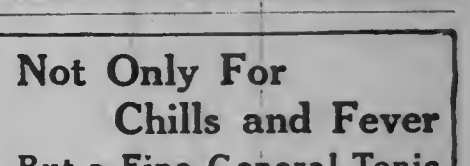
The Vapor Treatment for Coughs and Colds

The time to use Cresolene is at night. This fact appeals to every one, for the healing, antiseptic vapor is breathed all night and is constantly in contact with the seat of the disease, relieving the cough and difficult breathing.

Cresolene has been recommended and used for forty years. The benefit derived from it is unquestionable.

Send For Descriptive Booklet 43. For Sale By Druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York



STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

Not Only For Chills and Fever But a Fine General Tonic

Wards Off Malaria and Restores Strength. Try It

If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky

Write for Catalog

It's a wonderful thing to know that seeds you plant are the finest that can be bought. Hastings' Seeds have long been acknowledged "The Standard of the South", the best there are.

Order all your seeds by mail. You then are certain to have fresh, vital seeds of the very best varieties suited to all parts of the South. Our big new 1922 Catalog gives you the largest and best selection to choose from. You get more money value than a local dealer can possibly afford to give and you can expect bigger crops, finer vegetables and richer flowers when you plant Hastings' Seeds.

Write today for the beautiful catalog. We will gladly send it free by return mail.

H. G. HASTINGS CO.

ATLANTA *"The South's Seedsmen"* GEORGIA

HASTINGS' SEEDS

NOTES FROM NORTH MISSISSIPPI

(Continued From Page 12)

committee from your Workers' Council and several parents can put the thing into order and move it forward with a harvest of satisfying results. It has been done.

Now do you want Children's Week in your church? If so, let us know at Grenada headquarters. We must know to whom to send leaflets, information, and posters. There are 100 posters here, yours for the asking. They give date and slogan; you put on picture or whatever you want.

The Southern Methodist Church endorses this movement; the North Mississippi Conference endorsed it; what will you do?

FROM SILVER CITY, MISS.

Dear Brother Carley: I always try not to annoy you and the readers of the Advocate with my writings unless I have something real good to say that will be of interest to the people. But I want to tell you that this year is beginning in real good shape. Our people seem to be concerned about the church as much as you usually find in these times. They have remembered the pastor with two nice substantial poundings from the charge. The first one was given from Midnight church, which was much to be appreciated; then Silver City gave us time to make away with that one and they followed the good work up with an extra nice remembrance which supplied the pantry for several days. This was wonderfully appreciated by the pastor and his family. It reminded me of the wonderful supply that I received from Sarepta church while I was on the Hermanville charge in 1920.

We are making some good progress up here on the Silver City charge, and have a mighty fine people to preach to. Come up and spend a while with me and I will let you preach some. Best wishes to you and the Advocate.

T. A. FERGUSON, P. C.

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

FREE Geraty's Frost Proof Cabbage Plants

We will mail you, postpaid, 25 of our "Frost Proof" Cabbage Plants, if you will report results after plants are matured. Our plants mature 15 to 30 days sooner than hot bed or home grown plants. You must plant in open ground a month or six weeks earlier than home grown plants. Land freezing or ice and snow covering plants, with temperatures as low as 20 degrees, will not kill them. If larger quantities desired, our prices are, (by mail prepaid), 100 for 50c; 500 for $1.75; 1000 for $3.25. By express, charges collect, $2.25 per 1000, cash with order.

William C. Geraty Co., Box I, Yonges Island, S. C.

CABBAGE PLANTS — Fulwood's frost proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c.; 500 for $1.10; 1,000 for $2.00 postpaid. By express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

ASPIRIN

Name "Bayer" on Genuine

Warning! Unless you see the name "Bayer" on package or on tablets you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for Colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago and for Pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

FRIENDSHIP.

Old clothes grow threadbare,
Old hearts never do;
Often through the busy days
I think of you.

Even dearest faces change,
Deep loves never do;
Often through the passing weeks
I miss you.

Changed are many things about us,
Tried are loving hearts and true,
Often through the busy months
I pray for you.

I can't think of you as changed,
Your heart, I mean, and spirit too;
And through all the coming years
I'll be loving you.

I am moving to and fro,
Meeting old friends, making new;
But when eternity is here,
I'll look for you.

—Sarah Hillen.

RESOLUTIONS.

(Resolutions of sympathy and respect passed by the Woman's Missionary Society of Lula, Miss.)

Whereas it has pleased the Lord who graciously gave her to us, to remove from our midst His faithful handmalden, our beloved co-worker and friend, Mrs. C. B. Clark; and whereas we are deeply grieved because of the sudden departure of this noble Christian woman; therefore be it resolved:

First—That the memory of her good works and her unwavering devotion to the church and to this Society will linger in our hearts to strengthen and inspire us to truer interest and finer service to the cause she loved.

Second—That her going away is an irremediable affliction to her stricken family; a severe blow to the local Methodist Church, and a distinct loss to this Society.

Third—That we extend to her bereaved husband, the two precious children, and other relatives our sincere sympathy; commending them to the comforting grace of Him who said, "Let not your hearts be troubled. In my Father's house are many mansions. I go to prepare a place for you."

Fourth—That a copy of these resolutions be preserved in the permanent records of our Society; that a copy be sent to her family, and that the New Orleans Christian Advocate be requested to publish the same.

Signed by: Mrs. J. M. Wyatt, Mrs. Lester Wilson, Mrs. H. E. Riley.

Lula, Miss.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville, Dist.—Second Round.

Dundee, preaching, Mar. 12.
Deeson, 11 a.m., Mar. 19.
Lyon, 7:30 p.m., Mar. 19.
Shaw, preaching, Mar. 26.
Glen Allen, lay service, J. J. Baird, Mar. 26.
Tunica, District Conference, Mar. 29-April 2.
Tunica, Quarterly Conference, 8:30, Mar. 29.
Walls, 11 a.m., April 2.
Shipman's Chapel, 11 a.m., April 8.
Jonestown, April 9.
Cleveland, 7:30 p.m., April 12.
Dubbs, 11 a.m., April 16.
Alligator, preaching, 7:30 p.m., April 16.
Leland, 7:30 p.m., April 19.
Clarksdale, preaching, 11 a.m., April 23.
Shelby, 7:30 p.m., April 23.
Alligator, 8 p.m., April 24.
Clarksdale, 7:30 p.m., April 24.
Dundee, 11 a.m., April 25.
Shaw, 8 p.m., April 25.
Glen Allen, 7:30 p.m., April 26.
Rosedale, 7:30 p.m., April 27.
Pace, 11 a.m., April 30.
Boyle, 7:30 p.m., April 30.
Hollandale, June 4.
Glen Allen, 7:30 p.m., June 7.
Greenville, 7:30 p.m., June 9.
Duncan, 11 a.m., June 11.
Friars Point, 7:30 p.m., June 11.

Lay services as follows, by J. J. Baird:
Avon, 11 a.m., May 7.
Cleveland, 11 a.m., May 14.
Shaw, 11 a.m., May 21.
Hollandale, 11 a.m., May 28.

JAMES H. FELTS, P. E.

Greenwood Dist.—Second Round.

Carrollton, March 5, at Carrollton.
Lambert, March 12, at Marks.
Itta Bena, March 19, a.m.
Swift, at Morgan, March 19, p.m.
Dublin, March 26, at Mattson.
Black Hawk, April 2, a.m., at Emory.
Acona, April 2, p.m.
Moorehead, April 9, a.m.
Indianola, April 9, p.m.
Sunflower, April 12, at Blaine.
Coila, April 16, at Poplar Springs.
Minter City, April 23, a.m., at Glendora.
Webb, April 23, p.m., at Sumner.
District Conference at Ruleville, April 27 to 30, inclusive. Oponing sermon, night of 27th, by Rev. W. C. Galceran.
Ruleville, April 27 (pastor to set the hour).
Tutwiler, May 7, at Vance.
Drew, May 14, at Sandy Bayou.
Belzoni, May 21, a.m.
Inverness, May 21, p.m., at Inverness.
Greenwood, May 28, a.m.
Schlater, May 28, at Sunnyside, 3:30 p.m.
Sidon, June 4, a.m., at Cruger.
Tchula, June 4, p.m.

The district conference embraces the fifth Sunday in April. It is expected that all the pastors and delegates remain through Sunday. Stewards will please advise their pastor that services will not be expected on district conference Sunday.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Grenada, Feb. 19.
Red Banks ct., at Victoria, Feb. 25, 26.
Holly Springs, Feb. 26, 27.
Oxford, Mar. 3, 5.
Abbeville ct., at Woodson Ridge, Mar. 4.
Water Valley, First Church, Mar. 10, 12.
Water Valley, Main, at Palestine, Mar. 18.
Valden and West, at West, Mar. 19, 20.
Winona ct., at Bluff Springs, Mar. 25.
Duck Hill ct., at Chapel Hill, Mar. 26, 27.
Ashland ct., at Liberty, Mar. 31.
Waterford ct., at Harris Chapel, Apr. 1.
Lamar ct., at Harris Chapel, Apr. 2.
Poplar Creek ct., at Wesley, Apr. 8.
Kilmichael ct., at Stewart, Apr. 9, 10.
Winona, Apr. 9, p.m., Apr. 10, p.m.
Tie Plant ct., at Bethel, Apr. 15.
Paris ct., at Salem, Apr. 16, 17.
Durant, Apr. 21, 23, p.m.
Sallis ct., at Bethel, Apr. 22.
Pickens and Goodman, at Goodman, Apr. 23, 24.
Ebenezer ct., at Ebenezer, Apr. 29.
Lexington, Apr. 28, 30.
Holcomb ct., at Spring Hill, May 27.
Coffeeville ct., at Bethlehem, May 28, 29.

District Conference will convene at Valden on Tuesday, April 25, at 2 o'clock p.m., and will continue through Thursday, April 27. R. A. TUCKER, P.E.

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Any reader who suffers from the above disease can be quickly cured without risking a penny through the remarkable discovery of C. Leavengood, 1228 S. W. Blvd., Rosedale, Kansas. Don't send a penny—just write Mr. Leavengood and he will send you a big bottle of his prescription on 10 days' trial. If it cures pay $1.25. Otherwise you owe nothing. —Adv.

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NEW ORLEANS
CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 2, 1922. CHAS. O. CHALMERS, Manager.

Editorial

CHRISTIAN EDUCATION—A FUNDAMENTAL THING.

It would seem that the time had passed for emphasizing the necessity of Christian education for the proper development and utilization of life; but, sad to say, such is not the case. In spite of our vehement protestations to the contrary, it remains a fact that we have not yet realized the value of providing for our boys and girls the means of securing a real education under the auspices of the only institution—the church—that professes to take into consideration the moral and spiritual as well as the material resources of life. We say it is a fact that we have not yet realized the necessity of providing such education—wo make that statement on the grounds that we have failed thus far to make anything like adequate provision for supplying such education.

What Christian Education Is.

Without attempting to give a technical definition of Christian education, we may say that it is the process of training our young people for tho responsibilities of life in institutions that are founded to propagate and maintain Christian ideals, under instructors who exemplify by both precept and example the Christian virtues and graces, amid surroundings that are actively influential in promoting the religious life.

It is idle to suppose that institutions of learning that owe their origin only to the impulse to train the intellect, and that depend for their support upon those who are concerned only for the material welfare of society, will devote any special attention to the definitely spiritual interests of those who are committed to their care. We have only to look about us to realize the truth of this statement. In spite of the fact that good men and women compose the faculties of our great colleges and universities that are not professedly Christian, we find that they are practically helpless when it comes to putting into the courses of study those subjects that deal specifically with the religious life; and such institutions themselves dare not attempt officially to inculcate the tenets of the Christian faith. They certainly cannot impart what they do not claim to possess.

Christian Education the Need of the World.

it ought not to require any argument to prove that Christian education is the great need of the world to-day. It is an accepted conclusion that educated men and women will continue to direct the affairs of the world and that they will determine the course of civilization in the future as they have in the past. The world situation to-day is too complex for any but the best trained intellects to cope with its problems and solve its difficulties. But something more than a trained intellect is needed if the world's problems are to bo solved aright. If recent history has not proved that materialistic education is not adequate for the world's needs, it has not proved anything; and we might as well accept the philosophy that might makes right, and go on with our wars if we are not convinced that Christianity points a better way for the progress of the race. We are not now dealing with some incidental advantage to be gained by this nation or that—we are dealing with the destiny of mankind; and nothing but the teachings of Jesus holds any promise of bringing in a better day. If the educated men and women who are to shape the destiny of the race in the difficult times ahead of us are not inspired by Christian ideals and actuated by Christian motives, we have little to look forward to and not much to hope for. The world needs Christian education more than it needs anything else.

Christian Education Precedes Evangelization.

We are more likely to understand fully how fundamental a thing Christian education is when we realize that it logically and necessarily precedes all the organized activities by which we are attempting to evangelize the world. We may assume that those who are giving their lives to various forms of service in behalf of their fellowmen are doing so from the Christian motive; but we cannot believe that they are fully equipped for their tasks without the training involved in securing a Christian education. We must have our evangelistic organizations, our evangelistic workers, our evangelistic programs—but the highest efficiency of all these is dependent upon an education that furnishes an equipment that is equal to the demands made upon all evangelistic agencies in all fields, both at home and abroad. If we should close our schools and colleges, we should have to cease commissioning our most effective type of evangelistic workers—there could be no great number of them to commission. These Christian institutions of learning are the training camps from which come the men and women who are best qualified to carry forward our evangelistic activities.

Of course the claims of these two causes—Christian education and evangelization—are not exclusive. As a matter of fact, they go along side by side and no greater mistake could be made than to set the two up in opposition to each other. We have simply tried to show that the work of Christian education underlies all the other work of the church and that it is useless to hope that we can carry on our other work without preparing for it by the process of Christian education.

The Logic of the Christian Education Movement.

It was inevitable, sooner or later, that the church should undertake to make adequate provisions for the Christian education of its youth. More and more those who are charged with the weighty responsibility of directing the various activities of the church have come to feel that our meagerly endowed and equipped educational institutions were not in position to do the work that is so urgently needed; and this feeling eventuated in the action of the General Conference of 1913, which provided for a campaign to raise sufficient funds to put these institutions upon a stable basis. The representatives of the church faced a situation that was compelling in both need and urgency, and there was no way of meeting that situation without undertaking something worth while to provide for a need that was so manifest. We dare affirm that the church would have been negligent of one of its most solemn and pressing obligations if it had not initiated some great movement in behalf of Christian education.

A Generous Response.

It is one of the glories of our church that its membership responded so generously to its appeals in behalf of its institutions of learning. At a time when the whole world was in an unsettled state financially and industrially, when a period of phenomenal prosperity had been succeeded by a financial depression that threatened ruin to many of our people, it is nothing less than remarkable that more than $30,000,000 should have been pledged to our colleges and universities; and that, too, in addition to the millions that had just been pledged enthusiastically to the Centenary cause. The difficulties that confronted the leaders of the Christian Education Movement were interpreted as a challange to the church to do its best; and that challenge was bravely accepted and valiantly met. No brighter page has been written in our history than that upon which appears the record of the Christian education campaign.

Maintaining Our Stand.

Now that our pledges have been made, it remains for us to prove the constancy of our faith by meeting those pledges as they become due. It is no part of courage or of loyalty to falter in the performance of what we have solemnly promised to do. The needs of our schools are, if possible, more urgent to-day than they were when the Christian Education Movement was initiated, for they are now relying upon the materialization of our pledges to finance the improvements and enlargements they undertook upon the strength of our promises. In effect, we authorized them to go ahead with their program of development, assuring them we would stand by them with the material resources which are absolutely necessary for the proper carrying on of their work. These institutions took us at our word—who would have had them doubt that word?—and now they are looking to us to perform what we said we would do. They have no other plans, no other resources, to meet their heavily increased obligations. The responsibility of taking proper care of our schools, colleges, and universities now rests fairly and squarely upon us—those of us who have promised and who ought to promise even yet to help them do what we have commissioned them to do.

We Are Able.

In times that are less strenuous than those during which we made our pledges, we cannot afford to plead that we are not to keep our promises. Even in those extreme cases where real sacrifices will have to be made to meet these obligations, we should remember that it is one of the marks of the man that shall dwell in the Lord's holy hill that he "sweareth to his own hurt, and changeth not." It is infinitely better that we should suffer than that the Kingdom of God should be impeded in its progress. The words of the sacred writer come to us with tremendous significance at a time like this—"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed."

ONE OF MANY.

"No letter since the first. No fuel and have had no money for a month. We are freezing in this cottage and I am desperate"—this is the telegram which, according to the police of this city, was found, torn to bits, on the floor of the room occupied by a man who had left his family in Canada months ago. Investigation developed tho fact that he had been regularly employed here—but money was all gone. The case is sad enough—but it is only one of the many tragedies brought about by horse racing in this city.

New Orleans Christian Advocate

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A JOURNEY TO THE ORIENT—PEKING TO HARBIN.

By Dr. Fitzgerald S. Parker.

IX.

We left Moukden Sunday night, and on Monday morning were still speeding over the broad plains of Manchuria, here and all the rest of the way covered with snow and threaded with frozen streams. Late in the afternoon, in the distance, we recognized Harbin by means of the flamboyant domes and gilded crosses of the Russian Orthodox churches, which are everywhere true to type with their four corner domes and one larger in the center. Later we found that one of these churches was constructed of logs, but that statement must not be so construed as to make the impression that there is anything crude about it. This primitive mode of building had been forced into service for the production of the usual church type. As we alighted at the depot the runner of the Grand Hotel accosted us and said that Mr. Jenkins, our resident missionary, had engaged rooms and instructed him to meet us. Later it appeared that there was some misunderstanding; for Mr. Jenkins had prepared for our entertainment in his own hired house. However, to the Grand Hotel we went, everything thoroughly Russian, and as late luncheon had rendered us indifferent to the formal, full-dress dinner, we were soon sipping tea and eating bread and jam about the simmering samovar in our room. As in China, so in Russia, they drink no water, but consume quantities of weak tea. The samovar is an urn tapped by a faucet, and has a small charcoal stove in the form of a tube running through it. The water boils and the tea is steeped as required. The genial warmth of the room was as welcome as the samovar. In the central coast region of China, in winter, one never gets warm. There the season is not taken seriously, and yet there is a real winter, no matter what the thermometer may register; but in Russia the comfort of the houses is perfect. Huge stoves made of masonry, three feet in diameter, and as high as the ceiling, radiate warmth and thick walls and double windows retain it. Manchuria is not Russia, but before the war of 1904 Russian influence and Russian people had thoroughly penetrated the country, and since that time the growing influence of Japan has not displaced the Russian nor neutralized his influence. Northern Manchurian cities still show Russian influence and Harbin is a Russian city.

Unlike Moukden, which is an old city, the source of the Manchu conquest of China, Harbin is a new European city of about 50,000 population. It shows some of the signs of a deflated boom, but still has substantial business, and its importance as a railway center can never be diminished. In addition, it is accessible by the Sungari River, which, by the way, we crossed on the ice on the 16th day of November. The practically unlimited productivity of the surrounding country and the healthfulness of the climate are certain to attract immigration, and our own generation may coincide with a movement in northeastern Asia like that which made a wheat field and great cities out of the Dakotas and Manitoba. At present there are $5,000,000 invested in flouring mills in Harbin, and the city has a department store that equals many in our own great cities. As soon as political conditions become stable, both by Dairen, on the Gulf of Pechili, and Vladivostock, Harbin will conduct a vast overseas commerce. In establishing a mission in Manchuria, Bishop Lambuth considered all these things. He was not only a saint who enjoyed mystical experiences of God; he was a man of intellectual grasp that took in the many factors by which political and commercial developments are determined, and he used his conclusions for the advancement of the Kingdom of God.

In Harbin there are Roman Catholic and Danish Lutheran missions. There is also a flourishing Young Men's Christian Association. Our own is the first American church to undertake missionary operations in Harbin. A congregation of Koreans was organized, but has since been ceded to the Methodist Episcopal Church, as they desired to enter the field. Had it not been with Bishop Lambuth's consent, I should say we had better have stood by our guns than yield to our pushing sister; but many considerations influenced the decision. Henceforth our work in Harbin will be among the Chinese and Russian populations, who afford a field of great promise and great need. Throughout Manchuria the Mandarin language is spoken, and this is already the language of 75 per cent of China's population. It is also spoken by educated Chinese throughout the realm and is gradually displacing many of the dialects that sometimes baffle the missionary of the Cross or of commerce when he goes from one province to another. Our new mission opens a more promising field among the Chinese and Manchus, and may easily become a radiating center of influence and aggression for this vast and growing country, the possibilities of which are like those that our own Northwest opened to the emigrants fifty years ago; with this advantage, however: in Manchuria there are already railroads and cities and farms, as well as undeveloped wealth.

Harbin affords its spectacle of want as well as of plenty. Here the disastrous consequences of Bolshevism are seen in the form of hungry and cold refugees, who have been driven from their own land, stripped of all means of life, and have come to a land of unrealized possibilities without the capital or the tools with which to commence economic life again. Mrs. Douglas Jenkins, the wife of the American Consul, and several other ladies have instituted and are carrying on a most beautiful relief work for the children of Russian emigres. In barracks provided by the railroad authorities, these waifs are fed, clothed and taught. Except for the heating of the buildings provided by the railroad, there is no regular source of income, and the ladies collect from such contributors as they can reach the one thousand yen monthly that are necessary to keep up this worthy work. During his visit last summer, Bishop Lambuth was so impressed by the importance of this work that he subscribed the thousand yen needed to sustain the work for a month. Should any one who may read these lines be moved to do something for these little ones in the name of Jesus, he can safely remit to Mrs. Douglas Jenkins, care of the American Consulate, Harbin, Manchuria.

In Harbin there is a large Young Men's Christian Association operated for the European population. It is a costly affair, as the buildings are rented at the prevailing high prices. I wish Mr. Rockefeller would do for them what he has done for Seoul, Korea. The secretaries are fine specimens of their class and give an evangelistic flavor to their work. But if I had an adverse criticism to make, I would say that they are a little too conservative: too cautious lest they offend the Russian Orthodox Church sensibilities. They assured me that this attitude was necessary to enable the Association to obtain a hold on the men. Perhaps so. I gladly accepted an invitation to address the English Club, which is not composed of Englishmen, but Russians who are enthusiastically devoting their leisure hours to learning the speech of America. I do not know how well they understood my American; I had difficulty in understanding theirs. Our resident missionary, Mr. Jenkins, is devoting himself with diligent and rare linguistic ability to learning Russian and at the same time he is teaching night classes in English. My sympathies were aroused for these young men in peasant's and mechanic's garb, and anything else than the regalia of fashion, whose earnest faces looked up to me. They have a hard task before them in forcing their minds untrained to study into new channels of thought and speech; but they will succeed. There is a new Russia that will one day bring back the fallen greatness of the greatest of the Slav nations.

In Harbin the mid-year meeting of the Siberia-Manchuria Mission was held, Dr. Cram, the superintendent, presiding. Mr. J. O. J. Taylor, the missionary in charge, whose residence is to be Vladivostock, was not able to be present on account of sickness in his family. Indeed, his situation is otherwise difficult; for our consular representatives will not issue permits for women to go to Vladivostock while political conditions remain unstable. The most important decision of the meeting was that Mr. Taylor is to give his time primarily to the Korean work, and Mr. Jenkins to the Russian. I was accepted and enrolled as a member of the mission, a thing I had long entertained an ambition for. In Japan, China and Korea I had been invited to sit with the missions and to take part in the proceedings, but here I was a member—a missionary, if you will. Of course, the Committee on Candidates had not accepted me, but as I am Chairman of that Committee, I may be accorded a little personal partiality: I am reminded of Captain Cuttle in Dombey & Son, who, when his name was painted in the sign at the old instrument maker's, stood on the street and soliloquised: "You are really a man of science. What would your old mother give if she could see you a man of science?" Yes, I had by the inscription of a name become a missionary. Would that my chronology were such that I might indeed become a missionary in the Far East.

From Harbin Dr. Cram returned to his duties in Korea and Mr. Ryang and I proceeded by the East China Railroad to Nikolsk, Siberia. I had permission of the American consul to go to Vladivostock, but he had declined to grant permission for Nikolsk; nevertheless Ryang and I were determined to visit the little flock at Nikolsk, a city about four hundred miles southeast of Harbin.

At Nikolsk we were received by a deputation from the Korean congregation that left no doubt of the importance these brethren attached to our coming. The Koreans resemble the Chinese in many ways, and I might here be tempted into an ethnological discussion; but I will mention only the much discussion that attends their teamwork, and this reminds one of the Chinese way of doing things. However, Ryang and I were in time placed in a doosky with our luggage and driven to a lodging house, in which we had the honor and the sad memory of occupying the same room that Bishop Lambuth used last summer. How wonderfully that distinguished and lamented name is associated with the work of God in the Orient! For lack of business, the hotels in Nikolsk are closed, but the lodging houses and restaurants afford living accommodations for travelers. But in Russia, even in the hotels, only beds are furnished and the guest is expected to have his linen, pillows and covering. I had nothing of the kind; but my demand enabled me to rent sheets, which on examination proved to be tablecloths, and a blanket that seemed to have done service as drapery of some kind. The Korean brethren came in and sat with us an hour or two while Ryang carefully inquired into the details of the work and gave timely counsel. To be shut out by ignorance of language is my lot, but I never weary of studying the faces of these fellow-Christians of the Orient. The brethren then conducted us to a restaurant and gave us a dining in true Russian style. The soup is never absent from a Russian dinner, and is sufficiently savory to tempt any Esau to sell his birthright. As the importation of powder and firearms is pro-

hibited, game has become very abundant, and pheasant seems to have become a staple; I saw hundreds of these brilliant-plumed birds hanging frozen in the market-place. I suppose they are snared, as guns, shot and powder are scarce. But desserts have small place on a Russian menu; when the dinner has been eaten we are done.

In the evening I addressed the Nikolsk Epworth League, numbering about forty, and such others as cared to attend on the motto, "All for Christ." Brother Taylor had warned me against the indiscretion of repeating this address at Nikolsk, as having heard it in Korea he had availed himself of what of it seemed useful for Nikolsk; but I had forgot his caution and thus have reason to fear that my address may have seemed to lack originality. But is it not too much to require of a Connectional man that he make a new address? I was deeply touched by the ceremony following the address, a feature of which was the presentation of a medal wrought by a Korean silversmith in the device of a six-point star, having engraved on each point a Korean letter that, together, spelled Nikolsk, and in the center a gold cross. On the reverse is the date, also in Korean. The speeches indicated the hunger of these young people for our Christian society and their deep gratitude for the little that we have done for them. If any one thinks he has given in vain to missions he would become fully satisfied if he could know these Korean Christians. The membership of the Korean Epworth Leagues is mainly of young men, but a few young women participating suffice to indicate that the middle wall of partition that has disparaged and limited womanhood is being broken down, and they are becoming one in Christ.

On Sunday morning I preached to one of our Nikolsk congregations, and in the evening Ryang preached to the other. They are really one church, but distance and the insecurity of the streets at night made it necessary that we have two meeting places. The schools also require the additional place of meeting; for in Siberia, as in Korea, the school is always associated with the church, the ideal arrangement anywhere; on this mission field it is essential to the life of the church.

Preceding our own service, Ryang and I looked in upon the worship that was going on in one of the Russian Orthodox churches. The icy air was heavy with incense and the brilliantly robed priests and acolytes were chanting wonderful melodies with voices as rich as those of American Negroes. Organs and other musical instruments are forbidden in the Orthodox Church, hence the priests and choirs are trained to have very true voices. But genuflution, crossing and multiplied forms remind one of Roman Catholic worship, so do the ikons everywhere in evidence. Evangelical religion will have to make its way not only without help from the Orthodox Church, but against its superstitions and antagonisms. By comparison, our own simple service seemed very bare, but more certainly than in the shrine of the high altar, the Lord dwells in the heart of these lovely Korean Christians, and the promise of Jesus is kept when they meet in his name. I wish that some one whose eye may fall upon this letter may be moved to give our Nikolsk congregations a cabinet organ. Their singing is incapable of reform without the aid of an instrument, and it must be improved if they are "to worship the Lord in the beauty of holiness."

When by an early train on Monday we left for Vladivostock the deputation of Korean brethren sped the party, as they had welcomed the coming guests, two of the brethren who had come up from Vladivostock returning with us. I must not fail to mention a young Korean named Shay, whom we found in Harbin. He is not a minister, nor yet a prominent layman, but makes himself useful in a manner so cheerful and in ways so many that Bishop Lambuth nicknamed him Friday, and Ryang consents to call him Friday-Shay. On a number of occasions Ryang has relieved my anxieties by saying: "Never mind, Friday-Shay will attend to that." There is neither record nor tradition to the effect that Friday has ever failed to measure up to what was expected of him. We sought the comforts of the Wagons-Lits compartment car with confidence born of ignorance only to find our comfort disturbed when it became known that one pays as much for any fraction of the 500-mile run from Harbin to Vladivostock as for the whole distance. That is not like Pullman's graduated seat fares, high enough, but at most proportionate to distance traveled.

At Vladivostock the Korean brethren were out to meet us in force and conducted us to the Golden Horn Hotel, a portentious place, showing many evidences of decaying elegance. Here also sheets and covering had to be rented, but the comfortable warmth of the rooms, heated by great stoves, is a luxury in this severe climate. Late hours at both the beginning and end of the day go hard with our American industry. Breakfast is not to be had before ten or eleven, and business usually begins late, never before nine. Ryang had determined to break through these lazy ways; so we had tea and toast in our rooms early. To meet the Korean brethren, drive over the city and give attention to the vexatious business of which I shall speak later, was our program. The city is wonderful for situation and possesses many fine buildings, a large department store and many lesser establishments of wholesale and retail business, but there is a paralysis upon everything, as confidence in the stability of the government is lacking. We visited the Young Men's Christian Association, quartered in a warehouse on the water-front, where the Army and Navy branch were housed during the occupancy by Allied troops. A very effective plant have they made and are carrying on their manifold work with success. When a stable government becomes assured business will certainly revive and Vladivostock will again become a great point of export, the gateway to Siberia and interior Russia on the east. The Korean population is large and quite open to our mission work. The Presbyterians have a church here, but there seems to be no other Protestantism but our own. A piece of land has been ceded by the government and before long a building will be erected by means of Centenary money already appropriated, and our congregation will then move out of this rented and adapted house into a new, commodious building, in which the work of the Lord may be carried on and expanded in proportion to the opportunity. The Korean population are separated from their old associations and have taken root in this alien soil. They are learning to speak the Russian language and are plying their crafts with success. Their condition even amidst the depressing state of business to-day is in advance of that of their class in Korea, and now is the time to enlist them as a great force for Christ. They are artisans, small storekeepers and some follow teaching and other professions.

A reception by the Epworth League on Tuesday evening acquainted me with a vigorous body of young Christians. As elsewhere, here also they remembered the General Secretary with a souvenir of Korean workmanship. It is a gold heart, upon which is a raised cross with the Epworth League motto in Korean characters. Speeches and responses were made, and we then spent some time in informal conversation concerning the work of the League. We must do more for these young people. At home our young people possess a wealth of help and an organization that functions throughout the church in many helpful ways; here our young people have nothing except the Constitution, which Mr. Ryang has translated. A field director must be enlisted; they must be instructed in Epworth League work, provided with book and pamphlet, literature, and organized for co-operative work. Next summer an Epworth League conference will be held in the Siberia Mission and then will begin the development of that church-wide organization of the young people in the East that in America has meant so much to the church and its mission fields. In China the Methodist Episcopal Church has a central office and field secretary; in Japan everything has been left to the Japan Methodist Church and they are doing their utmost under the direction of Prof. Tanaka, the Secretary of the Board; but the Japan church needs the help of the American churches in their Wesley Endeavor Society work. In Korea and Siberia there is need only of entering into the field with some provision for its systematic cultivation in order that a rich harvest may be reaped.

Steamship Golden State, Dec. 31, 1921.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

The problem of the superannuate is a tender one. He is the most pathetic figure in our contemporary life, and the worthier he is by reason of unselfish service, the sadder is his fate. The pathos of the case is enhanced when the retired minister is an old man, worn out, too old either to learn a new occupation or to follow it, and who has been too busy all his life serving the church to provide for himself and his family in his old age. Though as long as I can snort I don't intend to be "forgotten," there is sad truth in Dr. Todd's title for the superannuate, "The Forgotten Man." There is a sense in which we will all soon be forgotten, for it is given to few men to live long in the memory of men when the clod falls on the coffin lid; but to be forgotten while still in the flesh is a painful trial. It is hard enough to bear the trial of not being in the ranks, of not receiving an appointment, of knowing that one is laid aside, and his work, in the judgment of his brethren, is done. It has been hard for me to realize the truth in my own case; but I have come at last to see it is a fact. I am out after fifty-five years of unselfish service in the Methodist ministry. And the only oil stock I have is the kind the poor widow had with whom Dr. Elisha spent the day. Pretty good stock!

But she had to hustle and do her part. She was in trouble. Her husband was a good man, and, like many a preacher's wife since, she had helped him to do his work, and he had left her nothing but the heritage of faith! She was unable to pay the hill for the funeral expense. She did not murmur or whine—when did you ever hear that from a preacher's wife! But she did open her heart to Dr. Elisha, and he knew God could and would provide for the widow of a faithful preacher. So she got busy, and the oil flowed, and the debt was paid, and there was peace and happiness in the home. Amen. Such miracles happen now. I believe that when the people found out the purchase of her oil would help her, they gladly let her have the vessels she needed, and bought her oil. The worthy superannuate is not an object of charity. The church owes him a debt, and no money contributed to any cause is more cheerfully given than that to provide for the worn-out preachers and their families. But it is a very meager provision.

Some of us have to hustle to supplement it. You know I believe in keeping up the lick, like the optimistic frog that fell into a milk pail. His companion was a pessimist, and gave up, and was drowned; but he was an optimist, and kept kicking till he churned a chunk of butter, on which he hopped out, and landed in the spring branch! I want to provide for myself as long as I am able. Frequently urged by my friends, I have at length yielded to their request, and written the story of my life, or at least the story that ended with the melody of the wedding bells. It tells how a boy climbed out of the wreck of the war; paddled his own canoe through rough water, and fought his way upward. Every reader of this paper knows Mr. John R. Pepper, of Memphis, Tenn. Mr. Pepper has kindly written an "Introduction" for my book, from which I quote:

"The Spirit of the Saxon" (the title of the book) is a story of genuine human interest. It describes life and social conditions that unfortunately have well-nigh passed away, even in our conservative Southland. Many of the scenes are laid amid a very unusual period of American history—the time of the Civil War. It would put iron in the blood of any normal American boy to read the recital of the process for making a robust man through which the hero of this story

came to strong fiber of muscle and strength of brain, that finally in mature manhood carried him to many positions of eminence and honor. The teachings of this story are manifest and many, without even seeming to point a moral in words. * * * You see the conquering of the soil and forest through actual contact and by strenuous labor, typing the future, and victories unforeseen then, that were to be achieved in other and very different fields through the unfolding years; and you see many chaste virtues inculcated by living so near to nature's big, beating heart. * * * I have read 'The Spirit of the Saxon' in manuscript with great and growing interest to the very last line. I really covet that every Southern boy may read this story of the struggles and triumphs of one other Southern boy of real flesh, blood and bones, and thereby discover how, amid most adverse environment, there was wrought noble character and success in the best sense, and how in so many ways actual victory was snatched out of the very jaws of defeat.'

Now, if you really want to help a superannuate, and, at the same time, get the worth of your money, send me $2.50 for this book. I must get 500 subscribers before I let the printer's contract. If, after getting the book, and reading it, you think you did not get the worth of your money, I'll pay the bill to have the doctor examine you and find out what is the matter. If you would pay me a dollar for every laugh there is in it, I'll have enough to stick my superannuated heels up on Sister Steel's fender and sing, "Roll, Jordan, roll!" It is an epic of Providence, and there are tears enough, but a whole gospel of love shining in each tear. I cry myself sometimes while I read it; but it is not a graveyard sadness. There are etchings of famous men, like Munsey, and Keener, and Kavanaugh, among churchmen; and glimpses of Grant, and Howard, and Agnew, and others among public men of two generations ago. There is the story of my first speech on civic affairs, when, under the shadow of the Capitol at Washington, ten years before Grady was heard of, and almost within hearing of the White House, I blew my bugle loud and clear. There is the story of my first declaration of independence, when I kicked the dashboard out, broke the shafts, and taking the bit in my mouth, went down the road at a two-forty clip!

And Pepper says it is good stuff. He ought to know, for he traveled the same road of self-help. He had two calves to give him a start, and ought to adopt a calf's picture for his coat of arms. Our routes lay parallel, and sometimes intersected, and I know no man whose good opinion of my story I would rather have. He has frequently had touches of indigestion, but never suffered from "hyper-nutrition"! That is an aristocratic malady from which men who paddled their own canoe, like Pepper and I had to do, are happily exempt. So send on your $2.50, and as soon as the book is ready it will find you.

Mansfield, La.

OUR SUPREMACY SURRENDERED.

By Rev. S. Curtis Yates.

Statistics given out by the Washington secretary of the Council of the Churches of Christ in America show that the Baptists, with a membership of 7,835,250, are leading the Methodists, with 7,797,991 members. The report accompanying these figures says that this is the first time in the history of the two denominations in America that the Baptists have led in church membership. Up to the present the Methodists have represented the largest religious denomination in Protestantism. That our church has taken second place should gravely concern every loyal son of Wesley. It impels the writer to make the following observations:

I.

There should be a return to definite doctrinal preaching. Because in the past we had a decided lead over other denominations, we thought it not necessary to strive to maintain our superiority, and so discounted doctrine. Our tenets came into disuse and it was heard that we had no doctrine. We have preached on Optimism, The Synoptic Problem, The Sociological Aspect of the Gospel, but it has been long since our pulpits exalted the fundamentals of Methodism. Conscious of their superior numbers, anyway, and wishing visitors from other churches to be spared the pain and shock that might come of hearing a discourse that smacks of doctrine, our people have muzzled their preachers to such an extent that in many churches a sermon dealing with our doctrines has not been preached in years. And when the preacher has been venturesome enough to preach such a sermon, he has done so most apologetically and pusillanimously indeed, and with a thousand pardons addressed to those of other denominations who, and whose own ministers, are sticklers for doctrinal preaching. Such a policy is "sissy," disgusting, and unworthy of the descendants of Wesley. It is time to "tighten up" and take up the slack, as well as for an abandonment of our pussy-foot policy. We have awakened, like Aesop's hare, to find that the tortoise has run better than we ever imagined, attaining such a lead that we may never be able to overcome it.

II.

It is time to be done with "union" churches, "union" Sunday schools, etc. The Methodist Church is able to write a new proverb, viz: In union there is weakness. A paradox, it is sound with truth to the core. By sad experience we have learned that in "union" there is weakness, stagnation, decay. In almost every case which the writer has observed, our people, when a party to a union church, union Sunday school, or union young people's organization, have come away in the final separation weakened, impoverished, the sufferer, and withal "the goat." Some denominations seem to thrive and grow to a commanding stature in a union church or union service. Under the guise and show of brotherhood, they cunningly and otherwise turn the "union" to account, making it contribute to their own growth and well-being. Let one of them come into a community where our own people are already on the scene, and he will ask no greater boon than to be allowed to enter into a "union" Sunday school or share the churchhouse with them. And how often an over-indulgent Methodist congregation has so shared its house of worship, witnessed the organization of a rival denomination within its own walls, helped it to have a revival, cast its dearest pearls before it, only to be turned upon, rent, and put into hell the closing night of the meeting!

Let us preach the faith and be forever done with "union" affairs. The safety and supremacy of Methodism demands it.

Carrollton, Miss.

SCHOOLS FOR RURAL PASTORS AND OTHER CHURCH WORKERS, 1922.

Last year two schools were conducted, one at Conway, Arkansas (Hendrix College) and one at Lake Junaluska, N. C. This year the plan is to have five, as follows: Hendrix College, Conway, Arkansas; Southern Methodist University, Dallas, Texas; Birmingham Southern College, Birmingham, Alabama; Randolph Macon College, Ashland, Virginia; Logan Female College, Russellville, Kentucky. We will also have a course of two hours a day in connection with the Summer School at Trinity College, Durham, North Carolina.

There has been a ready response to these schools from the rural men, and the most hearty co-operation from colleges, bishops, presiding elders and laymen.

The program last year consisted of the following courses: "Rural Evangelism;" "The Rural Church Serving the Community"; "The Social Message of the Rural Church;" Woman's Work in the Rural Church;" "Rural Church Methods and Program;" "Organization and Administration of the Rural Sunday School;" "The Rural Church and Economic Welfare;" "Recreation and the Epworth League in the Rural Church;" "Rural Life and the Bible," and "Allied Rural Agencies."

Somewhat the same program will be followed next summer, with changes to meet some new conditions. It would be difficult to improve on the faculty of last year and we do not propose to lower the standard one whit in the schools next summer. Correspondence has already begun and, this far in advance, we can promise the best that can be had.

Last year we reached three hundred of our choice rural men. In the Annual Conference visitation it has been a delight to meet them "in every place." With the increased number of schools for another year we should reach one thousand of our rural pastors. Think what it will mean within the next five or ten years if we can train even a thousand of our rural pastors to love their task and put it over! We have no other aim in view. We feel no better service could be rendered our church just at this time. If the leadership will help these men get to these schools, they will be delighted with the results.

Rural Work Defined.

The Government has given us the line between rural and urban population. All towns of 2500 or above are urban—cities; while all towns below 2500 in population, and the open country, are considered rural. Size up your town and locate yourself. Some of the best work is being done by pastors in towns which have populations ranging between 100 and 2500. A circle of four or five miles is thrown around the town, the town being made the center, and a program is launched to reach every man, woman and child within that circle. The people come to the town to trade, to get their mail and consult the doctor. Why not come there to church? They will do it when the churches are as anxious to see them as are the merchants, the bank and the doctor. There are hundreds of towns where this program could be used to make rural Methodism as an "Army with Banners." It will require pastors of vision, passion, faith, energy and grit. There seems to be very little room left now for any other sort.

The Rural Program.

We have been asked many times recently: "What do you mean by a new program for the rural church?" We mean that we want a real, live church at every community center, taking an active interest in everything that concerns the people living in that community. First of all, and above all, we want the people to be religious—to put God first in all things, in the home, on the farm, in the shop, bank, office and mill; to put God first in their social life as well as in their church life; to feel that God is in the song of the growing grain, the lowing cattle, the blooming flowers, as well as in the songs of the saints in the Sabbath's worship.

Our program insists that every man, woman and child be asked to connect himself with every movement in the church, school or grange, or whatever else that has for its purpose the uplift of the community. We insist upon an evangelistic program intelligently planned and carried forward, resulting in a series of meetings running at least ten days in every church, with an earnest effort to reach every man, woman and child in the entire community.

In these schools we go into all matters which bear on rural life and seek to give these pastors a vision of the larger task before them. It is delightful to see the splendid response from them. They are ready to go forward. Many of them are giving real study to know the conditions and needs of their people, and they are seeking the way for a larger service to their churches. How much better it will be when men are trained for this service in the colleges and seminaries! We are hoping the whole church will realize the real need of our rural folk and seize upon this opportunity to restore the church of the town and open country to its rightful place in the onward march of the Kingdom of God.

R. L. RUSSELL,
Secy. Home Department.

FOR SALE AT A BARGAIN.

One hundred and twenty feet on the Mississippi Beach, one-quarter mile from Beauvoir. Address H. G. Hawkins, Newton, Miss.

TRAVEL LETTER FROM DR. AND MRS. I. W. COOPER.

Rome is magnificent, Florence is pretty and attractive. Our first visit there was to the Cathedral, St. Maria del Fiore, with the construction of which are connected the names of Giotto, Cambio, and other great architects. The interior is large and impressive, but seems rather bare, after the wonderful decorations of Roman churches. Its exterior is quite remarkable for the two-toned—black and white—marble which almost shocks the eye. The baptistry, near by, is of similar material and design. We found, upon inquiry and observation, that this intermingling of black and white marble was peculiarly characteristic of Florentine architecture. It is certainly striking and bizarre, to say tbe least. Tbe baptistry is remarkable for four wonderful bronze doors, carved by Ghiberti and extravagantly praised by Michael Angelo. These carvings attempt to portray all the history of the Bible on the door panels.

We had not been in Florenco an hour ere we were reminded that this city had been the birthplace, the home, the romantic lodestar and the political storm center for the great poet, Dante. At one time repudiating and exiling her great son, Florence is now anxious enough to claim him. Street vendors sell bronze placques of Dante and Beatrice; every set of post cards of the city has his portrait and a view of his home; and nearly every sbop-window has some reminder of him. We found his home in a very narrow, old-timey street. Tbe house itself was quaint and rather bare and plain. It is quite fitting that a portion of it is now used for school purposes.

Florence was the home of quite a number of great Italian statesmen, artists and writers. As one drives through the streets, many homes are pointed out wbich bear tablets engraved with inscriptions to show that here lived or died some great maker of world records. Among them are the homes of Michael Angelo, Amerigo Vespucci, Macchiavelli, and Galileo.

Of all these marked mansions, the most interesting to us was Casa Guidi. This was long the residence of the Brownings. It is a corner houso near the Pitti Palace and is marked on both its fronts. One tablet has a very complimentary inscription to the memory of Mrs. Browning, erected by these Florence people, whom she loved. The other is inscribed with a stanza from one of her poems. We saw also, later on, Mrs. Browning's simple but beautiful tomb in the Protestant cemetery—a finely situated and perfectly kept burying ground.

In the pavement of the chief business square, a simple tablet marks the spot where Savonarola was hanged and burned—for his faith. We wished for flowers to place on this sacred spot that seems so little noticed and so often passed over by careless vehicles—but we had none. Later, we visited tbe Museum of St. Marco which was formerly presided over by Savonarola as a Dominican monastery. Here we visited the cell of Savonarola and saw the famous—and wonderfully beautiful—frescoes with which Ira Angelico adorned nearly every cell in this monastery.

Florence is very rich in art treasures—particularly in great paintings. We spent much time in the Uffizi Gallery—which is said to contain the largest and cboicest collection in the world—and in the Pitti Palace and the Academy of Fine Arts.

Another place of great interest to us was the large mosaic factory, where we saw the workmen making wonderfully beautiful stone and glass mosaics. Of course this work classes only as an art-craft and is not on the same plane as the work of the great artists and sculptors, but the beauty and skill of these artisans entitles their work to attention and appreciation.

The work of the gold and silversmiths of Florence is quite famous. To see their wares, one must go to the quaint shops which double-line the bridges over the Arno. Thc most interesting of these is the Ponte Vecchio. To us, and I believe to most strangers, these bridges were as fascinating as anything in Florencc. We do not know of any other city which has "the like" of these business causeways.

One of the most delightful experiences we had in Florence was a drive through the Boboli Gardens to some wonderful heights above the city. Here we had a glorious view of the city and its suburbs, as it lay stretched below us in the evening sunshine. We were glad to carry such a picture away in our minds and to hold it as a type of this lovely, cleanly little city.

One scarcely realizes how very mountainous certain sections of Italy are until the journey from Florence to Bologna has been taken. In the course of it, we passed through forty-nine tunnels—in four hours. Some of these tunnels were quite lengthy, so we had to sing, laugb and joke to counteract the unpleasant effects of the coal smoke we had to swallow. We wished that some philanthropic soul would present tbe railroad with an electric engine.

Our train carried no diner, so about half of our party got off at Bologna and "got out a search warrant for some dinner." While they were out, the train pulled off carrying their hats and baggage and leaving them to come on about five hours later. In the meantime, the rest of us reached Venice about four o'clock.

In a previous letter we have told you something of Venice, so we shall not go much into detail about the witchery of this unique little city. Moreover, much has been written by others of the thoroughfares of Venice, where there is much traffic, hut there are no street cars, subways, busses, automobiles, horses—or even pedestrians. By the way, we were sorry to see the graceful and romantic gondolas being rapidly replaced by the more efficient but more prosaic motor boat.

In other ways, too, one is tempted to believe that Venice has seen its best and most romantic days. Its unpainted walls and other signs of dilapidation bear testimony to the fact that Venice was very "hard hit" by the recent war—perhaps more so than any other Italian city. But its people seem very gay and industrious and may work wonders of restoration in the next few years, in spite of the fact tbat they impressed us as being most too unprogressive and too pleasure-secking to accomplish much.

If we were somewhat disappointed in the general appearance of Venice, our expectations were even more blighted when we came to St. Mark's. Ruskin's enthusiastic description of it, in Stones of Venice, had lingered so in our minds that we had looked forward to seeing it as eagerly as if it were one of the Seven Wonders of the World. But it seemed to us crowded, dingy and bizarre in its over-ornamentation. It is quite unique as a Christian temple, but in some ways it reminded us, with its domes and minarets, of the Byzantine (or Mohammedan) type of architecture. After several of Rome's great cathedrals, St. Mark's—did not please us. Just here, however, we must pausc to comment on the fact that there seems to us a wonderful variety of types in the great cathedrals of Europe.

The Ducal Palacc, or Palace of the Doges, was very interesting and in no way a disappointment, save that some of the great paintings which usually adorn it and which had been removed to other Italian cities for safe-keeping, during the war, had not been replaced.

We found as much pleasure as most tourists do in watching the pigeons of St. Mark's being fed—thousands of them; in seeing the great bell-tower (Campanile) and the Clock Tower; but, after all, it was in the witchery of moonlight gondola rides and fascination of shopping on St. Mark's square (La Piazza) that we felt closest to the life of Venice. The tiny stores on this square are filled with wonderful Venetian shawls, laces, embroideries, cameos, gold and silver filagree, beads and Venetian glassware. One has not seen Venice until he has spent hours gazing into the shop windows of La Piazza and visiting the bead and glass factory a little beyond St. Mark's.

Just a half-block from La Piazza, and within a stone's throw of that great monument to Catholicism, St. Mark's, the M. E. Church has established a church. Here every Sunday aro two services, one at ten, in Italian, for the native Methodists, and one at eleven for English-speaking Protestants. Here, by invitation of the pastor, Dr. Cooper preached and bere our whole party was most cordially welcomed. The pastor told us of an orphanage which his church has established in Venice, to care for the war orphans of the vicinity.

For four days we had lovely rooms at the Grand Hotel—on the Grand Canal. Here the "languor and the witchery" of Venice so entered our systems that we were loath to leave for Milan.

We made a very brief stay at Milan, the shortest of our trip—were there only one day. It is a beautiful and progressive little city and we are sure that we could have found much there to interest us, but since we had so little time, we concentrated the whole of it upon the catbedral.

The "lace cathedral," as it is often called, is the largest in Europe, with the exception of St. Peter's and the Cathedral of Seville, in Spain. Its situation commands a view of one of the most important open squares of the city; therefore it stands out with a dignity which can not be obtained by some of the crowded-in cathedrals of the continent. The interior of the Milan Cathedral is qute impressive. Its many handsome columns of marble and granite are said to simulate a primeval forest. It is very rich in costly ornamentation of silver, gold and precious stones. Here we were shown some very elaborate "treasure vaults." But the real interest of the cathedral, to us, was in the exterior—the roof. This is, perhaps, the most remarkable roof in the world. We paid the slight fee of money and the greater toll of physical strength which were required to ascend the many steps to the roof, and from the roof to the top of the spire. And we felt repaid for both expenditures, for the view of Milan and the surrounding country is marvelous! But even more intercsting than this view is the experience of passing from one height, or stage, of the roof to another. Each one of these sections of the roof has its own particular type of pinnacies, most of them surmounted by the statue of some saint or hero. We do not know how numerous the pinnacles were, but we were told that there were two thousand statues, in all. We could not help being amused to find the statue of Napoleon I, and a fair likeness at that, placed amid the saints—in this unique Hall of Fame. We were told that when Napoleon conquered Milan, he did much toward the completion of the cathedral and had one of these saintly statures removed, to be replaced by his own. Another example of his colossal egotism!

Milan was tho last Italian city which we visited. We had enjoyed our stay in Italy immensely, so we were sorry to leave its sunny skies—particularly so as we felt tbat though we had seen much of its city life, had visited many places of interest, we had not come to know tbe real heart of the people. But we left hoping that these unknown hearts were as worth while as the beautiful country.

DISTRICT CONFERENCE DATES, MISSISSIPPI CONFERENCE.

Brookhaven District, at Centenary, McComb, April 20, 9 a.m.

Hattiesburg District will report later.

Jackson District, at Harrisville, June 28.

Meridian District, at Scooba, May 2.

Newton District, at Forest, April 26, 7:30 p.m.

Seasbore District, at Poplarville, April 18-20.

Vickshurg District, at Anguilla, April 18, 7:30 p.m.

H. M. ELLIS, Secretary.

A YOUNG PREACHER NEEDED.

I have a place for a young unmarried preacher at a salary of $75 a month. This place offers exceptional opportunity for helpful experience and pleasant surroundings from now until Conference. Necessary to understand use of typewriter. Any young preacher interested, please address me without delay at Greenwood, Miss.

S. L. POPE, P. E.,
Greenwood District, North Mississippi Conf.

Where Men Come From

"The Churches have given one per cent of their sons and daughters to their colleges, and the colleges have given back 90 per cent of the Church's ministers and missionaries."

—President Bates of Hiram College.

Out of 288 missionaries in the M. E. Church, South, 236 came from our own colleges and only 16 from state schools. Keep up the supply by paying the Christian Education pledge.

The Home Circle

WHEN MOTHER PLAYS WITH ME.

Sometimes, when it is raining hard,
My mother plays with me;
She makes believe she's keeping house
And I'm her company.

And when I knock upon the door,
She says: "Come in, sit down;
I'm very glad that you have come;
When did you get to town?"

And then we talk about our 'fairs;
How fast the children grow:
"What! had the measles, did you say?
You did not let me know."

Then, when we've had a cup of tea,
It's time for me to go.
I say: "Good-bye, dear Mrs. Brown;
I have enjoyed it so."

And so I like a rainy day,
When mother plays with me,
And makes believe she's keeping house,
And I'm her company.

Isabel McKenzie, in Normal Instructor.

THE GARDEN PICNIC.

By Willie C. Page.

"Nurse, please tell me a story," pleaded little Gwen, who had been ill. The nurse was rolling her wheel-chair along the shady walks of the big garden.

"Once upon a time," began the pretty nurse, smiling.

"Go on," said Gwen anxiously.

"In the bright days of early autumn, the flowers of the hothouse and those of the garden decided to give a picnic down in the old summer-house beside the brook. The picnic was to be held at early dawn. There is an old legend that at this hour the flowers can walk and talk."

"Oh, Nurse, tell me, is it time?"

"A make-believe story, like a fairy story, dear," replied the nurse.

"Queen Blush-Rose and Lady White-Lily were the leaders. They arranged with the birds of the garden to give a concert.

"'We don't want any mixed crowd,' said the Rose.

"'Only people of culture,' exclaimed the Lily.

"'We shall invite our kinspeople, the Tuberoses, all of the Jessamine family, the Hibiscus girls, the Misses Hydrangea and Coreopsis, and Madam Fuchsia. After the breakfast we will row on the lake until the sun rises,' explained the Rose.

"'As it is to be a very select crowd, we will serve honey-wafers and dew-drop sherbert,' said White-Lily.

"The concert was over. The table was spread; all were ready to be seated to partake of the delicate viands, when the Larkspur cried out, 'Oh, look at the curious crowd crossing the brook!'

"Behold, wading the brook barefoot, were the field flowers, all dressed in quaint calico dresses, with white sunbonnets tied under their chins, but smiling and looking very happy.

"'A linnet told us you were having a picnic, so we ran as fast as we could. We have never attended a picnic. We hope we are not late.'

"'You were not invited,' said the Rose haughtily, smoothing her pink silk ruffles.

"'We wanted no common people here,' cried the Lily, shaking out her white satin skirts.

"The field flowers hung their heads. They were very much embarrassed. Little black-eyed Susan and the Violets began to weep and wipe their eyes on their aprons.

"'Come in, you are very welcome; take my place at the table,' said the tall Hollyhock.

"Why should people be haughty and think themselves better than others, when they are fashioned by the same Divine Hand? God looks upon the heart and never judges anything by just the outer part. If the heart is good and pure, He will not mind the rest or question what the garment were in which the form is dressed?

"'The sunbeams! The sunbeams!' cried the Spirea.

"In a flash the flowers of the garden were all back in their places. But the field flowers were too far away from home to get there quickly, so they took root; and that is why the field flowers are growing in this garden to-day."

"Carry me to the brook, quickly," cried Gwen in a tremor of excitement.

Sure enough, beside the brook, with their feet in the water, grew the lady slippers, sweet Williams, golden-rod, violets, and daisies.

"Oh, they are so dear and beautiful, I love them best of all the flowers in the garden. When I get well I will come here every day and play with them," said the little girl happily.

"Nurse, tell me another story about flowers."

"Some other time—not to-day, dear; we must go in now."

"To-morrow, please, Nursie?"

"If you will be quiet and go to sleep."

"I can hardly wait; I know I will dream of them," sighed Gwen.

CANCELLATION.

Most of the boys who read this article have studied cancellation and found it a quick and easy method of solving problems. There is another kind of cancellation, not so commonly used, a kind that should be taught to all boys and girls, and that becomes a valuable habit in time.

Two boys were one day speaking of an absent classmate.

"He is so slow in the games," said the first.

"Yes," replied the other, "but he always plays fair."

"Isn't he dull in school, though?"

"But look at the way he studies. He never wastes a minute."

"He scarcely ever recites in history," went on the first boy.

"But I never knew him to cheat in a single recitation or examination," answered the second. "And you know as I do that many of those who get the highest marks don't always get them honestly."

"He has so little to say."

"But no one ever heard him tell a lie. He is the most truthful boy in the class."

Every unkind word you notice, which the first boy spoke was canceled by a kind word from the second boy. It is a plan worth trying. The next time you hear an unkind remark, try to cancel it with a kind one.—The Youth's Companion.

"TIME OUT."

But Some Are.

"Come, Dorothy," said her father impatiently, "throw your doll on the bed and hurry or we shall be late."

"Why, how can you?" reproved the child. "It isn't that kind of a doll."—Boston Transcript.

The Same Symptoms.

Lightning knocked over three men who were sitting on boxes in front of Sawyer's store yesterday. One of them was knocked senseless; the other two exclaimed, "Leggo! I'm coming right home."—Milltown Banner.

A Pessimist Still.

Optimist—"I believe the time will come when there will be no more jokes about the optimist and the pessimist." Pessimist—"If it does, we shall not be there to enjoy the relief."—Exchange.

A New Song.

Scene—A cozy parlor, with dim-burning lamp. Two persons sitting close together on a couch—a man and a maid, of course.

Suddenly the youth's ardor took a painful form. He burst into verse, sighing:

"You are gladness, you are sunshine,
You are happiness, I trow;
You are all to me, my darling,
That is lovely here below."

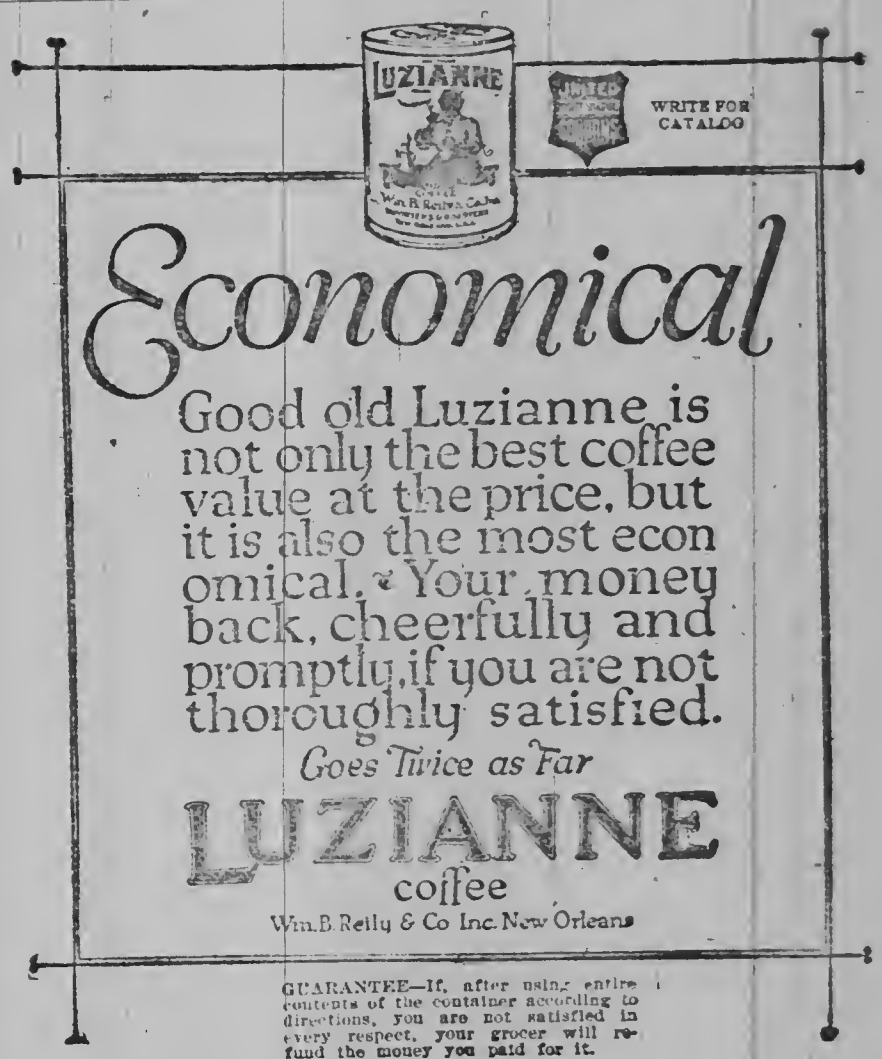
Not to be outdone, the fair damsel whispered:

"You are splendor, you are glory,
You are handsome, you are true;
All there is this side of heaven
I behold, my love, in you!"

Rapture! But suddenly a gruff voice broke in on their bliss, as father said sternly from the doorway:

"I am lightning, I am thunder,
I'm a roaring cataract;
I am earthquakes and volcanoes,
And I'll demonstrate the fact!

And he proceeded to do so. —Exchange.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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.
CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE EDITOR ON A SPEAKING TOUR FOR THE CENTENARY.

The editor of the Advocate spent the week of February 23-March 1 attending the district group meetings in the Mississippi Conference held in the interest of the Centenary cause. In company with Mr. W. D. Hawkins, the wide-awake and efficient Centenary secretary-treasurer of the Conference, he attended the meeting at Scooba on the morning of February 27, the meeting at Central Church, Meridian, on the evening of the same day, and the meeting at Shuhuta on February 24, all these being within the bounds of the Meridian District. Rev. Paul D. Hardin, the presiding elder, and Mr. S. M. Graham, the district lay leader, took active parts in the meetings. It was interesting to note that every charge in the Meridian District except one was represented in these meetings, and the one exception was because of the impassable condition of the roads, due to a heavy rain the night before. There was fine interest in all these meetings, and there was the expressed determination at all of them to bring the Centenary collections as nearly up to date as possible. The northern group, meeting at Scooba, issued a challenge to the central and the southern groups for a contest to see which group would raise the largest per cent of the sixty per cent now due. The challenge was promptly accepted by the other groups. Group captains were appointed as follows: Northern group, Rev. W. H. Lane; central group, Rev. J. Loyd Decell; southern group, Rev. H. A. Wood. An interesting contest is in prospect. The other meetings the editor attended had not been reported at the time this was written.

PERSONAL AND OTHER NOTES.

Rev. J. N. Broadway, of the Porterville charge, Mississippi Conference, is greatly interested in his work, being especially concerned about developing church leaders among his young people.

A great union meeting was recently held in Mt. Hope, W. Virginia, in which there were 400 conversions and 300 applicants for church membership. Dr. Theodore Copeland did the preaching.

Mr. Asa Weston, of the H. Weston Lumber Co., of Logtown, Miss., was buried on March 20, Dr. I. W. Cooper, a life-long member of the family, officiating. The Masons conducted the latter part of the services.

Rev. H. F. Brooks, pastor, began a revival meeting in First Church, Shreveport, La., on February 19. He is being assisted by the Wisdom Sisters, the singers who have been heard in the sessions of a number of our Conferences.

Mr. W. F. Elam has been appointed District Secretary of Epworth Leagues, Brookhaven District, succeeding Mr. Lee Craft, who has recently removed to Texas.

Mr. Asa M. Weston, whose death is announced in these columns, was the father of Mrs. J. Cude Rousseaux, wife of Brother Rousseaux of the Louisiana Conference.

Rev. J. O. Hanes, of Birmingham, Ala., general evangelist, was in the Advocate office Tuesday, February 21. He was passing through the city en route to San Antonio, Texas, to begin a meeting.

The hosts of the Centenary group meetings in the Meridian District—Rev. T. H. King at Scooba, Rev. J. Loyd Decell at Meridian, and Dr. W. H. Huntley at Shuhuta—were most gracious in their entertainment of their visitors.

Rev. M. L. White, of the DeKalb charge, Mississippi Conference, says he travels about two hundred and fifty miles a week in his Ford in attending to his pastoral duties. He says he has the best car in the State—and his people say they have the best pastor.

On the Lecompte charge, Louisiana Conference, services have been resumed in two churches which had long been abandoned. A new church enterprise is being discussed at Lecompte. Rev. J. W. Faulk is the pastor.

Rev. James M. Lewis, pastor at Collins, Miss., will be able to engage in several weeks of evangelistic work outside his own charge. Brother Lewis can both preach and sing the gospel. Brethren desiring his help may address him at Collins.

We regret to learn that Mrs. M. A. Chadwick, of Walnut Grove, Miss., a lifetime subscriber to the Advocate, died at the home of her daughter, Mrs. D. A. McIntosh, in Collins, Miss., February 21. Her remains were carried to Walnut Grove for interment.

Rev. Paul D. Hardin, presiding elder of the Meridian District, Mississippi Conference, seems now to be in vigorous health, and he is giving himself unreservedly to the work of his district. He took the lead in all the Centenary group meetings recently held in his district.

We learn from press dispatches that Rev. E. H. Cunningham, of Okolona, Miss., was chosen grand chaplain of the Masonic Grand Lodge of Mississippi last week, and that Rev. John W. Chisholm, of Forest, was chosen chaplain of the Grand Chapter and the Grand Council.

Rev. R. S. Walton writes that the Methodist Sunday schools of Shreveport had a record-breaking attendance on February 12, over 2200 being present in the several schools on that day. Plans are being discussed for the organization of some Mission Sunday schools in and around Shreveport.

Rev. James M. Smith, Conference Evangelist, Mississippi Conference, has not to the present date any meetings scheduled for the months of March and April nor for all of the fall months. Those desiring his assistance may address him as follows: Rev. James M. Smith, Poplar Springs Drive, Meridian, Miss.

Through Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, we learn that the work at Winnfield, La., is in a most flourishing condition. At a recent quarterly conference there it was reported that the assessment for ministerial support has been paid in full to March 1, while attendance upon Sunday school and church is very fine.

At the annual banquet of the Wesleyan Bible Class of First Methodist Church, this city, recently held in the social hall of the church, there were 115 young persons present and the occasion was a delightful one. Mr. C. F. Niebergall is the teacher. This is a fine class. They have an average attendance of almost 200 on Sunday mornings.

If any sojourning in Meridian, Miss., are in a hurry to get to any of the surrounding towns, we are position to say that if they can prevail upon Mr. S. M. Graham, the lay leader of the Meridian District, to drive them through in his car, they will have their ardent desires abundantly satisfied. He likes to be connected with things that are moving—and when he is in his car he "steps on the gas." Rapid locomotion results.

We learn from Rev. James M. Lewis, pastor, that the work at Collins, Miss., is advancing very nicely. Brother Lewis is looking forward to a great spiritual revival throughout the church. He writes that Brothers Greenway, Westbrook and Byrd, the other Methodist preachers in Covington County, are awake to all the interests of the Kingdom. Arrangements are being made for a Sunday school institute to be held at Collins in the near future.

We are in receipt of the attractive program of the "Father and Son Banquet" enjoyed by eighty men and boys, February 10, at Cedar Grove, La., where Rev. H. L. Johns is the pastor. Dr. R. E. Smith, dean of Centenary College, and Dr. R. H. Wynn, presiding elder of the Shreveport District, were among the speakers. Twenty-one have been added to the church at Cedar Grove, the Sunday school is growing, and the Boy Scouts and Camp Fire Girls are doing good work.

Through the kindness of Rev. L. W. Smart, the pastor, we have on our desk the first copy of the "Circuit Outlook" of the Elmore charge, Louisiana Conference. It is a neat little paper of six pages and it covers every interest of the church. We are becoming accustomed to the calendars and bulletins of city churches, but papers for circuits are rare, and Brother Smart and his people are to be commended for the enterprise which they have begun. It ought to accomplish great good throughout the circuit.

An interesting event was the marriage at 9 p.m., February 22, 1922, in Hawkins Memorial Church, Meridian, Miss., of Mr. Walter Thomas Roak to Miss Annie Sale Hawkins, daughter of Mr. and Mrs. W. D. Hawkins. Mr. Roak is connected with the freight traffic management of the Southern Railway, Memphis, Tenn. The ceremony was performed by Rev. H. G. Hawkins, of Newton, Miss., former pastor and long-time friend of the family, who had christened the bride in babyhood. A reception was held from 9:30 to 11:30 p.m. at Morning View, the residence of the bride's parents on the heights south of Meridian.

Our pastor at Carrollton, Miss., Rev. S. C. Yates, writes that he is among a delightful people and that great progress is being made in the work of the charge. Prayer meetings and regular services on Sunday are well attended; in fact, Brother Yates finds that he is preaching to the largest congregations in his career as a minister. Remarkable growth is reported from the Sunday school in North Carrollton. Until three weeks ago it was a union school with an average attendance of forty. The Sunday following its organization as a Methodist school there were 62 present. The next Sunday there were 91 in attendance and on February 19 there were an even hundred present.

THANKS TO OUR FRIENDS.

The following friends have our thanks for two or more subscriptions sent in recently: Mr. F. A. Howell, Durant, Miss., 10; Rev. H. W. Ledbetter, Hammond, La., 7; Mr. F. Afton Smith, Water Valley, Miss., 8; Rev. C. A. Northington, Lambert, Miss., 8; Rev. H. T. Young, Natchitoches, La., 6; Mrs. H. C. Carnes, Shelby, Miss., 18; Rev. H. L. Johns, Cedar Grove, La., 6; Rev. R. S. Walton, Shreveport, La., 5; Mr. H. B. McEachern, Haynesville, La., 2; Rev. D. B. Boddie, Glenmora, La., 2; Rev. B. E. Crowson, Ashland, Miss., 2; Rev. J. R. Roy, Mer Rouge, La., 2; Rev. B. H. Andrews. Zachary, La., 2; Mr. C. B. Rives, Buntyn, Tenn., 2; Rev. Chas. E. Downer, Terry, Miss., 2; Rev. J. W. Faulk, Lecompte, La., 3; Mrs. C. A. Brunson, Minden, La., 2; Rev. H. L. Norton, Fernwood, Miss., 3.

A JOINT STATEMENT.

Believing that the highest interests of our church and of the Kingdom, as represented by it, will be served by the success of both the Centenary and Educational Movements, and, as representatives of these two Movements, being equally concerned for the success of both, on the hasis of continued good understanding and sympathetic co-operation, and in view of the fact that the two Movements are now in the field, tho Education Movement to collect its first installment and to complete its campaign and the Centenary to collect arrearages in pledges already made, we hereby affirm our adherence to the action of the General Conference and our sincere purpose fuliy to carry out the same according to its plain intention, as follows:

"That, in the interest of efficiency and in order that there may be carried on but one popular campaign in the Church at the same time, and without prejudice to exsting campaigns, the right of way be given to the Centenary Movement during the first two years and to the Educational Campaign during the second two years of the quadrennium, and that during these two periods, as far as possible, the full power of the Church be delivered in these respective campaigns."

1. We fully recognize that the Educational Commission, under the action of the General Conference, has the "right of way in the Church" at this time for the compietion of the campaign for education. There was no intention on the part of the Memphis meeting to encroach upon the rights of the Educational Commission nor to interfere with its plans; neither is there any such intention in the present Centenary collection movement. Should it appear, in any Annual Conference or section of a Conference, that to carry out the plan for the Centenary collection would come in conflict with the plans of the Educational Commission for compieting the educational campaign, then the plans of the Centenary collection shall be modified through the local representatives of the Movements, so as to harmonize with the plans of the educational campaign in such Conference or section of Conference.

2. The Centenary in its present movement, initiated at the Memphis meeting and now in process, is working for the collection of arrearages on pledges already made and no appeals are to be made for new subscriptions or new money.

3. Inasmuch as meetings, including the district group meetings have been planned and in large part already heid in the interest of the Centenary Coliection Movement, these meetings are to he completed, and the Centenary representatives cordiaily invite representatives of the Educational Campaign to be present at all meetings that may be held in preparation for World Sunday, and assure them of ample opportunity for representing their cause. But following World Sunday no such district group meetings shall he held hy the Centenary, except in the case of a Conference or district in which the Coliection Movement has been deferred.

4. The proposed World Sunday, March 26, is to be observed according to the plan already set forth and for the purpose of securing a canvass of all those who are in arrears in the payment of Centenary pledges in each church; and except in the case of churches in which another day has been suhstituted, tho special and extraordinary collection movement of the Centenary shall come to an end on April 1.

5. We pledge ourselves to earnest support and to hearty co-operation in efforts to hring the fullest possible measure of success to hoth enterprises. And we appeal to the membership of the churches generally to make every reasonable sacrifice to bring the collections for both causes up to date and to complete the educational campaign, thus securing for the quadrennium a glorious record; and we further appeal to the church to maintain under the pressure of the next few months the same fine Christian spirit that has characterized its activities in these great movements to this hour.

W. B. BEAUCHAMP.
STONEWALL ANDERSON.
W. W. PINSON.
ED. F. COOK.
E. H. RAWLINGS.
A. J. LAMAR.
F. S. PARKER.
W. E. HOGAN.

CHURCH ATTENDANCE CONTEST.

Wo have received the following reports for last Sunday from the churches engaged in the Sunday evening attendance contest in the Louisiana Conference:

Bogalusa	240
Lake Charles	214
Leesville	195
Noel Memorial, Shreveport	105
Ruston	180

No other reports had reached us at the time of going to press.

THE EDUCATIONAL FORCES MEET.

The educational leaders of the church, including all the college presidents, the Conference secretaries of education and general secretaries of the Board, recently gathered in two great meetings for the discussion of the plans of the Christian Education Movement. The educators from the western section of the church met at Little Rock on February 10th, while those from the eastern section gathered at Birmingham on February 14th.

Inasmuch as the first quadrennium of the great forward movements authorized hy the General Conference in 1918 is nearing its close, the discussions and actions of the men responsihie for the Christian Education Movement, which by General Conference action, occupied the last two years, are of great importance. There was evidenced a spirit of gratitude at the wonderful success which has already heen attalned and a determination to press the fundamental issues of the Movement during the remaining months of the quadrennium.

In view of the magnificent response made by the people at the call of the church, the meeting adopted the following resolutions:

"First, That this meeting of Conference Educational Secretaries, College Presidents and memhers of Conference Boards of Education express appreciation of the spirit and character of the response which has been made to the call of the General Conference, and that we appeal to the membership of the church generaliy to make every reasonahle sacrifice to enahle the Educational forces to bring the collections up to date and compiete a glorious record for the quadrennium, and that we further appeal to the church to maintain, under the pressure of the next few months, the same fine Christian spirit that has characterized its activities in this great movement to this hour; and

"Second, That we pledge ourselves to fervent prayer and diligent effort that this enterprise so splendidly begun may be carried forward to successful compietion within the period designated by the General Conference; and that in the accomplishment of this great undertaking we pray that a spirit of co-operation and brotheriy love may prevail to the end that the church may he richly blessed and God's name glorified.

"Third, That we hereby express our appreciation of the emergency which confronts the Centenary Movement at this time, and declaro our willingness to aid the cause in every way consistent with the purpose expressed hy the General Conference."

WHAT WILL WE DO ABOUT IT?

On Centenary pledges our church had paid to February 1, 1922, a total of $12,879,026. Tho balance due on the 60 per cent of total pledge (and this per cent due in 1921) is $9,267,673. Let us face these figures in the light of the following facts:

This total represents amounts paid on individual pledges hy Sunday schools and by Epworth Leagues. Ten per cent of tho amount paid on individual pledges in each Annual Conferenco is returned to that Conference for its own work. Ten per cent of the amount paid by tho Sunday schools is given to the Sunday School Board for extension of its work. The net amount available for Centenary enterprises is approximateiy $11,500,000. This can tako care of two years of the Centenary program and obligations, and on practicaliy the basis of the original askings—not on the basis of pledges. Appropriations have heen made for three years, and we are well advanced in the third year. Figure that out, and see whero the church and the Board of Missions stand today—where we stand as regards our missionary enterprises, as regards our pledged faith.

We have attempted to carry a three years' program and budget on less than two years payment, for the church has not yet come to 40 per cent in Centenary payments. Perhaps the leaders in Centenary work have erred in that they have not for some time made plainer the real situation. But they have known that "hard times" were with us, and they have not believed that it was the part of wisdom to press our people, as would a business concern facing a similar situation. And they have preferred, aiso, to keep before the people the worth-while achievements of the Centenary, believing that the church shouid know of these achievements, and that the church would not be wiiiing to abandon any of its great missionary enterprises.

The facts in the case are piaced hefore our people—with a liberal allowance for deferred payments, appropriations have been made for threo years. Payments to date take care of hut little more, and very little more, than two years' appropriations. The work suffers, the good namo of the church is involved, the enterprises of the Kingdom of Christ are delayed and hindered hecause of our delays. What will you do about your Centenary ohligations?

SALESMEN WANTED—To sell auto specialties of merit. Can prove worth within five minutes. State men make big money appointing county agents, county agents make big money. Bird-Liberty Brass Works, 542 W. Jackson, Chicago, Illinois.

MISTAKES.

When a plumber makes a mistake, he charges twice for it.

When a lawyer makes a mistake, it is just what he wanted, hecause he has a chance to try the case all over again.

When a carpenter makes a mistake, it's just what he expected.

When a doctor makes a mistake, he buries it.

When a judge makes a mistake, it becomes the law of the land.

When a preacher makes a mistake, nohody knows the difference.

But when the editor makes a mistake—good night!—Exchange.

It is the hurdens we drag and not those we bear that are too heavy.—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM WILLIAMS (Uncle Billie) was born in August, 1847, and went to his reward on February 8, 1922, at the age of seventy-four years six months. He was ill only about ten days. He had resided for some time with his children near the Hillsdale church. His sister, Miss Adaline Williams, preceded him in death on October 23, at the age of eighty one years. The deceased is survived by one aged sister, four sons, and three daughters: D. M. Williams, of Amite; R. G. Williams, of Hillsdale; W. H. and J. H. Williams, of Harvells Mill; Mrs. Miller, Mrs. E. T. Warren of Hillsdale, and Mrs. Zula Ware, of Baton Rouge; also by thirty-four grandchildren, and one great-grandchild. Brother Williams was converted and joined the M. E. Church, South, at Pipkin's Chapel, near his old homestead, several years ago and remained a devout and sweet-spirited Christian until death. His hearty hand-shake, pleasant disposition and great faith in the Holy Ghost religion were a great inspiration to me during over one year that I have been his pastor. He loved the church, and was devoted to every interest. Without doubt he has joined the church triumphant. The funeral services were conducted by the writer at Pipkin's Chapel, his old home church, in the presence of a host of friends and relatives. L. C. SPENCER, Pastor.

Pinegrove, La.

Died in Sabine Parish, Louisiana, at Mitchell, Brother BENJAMIN F. MOORE, who was born October 25, 1855, and departed this life January 8, 1922. He was married to Miss Maggie Robertson, December 18, 1879. To this union were born eight children, three boys and five girls, all of whom are living except one. In early life Brother Moore gave his heart and life to God and lived a consistent life until he was called from labor to rest. Brother Moore served the church as steward for many years and was serving in that capacity when he went away. The church has lost a faithful member, the community a good citizen, and the children a loving father that gave his life to the cause of God and his family. A good man has gone from among us, one whose place in the church will be hard to fill. On the 9th of January the writer preached his funeral, being assisted by the pastor, Rev. J. G. Sloane, there being present a large congregation and sorrowing ones to mourn his departure. To those who mourn, we will say, "Be thou faithful unto death and meet father, where all these tears shall be wiped away and we will never say good-bye." S. S. HOLLADAY.

February 14, 1922.

JAMES ASBURY LEWIS was born in Bibbs County, Alabama, May 13, 1836. He moved with his parents to Oktibbeha County, Mississippi, in 1843. He was happily married to Miss Bettie Foster, January 13, 1859, and settled in Chickasaw County, Mississippi, where he spent the remainder of his earthly life. He was the father of seven children, his wife and three children having preceded him to the better world; he leaves to mourn his departure Rev. T. W. Lewis, of Memphis, Tenn.; Attorney W. N. Lewis, of Davis, Oklahoma; Rev. E. S. Lewis, of Greenville, Miss., and Dixie L. Lewis, of Chattanooga, Tenn., while he truly sleeps with the redeemed of God. He was blessed with a long and useful life of service for his country, church, and God; serving for four years as a Confederate soldier, he was engaged in more than fifty battles; was State legislator; he served eight years on the county school board; as county supervisor and president of pension board, he served twenty-nine years most effectively; he was twenty years an officer in the Masonic Lodge.

Brother Lewis, as he was commonly known, gave his tender, boyish heart to Jesus when only eight years of age, and the beautiful friendship he entered into with Christ at that early date was surely never broken, but ever grew sweeter and dearer, ripening into a most blessed, fruitful life of constant, faithful service rendered through the channels of the great Methodist Church, of which he was a member for more than seventy-seven years. For forty years he served as a faithful superintendent of one Sunday school and fifty-five years as a member of the board of stewards. His home was ever the home of preachers, as was his heart the home of the blessed Christ. He never entertained a doubt as to the saving power of his beloved Lord.

After the long life of uncomplaining service his worn body yielded to the gentle touch of Jesus and his physical eyes were closed in the sleep of death at his home in Houston, Miss., Wednesday evening, January 25, 1922, and we can truly say in the language of Charles Wesley, "Servant of God, well done! Thy glorious warfare past; The battle's fought, the race is won, and thou art crowned at last." E. E. McKEITHEN.

Houston, Miss.

Brother BANISTER A. CLARK was born July 4, 1856, and departed this life June 6, 1921. He was living at D'Lo, Miss., up to the time of death. He was first married to Miss Sarah E. Slay, of Simpson County, Mississippi, February 20, 1879, with whom he lived happily two years and two months. To this union were born two daughters, both having died in infancy. After the death of his first wife he was married to Miss Susie Holmes, of Rankin County, Mississippi, August 2, 1881, who still survives him and with whom he lived happily until death. To this union were born four sons and seven daughters. The eldest son died in infancy and one fell on the battle field in France. Those left to mourn his departure are: Mrs. Susan M. (wife); Mrs. Vera Sue and Mrs. Emma C. Moore, daughters living at D'Lo, Miss.; Mrs. Minnie Overly, Johns, Miss.; Mrs. Hattie Grantham, D'Lo, Miss.; Mrs. Ada Wedgeworth and Mrs. Ina Hocker, of Delhi, La.; Mrs. Mamie Lee, Bogalusa, La.; T. [illegible] and Edward J. Floyd, La. Brother Clark was a devoted husband and father. It was indeed a pleasure to be in his home and hear him speak so tenderly to each member of the family. He was indeed pleasant and ready to respond, as far as possible, to every demand. He took pride in speaking of the goodness and mercy of God to him all along the way of life. You could always depend on him at Sunday school, prayer meeting, and the regular preaching services. It is hard to estimate the loss of a real, true Christian. His favorite song was, "There'll be no sorrow there." His favorite passage of Scripture was II Tim. 1:8-8. May God very graciously comfort and sustain the bereaved.

JASPER L. SMITH, P. C.

MARRIED.

On February 15, 1922, at the Methodist parsonage, Newton, Miss., Mr. VERGIL D. ELLIS and Miss RUTH DAVIS, both of Newton, Miss. Rev. H. G. Hawkins officiating.

No Christian has any business to be melancholy or "grouchy." Joy and peace are part of true religion. Get a change.

"Try" is a coun[illegible]orth and [illegible] What i[illegible] a baby [illegible] to walk? Y[illegible] the way [illegible] again.—Ex.

You are [illegible]manhood [illegible]ck by block[illegible]gs and [illegible]ds of [illegible] days.—[illegible]rage.

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The woman with tender skin dreads March because it is likely to cover her face with ugly freckles. No matter how thick her veil, the sun and winds have a strong tendency to make her freckle.

Fortunately for her peace of mind, Othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength Othine should remove them.

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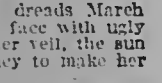
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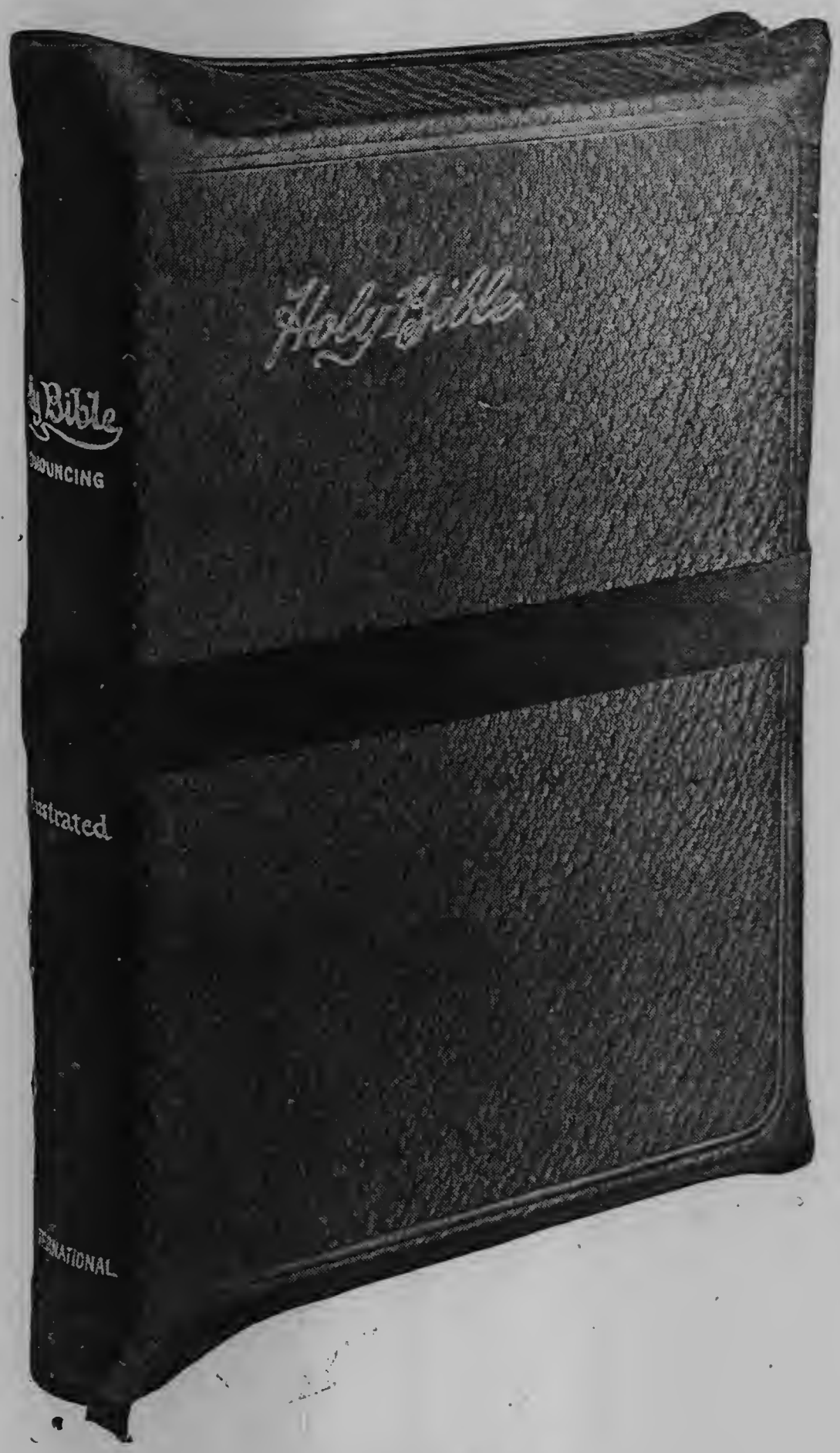

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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Moorhead has agreed to meet all the conditions for a District Standard Training School to be held August 13-18. The teachers adjacent to this enterprising church have agreed to take advantage of this school. Mark the place and date and arrange to attend the full six days.

The church at Doddsville is raising funds to add two rooms to their building to accommodate their growing school. Faith always finds that God has money. Have faith in God and go on, is a good motto.

The Cradle Roll at Ruleville has twenty-six members. The superintendent of this department ordered Object Lessons for the Cradle Roll and the blocks used in giving instruction to the little ones. I spent two days with the teachers giving such help as they need in making their work more effective.

Emory is the place and March 12 is the date of the institute to be held for the Byhalia circuit. Services will begin at 10 a.m. and continue through the day.

Mrs. H. L. Talbert, Elementary Superintendent of the Greenville District, has announced an institute to be held at Shelby, March 24-25. The teachers near Shelby are urged to attend this meeting that they may give and get all the help possible in a two days' institute. A half dozen trained workers will give the instruction.

Have you read the article in the March number of the Sunday School Magazine by Miss Kennedy on Plans for Children's Week? Write to Miss Lynda Ramey, Grenada, Miss., for a large poster and leaflets. The main purpose of this week is to reach the home; it is to center the attention of the parents upon their children. Those who observed the week last year are still reaping rich results. Go thou, and do likewise.

Now is the time to appoint committees for the proper observance of Sunday School Day. The first program will be ready by the first of March, the second one by the 15th of the month. Every school in the Conference is required to observe the day, every class in the school is expected to take part. Every teacher in the school is a member of the program committee. It will be well to have a committee on publicity, one on decoration, another on the offering.

MOTHER! MOVE CHILD'S BOWELS WITH CALIFORNIA FIG SYRUP

Hurry mother! Even a sick child loves the "fruity" taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow. If constipated, bilious, feverish, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good cleansing of the little bowels is often all that is necessary.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

We still hear people ask, "What classes ought to be organized?" and "What is the use of organizing?" Organize every class above the juniors. Organize to increase the class membership, to clean up the church yard and building, to put in some new equipment, to look after the sick, to help the poor, to build new rooms, to pay the Centenary and Educational pledges, to hold prayer meetings, to win the unsaved to Christ and a thousand other things. A lot of the wickedness we witness is the heart-cry for Christ. Organize and go to work and help save the lost. Organize so you will have something to say at the Wesley Bible Class Federation.

We have dates for six Standard Training Schools, one Conference school, and five District schools. We are planning to reach one thousand teachers and have these teachers reach one hundred thousand who hunger for the Bread of Life. These schools are projected for the purpose of deepening the spiritual life, to give a larger knowledge of the needs of the child, and to show how these needs may be met. The results from these schools have been greater than we expected. The students take the work of teaching more seriously, they get a clearer idea of the meaning of religious education, a holy enthusiasm is kindled in their hearts that tends to grow as they acquire more knowledge of God's way of saving the world.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Broad Street Sunday School is a progressive school. They have four ranking departments: Beginners', Primary, Junior, and Intermediate. All their classes above the Juniors are now organized and enrolled as W. B. C. They are looking and planning for advanced work.

The Gulfport Sunday School reported 693 present Sunday, the 19th; 102 in their Men's Bible Class. This is the largest attendance we have had reported this year. They beat this last Easter, and have set their goal at 1000 for this Easter.

Galloway Memorial School averaged 100 more in attendance this past month than a year ago. They have a growing Men's Bible Class.

Raleigh Sunday School is growing and they are having a very high average attendance for their enrollment. The circuit is doing good work and is improving. Trinity School has pulled through the winter for the first time in a long time.

The Rolling Fork Sunday School has outgrown its present quarters, and they are adding more rooms to the building to care for it.

Of the fourteen leading Sunday schools in Intermediate-Senior work of the whole church, Central (Meridian) and Capitol Street (Jackson) appear in the list. We have other schools that will appear in the next list.

A school, to reach the standard, must have an official representative at the District Institute, with a written report. Please hear this in mind, as it will hurt our Conference standing, which cannot stand much rough treatment. Please see that your delegate comes with a written report.

Conference Standard Training School. Forget it? Never! June 8-14. Dr. C. A. Bowen, of the Chair of Religious Education, Millsaps, has been elected Dean of the School. Let us make this school the best yet.

Mr. O. C. Hull has been employed for part-time service. He can be of great service to your school if you will use him.

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS,
Field Secretary.

"According to thy faith be it unto thee," was no more an answer to petitions of old than it is to petitions today.—Exchange.

Prayer has been called "a wish turned heavenward." That is the way the noblest and sweetest wishes all point.—Selected.

We express ourselves by acts more than by words. Unless me show loyalty to Christ by kind deeds, our words of belief are useless.—Selected.

Dare, O weak and faltering soul—dare at any rate to wish to have that which is your chief good.—Mozley.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—Second Round.

Oxford, Mar. 3, 5.
Abbeville ct., at Woodson Ridge, Mar. 4.
Water Valley, First Church, Mar. 10, 12.
Water Valley, Main, at Palestine, Mar. 18.
Vaiden and West, at West, Mar. 19, 20.
Winona ct., at Bluff Springs, Mar. 25.
Duck Hill ct., at Chapel Hill, Mar. 26, 27.
Ashland ct., at Liberty, Mar. 31.
Waterford ct., at Harris Chapel, Apr. 1.
Lamar ct., at Harris Chapel, Apr. 2.
Poplar Creek ct., at Wesley, Apr. 8.
Kilmichael ct., at Stewart, Apr. 9, 10.
Winona, Apr. 9, p.m., Apr. 10, p.m.
Tie Plant ct., at Bethel, Apr. 15.
Paris ct., at Salem, Apr. 16, 17.
Durant, Apr. 21, 23, p.m.
Sallis ct., at Bethel, Apr. 22.
Pickens and Goodman, at Goodman, Apr. 23, 24.
Ebenezer ct., at Ebenezer, Apr. 29.
Lexington, Apr. 28, 30.
Holcomb ct., at Spring Hill, May 27.
Coffeeville ct., at Bethlehem, May 28, 29.

District Conference will convene at Vaiden on Tuesday, April 25, at 2 o'clock p.m., and will continue through Thursday, April 27. R. A. TUCKER, P.E.

Greenville, Dist.—Second Round.

Dundee, preaching, Mar. 12.
Deeson, 11 a.m., Mar. 19.
Lyon, 7:30 p.m., Mar. 19.
Shaw, preaching, Mar. 26.
Glen Allen, lay service, J. J. Baird, Mar. 26.
Tunica, District Conference, Mar. 29-April 2.
Tunica, Quarterly Conference, 8:30, Mar. 29.
Walls, 11 a.m., April 2.
Shipman's Chapel, 11 a.m., April 8.
Jonestown, April 9.
Cleveland, 7:30 p.m., April 12.
Dubbs, 11 a.m., April 16.
Alligator, preaching, 7:30 p.m., April 16.
Leland, 7:30 p.m., April 19.
Clarksdale, preaching, 11 a.m., April 23.
Shelby, 7:30 p.m., April 23.
Alligator, 3 p.m., April 24.
Clarksdale, 7:30 p.m., April 24.
Dundee, 11 a.m., April 25.
Shaw, 3 p.m., April 25.
Glen Allen, 7:30 p.m., April 26.
Rosedale, 7:30 p.m., April 27.
Pace, 11 a.m., April 30.
Boyle, 7:30 p.m., April 30.
Hollandale, June 4.
Glen Allen, 7:30 p.m., June 7.
Greenville, 7:30 p.m., June 9.
Duncan, 11 a.m., June 11.
Friars Point, 7:30 p.m., June 11.

Lay services as follows, by J. J. Baird:
Avon, 11 a.m., May 7.
Cleveland, 11 a.m., May 14.
Shaw, 11 a.m., May 21.
Hollandale, 11 a.m., May 28.

JAMES H. FELTS, P. E.

Corinth Dist.—Second Round.

Corinth, First Church, Feb. 26, 11 a.m.; Quarterly Conf. March 2, night.
Corinth, Southside, Feb. 26, night.
Sherman ct., at Chesterfield, Friday, Mar. 3.
Myrtle ct., at Myrtle, Sat., March 4.
New Albany station, Mar. 5, 6.
Blue Mountain ct., at Raney's Chapel, Friday, Mar. 10.
Hickory Flat ct., at Cornersville, Mar. 11, 12.
Corinth ct., at Mt. Carmel, March 15.
Kossuth ct., at Wesley's Chapel, Mar. 18, 19.
Tishomingo ct., at Salem, Mar. 21.
Golden ct., at Patterson's Chapel, Mar. 22.
Mantachie ct., at Oak Grove, Friday, Mar. 24.
Mooreville ct., at Oak Hill, Mar. 25, 26.
New Albany ct., at Mt. Ollvet, Mar. 30.
Dumas ct., at Wier Chapel, Apr. 1, 2.
Marietta ct., at Gilmer's C., Apr. 8, 9.
Iuka ct., at Harmony, Apr. 14.
Burnsville ct., at Chapel Hill, Apr. 15.
Iuka station, Apr. 16, 17.
Potts Camp ct., at Macedonia, Apr. 22; Potts C., Apr. 23.
Guntown ct., at Hebron, Apr. 27.
Baldwyn ct., at Asbury, Apr. 28.
Booneville ct., at Oak Grove, Apr. 29.
Booneville station, April 30, May 1.
Chalybeate ct., at Ebenezer, May 5.
Ripley station, May 5, night, and May 7.
Silver Springs ct., at Paine's Chapel, May 6.
Wheeler ct., at Hodges C., May 26; Rienzi ct., at Thrasher, May 27, 28.
Corinth Dist. Conf. will be held at Sherman, June 13, 14, 15.

J. B. RANDOLPH, P. E.

Columbus Dist.—Second Round.

Columbus, Central Church, Mar. 5, a.m.
Columbus, First Church, Mar. 5, p.m.
Starkville, Mar. 12, a.m.
Artesia, Mar. 12, p.m.
Macon ct., at Salem, Mar. 19.
Macon sta., Mar. 19, p.m.
Ethel, at Marvin's Chapel, Mar. 25, 26.
Caledonia, at New Hope, Mar. 31.
Crawford, at Shafers, April 2.
Mayhew and Sessums, at Sessums, April 2, 3.
Shuqulak, at Cooksville, April 6.
West Point, April 9, a.m.
Brooksville, April 9, 10.
Mashulaville, at Mt. Hebron, April 15, 16.
Kosiusko ct., at ———, April 22, 23.
Kosiusko sta., April 23, p.m.
Cedar Bluff, at Cedar Bluff, April 26.
Noxapater, at Mt. Pleasant, May 2.
Louisville, May 3.
High Point, at ———, May 4.
Sturgis, at Big Creek, May 6, 7.
Chester, at Salem, May 20, 21.
McCool, at Bowie's Chapel, May 21, 22.
Ackerman and Wier, at Wier, May 28.

District Conference will convene at Macon, April 28 to 30. Opening sermon Thursday night, the 27th. Conference will open Friday morning at 9 o'clock. Sunday, the 30th, will be given over to religious services, beginning with Love Feast at 10 o'clock.

A. T. McILWAIN, P. E.

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A SOCIETY ABOVE THE ORDINARY.

One of the pleasant features of the Newton pastorship is to be found in the unique work that is being done by the local Woman's Missionary Society, and the helpfulness that comes from that source. This auxiliary is thoroughly organized, and keeps up its organization by its busy life and by operating its departments. The officers and fifty-eight members evince a splendid spirit of co-operation among themselves and towards undertakings of the church community.

The meetings are held four times each month, regardless of weather conditions. The meeting is omitted only after each fifth Sabbath. Even in very unfavorable weather enough attend to give interest and enthusiasm; and when conditions are more favorable the places of assembly fill up. Some business is attended to at each meeting, but one meeting per month is more especially for business. This and one other of the sessions are held on Monday afternoons at the church. The other two times the meetings are called "Social," and held on Tuesday afternoons at one of the homes, two ladies pairing as joint-hostesses. There is a program at each meeting centering around some study. One time it is a study direct from the Bible; another is from the book on the Bible, The Mind of the Messiah; a third is the study given in the Missionary Voice; and the fourth is from the Mission study book, Wembo Nyama's Land. At the Social meetings light refreshments are invariably served by the hostesses.

Besides dues and pledges, a penny collection is taken regularly. Mrs. W. G. Allen is President; and Mrs. Z. T. Gibson, Secretary. Six weeks ago the President introduced a feature that has caused merriment and good will. Capsules were passed to each member, each capsule containing the name of one lady who for following six weeks was to be known as the "capsule lady" of the person drawing that name.

During the following six weeks each was to do little kindnesses to her "capsule lady," and in such a way as would not reveal the identity of the benefactor. As a result the 58 members have been receiving constantly fruit, flowers, candies, handkerchiefs, pot plants, etc., for six weeks, without knowing exactly the source, except that it was from her "capsule lady." The six weeks have just ended with a social at which the capsule ladies revealed themselves to one another. The weather was good, and it was a jolly occasion.

Last Sunday, when the question of an addition to the church building was up before the congregation for consideration, the Missionary Society pledged $500 per year for five years, or $2500.

Mrs. W. G. Allen and Mrs. A. L. Myers have been elected delegates to the Conference Meeting at McComb City.

H. G. HAWKINS.

Newton, Miss., Feb. 23, 1922.

ASSIST NATURE. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.—Adv.

DO YOUR CHILDREN like Castor Oil?

then why make them take it? Why cling to the old idea that a medicine must be unpleasant in order to be good?

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Good for children and adults. Get a box at your drug store.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Oakdale, Feb. 19.
Marksville ct., at Evergreen, Feb. 26, a.m.
Bunkie, Feb. 26, p.m.
Elizabeth ct., at Oberlin, Mar. 5.
Boyce, at Eden, Mar. 12, a.m.
Pineville, Mar. 12, p.m.
Colfax ct., at Montgomery, Mar. 19.
Trout and Good Pine, at Good Pine, Mar. 26.
Campti ct., at St. Maurice, Apr. 9.
Rochelle and Standard, at Rochelle, April 16.
Columbia ct., at Grayson, April 20.
Glenmora, April 23, a.m.
Alexandria, April 23, p.m.
Lecompte ct., at Forest Hill, April 30.
Natchitoches, May 3, p.m.
Winnfield ct., at Sander's Chapel, May 7, a.m.
Winnfield station, May 7, p.m.
Provencal ct., at Provencal, May 14.
Jena and Jonesville, at Jonesville, May 28.

The District Conference will be held at Pineville April 25-27, beginning at 2:30 p.m. on the 25th. Reference to page 53 of the Conference Annual for 1918 will show that each church is entitled to have one delegate elected by the church conference, provided every charge shall have at least five delegates. Preachers in charge will please have these delegates elected, their names sent to Rev. F. W. Chase, Pineville and to myself.

W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Second Round.

New Iberia, Mar. 5, a.m.
Lafayette, Mar. 5, p.m.
Leesville, Mar. 12, a.m.
ReRidder, Mar. 12, p.m.
Sulphur and Vinton, at Sulphur, Mar. 19, a.m.
Lake Arthur, Mar. 19, p.m.
Branch Circuit, at Waxle, Mar. 26, a.m.
Crowley, Mar. 26, p.m.
Eunice Circuit, at Basile, April 2, a.m.
Opelousas, April 2, p.m.
Indian Bayou, April 9, a.m.
Rayne, April 9, p.m.
Abbeville and Kaplan, at Perrier, April 16, a.m.
Gueydan and Estherwood, at Estherwood, April 16, p.m.
Jeanerette and Patterson, at Jeanerette, April 23, a.m.
Franklin, April 23, p.m.
Many and Robeline, at Robeline, April 30, a.m.
Lake Charles, May 7.
Merryville, May 14, a.m.
Ludington ct., May 14, p.m.
Hornbeck and Peason, at Peason, May 21, a.m.
Morgan City and Berwick, at Berwick, May 28, a.m.
District Conference, at Opelousas, April 26, 27, 28.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Second Round.

Oak Ridge, at Oak Ridge, Mar. 5. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Bastrop, Mar. 6.
West Monroe, Mar. 7, 7:30 p.m.
Jonesboro, at Hodge, Mar. 9, 3 p.m.
Sicily Island, at Ferriday, Mar. 12. Preaching at 11 o'clock; quarterly conference, 2:30 p.m.
Elmore, at New Prospect, Mar. 14. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Dubach, at Harmony, Mar. 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Mangham, at Little Creek, Mar. 19. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Winnsboro, at Winnsboro, Mar. 19. Preaching at 7:30 p.m.
Midway and Epps, at Floyd, Mar. 23. Preaching at 11 o'clock, quarterly conference at 2 p.m.
Mer Rouge, at Collinston, Mar. 26. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Bonidle and Faulk's Chapel meet with Mer Rouge.
Monroe, Mar. 26. Preaching, 7:30 p.m.
Choudrant, at Choudrant, Mar. 28.
Calhoun, at Calhoun, April 2. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Ruston, April 2. Preaching 7:30 p.m.
Tallulah, at Tallulah, April 4, 7:30 p.m.
Farmerville, April 6.
Bonita, at Jones, April 9. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Oak Grove, at Pioneer, April 16. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Waterproof, at Newelton, April 23. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Rayville, April 28.
Bernice, May 4.
Lake Providence, May 7. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Ercs, at Indian Village, May 14. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Chatham, at Frantum's Chapel, May 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.

K. W. DODSON, P. E.

Shreveport Dist.—Second Round.

Ida ct., at Ilosston, Sun., Mar. 5, a.m. (Church Dedication.)
Belcher ct., at Gilliam, Sun., Mar. 5, p.m.
Bossier City, Wed., Mar. 8, p.m.
Shreveport, Noel Memorial, Sun., Mar. 12, a.m. (Preaching)
Shreveport, First Church, Sun., Mar. 12, p.m. (Preaching.)
Logansport, Tues., Mar. 14.
Cedar Grove, Wed., Mar. 15, p.m.
Cotton Valley ct., at Bethel, Sun., Mar. 19, a.m.
Wesley Sunday School Federation, at Mansfield, Mar. 21-23.
Shreveport, Noel Memorial, Mon., Mar. 27, p.m. (Conference.)
Coushatta, Sun., Mar. 26, a.m.
Bayou La Chute ct., at Elm Grove, Sun., Mar. 26, p.m. (Preaching.)
Haynesville, Wed., Mar. 29.
Bienville ct., at Burk Place, Sun., Mon., April 1, 2.
Shreveport, First Church, Mon., April 3, p.m. (Conference.)
Haughton, at Doyline, Tues., April 4.
Arcadia, Wed., April 5, p.m.
Oil City, Thurs., April 6, p.m.
Gibsland ct., at Oak Grove, April 8, 9.
Mansfield, Mon., April 10, p.m.
Grand Cane ct., at Keithville, Tues., April 11.
Bayou La Chute ct., at Shreveport, Thurs., April 13. (Conference.)
Athens ct., at Arizona, April 15, 16.
Homer, April 16, p.m.
District Conference, at Vivian, April 19-21.
Pelican ct., at Mitchell, April 23, a.m.
South Mansfield, at Benson, April 23, p.m.
Ringgold ct., at Rocky Mount, Tues., April 25.
Plain Dealing, at Benton, Thurs., April 27.
Sibley ct., at Evergreen, April 29 and 30. (Sunday School Institute and Conference.)
Minden, April 30, p.m.
Castor ct., at Alberta, April 30.
Wesley ct., at Holly Springs, May 14.

R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.

Hammond, Mar. 5, 7 p.m.
Keener Memorial, Mar. 7, 19, 7:30 p.m.
Jackson and Ethel, at Ethel, Mar. 12, a.m.
Zachary and Slaughter, at Slaughter, Mar. 12, p.m.
Istrouma, Mar. 19, a.m.
Natalbany at Tickfaw, Mar. 26, a.m.
Amite, Mar. 26, p.m.
Ponchatoula, at Ponchatoula, April 2, a.m.
Kentwood, at Kentwood, April 2, p.m.
Baton Rouge, First Church, April 3, p.m., and May 14, a.m.
Springfield, at Holden, April 9, a.m.
Pine Grove, at Montpelier, April 16, a.m.
Olive Branch, at Oak Grove, April 22, 23, a.m.
Clinton, at Pine Grove, April 23, 3:30 p.m.
Baker, at Deerford, April 29, 30, a.m.
Gonzales, at Meadows Chap., April 30, 3:30 p.m.
Greensburg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 14, 3:30 p.m.
St. Francisville, at Star Hill, May 21, a.m.
Franklinton, May 28, a.m.
Franklinton ct., at Mt. Hermon, May 28, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. Let the pastors have their church conferences elect their delegates in time as they make the round of the appointments in May.

J. W. LEE, P. E.

GIRLS! LEMONS WHITEN HANDS

Press the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter-pint of harmless and delightful lemon-bleach lotion to soften and whiten red, rough or chapped hands. This home-made lemon lotion is far superior to glycerin and rose water to smoothen the skin. Famous stage beauties use it to bleach and bring that soft, clear, rosy-white complexion, because it doesn't irritate.

Its Easy With a Broider Fast!

This new invention enables you to do the most beautiful embroidery. There are 3 sizes of the Broider-Fast needle—suitable for wools, cotton or silks. Embroiders chain stitch, solid French knots, or a thick velvet effect. You can quickly transform your own dresses, hats, household linens, and children's clothes.

Direct from us, or at your dealer's—only $1.00 for holder. Three sizes of needles, and directions.

AMERICAN ART NEEDLE COMPANY
Dept. A., Praetorian Bldg., Dallas, Texas

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

THE MISSIONARY SOCIETY FIRST.

Mrs. M. and Mrs. L. came out from the church together to take the car. They had spent the greater part of the day in a meeting of the Missionary Society. Both women were enthusiastic concerning missionary matters, and as they rode down town they reviewed the day's work with eagerness, noting the encouraging features of the meeting as to attendance and interest. Then Mrs. L. said with a sigh: "I thought there was a large number present, until the roll was called, then I realized how many were absent. Why is it that many of our most talented women pay their dues, but never come and take part with us in the meeting? They have leisure for everything they want to do. I see their names in connection with the leading social events and the prominent club functions of the city, but they never seem to have time for the Missionary Society. Last year they worked so splendidly for the Red Cross! How I do covet them for the Missionary Society!"

"I do not understand it," answered Mrs. M. "The things in which they are interested are most pleasant, many of them very helpful and necessary, but to me the church of God is first, and the organizations to which my church membership commits me must have my first loyalty. When I was mentioned for an office in the Missionary Society, my impulse was to refuse, because of pressure of duties; but when I thought it over I was forced to admit that, in spite of these duties, I had accepted an office in the Era Club, and that settled the matter. Whatever I can do for any organization I must do first for my church. I want the best I have and am to be invested in the service of my Lord and Master."

With this speech she was gone, and Mrs. L. was left with her thoughts for company during the remainder of her ride, and they ran after this fashion: "Why is it easier to give money than to give self to those enterprises to which we are called by God's church? God asks for ourselves, our time, our talents, and until we have given him these our gift of money has small significance. What a large contribution these absent ones could make to the kingdom through their presence at the Missionary Society, and how disappointed the Father must be when, instead of meeting him there, they only send money!"

* * *

No organization to which these women are giving themselves can compare in far-reaching influence and tremendous results with this organization to which churchwomen owe their first allegiance. The Woman's Missionary Society was the pioneer woman's club. When the first thrill of the "new woman" movement was felt in our country, it took shape in an organization among churchwomen in behalf of women and children of the non-Christian world, and its course from the beginning till now has been one of constructive helpfulness and has left a trail of blessing in its wake. No organization of women in the world can make such a magnificent exhibit of results. It has girdled the globe with schools, hospitals, and settlements, and its program of work includes every ministry needed by the human race. These ministries are ushering in a new day for the womanhood of the world and are making womankind a sisterhood around the globe.

Money alone has not accomplished these things. Time, talent, love, and sacrilce on the part of hundreds of thousands of Christ's followers have been invested in this magnificent enterprise. Women have met together in little bands for study and prayer, often at great sacrifice and inconvenience to themselves. But now a host of women rise up and call them blessed.

In the face of this, professing Christian women disregard their privileges through the Missionary Society and choose the less important avenues through which to expend their best energies.

Mrs. S. chose the presidency of the Book Club rather than that of the Missionary Society, and yet Mrs. S. owes all that she counts dear, all that makes her life happy and beautiful—domestic joys, intellectual attainments (the very power to be President of the Book Club), religious privileges—all of these to the gospel of Jesus Christ. Not one of them could she have secured without that gospel. Nevertheless, she gives the lower place in her affections and service (only her money) to its concerns, while her best goes into second-rate things.

* * *

But these women can be stirred to splendid service. Last year, when their sons were in camps and trenches, they were giving themselves in unstinted devotion to the service of their country and of their boys. No service or sacrifice was too great for them. When one recalls this service now, the question arises. Will not these same women give themselves to a cause which is greater than, because it is inclusive of, the Red Cross organizations? Under the white cross of Jesus Christ they have a ministry to millions of bleeding hearts and suffering bodies, living under conditions far more heartbreaking than those in war-stricken Europe—conditions which have existed unrelieved in these non-Christian lands for centuries.

And will not the women who love the missionary cause make its claims so real and so attractive to this demobilized body of Red Cross workers that they cannot resist their appeal? Can they not bring hem to such a realization of these world conditions as will demand their sacrificial service in even a larger measure than the Red Cross has done? The Master is saying: "These ought ye to have done (minister to the soldiers in the trenches and to the suffering in war-stricken Europe) and not to have left

(Continued on Page 16)

If Your Trouble Is Scrofula

As Often Acquired as Inherited,

You have eruptions and sores, and perhaps enlarged glands of the neck. This blood disease affects the internal organs, especially the lungs, and if neglected may develop into consumption.

It causes many troubles, and is aggravated by impure air, unwholesome food, bad water, too much heat or cold, and want of proper exercise.

Hood's Sarsaparilla, the blood-purifying medicine that has been used with so much satisfaction by three generations, is wonderfully successful in the treatment of scrofula. Give it a trial.

If a cathartic or laxative is needed, take Hood's Pills.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

MRS. IDA YOUNGBLOOD.

Suffer From Backache? Pain in Your Side?

Hear What Mrs. Youngblood Says

Jamestown, La.—"I suffered with my right side, back and head. A friend of mine told me to try Dr. Pierce's Favorite Prescription and it did me so much good I never get tired of praising it, for I believe it saved my life. I am forty-two years old now and my health is very good, tho' when I think I need a medicine I get the 'Favorite Prescription', as it is the only medicine I ever got that did me any good. I tried several doctors, but none of them helped me. Now I am enjoying good health."—Mrs. Ida Youngblood.

Favorite Prescription is made without alcohol and can be obtained from your nearest druggist, in tablets or liquid. If you write Dr. Pierce, president Invalids' Hotel, Buffalo, N. Y., he will give you confidential medical advice free of cost. Don't wait a minute if you're ailing.

ROCHE'S HERBAL EMBROCATION
RELIEVES SAFELY AND PROMPTLY
CROUP OR WHOOPING COUGH
Also wonderfully effective in Bronchitis, Lumbago and Rheumatism.
All druggists or
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For the HAIR—

To make it soft, fluffy and free from dandruff use

DANDRUFF

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

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Beware! Unless you see the name "Bayer" on package or on tablets you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for Colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago, and for Pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

"Saved my baby"
Zolfor Springs, Fla.
March 5, 1920
Anglo-American Drug Co., 215 Fulton St., New York.
Dear Sirs:
I am using Mrs. Winslow's Syrup. It saved my baby from dying of colic, which she had for three months. Some one advised me to get Mrs. Winslow's Syrup and I did.
Yours truly,
(Name on request)
Colic is quickly overcome by this pleasant, satisfactory remedy, which relieves diarrhoea, flatulency and constipation, keeping baby healthy and happy. Non-narcotic, non-alcoholic.
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Formula on every label. Write for free booklet containing letters from mothers.
At All Druggists.
ANGLO-AMERICAN DRUG CO. 215-217 Fulton Street NEW YORK
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A LETTER FRO... LE, K...

I know it is ... commend C. S. ... readers. He and ... try are well known ... by you all. Having ... Mississippi for a ... both as a pastor ... I have often ... not swung out ... field of evangel... satisfactory spirit ... a pastor and the ... ever heard by ... two combined ...

DON'T BE SATISFIED WITH A SMALL SALARY

Double your ... the Draughon Tra... it at college or at ... have attained ... this training. Let ... our book. "Guide t...
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Every married ... template marriage ... plete Book of Life ... somely bound, ... riser." It unfolds ... ried happiness, ... Sold formerly for ... tion only a few ...
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IS CURABLE. Write me today and I will send you a ... soothing guarantee ... prove it. Stops ... permanently. DR. ... Park Square, Sedalia, ...

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DRIVES AWAY PIMPLES

and leaves your skin pure and spotless
60c at your Druggist's or from The
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Stops Hair Coming Out; Thickens, Beautifies

35-cents buys a ... line" at any drug ... application of this ... can not find a ... falling hair. Besides, ... new life, vigor, bright... and abundance.

... line spleno... Club ...

... our First Church of ..., but also by the people of the ... he did the most laborious ... work as an evangelist ... been done for more than ...

... doctrinal, legislative ... in his ... the call, to minister to ... made ... propositions for ... Centenary Special, and, assisted ... the results were gener... ... leading. We have ... on profession ... by letter. There ... manifest conviction ... and press to ... decision.

... that the pastor ... during the ... evidence of the Spirit ... manifesting on the part of ... and, in consequence, ... to and to the usual ... the high-pressure cam... in a big evangelistic preacher. Hard... ... whether or not he was ... by the church here ... left. And the gift was glad...

We thank God for such a man and ...

O. C. MYERS, Pastor.
... lle, Ky.

MONROE (LA.) IN FIGHT AGAINST POOLROOMS.

... Law Enforce... the above Sunday night, ... following Churches of ... Monroe, La.: First ..., First Pres... Methodist, ...

... were sub... ... gations at the ... and all voted ...

... notice and the ... stated.

... EVANS.

... an insti... ... of ... much ... and ... the un... ... on the ... and asso... ... the in... ... ordinary ... health, and ... spiritual betterment; and ... there is an awakened and ... sentiment among the people ... Twin Cities (Monroe and West ... against the pool hall busi... ... Therefore, be it Resolved:

... that we go on record as being ... to the existence of pool halls ...

... that we do hereby petition the ... Mayor and the Commission ... of this city to declare pool ... by public ordinance, and to ... ... whatever steps ... may be necessary to close the same, ... that the future ... safeguarded by an ordinance making their further ... operation in this city unlawful and ... punishable by sufficient penalty to ... for the possibility of their reap... ...

THE PROGRAM FROM NOW UNTIL APRIL 2.

From now until April 2 we will be driving toward a definite goal—the ... ment of 60 per cent of our Centenary pledges. We are now far short of that goal, but we can reach it if only the church gives itself to this ... with the willingness to make whatever sacrifices the situation demands.

Presiding elders, pastors, lay leaders, minute men, Centenary treasurers, and other workers are to keep before the membership of the church the Centenary needs. The local treasurer and the collection committee will ... ganize for personal work. World Sunday, March 26, will be the day when in every Methodist congregation the people are to answer the call for cash payments on Centenary obligations. The week ending April 2 is "follow-up week."

There is nothing new in the plan—it is practically the same as the original Centenary conservation program. Let's work it; and to guarantee that the goal will be reached, let those who can do so make their payments in advance of World Sunday. We must carry it through.—Centenary Commission.

IN WEMBO NYAMA'S LAND.

Your greatest problem is to get the members of your society interested in ... sions. More than any one other thing, is the book that you use. However valuable the text book material may be if it is not written in an interesting style the book loses its message.

The approved Mission Study book for this year, IN WEMBO-NYAMA'S LAND by Reeve will hold the interest of any class. The writer being one of our own missionaries has written out of the experiences of his own life. Although it is brimming over with missionary facts the story charms the reader like a romance. Order from the nearest Methodist Publishing House.

You can't tell how much water is in a well until you use the pump. Neither can you discover the possibilities of your life until you put forth effort.—Selected.

For Aches and Pains

Sloan's Liniment is recommended as an external application in the treatment of rheumatism, neuralgia, sciatica, lumbago, lame back, sprains and strains, bruises and a host of other external aches and pains.
Don't rub. Simply apply gently. At all druggists, 35c, 70c, $1.40.

Keep it handy
Sloan's Liniment
Pain's enemy

PARKER'S HAIR BALSAM
Restores Color and Beauty to Gray and Faded Hair

HINDERCORNS Removes Corns, Calluses, etc. Stops all pain, ensures comfort to the feet. Makes walking easy. 15c by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

A SWEET LITTLE BABY BOY

Makes a Bright Spot in Every Home. A Comfort in Years to Come

Park Rapids, Minnesota.—"I have taken your medicine — Lydia E. Pinkham's Vegetable Compound — when I was a girl for pains and before and after my marriage. I now have a sweet little baby boy and will send you his picture if you wish to publish it. My sisters also take your medicine and find it a great help, and I recommend it to those who suffer before their babies are born." — Mrs. WM. JOHNSON, Box 155, Park Rapids, Minn.

To marry and arrive at middle age without children is a great disappointment to many women. Think of the joy and comfort other women have in their children as they grow older.

Lydia E. Pinkham's Vegetable Compound has helped to bring great happiness to many families by restoring women to health. Often the childless home is due to a run down condition of the wife, which may be helped by Lydia E. Pinkham's Vegetable Compound. It brought health and happiness into the home of Mrs. Johnson. Why not to yours?

STANDARD FOR 50 YEARS
WINTERSMITH'S CHILL TONIC
Not Only For Chills, Fever and Malaria
BUT A FINE GENERAL TONIC
If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.

Thoroughbred Seeds
The Best by Every Test for More than Fifty Years.
GEO. TAIT & SONS, INC., Norfolk, Va.
Better Try Them—A Hundred Page Descriptive Catalog Free on Application.

WOMAN'S MISSIONARY SOCIETY.

Continued from Page 14.

the other undone (that ministry to the Christless millions of earth.")

* * *

As Mrs. L. alighted from the car with her heart full of these things she encountered Mrs. J. at the corner. She had long coveted Mrs. J. for the Missionary Society; in fact, Mrs. J. had once been an active leader of the women of her church, but social matters and the Red Cross had absorbed her of late. Taking advantage of the opportunity afforded by the chance meeting as they walked together, Mrs. L. poured out her soul in an earnest plea for the claims of the Missionary Society upon Christian women.

Her eager words were seed in soil made ready by the stirring experiences of the past two years, and Mrs. J. quickly responded: "My Red Cross work is done, and my two sons are on their way home from France. In loving gratitude to God for this and all his other blessings to me, and in deepest sympathy for the millions of mothers who have never known the joys that crown my life, I dedicate myself anew to him and his church and to that organization which is meaning so much to the womanhood and childhood of the world. I will be with you at the next meeting of the society, and you may depend on me for the best service I can give."

Her face was aglow with feeling as she voiced this resolution, and the two women went their separate ways with happy hearts.

LOVE.

Into our work for others we can take nothing greater than love, for love is a wonderful guide and teacher. Will and experience are worth little without it, and toil and sacrifice never could make up for its lack. There is courage and healing, strength and inspiration in the mere fact that some one loves us and cares for what we are doing.—Selected.

IN THE PILGRIM'S ROAD.

We may fail a thousand times; but as long as we are ashamed of our failure, as long as we do not helplessly acquiesce, as long as we do not try to comfort ourselves for it by a careful parade of our other virtues, we are in the pilgrim's road.—Arthur Christopher Benson.

Patience is the finest and worthiest part of fortitude, and the rarest, too.
—Ruskin.

Dodson's Liver Tone

Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg District—Second Round.

Vicksburg, Crawford St., 11 a.m., Mar. 12.
Vicksburg, Gibson Memorial, 7:30 p.m., Mar. 12.
Washington, 11 a.m., Mar. 18.
Natchez, 11 a.m., Mar. 19.
Fayette, 7:30 p.m., Mar. 19.
Harriston, 11 a.m., Mar. 26.
Roxie, at Greendale, 2:30 p.m., Mar. 26.
Hermanville, at Sarepta, 11 a.m., Apr. 2.
Utica, at Carpenter, 7:30 p.m., Apr. 2.
Nebo, at Cool Springs, 11 a.m., Apr. 6.
Gloster, at Liberty, 11 a.m., Apr. 7.
Rosetta, 11 a.m., Apr. 8.
Centerville and Stephenson, at Centerville, 11 a.m., Apr. 9.
Woodville, 7:30 p.m., Apr. 9.
Vicksburg, Crawford St., 7:30 p.m., Apr. 10.
Vicksburg, Gibson Memorial, 7:30 p.m., Apr. 12.
Port Gibson, 11 a.m., Apr. 16.
Mayersville, 11 a.m., Apr. 23.
Rolling Fork, at Cary, 7:30 p.m., Apr. 23.
Sliver City, 11 a.m., Apr. 30.
Louise and Holly Bluff, at Louise, 7:30 p.m., Apr. 30.
Anguilla, 11 a.m., May 26.
Rocky Springs, at ———, 11 a.m., May 27.
Oak Ridge, at ———, 11 a.m., Apr. 28.

District Conference opens Tuesday night, April 18, at Anguilla. Opening sermon will be preached by Rev. V. G. Clifford, followed by the Sacrament of the Lord's Supper, administered by Revs. C. F. Emery and C. C. Evans. The business of the Conference will open at 9 o'clock a.m., Wednesday, April 19. Committees will be announced at the opening session. Pastors will please elect their delegates and send names to Rev. C. A. Schultz, Anguilla, and to me. It is important that this be done promptly that Brother Schultz may know how many to secure homes for, and that I may complete my roll in due time.

J. R. JONES, P. E.

Newton Dist.—Second Round.

Montrose, at Louin, Mar. 4, 5.
Forest and Morton, at Morton, Mar. 12.
Homewood, at Carr Church, Mar. 18, 19.
Deemer, at Deemer, Mar. 26, 11 a.m., 3 p.m.
Philadelphia, Mar. 26, 7:30, p.m., 27, 8 a.m.
Lake, at Lawrence, April 1, 2.
Raleigh, at Burns, April 8, 9.
Trenton, at Trenton, April 9, 2 p.m.
Shiloh, at Forest Hill, April 15, 16.
Carthage, at Conway, April 22, 23.
Walnut Grove, at Freeny, April 23, 3 p.m.
Harperville and Lena, at Yeager's Chapel, April 29, 30.
Union, at Mt. Zion, May 6, 7.
Newton, at Garlandsville, May 14.
Rose Hill, at Paulding, May 20, 21.
Bay Springs, at Bay Springs, May 21, 7:30 p.m., 22, 9 a.m.
Neshoba, at North Bend, May 27, 28.
North Neshoba, at Longino, May 28, 3 p.m.
Chunky, at Suqualena, June 3, 4.
Decatur and Hickory, at Decatur, June 11, a.m., 3 p.m.
Laurel, First Church, June 15, 7:30 p.m.
Laurel, Kingston, June 16, 7:30 p.m., 17, 7:30 p.m.
Laurel, West End, June 17, 3 p.m.

Sunday school institute at Forest, April 26, 9 a.m. District Conference at Forest, opening with sermon at 7:30 p.m., April 26. Pastors will please send names of delegates to Rev. J. W. Chisholm, Forest, Miss., and to me at Newton.

J. A. MOORE, P. E.

Hattiesburg Dist.—Second Round.

Petal, at Batson, Mar. 5, 11 a.m.
Hattiesburg, Broad St., Mar. 5, 7:30 p.m.
Collins, at Bethel, Mar. 11, 12.
Taylorville, at Fairmont, Mar. 18, 19.
Mt Olive and Magee, at Magee, Mar. 19.
Williamsburg, at Goodhope, Mar. 25,26.
Seminary, at Sanford, Mar. 26, 27.
Bonhomme, at Tunison, Apr. 2.
Heidelberg, at Sandersville, Apr. 9.
Ellisville, at Moselle, Apr. 9, 10.
Purvis, at Union Grove, Apr. 16.
Silver Creek, at Pinola, Apr. 22, 23.
District Conference, at Hattiesburg, Main Street, Apr. 25-28.
Avera, at Piave, Apr. 30, 11 a.m.
Lucedale, Apr. 11, 7:30 p.m.
Oloh, at Clyde, May 3, 4, 7:30 p.m.
Eucutta, at Newhope, May 6, 7.
Hattiesburg, Court St., May 7, 7:30 p.m.
Hattlesburg, Main Street, May 14, 11 a.m.
Sumrall, May 14, 7:30 p.m.
Lucedale circuit, at Merrill, May 21, 11 a.m.
Richton, at Ovett, May 21. 22, 7:30 p.m.
Leakesville. at Pine Grove, May 27, 28.
New Augusta, at Beaumont, May 28, 29.
Prentiss, at Mt. Zion, June 4, 5.

The Hattiesburg District Conference will be held at Main Street Church, Hattiesburg, April 25-28. Let all the pastors see that delegates are elected and their names sent to me and to Rev. J. T. Leggett, Hattiesburg.

W. W. GRAVES, P. E.

Brookhaven Dist.—Second Round.

Tylertown, Mar. 11, 12.
Magnolia, Mar. 12, 13.
Georgetown, at Providence, Mar. 16.
Brookhaven, Mar. 19, 20.
Wesson and Beauregard, at Beauregard, Mar. 19.
Monticello, at Sontag, Mar. 23.
McComb, Centenary, Mar. 26, 27.
McComb, La Branch St., Mar. 26.
Gallman, at Mt. Pleasant, Mar. 30.
Osyka, at Holmesville, April 1, 2.
Foxworth, at Hopewell, April 6.
Meadville, April 8, 9.
Adams, at Ebenezer, April 13.
Bogue Chitto and Norfield, at Johnston, April 15, 16.
McComb, Pearl River Ave., April 16, 17.
Summit and Topisaw, at Topisaw, April 22, 23.
Scotland, at Hawkins Chapel, April 27.
Crystal Springs, April 30.
Bayou Pierre, at Pleasant Ridge, May 3.
Fernwood, at Kokomo, May 6, 7.
Barlow, at Brandywine, May 11.
Haziehurst, May 14.
Pleasant Grove, at Sartinsville, May 20, 21.

District Conference will convene at 9 a.m., April 20, in Centenary church, McComb.

H. M. ELLIS, P. E.

Seashore Dist.—Second Round.

Ocean Springs, Mar. 5.
Lumberton, Wed., 7:30 p.m., Mar. 8.
Columbia, Mar. 11, 12.
Logtown, Wed., 7:30 p.m., Mar. 15.
Poplarville, Mar. 18, 19.
Coalville, Mar. 21, 26.
Bay St. Louis, Wed., 7:30 p.m., Mar. 28.
Pass Christian, April 2.
Saucier, April 4-9.
Vancleave, April 11-16.
District Conference, at Poplarville, April 18-20.
Carriere, April 21-24.
Brooklyn and Bond, April 26, 30.
Mentorum, May 3-7.
Americus, May 9-14.
Moss Point, 7:30 p.m., May 14.
Gulfport, Q. C., 7:30 p.m., May 16.
Biloxi, Q. C., 7:30 p.m., May 17.
Long Beach, Q. C., 7:30 p.m., May 18.
Pascagoula, Q. C., 7:30 p.m., May 21.
Escatawpa, May 24-28.
Wesley Memorial, 7:30 p.m., May 28.
Wiggins, Wed., 7:30 p.m., May 31.

District Conference will convene at Poplarville, April 18-20. Brethren, please elect your delegates. Send names to Rev. A. M. Broadfoot at Poplarville, and to me, not later than April 10, so I can complete my roll. Let me say to the pastors and members that the report of the Conference Treasurer shows that the Seashore District paid more money for Conference work and General work last year than any other district in the Conference except the Jackson District. Let's make it in full this year. Prayer, faith and work will bring it to pass. I will mail, before you read this, to every pastor the standing of every church in his charge on the Centenary.

W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Harrisville, at Rexford, Mar. 4, 5.
Mendenhall, at D'Lo, Mar. 5, at 7:30 p.m.
Bolton, at Raymond, Mar. 11, a.m. and 5 p.m.
Terry, at Spring Ridge, Mar. 12, at 2 p.m.
Fannin, at Drake's Chapel, Mar. 18,19.
Rankin Street, Mar. 19, at 7:30 p.m.
Edwards, at Learned, Mar. 26, at 11 a.m. and 2 p.m.
Florence, at Braxton, Mar. 26, at 7:30 p.m., and 27.
Benton, at Midway, April 1, 2.
Vaughan, at Union, April 2, at 3 p.m.
Canton, April 2, at 7:30 p.m.
Satartia, at Phoenix, April 5.
Camden, at Soule's Chapel, April 9.
Capitol Street, April 9, at 7:30 p.m.
Monterey, at Lodibar, April 15.
Brandon, at Pelahatchie, April 16, at 11 a.m. and 2 p.m.
Sharon, April 19.
Bentonia, at Anding, April 23.
Flora, April 23, at 5 and 7:30 p.m.
Yazoo City, April 30, at 11 a.m.
Eden, at Pleasant Hill, April 30, at 2 p.m.
Madison, May 28.

M. L. BURTON, P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3448.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 9, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ROLLING AWAY THE STONE.

It is a significant fact that the women who were on their way to the sepulcher of the Lord to anoint his body after the hurial and were questioning as they went who would roll away the stone from its mouth, found it already rolled away when they reached the place where they were to perform their ministry of love. They knew the stone was there, and they did not know how they would get rld of it—hut they were not deterred from their service of love. The great difficulty in the way of their doing what was in their hearts to do had disappeared when they came to the place where their beautiful deed was to be wrought. So it ls in the life of the Christian today—there is no insuperable ohstacle to the performance of duty. The way may seem to be hedged about, but where there is no fear and no holding back, the way is cleared and the duty can be done. And ln the rendering of loving service in the line of duty, there always come a heavenly vision and a reassuring voice to guide the Christian to still further service. There is absolutely nothing that can hide the Lord from the earnest seeker, or keep the humble penitent from finding him.

THE RESULTS OF THE PEACE CONFERENCE.

While the whole world followed with great interest the proceedings of the recent Washington Conference looking toward disarmament, it has been somewhat difficult to know just exactly what was accomplished by that historic gathering. The Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America has recently issued a resume of the definite agreements of that Conference that is so clear that we reproduce it for the benefit of those who would like to have in convenient and condensed form the proposals of the Conference. They are as follows:

1. To scrap many existing capital ships and stop building new ones—a five-Power, fifteen-year treaty.

2. To continue the naval ratio indefinitely until two years after the treaty has been denounced by one of the five Powers concerned.

3. To limit the caliber of guns on naval vessels to sixteen inches.

4. To condemn the use of submarines as commerce destroyers.

5. To condemn absolutely all poison gas warfare.

6. To enact a four-Power, ten-year treaty regarding all island possessions in the Pacific.

7. To stop building naval hases on specified islands in the Pacific.

8. To enact a permanent treaty between nine Powers for just, fair and friendly treatment of China.

9. To confer together whenever any Power feels that threatening difficulties are developing in regard to China.

10. To establish a Commission of the nine Powers to deal with alleged intringements of the "open door" agreements.

In addition to these definite recommendations to the participating nations, these important agreements were reached outside the Conference:

1. To settle the Yap cable dispute.

2. To settle the question of American rights in Japanese "mandates" in the Pacific.

3. To return Shantung completely to China.

In connection with the campaign for a warless world, following the Washington Conference, the Federal Council bulletin pertinently says: "A warless world can never be imposed by Governments on peoples, hut it can be imposed by people on Governments." The Christian people of the world as represented by the membership of the churches now have an opportunity such as they have never had before to shape public sentiment in favor of permanent universal peace. It is a goal worth striving for.

THE JUDGES OUGHT TO KNOW.

At the annual convention of the American Bar Association, held at Cincinnati last August, the Judicial Section, composed only of judges, gave formal expression to a warning that the American people need to pay heed to. We quote that warning, as follows: "Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, hy solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and sceff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragons' teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest." When the character and standing of those who issue this warning are taken into consideration, it can easily he seen that it is not lightly or rashly given. In the propaganda to discount and render non-effective the prohihition law there is a much more serious danger involved than the mere abrogation of a specific act, and these learned gentlemen have called attention to it in their utterance. The fact that it was unanimously adopted hy the Judicial Section adds to its impressiveness.

HOW TO MAKE THE CHURCH EFFECTIVE.

Recently the students of St, Stephen's College, an institution under the auspices of the Episcopal Church in New York, were asked to state how, in their opinion, the church may he made more effective. Seventy students replied to the questionnaire, and their answers are interesting and suggestive. Ahout half the students declared the greatest need of the church to be hetter clergymen; hut there was a good deal sald about the laymen. The students thought that "there should he more religion ln lay circles; laymen should so well attend to the temporal affairs of the church that the clergy might give undivided attention to the spiritual; all the members should work; there should he fewer disputes; members should take greater interest in the work of the church; hypocrites should he eliminated; stricter membership rules should prevail." While we are not disposed to feel that we shall have to look to college students for Instructions as to how hest to conduct ecclesiastical affairs, we do think lt is significant of the general Interest in the affalrs of the church that these young men should hold such definite views concerning so important a matter. It certainly ls true that that the church can never he as effective as it ought to be unil the laity recognize their responsihility as well as their opportunities in the service of the church.

A DEVIL'S TRICK.

A recent news item from New York relates the Ingenulty of a landlord in ralsing rents three times successively during one year. In order to escape the suspicion that might be aroused lf he raised it in his own name, he adopted the expedient of "selling" the property to a company or corporation, and letting the new owner Increase the rental, himself, of course, being the purchaser, under the assumed names, in each case. When his villainy hecame known, there was great Indignation —and court action. But his procedure is exactly that of the devil in his attempts to ensnare foolish men and women. When one trick fails, he tries another; and the tragedy of it all is that he is constantly deceiving, by his changing devices, those who escaped him at first. Beware of the devil's tricks!

WOULD IT?

We read this the other day: "What a godsend lt would he lf there were some device that would ring a hell when we turn out a sloppy piece of work, or automatically give us a kick when we use only ahout a quarter of our energy on a job!" We are not so certain lt would be a godsend, for a good many of us like to enjoy restful repose—and how could we get lt with a bell ringing all the time, and while being kicked all over creation?

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LEAVES FROM MY NOTEBOOK.

By Bishop James Cannon, Jr.

I.

On October 28 the College of Bishops requested me to visit the Congo Mission in Africa, provided it was found to be practicable so to do and to return by the date of the General Conference the coming May. The routes and schedules of travel were carefully investigated. The Congo missionaries were of the opinion that the trip could not possibly be made in the time indicated, but having had some experience in foreign travel, and knowing that the necessity for the accomplishment of certain things in a limited time will increase skill to remove or diminish obstacles, I decided that there was a fair probability of making the trip and returning by May 1. The route by London, Cape Town, and by rail through South Africa to Bakuma in the southern part of the Belgian Congo and from Bakuma, by steamer and caravan or by caravan alone, to Lusambo and Wembo Nyama, was apparently the most rapid and certain. But it developed that Dr. Egbert W. Smith, one of the Missionary Secretaries of the Southern Presbyterian Church, and Dr. Stixrud and wife, medical missionaries of the same church, were planning to sail from Antwerp on December 24 direct to the Congo and would go to the Presbyterian mission at Luebo, which is about twelve days' journey by caravan from Wembo Nyama. While this was about ten days or two weeks later in sailing than the route by South Africa, it seemed worth the delay to travel with those holding the same purpose, and studying practically the same type of people, and similar problems. The date fixed gave ample time for holding the two Alabama Conferences and for attending the Biennial National Convention of the Anti-Saloon League of America in Washington, December 1 to 8, and for reaching New York December 9 in time to take the Olympic December 10.

I had not engaged passage before reaching New York, because certain information concerning the Mexican work had not been received and it was possible to catch the Canadian Pacific at St. John's by rail, leaving New York the 12th, reaching England in time. I did not wish to leave without my Mexican data, for the Committee on Estimates of the Board of Missions would meet before my return, and while they are somewhat acquainted with the Mexican situation, yet I knew that Bishops Moore, McMurry and Atkins would give them so much information about the Orient, Brazil, Cuba and Europe that Mexico would be somewhat in the background. Indeed I may frankly confess that the only real hesitation I felt about taking the trip to the Congo was the surrender of plans made at the Mexican Conference to spend at least a month in careful inspection and conference with the elders and superintendents before the General Conference. But no bishop or missionary secretary had been to the Congo since the establishment of that Mission in 1914, and the brave little band might begin to think or to feel that they were forgotten, and if any of our missionaries should have the loving sympathy and prayers of the church, the Congo missionaries should have, for certainly the picture of their experiences is not an alluring one after the flesh. The ocean travel to the mouth of the Congo is about 8000 miles, taking thirty days; then twelve or fifteen days by river steamer, traveling in the company of the hot sun, flies and mosquitoes by day, and tying up at the bank with additional mosquitoes and nameless insects by night, until 1000 miles have been covered; then by caravan on foot or in hammock to the mission station. Other missionaries have their trials. These Congo missionaries have, in addition to the usual trials, sand fleas, jiggers, ants of various kinds and sizes, mosquitoes, and tsetse flies, bringing not only physical discomfort but dangerous and fatal diseases.

Bishop Lambuth had wished to visit the Mission this past year, but owing to the pressing need of his supervision and counsel in our great Oriental field, he had realized that he could not possibly make the trip. He had, therefore, at the meeting of the College of Bishops in May, requested me to go, and I had agreed to do so if it was practicable. When I was in Europe in September I had looked into the matter, and had mapped out my schedule, but upon my return home, hearing the sad and unexpected news of his death, I had abandoned the plan, as he was no longer in charge of the work, and I had agreed to undertake it at his request. But when the College of Bishops took action requesting me to go, I knew that in going I would carry out the wishes of my departed friend and brother.

I have no deep-seated aversion to the trip, but I should prefer some other trips that I can think of. I may be unable to do what I hope. I may be greatly retarded in my movements, but I shall spare no effort, and no expense, to do what I have been sent to do and return by the first of May. Certainly, the work left to us to do by the Master includes Africa, both the present and the future population. There is little doubt but that in much of the thinly populated areas of Africa there will be later millions of immigrants from densely populated portions of the world. The country must be Christianized, not only for the sake of the present, but of the future population.

Owing to my personal acquaintance with the agent, a large, comfortable stateroom on the E Deck of the Olympic was secured, and that without a roommate. The Olympic is nearly 47,000 tons register, the mightiest of the English passenger service; I had sailed on her in 1913, and again last August, and prefer her for comfort to any vessel I have used, although the Aquitania is better for speed. The steamer was scheduled to sail at 1 p.m., December 10. My wife, who had accompanied me to New York, and I reached the dock at noon, just about the time the gong sounded for visitors and friends "not sailing" to go ashore. The gangway was drawn up, and a few minutes later my wife was lost sight of in the crowd on the dock, and I went to my stateroom, E-15, to write a number of letters to send back by the pilot. It is not easy to write at that time, if any one has come to the boat to see you off. You cannot pick up your train of thought and write what you want to write. Of course, one should ordinarily have written all the important letters before getting on board. But so much had to be planned for, in advance, and in so short a time, and so many letters had come to me at New York on the last two days, and failing a stenographer, I was far in arrears. I had cleared up the most urgent letters by writing until the "wee sma' hours" of the morning, and yet there were ten or a dozen to be written in the two hours before the mail was sent back from the "outgoing Olympic." It was well they were so urgent, as it prevented my dwelling, right then, upon the separation from all my family for the next five months. I started in vigorously and finished up my banking letters and a Christmas letter to the family. Having mailed these, I went in to lunch, where I greatly upset the matter-of-fact English steward by writing while waiting for him to bring the courses, and then at the close of each letter, rushing up to mail the completed one, lest the box be closed. I mailed one to my two youngest boys, and was assured I would have "ten minutes more," but when I returned in eight minutes more, the pilot had slipped off and the mail had gone. Two minutes was a small margin and could be accounted for by differences in the timepieces, but it missed getting my other letter in the box, which was a disappointment to me, but a satisfaction to the English steward, as I am sure he viewed it as a just retribution for my (to him) inexplicable table manners.

As the Olympic steamed down the river, she rode the water like a queen, dwarfing all other objects in the harbor and in the bay. Thirty-six hours later she was alone in the great storm off the Grand Banks of Newfoundland, buffeted, tossed and torn by the giant waves rising 75 to 90 feet high, sweeping over her topmost decks, smashing her heavy glass portholes, and even the bridge itself. Mighty indeed she was in comparison with other ships, but small indeed out on the vast, wind-swept, tempest-tossed ocean.

On Sunday I sent a wireless to my wife concerning some important matters, and should have received an answer by night. I received no reply until Tuesday when she wired "All is well." The reason for the delay will be given later.

I selected a table amidship, next the wall, at the end seat at the table. The two men on my left are business and social friends, men moving in good English middle-class society, who are fairly well read and traveled, with that curious combination of phlegmatic importance which is found in many Englishmen, non-committal, half-bored look, which, however, changes into positive assertion, often, very quickly. They always dress for dinner, usually have wine for lunch, always champagne or whiskey for dinner, and view the rest of the world in a very conservative fashion.

On the right side, next to me, are two Englishmen also, but active, alert, with none of the impassive, non-committal air of the two on my left. They are very talkative, one quite interesting. Both of them drink ale and wine, not whiskey or champagne, and not at every meal. The father of one of them had over twenty thousand pounds (about $80,000 American money) invested in American brewery stock, and when he died the estate had to be settled by the son, and he tells me that the total receipts from the $80,000 will not be over $25,000. None of them can understand Prohibition, and I have not mentioned it to them yet. They do not know my work, much less my relation to Prohibition, and they are expressing their views with varying shades of emphasis.

I retired early and slept very soundly. I felt as though I were years behind in sleep. I do not want to get the "sleeping sickness," but I need the "sleeping cure." Therefore I shall not use coffee regularly. I doubt if there is any good in it for me. I am satisfied that the abstaining from coffee, tobacco, intoxicants, indeed narcotics of any kind, has resulted in more vigorous mental living than would have been possible had I stimulated my system, inclined naturally to nervousness. I regret, however, that I did not bring some chewing gum with me, as I am sure it would be a comfort during the long journey on sea and land that is before me. I do not uphold the habit, as it prevails, of chewing gum anywhere, everywhere, under all circumstances, by everybody. But sometimes it is a "friend in need." Like the man applying for life insurance, when asked: "Have you any bad habits that might tend to shorten your life?" replied deprecatingly, "I sometimes chew a little gum," and so on a trip like this one "I sometimes chew a little gum."

December 11 and 12. The morning was pleasant. I slept late and finished breakfast at about 10:15. Service in the lounge was held at 10:30. It was poorly advertised, poorly attended, and poorly conducted. There is no effort whatever to magnify the service. No member of the ship's crew was present except the doctor, who read the service, not perfunctorily, for I think he is sincere, but with little spirit. And so, outside of the hymns, there was little help in the service. There should be some plan by which a regular

preaching service could be held by those who desire it. I have thought of writing to the Company concerning it.

I sent a wireless to my wife at noon, New York time, and thought I would get a reply by evening. Shortly after dinner, however, the weather changed, and by nine-thirty we were tossing about considerably. I went to bed and slept fairly well through the night. About day the sea became very rough and although I was on the E-Deck, nearest to the water, the roll was so great that my trunk and bags went sliding over the floor, backward and forward in a slipshod movement. Presently the other bed in the room slipped its moorings and joined the other things in a movement no longer slipshod, but dashing back and forth. The drawers to the bureau and wardrobe, and the chairs with my clothes and the papers on the desk followed suit. I lay still and wondered whether the bed I was in would do likewise, but it held fast. Out in the passage-way there was quite a smashing of china. I sent for my breakfast and the steward sent a tiny bellboy named "Longman," saying he could not come. I stayed in bed, the only safe place, all day, while the storm raged, and passed a fairly comfortable time with my books, papers and magazines—Review of Reviews, World's Work, British Weekly, Sherlock Holmes, Hardy's Stories.

December 13. The storm had abated somewhat, but we were walloping considerably in a rough sea. I decided to send for breakfast. The steward said he must work "on the muss" and would send the bellboy. But the boy did not come, so I got out and went to breakfast. Then I learned of the strength of the storm and the havoc it had wrought. On the D-Deck just above me is the dining saloon and in front of it a great reception room for coffee and cards and music and dancing. There are two sections with eight port-holes in each. These port-holes are filled in with heavy annealed glass one and one-fourth to one and one-half inches thick. On the southern side of the reception room (for the storm came from the southeast) fifteen of the sixteen of these heavy glass porthole windows were shattered by one great wave, which broke the glass and hurled it across the room for thirty-eight feet, and imbedded the glass in the woodwork of the partition wall, cutting severely several passengers who were sitting (or trying to sit) in the room after breakfast. The water poured in through these fifteen holes, about sixteen inches in diameter, and flooded the reception room, swept the chairs and safes and tables round and round, smashing them to pieces. The stewards came running with buckets and mops. The officers dashed in with carpenters and engineers, and to-day all that side of the reception room has fifteen "black eyes" and one good eye, the port holes being filled in with heavy blocks of wood bolted through with inch bolts. I went upstairs and there on the B-Deck another great wave had smashed in the glass windows of the restaurant, and had thrown practically all the china and handsome cut glass, in which the ship took great pride, to the floor, and it is now in the bottom of the sea. On the A-Deck the same wave had swept into the smoking room, picked up the great table in the center, dashed it against the opposite wall, broken the legs and splintered the top. In the lounge and writing room, the heavy chairs, sofas and tables were thrown into one great mass and dashed from one side of the room to the other, and in these rooms there was a continual sliding of furniture and passengers for hours.

There were many casualties of bruised and cut heads and bodies among the first class. But it was in the third class that the worst occurred. One of the passengers was thrown violently across the deck, and his leg broken in two places; another had similar experience with one break. Another passenger was standing in the doorway, where the water-tight compartment door closes, and the severe concussion of the waves broke the fastenings which held the door open, and it closed with such suddenness that he was caught and killed instantly.

It seems incredible that a liquid substance (?) like a wave should have such driving power, and especially that a wave should sweep ninety feet high and have sufficient force to smash things as it did. I have learned one great advantage of being on the deck closest to the water level. The waves may rush around the port-hole and cover it, but it is too close to give a chance to the "cracker of the whip" to lash you. I think from all accounts that I, staying in my berth, had the easiest time of anybody on board.

I discovered also that the wireless had taken only emergency messages on Monday, which explains why I had received no answer from my wireless sent my wife on Sunday morning.

The sight of the strength of the storm, and the unexpected cuts, bruises and deaths which accompanied it, testified anew to control of the great elemental forces of life and death by a great power unseen, but not unknown, for that power demands and compels attention to its lordship and its ultimate dominion over all the works of men's hands. The great liner did swing through the storm, but it was easy to see that even her splendid construction would not have availed had the tempest increased and developed power. For hours she lay "hove to," making no progress. The captain was of the opinion that another day of such a storm and the ship would have been battered to pieces and gone down.

The 107th Psalm is not obsolete. It was applicable when it was written to the frail barks of those days, and it is applicable to the mighty steel ships of to-day, and it is a marvelous description in simple graphic terms:

"They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

"They reel to and fro, and stagger like a drunken man, and are at their wit's end.

"Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."

Men may try to get along without God, but every thoughtful person realizes that the power of God can easily overwhelm and destroy the mightiest works of man's hands. Who can estimate or who can resist the power of God? The earthquake, the volcano, or the storm? Men may sometimes call this Power "Nature" or "It," but in their terror and helplessness they call this Power "God."

December 14. My English tablemates finally became somewhat curious as to my views on Prohibition and made inquiries, which I answered as fully as possible. The next meal I brought them copies of the pamphlet just off the press, entitled, "Temperance Reform in America." The printer had printed on the title page my various offices in connection with Temperance, Anti-Saloon and World League work, all of which they had read. I said to them that it was evident that all prohibitionists were not fanatics, or they would have had "an explosion" during some of their discussions of American conditions, for they had very evidently been only in a few large cities where law-enforcement was at its worst, and that their ideas of the motives underlying Prohibition work were so distorted that it was evident they had never been thrown with any of the leaders who really shaped the policies of the work.

The attitude of the average Englishman is intensely personal. The Prohibitionist is the personification of meddling with the affairs of others, and is therefore, of necessity, a narrow meddlesome person.

I tried to make plain to these Englishmen that the final overpowering objection to the liquor traffic was its effect upon the life of the community; that the traffic had been abated because it was a public nuisance which society had a right to abate for its own self-protection.

They listened fairly well, but insisted that conditions in the United States were very much worse than in Great Britain, and that the time had not come in Great Britain when society was threatened to such an extent that the great mass of Englishmen should give up innocent pleasures because a small number could not practice temperance. They did not relish my reference to their bar-maids and women drinking, cheek-by-jowl, with men, but "it was not sufficiently widespread to produce alarm."

They winced considerably at the mention of the two billion dollars which a debt-burdened nation was spending on drink indulgence, while hundreds of thousands of willing workers were without employment. They hesitated at the thought of possible advantages from more efficient workmen which would come to America in trade competition, but their confidence in British ways was not easily shaken and they were certain that England would never adopt Prohibition.

The two at the left-hand never joined in the conversations, and they were held, almost altogether, in their absence. But the Englishman on my right had recognized the power behind the Prohibition Movement, and the decision of the Supreme Court that the liquor traffic had no legal rights except as granted by special license law and therefore could be abated by the law, with no claim for compensation because of damages, had opened his eyes to the fact of the difference between the English and the American viewpoint.

I do not think any converts were made, but there was not as much ignorance as before.

Tenerife, Canary Islands, Dec. 26, 1921.

WASHINGTON'S BIRTHDAY AT DE RIDDER, LA.

The Rev. J. B. Williams, presiding elder of the Lake Charles District, called the laymen and preachers of the De Ridder section together to meet and agree to make good on the sixty per cent call on the Centenary collections. They did so. Our new elder resembles the Apostle Paul in being born out of due time. We all have such confidence in his character, diligence and preaching ability that we feel that he will do much to restore this sadly discredited office among us. Mr. S. S. Thomas, the Conference Centenary Treasurer, is a singular illustration of the wisdom of using laymen on a salaried basis in the larger Conference official staff. He is highly charged with facts, figures, information, sympathetic understanding of conditions, and helpful suggestions to laymen and preachers.

The Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, is so clean-looking and modest withal, he captured us in a feeling address on the real greatness of our response to the noblest task our church has yet enterprised on a church-wide scale.

As a pleasant noon hour, the Rev. Harry W. Rickey entertained as his guests at the Jackson Cafe the following brethren: Clerical—Revs. Williams, Doss, R. M. Brown, McCormack, Henderson, McVey. Lay—Messrs. Thomas, Nichols, Nelson, Mashburn, Fuller, Smith, Porter, O'Neal, Cain. The Rev. P. M. Brown and Steward Nye Patterson rendered the pastor valued aid in several ways.

The pastor's son, Robert, had never seen a pine tree. En route to De Ridder he asked: "What kind of trees are those, father?" "Pine trees, my son." "Well," said Robert, of six summers, "what a good time we'll have gathering pineapples!"

On Wednesday night, after the prayer meeting, the chairman of the Board of Stewards, Mr. A. S. Hamilton, delivered an address on the "Life and Character of George Washington" that left us with a larger appreciation of the many-sided elements mixed up in the great founder of our republic.

Washington's Birthday at De Ridder was productive of good things for the upper half of the district.

We regretted the absence of Rev. Lastie Hoffpaulr, the Leesville pastor.

* * *

I have seen souls whose peace chamber within was ample, into which they retreated from the strife of tongues, from the pursuit of envy and jealousy, and from all great worldly strifes and ambitions; and there, by as much as around about them were night and storm and tempest, by so much they found tranquility and security and blessed peace.—Beecher.

A pessimistic person is merely one who is never happy unless he isn't.—Exchange.

SUPPLYING MISSING ELEMENTS.

By Dr. Stonewall Anderson.

"Four thousand two hundred college professors caused the World War." Prof. Althearn no doubt refers in this statement to the professors of the German Empire. The causes of the collapse of the world which began in 1914 undoubtedly are to be found in the defective education of the peoples of so-called Christian lands, for let it not be forgotten that it is Christendom and not heathendom, which has collapsed. The glaring deficiencies of German education brought on the war, and the war precipitated the collapse. General Smoots has told us that it was not Wilson who failed at Paris, but humanity, the humanity of Christendom. The collapse is with us still.

What were the qualities which education lacked? What were the missing elements in that education which fashioned a great people in such wise that they became a menace to the whole world? Such was their devotion to education that illiteracy was and is unknown amongst them. What was the missing element in the education of the statesmanship of America in 1919 and 1920 that rendered it unequal to the task of leading the world into a new and larger life? What is it that is lacking in the statesmanship of the world today that renders it unequal to the task of recovering the world from the great collapse?

There are fewer illiterate people in the world to-day than ever before. There are more keen intellects to-day than ever before. Education has given more men a wider range of freedom and larger power and efficiency than ever before. The defect is found in the missing qualities of the education of the world.

Modern education has enabled civilization to carry forward its industrial, commercial, financial, and political interests at a tremendous rate and on a gigantic scale. The qualities which were absent from German education were the spirit and ideals of the Christian religion. The absence of the same qualities from so much of the culture of the statesmanship of the world renders it impotent in grappling with present world conditions. The forces which have created the leadership of the world have failed to make that leadership big enough, and broad enough, and strong enough, and unselfish enough of soul to do the things which need to be done. Civilization is suffering from arrested development of the soul. Progress in things material, and commercial, and political, has outrun progress in moral and spiritual things. We see men everywhere who are giants in business and politics, but in morals and in religion they are pygmies. We shall neither understand the debacle of 1914 nor the present world confusion without reference to the moral and spiritual vacuum created in Christian civilization by the absence of a genuine Christian culture of the souls of men.

What is the great need of the critical times in which we live? The following answer is given, not by a preacher or politician or college professor, but by one of America's greatest business men.

"The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives and purposes are directed in the right course only through religion. Legislation, bounties, or force are of no avail in determining men's attitude toward life. Harmony at home and peace with the world will only be determined in the same way."

Religion, like everything else of value, must be taught; it is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is to-day of even greater importance than was ever the call of the army and navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protector of property, because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters, as they go out on the streets this very night, is due to the influence of the preachers rather than to the influence of the policeman and law makers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our homes and factories, our automobiles, and our businesses through mutual and stock insurance companies, but the same amount of money invested in Christian education would give far greater results. Besides, Christian education can insure what no corporation insures—namely, prosperity.

As the great life insurance companies are spending huge sums on doctors, scientific investigations, and district nurses to improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith, and service, which make for true prosperity. I repeat it, the need of the hour is—not more factories or materials, not more railroads or steamships, not more armies or navies—but rather more Christian education. This is not the time to reduce investments in schools and colleges. This is the time of all times to increase our subscriptions.

SAFETY SIGNALS.

By Rev. S. J. Davies.

"Backfire"—an expenditure of power with no results, except noise; a flash of fire, a puff of smoke and a "bust." It gets on the nerves, but not the driving gear—"id preterea nihil." Misdirected energy is so frequently seen in church and State that it has become common, and calls for little comment, much less condemnation. Preaching just for preaching's sake, holding conferences and getting up elaborate plans and programmes, and—and—oh, Lord, pardon our shortcomings, for they are surely short-"backfire," shouting to keep the courage up, laughing when there is nothing to laugh at, applauding when the crowd claps, calling some very strenuous and perspiratory effort a grand sermon, telling some silly woman her dress is dainty or becoming, when her apparel violates every rule of good taste and may even be immodest.

"Backfire," arguing for argument's sake, not caring which way the decision goes so long as the disputants get the exercise and sometimes "fuss" and fury. Mere professionalism, hollow, empty pretentiousness of learning and knowledge to which one never attained. Talking about Hebrew terms and Greek roots, when not knowing the difference between aforesaid and an ante-deluvian lizard's track. Consistency, indeed a jewel because so rare. But there is no jewel so precious with which to adorn and beautify character.

* * *

I have quite recently read a book on the modern man and Christianity. There is much said in this book about harmonizing Christianity with the thought and life of the modern man. Little, or at least not much, was said about the modern man adapting his life and character to Christianity. Revelation and authority are two of the basic principles of our holy religion. Christ, we believe, is the ultimate expression of God to the world of mankind for all time. And the things he taught—love, righteousness, faith in God as a Father, life in all its transcendent values and boundless reaches—these graces are eternal and are the assured hope of the world to-day as they were to the saints of the early church. Much is said about sociology nowadays, but when the ethics of Jesus touch and transform all life, social, civic, and spiritual, we will have the loftiest type of human relation—call it what you may. For, after all, the social and civic life of the people can only be reached and uplifted by the spiritual forces and powers that come from faith in him. "Yesterday, to-day and forever," they abide. Let us comfort ourselves with this assurance.

* * *

If "more ruin is wrought by want of thought than by want of feeling," surely right-thinking is a Christian grace of paramount value. We are told in the Epistle to the Hebrews to "consider one another, to provoke unto love and good works." Consideration is but another expression of one's right thought and consequent attitude toward others. Every soul has its sacred inclosure, the barracks of which must not be battered down. For there are treasures within which must be guarded and kept. Some worthless, inconsiderate ones think all of life one grand advertising page, and do not hesitate to display thereon in boldest type their blatant wares. Let me consider myself lest I also be tempted. First person, singular number, in the subjective case.

After all, consideration for others is love's supreme expression. It runs all along the line of service and sacrifice. Spring is coming, weaving with deft, busy fingers, garments of varied green for the silent, unrefreshing earth. I hear no noise of weaving, no flying shuttles, yet this reclashing goes on. If the spring came with a sudden burst of splendor at some time, men would think it a miracle. But the common miracle goes on unhindered.

Coushatta, La.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

The Christian Education Movement has commended itself to right-thinking American citizens. They see that the present generation must be lifted to loftier ideals if they are to be prepared for their day and generation. Dollars put now into our Christian institutions will be returned one hundredfold in Christian manhood and womanhood. It has been noted that the "churches have given one per cent of their sons and daughters to their colleges; and the colleges have given back ninety per cent of the church's ministers and missionaries."

All through history individuals have made larger contributions to colleges and universities than to any other cause. This is as true in Europe and England as it is in America. All of the great universities of Europe and England, like Oxford, Paris, Heidelberg, Cambridge, rest upon large gifts, while Harvard, Yale, Columbia, Chicago, and Stanford, as well as our strong colleges like Amherst, Dartmouth, Williams and Trinity in America, have big gifts as the chief basis of their support. Now is the time when we wish to appeal to our people of means to put new buildings on the campus of Mansfield and Centenary Colleges. We need these buildings right now.

Prompt payment of the Christian Education pledge will help us to solve some of the problems that confront us at this time. The time is short. The need is urgent. So we are asking that by March 15, every subscriber meet his first payment if possible.

ALBERT S. LUTZ,
Conference Secretary of Education.

THE GOAL FOR MARCH.

That every church go to at least 60 per cent paid on its Centenary pledge. In some cases a congregation can go well beyond that standard; and it is a fact that 80 per cent is now due. But do not be satisfied to let your church fall below the 60 per cent standard—this the minimum for the entire church. It is our opportunity to prove that Southern Methodists can do big things even when "hard times" are with us—that they are ready to make real sacrifices that the work of the Kingdom go forward.

AMOUNT PER MEMBER.

The Centenary pledge of $37,000,000 represented a per member pledge of approximately $16.50 for five years, or $3.30 per member a year. This, certainly, is not big giving for world evangelization, but it represents a distinct advance over any previous giving by our church. Not every Conference came to this average in its pledge, these ranging from an average of $8.37 to $25.64 per member for five years, but with only one Conference below $13.00 per member. The Conferences pledging the largest amount per member, in the order named, are: South Carolina; Pacific; Los Angeles; South Georgia, and New Mexico.

If we take the average for the entire church there is now past due per member $9.90, this for three years. The amount paid is $5.10 per member for three years—or less than $2.00 per member a year. This does not look as though we have impoverished the church by Centenary giving. Nor is it a record that a great church can face and say that it has reached the limit of its giving for world evangelization.

We must do better than this or the missionary program of our church be surrendered. Even in times such as these we can do better than this. Perhaps the fairest test to apply to the Conference is the per member payment to the Centenary, and this record is here given. And keep in mind that the following shows payments per member for three years. See how your Conference stands. Do your part in bringing it to a better showing.

No.	Conference.	Per Member
1.	Pacific	$13.02
2.	South Carolina	9.40
3.	Kentucky	9.31
4.	Los Angeles	8.95
5.	Virginia	8.90
6.	Florida	7.44
7.	Denver	7.44
8.	West Texas	7.28
9.	New Mexico	7.23
10.	Baltimore	7.21
11.	North Carolina	6.93
12.	Louisiana	6.93
13.	Tennessee	6.88
14.	Missouri	5.92
15.	Central Texas	5.90
16.	Upper South Carolina	5.83
17.	Holston	5.81
18.	Little Rock	5.78
19.	South Georgia	5.69
20.	Louisville	6.67
21.	Southwest Missouri	5.60
22.	West Oklahoma	5.48
23.	Western Virginia	5.47
24.	St. Louis	5.35
25.	Northwest	5.32
26.	East Oklahoma	5.31
27.	Memphis	5.25
28.	North Texas	5.10
29.	North Arkansas	5.09
30.	Western North Carolina	5.00
31.	Mississippi	4.89
32.	North Georgia	4.80
33.	Illinois	4.80
34.	Alabama	4.79
35.	North Mississippi	4.55
36.	North Alabama	4.29
37.	Texas	3.84
38.	Northwest Texas	3.52

A PROGRAM OF EVANGELISM FOR THE LOUISIANA CONFERENCE.

The Committee on Evangelism for the Louisiana Conference, at its session during the Annual Conference and at a later meeting at Alexandria, has considered carefully the task of statewide evangelism that faces and challenges our Conference. We rejoice in the success of the efforts that resulted in a net gain of more than two thousand in our membership last year, but we realize that there are many communities that we are not adequately reaching with the evangelistic message which is our heritage from the fathers. The committee is handicapped by not having a man who can give his whole time to the work of evangelism in our territory, not only leading in evangelistic campaigns, but organizing a thoroughgoing plan of evangelistic effort for our entire territory. We hope that the way may be opened in the near future to appoint such a leader. In the meantime, the committee is trying to meet the need as fully as possible. Under our present conditions, the means of planning our evangelistic work is through the presiding elder's district as a unit. We are assured of the hearty co-operation of each of the presiding elders in such organization.

It is suggested that in each district a committee on evangelism, not a mere paper committee, but one that will really face the task, be appointed as early as possible. We suggest that this committee secure the promise of pastors and as many laymen as possible, to unite in daily prayer for a real revival of the Lord's work in their district.

This committee will make special effort to find all the neglected communities—communities which are not in position to arrange for evangelistic help for themselves—and also to secure the promise of pastors throughout the district to give a week or more of service to help in such communities, and arrange thus for holding meetings where most needed. The district committee would also help pastors to secure the service of other pastors in meetings. At least two districts, possibly others, have already organized in this way, and are planning to employ in each district a choir leader to help in these meetings constantly throughout the season. This plan was tried very successfully in the Alexandria District last year, where Rev. D. B. Boddie, as chairman of the committee, did excellent service in organizing a district-wide campaign of evangelism. They are planning to do similar work this year and the Shreveport District committee has already been appointed and is working along similar lines.

It is assumed that pastors of well established churches will secure such assistance as they think best, and that they will follow the wise plans of thoroughgoing and definite effort, which are suggested by the general Committee on Evangelism.

If these plans are fully carried out, and the entire territory of our State is covered by evangelistic effort, there is no reason why we should not report at our next Conference five thousand additions on profession of faith, instead of thirty-five hundred as last year. May we not set that number as a minimum goal of our efforts?

W. WINANS DRAKE.
For Evangelistic Committee.

PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

Our Group Meetings in the interest of "Church-wide Collection Week" for bringing the Centenary collections up to date have been held in the Meridian, Vicksburg, Jackson, and Hattiesburg Districts, with splendid results.

Please have the Centenary treasurers to make up the statement showing the standing of each subscriber, also get your collecting committee ready. Have the "Minute Men" speak before all the services of the church. Have announcement made at each church where the "World Sunday speakers" are to conduct the service, so that everything may be ready for World Sunday, March 26.

Let us all work together to make this a "Great Day" in Methodist history by collecting the balance due on the Centenary pledges in each church from each one who pledged. Much depends upon our faithfulness. May each one do his best.

Yours for service,
W. D. HAWKINS,
Conference Missionary Secretary.

SALESMEN WANTED—To sell auto specialties of merit. Can prove worth within five minutes. State men make big money appointing county agents, county agents make big money. Bird-Liberty Brass Works, 542 W. Jackson, Chicago, Illinois.

SUGGESTED PLANS FOR SPECIAL CENTENARY EFFORT.

1. In every congregation let there be a lay organization of speakers. Minute men to be used in the station charges for each Sunday in March. The laymen used to fill unoccupied pulpits to be known as World Sunday Speakers. (Material for speakers can be secured from J. M. Way, Centenary Building, Nashville, Tennessee.)

2. Pastors to keep before their people the Centenary plans and needs; the achievements until now and the pressing need for payments on Centenary pledges to protect the good name of the church and to make good the appropriations to home and foreign fields.

3. World Sunday, March 26, the day on which our people are to make Centenary payments. This to be the program in every congregation of Southern Methodism.

4. During the week following World Sunday the Centenary Treasurer, with the help of the Collection Committee, to make a personal appeal for payment on Centenary pledges. Reports to be made daily, through pastor, to the presiding elder to the Conference Missionary Secretary.

This plan was adopted by the Memphis meeting of bishops, presiding elders, Conference Secretaries, and others. If worked in every congregation it will save the Centenary program and will guarantee that our church will keep faith with its pledges. Let the whole church in this emergency, give its support and its best effort.

WHO GIVES CHARITABLE FUNDS?

The pastor of one of our New York State churches was recently trading in a store and made some reference to the church. To this allusion the woman waiting upon him made some sneering remark about the church. Anxious to know her reason for the attitude, he questioned her as to why she felt that way. Her reply was that the church is such a selfish organization; it is always asking for something but never does anything for anybody. The pastor told her that probably ninety per cent of all the money contributed by the city for war relief work came out of the churches. The treasurer of the war chest, who had handled all the funds contributed by the city, was called on the telephone in her presence and asked if he could tell what percentage was contributed by the members of the churches. He replied that he had just had occasion to look that matter up and found that ninety-seven per cent of the entire amount came from members of the churches.

Here it is in a nutshell. Ninety-seven per cent contributed by church members, but done in such a way that the church gets no credit, and people outside say, "The church never does anything."

—Watchman-Examiner.

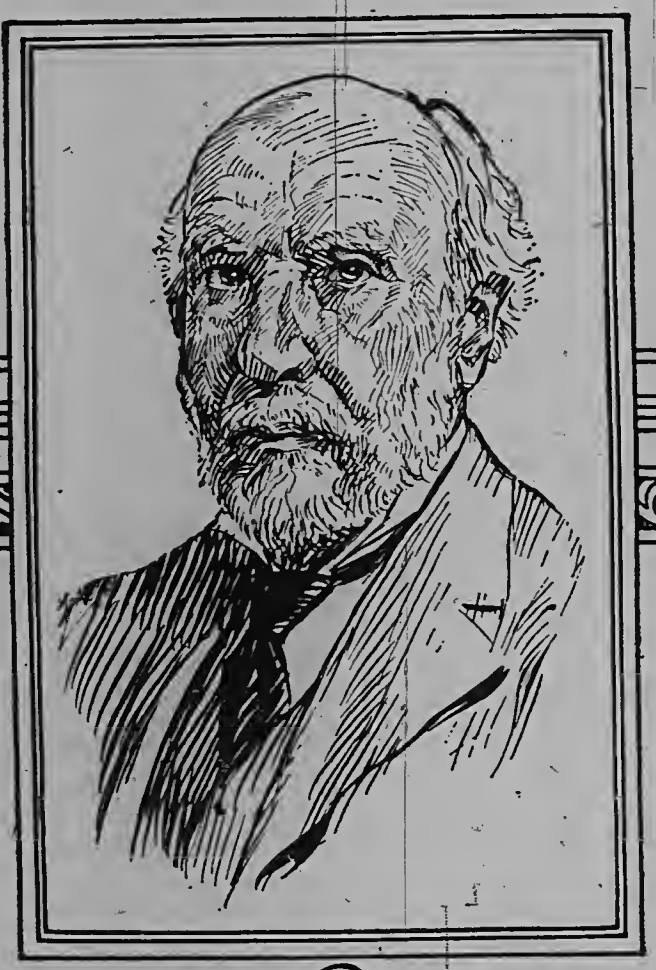
SPECIAL NOTICE.

Mississippi Conference Church Extension.

In the issue of February 16 there was an announcement from the Chairman, Rev. W. M. Williams, of the Mississippi Conference Church Extension Board, that the Executive Committee of this Board would meet in Capitol Street Church, Jackson, at 2 p.m., March 14.

It behooves every church that expects to make application for aid from the General Board this year to have your applications filled out in due form, and sent to me before that date. Owing to the short time between our meeting and that of the General Board, there will not be time for these applications to be returned to any pastor for additional signature, or information, and reach the General Office in time to be placed on the calendar for consideration at its annual session. Don't expect help unless you are on time with your application.

Yours sincerely,
L. E. ALFORD, Secretary.



The Hope of America

"The small Christian college is the hope of America. Character is essential to statesmanship, and these colleges are vital factors in the development of sterling character."

—JAMES J. HILL.

Have you paid the Christian Education pledge? Pay it now. Preserve our Christian colleges.

The Home Circle

JUST A LITTLE BOY.

There is a boy in our town
(And he is wondrous wise),
Who when the rain comes pouring down
And clouds o'erspread the skies,
Says, "I'll just smile the best I can,
No matter how it pours;
And we'll have sunshine in the house
If it does rain out of doors."

When naughty words swarm through his brain
And clamor to be said,
He shuts his teeth together tight
And says, "I'll kill you dead,
Unless you will be sweet and kind,
And good and full of fun;
You can't come out until you are—
No, not a single one!"

He thinks when he's a grown-up man
With wise and sober face,
He'll do some wondrous deed to make
This earth a brighter place;
But nothing in this whole world
Can give more lasting joy,
Or make more solid sunshine,
Than just a little boy.

—Herald of Light.

ROSAMOND SEES HERSELF.

"Ain't she a sight?" giggled Rosamond Lyon, nudging Dolly Paterick, who sat beside her on the street car.

"Sh-h," cautioned kind little Dolly. "I'm afraid she heard you, Rose."

Rosamond wiggled her plump shoulders. "Don't do you any harm to know how you look to other folks," she said. "If she knew how she looks, she's pull that hat further down on her head and not look such a guy."

Old Miss Belinda Maybrick's face flushed painfully. She had heard the thoughtless speech. Presently she put up her thin, wrinkled hand and gave a stealthy jerk to the shabby hat which was perched so unfashionably on her scant topknot of hair.

"Washington Street!" called the conductor, and the two little girls jumped up to join the crowd getting off. They were bound for a store to buy color boxes, but just this side there was an electric supply shop with windows full of lamps and irons and newfangled toasters.

"O, look at that cute little electric iron!" cried Dolly, catching Rosamond's arm. "Stop just a minute!"

An odd sound made her look around. Rosamond was staring wide-eyed at her reflection in the mirror which formed the back of the show window.

"Dolly!" she gasped. "How awful I look! Am I as fat and dumpy as that," Dolly, a slender wisp of a child, gazed in her turn, feeling a secret thrill of satisfaction at her own unusually robust look. But Rosamond did indeed present a queer, unattractive appearance. Her face looked as broad as it was long, her neck seemed ridiculously short, and her waist as thick as a meal bag tied in the middle.

She ran desperately over to the other window How clumsy her feet looked!

"O, dear!" she wailed. "I didn't know I looked like that!"

"I thought you said it didn't matter how we looked to other people," Dolly reminded her, suddenly remembering Miss Belinda's face. "You said it did people good to know—"

Rosamond's eyes filled with tears. "I didn't know how it felt," she said. "I know I'm fat, but I didn't know—"

A step backward and her angle of vision was altered, and with a glad scream she seized Dolly. "O, Dolly! It's a curved glass—don't you see I'm gettin' squarer an' squarer the farther away I get. O, I don't look that way to other people, after all!"

With intense amusement the children stood and watched others come within the line of the convex mirrors and pass out again, and as they went on at last Rosamond said soberly: "Catch me ever laughing at people's looks any more, Dolly. I don't want them to feel as I did when I saw myself just now!"—Janet Allan Bryan, in Junior Life.

FISHING THROUGH THE ICE.

By Jean McIntyre.

Winter fishing is great sport, Have you ever tried it, boys?

The French Canadian boys enjoy it. They go out on Lake Champlain in twos and threes, carrying a small hut on a sleigh, and all the things they need for a few days' camping on the ice.

A hole two or three feet square is cut in the ice and the hut is set over it. An opening has already been made in the floor of the hut with a board which may be fastened down when not required; and when the weather is stormy or too cold to be outside, they sit comfortably by the warm stove fishing through the floor.

Each hut has a stove, a couple of stools, a bunk built against the wall, and sometimes a shelf which does duty as a table. There is one small window and a stove-pipe hole in the roof. Then there may be a nail or two, on which to hang a coat or cap. These, with frying pan and coffee-pot, constitute the whole furnishing of the hut. Not many comforts, you see; but what does a boy want with luxuries on a fishing trip?

The first thing in the morning the boy comes ashore carrying his hatchet and cuts a few logs for the fire, which are easily dragged across the ice and piled outside. Then he can begin the work of the day. The fishing is done at a depth of twenty or thirty feet, with a fine line and small hook. Sometimes he will use a short stick about a foot in length for a fishing pole. It is mostly smelt and perch they catch, but occasionally a pike or pickerel is caught.

There is the same uncertainty about ice fishing that there is in the summer-time. Some days the fish bite well, and the fisherman returns to shore with a large load, which is soon disposed of in the towns along the lake. He gets fair prices, too, so the men and boys feel well rewarded for their work, which is so often mere play, particularly to the boys, although a great many men depend upon this fishing for their livelihood.

The season is long and the ice always safe for a horse to be driven over it. In fine weather the fishing is done outside the huts, and groups may be seen dotting the lake, with here and there a horse and sleigh gliding along, making a stirring outdoor picture.

Although the huts are well banked up with snow to keep them warm, when a blizzard comes the fishermen lock the doors and come ashore until the weather moderates.—Selected.

FREEDOM.

The brute is free from the binding force of moral law; the more slave he. The man is free because he is bound. He is free to control his appetites by bringing them under obedience to the law. This is the only freedom worthy the name. Nobody does as he pleases but he who pleases to do right. He who, like the animals, follows impulse does a thousand things which by no means please him after they are done. He is in leading strings.

The young and the superficial think that to be free from rules means to do the things which the rules forbid. On the contrary, a man may be quite as free in obeying laws as in disregarding them.

God made us to be free. How is it that, free-born sons of God, we are ready to sell ourselves daily for so small a price? We have been Satan's bondservants, and the habits of our servitude are strong upon us. When shall we stand fast in the liberty with which Christ has made us free?—Mary Emily Case.

"TIME OUT."

Peculiarities.

A man, who was in the habit of stuttering, was asked why he did so.

"That's my p-p-peculiarity," returned the man. "Everybody has his p-p-peculiarities."

"I have none," asserted the other.

"Don't you s-s-stir your t-t-tea with your right h-h-hand?"

"Yes."

"Well, t-t-that's your peculiarity. Most p-p-people use a s-s-spoon."—Baptist Boys and Girls.

GUARANTEE: If after using entire contents of the container according to directions, you are not satisfied in every respect, your grocer will refund the money you paid for it.

Delicious

First time that you drink it, splendid you will think it - good old Luzianne. At your dealer's you will find it - with our guarantee behind it - good old Luzianne.

Goes Twice as Far

LUZIANNE coffee

Wm. B. Reily & Co. Inc. New Orleans

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New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

PERSONAL AND OTHER NOTES.

Wesleyan University went over the top in its recent $3,000,000 campaign hy more than $50,000.

The Hattieshurg District Conference will be held at Main Street Church, Hattiesburg, Miss., Aprii 25-28.

Columhia University has received in gifts since 1890 the sum of $42,259,283. Last year's gifts amounted to $2,190,290.

The Annual Meeting of the North Mississippi Conference Woman's Missionary Society is in session this week at Water Vaiiey.

Rev. W. J. Wood, of Oakland, Miss., writes that everything goes well on his charge, and that he has as fine people as any man ever served.

A fine revival meeting at our Rankin Street Church, Jackson, Miss., was recently conducted by Rev. J. V. Bennett, Conference evangelist.

Mrs. Roy O. Snider, writing from West Point, Miss., states that the Sunday schooi she attends has an enroliment of 108, and that it is doing fine work.

Professor E. D. Jennings, dean of the Texas Woman's College, has recentiy heen elected dean of the College of Liberai Arts of Southern Methodist University.

Rev. G. C. Gregory, our pastor at Mount Pleasant, Miss., is greatly pleased with the fine peopie he serves and with the outlook for the year's work.

Mrs. L. E. Pope, of Aberdeen, Miss., in renewing her subscription to the Advocate, says that she has heen reading the paper ever since she can rememher, and that she cannot do without it.

Rev. T. B. Thrower reports that his work is moving along niceiy at Mathiston, Miss. Dr. S. A. Steel, of "Pelican Pines" fame, hegan a meeting at Mathison on Sunday, Feb. 26.

Rev. H. M. Eilis, presiding elder of the Brookhaven District, Mississippi Conference, is spending a few days at Biloxi, Miss., on business and for rest.

The Advocate office is hrightened by the return of Miss Ruth Chalmers, one of the efficient husiness staff, who returned last Saturday from a visit to friends in New York.

Rev. J. W. York, of the New Albany circuit, North Mississippi Conference, is happy in his association with his peopie, and he looks forward to one of the best years in the history of the charge.

The Ham-Ramsay meeting began at Oakdale, La., on Wednesday, Feb. 22. The tabernacle in which the meeting is being held seats 4000 peopie, and it was weii fiiled from the beginning of the meeting.

Rev. T. J. Hopper, of Kossuth, Miss., finds many things that encourage him in his work. He speaks very highly of the work of his predecessor, and expresses appreciation of the fine people he serves.

Rev. R. I. Coilins, of Shannon, Miss., informs us of the recent death of one of his fine iaymen—Dr. T. J. Campbell, a true and ioyai Christian. The church at Shannon has suffered a great loss in his going away.

Rev. Walter H. Moore has heen eiected to the presidency of Granbery Coliege, Juiz de Fora, Brazii. Dr. Moore is a graduate of Kentucky Wesieyan College, and is especially gifted as a ieader of young men.

We iearn from the Big Brother that the second half of April is to he given to evangelistic services in the First Methodist Church, Greenviile, Miss., with Dr. S. W. Walker, of Sanford, Fia., doing the preaching.

Bad weather and other things have prevented the beginning of the work of repairing and improving our church at Coahoma, Miss., Rev. Dei Longgrear, pastor, hut the work wiii he undertaken as soon as possihle.

We thank Rev. D. B. Boddie for sending us the program of the "Efficiency Week" services, held at Gienmora, La., this week. The program is spiendidiy arranged, and we feel sure that good wiii foiiow its presentation.

From a personal note from a friend at Biioxi, Miss., we learn that Methodism is prosperous on the Gulf Coast, Rev. M. B. Sharbrough at Biloxi, and Rev. W. L. Linfieid at Gulfport, hoth being in great favor with their people.

Rev. W. R. Lott, our pastor at Holiy Springs, Miss., announces that he wiii hegin a meeting on March 12, with Rev. L. J. Miiler, one of our general evangeiists, to do the preaching, and Mr. D. Ward Milam to lead the singing.

From a personal letter from a friend, we learn that Methodism in Baton Rouge, La., is in a prosperous condition. Dr. Chas. W. Crisler is doing fine work at First Church, and Rev. C. C. Miiier, at Keener Memorial, has one of the livest churches in the Conference.

Bishop W. F. McMurry and Dr. O. E. Goddard spent iast Friday in New Orleans in connection with the work of city missions. Bishop McMurry delivered a stirring address at a Centenary group meeting held at Rayne Memorial Church on Friday evening.

Dr. Will W. Alexander, executive director of the Commission on Interracial Co-operation in the Southern States, has been appointed secretary of the new Commission on the Church and Race Relations of the Federai Counciі of the Churches of Christ in America.

Rev. Ira F. Hawkins, presiding elder of tthe Roanoke District, North Alahama Conference, is this week visiting his mother and other relatives in Hattieshurg, Miss. On Sunday, March 12, he will preach at Newton, Miss., where his brother, Rev. H. G. Hawkins, is pastor.

Mr. Stephen S. Thomas, Louisiana Conference Centenary secretary-treasurer, is husiiy engaged in holding Centenary group meetings throughout the Conference. He reports much interest in the movement to bring the payment of Centenary pledges up to date.

We learn through Brother F. A. Howeii, of Durant, Miss., that Rev. George Tucker, of Jackson, Tenn., began a meeting recently at Durant. At the time Brother Howell wrote, the interest in the meeting was great, and the outlook for a gracious revivai was most encouraging.

Hon. C. L. Bates, whose articles on the Constitution of the Methodist Episcopal Church, South, have been appearing in the Advocate, has received requests from some of the highest officials of the church to put the series in permanent form. We trust he wiii comply with these requests.

We regret to iearn that Rev. R. H. Harper, pastor of the First Methodist Church, this city, is suffering from an attack of influenza. His pulpit was fiiled iast Sunday evening hy Rev. Eilis Smith, pastor of the Carrollton Avenue Church, the editor of the Advocate preaching at Carroiiton Avenue.

Under date of February 28, we received a note from the daughter of Rev. W. J. Porter, our pastor at Coiumbia, La., informing us that her father was very iii with pneumonia, and asking the brethren of the Conference and friends to pray for him. We are sure this request will be heeded by ail those who read these words.

Rev. W. B. Alsworth, our pastor at Utica, Miss., had the misfortune recentiy to have his arm broken by the kick of a refractory Ford. The bones of the arms were shattered and it wiii be several months before the injury is healed. We sympathize with Brother Aisworth in his sufferings.

Dr. Charies D. Bulia, presiding eider of the San Francisco District, Pacific Conference, will edit the Daily Christian Advocate at the General Conference in May. Dr. Bulia was editor of the Daiiy at Okiahoma City in 1914, and at Atlanta in 1918, and knows how to get aiong without sieep for a month.

Rev. M. L. McCormick is pastor of the Roxie charge, Mississippi Conference. He was cordiaiiy received by the good people of his charge, being given many tokens of appreciation. The salary has heen increased $300 over last year. Revivai meetings have been pianned for aii his churches, and he is iooking forward to a fine year's work.

A note from Rev. J. W. Pearson, our pastor at Mansfieid, La., gives a most encouraging account of the work of the church in that splendid iittie city. The congregations are iarge, and new members are heing received at aimost every service. The general interest in aii departments of the work indicates a fruitfui year.

A note from his sister, Mrs. H. S. Foote, of Utica, Miss., brings to the Advocate the sad news of the death of Rev. G. W. Hively, rormerly a resident of Copiah County, Miss., at his home near Bon Aqua, Tenn., of typhoid-pneumonia, after a brief iiiness. We extend sincere sympathy to the sorrowing family and friends of the deceased.

Rev. J. B. Randolph, presiding eider of the Corinth District, North Mississippi Conference, writes: "We had two group meetings iast week in the interest of the Centenary. Brothers Jaco and Burgin were the principal speakers, and they did well. One meeting was held at Corinth and one at New Albany. We must pay our piedges."

Brother Jno. P. Rembert, of Longview, Texas, in renewing his subscription to the Advocate, states that he enjoys the articles hy Rev. T. W. Adams, and that he, too, was born in February—the same month as Brother Adams. He says, however, that he is still young—eats whatever he

wants and does as much work as he ever did. Blessings upon the young man!

The quarterly conference of First Church, Laurel, Miss., held on February 24, was an interesting and profitable occasion. In addition to the pastor and presiding elder, seventeen stewards and two trustees were present. Every department of the church reported progress. Rev. J. A. Moore, the presiding elder, preached an unusually impressive sermon on Sunday morning.

The Federal Council's Commission on Relations with Religious Bodies in Europe desires to be advised of the names of ministers who are planning to visit Europe during the present year. Those who are going are requested to communicate with Bishop James Cannon, Jr., 1016 South 28th street, Birmingham, Ala., or Rev. Chas. S. MacFarland, 105 East 22d Street, New York City.

Rev. G. P. Fikes, who took the supernumerary relation at the recent session of the North Arkansas Conference on account of ill-health, has recovered his health and is now pastor at Elaine, Ark., in the Helena District, a splendid appointment made vacant not long ago by the sudden death of Rev. E. M. Kelsey. Brother Fikes has many friends in Mississippi, having been born and reared in that State.

At the first quarterly conference of our West End Church, Laurel, Miss., Rev. John W. Ramsey, pastor, the reports showed progress along all lines. The pastor's salary is paid to date, an indebtedness made on the church last year is being liquidated, a Woman's Missionary Society of 24 members has been organized, 27 members havo been added to the church, and attendance upon all the services is large and steadily growing.

A note from Dr. R. H. Wynn, presiding elder of the Shreveport District, Louisiana Conference, informs us that Rev. J. G. Sloane, pastor of the Pelican charge, has been compelled, under advice of his physician, to give up his work for the remainder of the year. His address will be 1816 Magnolia St., Shreveport. He will apprcciate the prayers and sympathy of all the brethren. His charge will be supplied by Rev. S. S. Holladay.

It is with sorrow that we learn of the death of Rev. J. M. Massey, on Thursday morning, Feb. 23. He was for many years a member of the North Mississippi Conference, but for several years past he held membership in the Mississippi Conference, being a superannuate. He was about 75 years of age at his death. We extend sincere sympathy to the sorrowing family. We shall expect a suitable memoir for publication in due time.

The Federal Council of the Churches of Christ in America has issued a statement calling attention to an error in its recent bulletin concerning religious statistics of the United States. The error was in connection with the membership of the Unitarian churches, the correct figures showing a gain instead of a loss. In the case of the Salvation Army, also, an error in addition at its own headquarters resulted in crediting it with 10,000 fewer members than its full strength.

A note from Rev. C. C. Miller, Baton Rouge, La., informs us that Rev. J. E. Craig, a local preacher in the Baton Rouge District, died at his home in East Baton Rouge Parish on Saturday morning, February 25. He was at one time a member of the Louisiana Conference. He was a good man and true, faithful and courageous. He was buried from the Black Water Church on Sunday following the regular preaching services. The Advocate extends sincere sympathy to the sorrowing loved ones.

Rev. D. W. Babb, pastor of the Prairie and Strongs charge, North Mississippi Conference, reports the completion at Strongs of one of the most substantial and well-equipped churches he has ever seen in the country. There are five Sunday school rooms, and an auditorium that is perfect in acoustic properties. The building cost $6500, and it is all paid for. The church at Prairie is also being repaired. A spirit of harmony and co-operation prevails in the charge, and a prosperous year is in prospect.

The first Standard District Training School in the Louisiana Conference will be held at First Church, New Orleans, April 2-8. Courses will be offered as follows: "Life and Letters of Paul," by Dr. Thos. Carter; "The Pupil," by Prof. C. A. Bowen; "Marks of a World Christian," teacher to be supplied; "Methods for Primary Teachers," by Mrs. W. M. Walker; "The Junior Worker and Work," by Mrs. W. F. Carn; "The Religious Education of Adolescents," by Rev. E. R. Stanford; "The Organization and Administration of the Sunday School," by Mr. C. M. Dannelly. This corps of teachers is one of the best that can be secured, and a most successful school is in prospect.

In addition to the Centenary group meetings mentioned in last week's Advocate in which the editor participated, the following were attended by him also: Crawford Street, Vicksburg; Fayette; Galloway Memorial, Jackson; Yazoo City. The interest that had been manifested by preachers and laymen at the first continued throughout all the meetings The presiding elders of the Vicksburg and the Jackson Districts, Rev. J. R. Jones and Rev. M. L. Burton, entered enthusiastically into the work, and the pastors of the churches where the meetings were held — Rev. Robt. Selby, Rev. C. F. Emery, Rev. E. K. Means, Rev. W. J. Ferguson—assisted by the good ladies of their charges. had perfected delightful arrangements for the entertainment of the visitors. There is every reason to believe that the campaign for bringing up to date the unpaid Centenary pledges in the Mississippi Conference will be successful. The editor will this week attend meetings at Brookhaven and at McComb.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. T. Lockhart, Itta Bena, Miss., 4; Rev. T. B. Thrower, Mathiston, Miss., 2; Rev. O. S. Lewis, Laurel, Miss., 14; Rev. J. W. Pearson, Mansfield, La., 2; Rev. T. B. Winstead, Carthage, Miss , 10; Mrs. Robert Smith, Standard, La., 3; Rev. R. I. Collins, Shannon, Miss., 6; Rev. J. A. Wells, McComb, Miss , 4; Rev. J. C. Price, Jonesboro, La., 2; Rev. D. B. Boddie, Glenmora, La., 2; Mr. F. Afton Smith, Water Valley, Miss., 4; Mrs C. R. Keeth, Hosston, La., 2; Mrs. J. W. Raper, Vaiden, Miss., 4; Rev. J. T. Lewis, Winona, Miss., 6.

SUNDAY SCHOOL ANNIVERSARY AT McCOMB, MISS.

The Sunday school of Centenary Church, McComb, Miss., will celebrate its thirty-seventth birthday on April 9. We want to make this a "Home-coming Day," when all former members of the school can meet again It is greatly desired thatt we have present all of the charter members of the school who are living. The presence of all former pastors of the church is desired for that we have present all of the charter memto assist us in gathering for that time all members of our Sunday school family.

GEO. H. THOMPSON, Pastor.

SUNDAY EVENING ATTENDANCE CONTEST, LOUISIANA CONFERENCE.

We have received reports as follows for the attendance last Sunday evening:

Bogalusa	250
Lake Charles	132
Leesville	206
Minden	105
Noel Memorial, Shreveport	203
West Monroe	212
Ruston	171

CENTENARY LITERATURE.

The many calls for Centenary literature—these from preachers and laymen—give proof of the interest of our people in this great enterprise of the church. There appears to be a reaction from the "state of mind" which protested against too much literature. The Publicity Department wishes to supply, in so far as is possible, all literature requested by pastors and laymen. Kindly make request to John S. Chadwick, Secretary, Centenary Building, Nashville, Tennessee.

SCALING THE CITY OF THE MIGHTY.

By Rev. C. A. S. Dwight, Ph. D.

"A wise man," says Solomon, "scaleth the city of the mighty, and casteth down the strength of the confidence thereof." It takes a wise man to do that! Most people would say that the strong man takes the city. Not at all, unless his vigor be directed by wit or wisdom.

There is strength in strategy. It was so in ancient warfare, when some Archimedes perhaps turned from his mathematical studies to invent a new kind of storming-engine or catapult, and it is so now in respect to the myriad activities of modern life.

Here is a proposition carrying millions, or a political problem regarded as insoluble, or an international difficulty so complicated that few can even understand where the trouble is, when along comes a modern Solon or Solomon who, by his clearness of mind, his extraordinary astuteness, or his fertility of invention, simply scales the city of the mighty, and is hailed by mankind as a Daniel come to judgment.

There are many smaller tasks or problems which will confront us all in turn, but which, if we keep our wits about us, pray over them, "bide a bit" in meditation, and maintain self-control, we can surmount with sureness, even as the old-time assailant leaped from some wooden tower to the walls of a Tyre, Jerusalem, or Antioch. The world may often defy our strength, but it cannot dodge our wit. This is true both in religious and in secular matters. In every church and community are found a few wise people who serve as the riddle-solvers and the wall-scalers of the neighborhood, so proving themselves to be the real moral leaders of their kind.

It is our business to make constant progress in the path of duty, and if at times we come up against what seems an interminable Great Wall of China, where it is impossible to go around, we must simply seek for the divine wisdom which will carry us over. Look around then for some "city of the mighty" which God means you to take, and then, by grace of the wisdom that He gives you, get on the other side of the obstacle, and leave it behind you as a mere memory on the march to the Millennium!—Selected.

THE EVERLASTING YEA.

There is in man a higher than love of happiness: he can do without happiness, and instead thereof find blessedness! Was it not to preach forth this same higher that sages and martyrs, the poet and the priest, in all times, have spoken and suffered, bearing testimony, through life and through death, of the Godlike that is in man, and how in the Godlike only is strength and freedom? Which God-inspired doctrine art thou also honored to be taught? O Heavens! and broken with manifold merciful afflictions, even till thou become contrite and learn it! Oh, thank thy destiny for these; thankfully bear what yet remain—thou hast need of them: the self in thee needed to be annihilated. By benignant fever-paraoxysms is life rooting out the deep-seated chronic disease, and triumphs over death. On the roaring billows of time thou art not engulfed, but borne aloft into the azure of eternity. Love not pleasure: love God. This is the everlasting yea, wherein all contradiction is solved—wherein whoso walks and works it is well with him.—Carlyle.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On February 8, the angel of death visited the bome of Brother and Sister J. H. Green, and took from their mldst tbeir lltte infant son, JOHN THOMPSON GREEN, to blossom in the courts of God. The little babe that brought such joy and gladness for a little while on earth is safe in the arms of Jesus, and will never have to battle with the storms of life, but safe and secure, will wait on eternity's shore until we, too, shall cross the harbor bar and meet again. Weep not, dear loved ones, because thy little one has escaped the toils and struggles of life on earth. God's ways are best, and he will reveal his purposes to us in his own good time. Though earth has lost its greatest treasure our eternal home is richer and nearer and dearer. A few more days on earth, and we shall meet again on eternity's shore, where God shall wipe all tears away, and sorrow and sighing shall be no more. The spirit of God comfort you in this sad hour as only He can comfort.

Their pastor, A. T. LONG.

MRS. M. E. ABBEY was born in Erie County, Penn., and died near Ellisville, Miss., on February 16, 1922, aged 85 years and 11 months. She had lived in Mississippi 42 years, 21 years of which were spent in Ellisville and vicinity. She was a devoted member of the Methodist Episcopal Church, South. She was fond of religious literature, and especially enjoyed her church paper. The visits of her pastor were always appreciated. On account of her age and ill-health, she was denied for several years the privilege of attending the services of her church, but she exemplified in her daily life the Christian virtues that recommended her religion to her neighbors and the more intimate members of her household. When the time came for her departure she was ready to go and peacefully fell asleep in Jesus, her Savior. Her body was tenderly laid away in the Bynum cemetery at Ellisville to await the resurrection of the dead. Her spirit is with him who said, "I am the resurrection and the life." She is survived by her devoted husband, C. A. Abbey, two sons, A. L. and M. C. Abbey, of Ellisville, Miss., and one daughter, Mrs. S. A. Creech, of Oklahoma. May they all follow her as she followed Christ!

L. CARLEY.

MRS. M. E. JAMES, widow of Mr. Peter James, of Bee Lake and Yazoo City, died at her home in Jackson, January 26, in the 86th year of her age, and was buried in Yazoo City, January 27. Few laymen were better known to the preachers of the Mississippi Conference than Peter James, and few homes have entertained more preachers than theirs, where Mrs. James always made them to feel that her home was their home. Mrs. James was a gentle, sweet-spirited, lovable woman, who continued to make friends to the end of her long and useful life. She had known many of the joys and much of the sorrows of life. She was first married to Mr. Gordon, of Yazoo County. By this union there were two sons. After the death of Mr. Gordon, she was married to Mr. Peter James. To them were born five children, two daughters, who died in infancy, and three sons. With the passing away of her husband, her sorrows came fast and heavy, for she was soon called to give up four of her sons. Only one of her children, T. W. James, of Memphis, survives, who, with several grandchildren, mourns the passing away of this good woman. The Psalmist says: "With long life will I satisfy him and show him my salvation." Surely this can be said of her.

JAS. G. GALLOWAY.

Woodville, Miss.

RESOLUTIONS.

The death of MRS. DOLLIE DICKERSON COVINGTON occurred in her home at Shrock, Miss., December 13, 1921. She was born November 6, 1869. Mrs. Covington, having been reared from infancy in the Shrock community, was loved by all. She joined the Methodist Church in early life and from that time until her death she was an active worker in all phases of church work. She gave to it the best of her Christian influence. Words are inadequate to express our grief over this untimely death, but in the midst of our sorrow at the loss of a dear friend and the deep sympathy we feel for the bereaved family, we can but feel comforted when we think of the earthly life of this dear woman, a beautiful Christian character from her childhood, ever wielding an influence for good. Therefore, be it resolved:

1. That we as members of the Woman's Missionary Society deeply deplore the death of Mrs. Covington, and feel that in her passing away the Society has lost a faithful and conscientious member.

2. That we extend to the bereaved family our heartfelt sympathy.

Signed by: Mrs. E. L. Hearst, Mrs. W. F. Shrock, Miss Mary Thomas, Committee.

RESOLUTIONS.

Our efficient co-worker, our wise counsellor, our trusted friend, MRS. ALBERT GLENN, of Brooksville, Miss., has passed from her earthly home into the "city which hath foundations, whose builder and maker is God."

The steadfastness of her faith, the loyalty of her love, the broadness of her service, reaching far into unobtrusive places, oftenest beyond the ken of others, make her memory a blessed inspiration to the members of the Woman's Missonary Socety of the Methodst Church. Whereas, her "mansion in the Father's House" was ready for occupancy and she has gone thither; therefore, be it resolved:

1. That we are grateful that the beautiful life of this noble woman was planted in our midst here to bear the fruits that attest her strengtb of character, her sweetness of nature, her Christlikeness of spirit.

2. That we shall greatly miss her in all the varied activities of our church life, and especially in this organization of which she was an officer.

3. That to the family, whose center she was, we express our appreciation of their rich heritage in her, and extend to them our deepest sympathy in this, their hour of grief, yet knowing "they sorrow not even as others that have no hope," for "now is Christ risen from the dead and become the first fruits of them that slept," "afterward, they that are Christ's at his coming."

4. That a copy of these resolutions be sent to the family, the Missionary Bulletin, The Brooksville News, the New Orleans Christian Advocate, and be spread upon the minutes of the Woman's Missionary Society.

Signed by: Mrs. Lem R. Long, Mrs. B. M. Bragg, Mrs. George L. Crymes.

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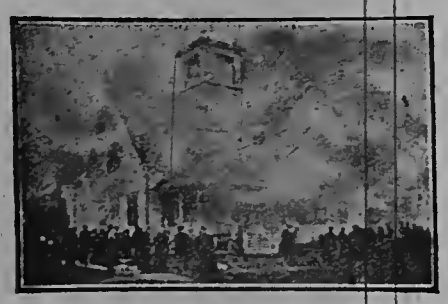

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FRECKLES

March Brings Out Unsightly Spots. How to Remove Easily.

The woman with tender skin dreads March because it is likely to cover her face with ugly freckles. No matter how thick her veil, the sun and winds have a strong tendency to make her freckle.
Fortunately for her peace of mind, Othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength Othine should remove them.
Get an ounce from your druggist and banish the freckles. Money back if it fails.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Marksville ct., at Evergreen, Feb. 26, a.m.
Bunkie, Feb. 26, p.m.
Elizabeth ct., at Oberlin, Mar. 5.
Boyce, at Eden, Mar. 12, a.m.
Pineville, Mar. 12, p.m.
Colfax ct., at Montgomery, Mar. 19.
Trout and Good Pine, at Good Pine, Mar. 26.
Campti ct., at St. Maurice, Apr. 9.
Rochelle and Standard, at Rochelle, April 16.
Columbia ct., at Grayson, April 20.
Glenmora, April 23, a.m.
Alexandria, April 23, p.m.
Lecompte ct., at Forest Hill, April 30.
Natchitoches, May 3, p.m.
Winnfield ct., at Sander's Chapel, May 7, a.m.
Winnfield station, May 7, p.m.
Provencal ct., at Provencal, May 14.
Jena and Jonesville, at Jonesville, May 28.

The District Conference will be held at Pineville April 25-27, beginning at 2:30 p.m. on the 25th. Reference to page 53 of the Conference Annual for 1918 will show that each church is entitled to have one delegate elected by the church conference, provided every charge shall have at least five delegates. Preachers in charge will please have these delegates elected, their names sent to Rev. F. W. Chase, Pineville and to myself. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Second Round.

Leesville, Mar. 12, a.m.
ReRidder, Mar. 12, p.m.
Sulphur and Vinton, at Sulphur, Mar. 19, a.m.
Lake Arthur, Mar. 19, p.m.

Recipe For Gray Hair

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

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Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

Every Married Couple

and all who contemplate carriage should own a complete book of life, such as the "Medical Adviser." It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price, 1008—bound in cloth. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, etc.

Special Offer: For a limited time we will send one copy for $1.00 to introduce book to readers of this paper. Money back if not satisfied. Address Medical Press, 640½ Washington Street, Buffalo, N. Y.—Adv.

Branch Circuit, at Waxie, Mar. 26, a.m.
Crowley, Mar. 26, p.m.
Eunice Circuit, at Basile, April 2, a.m.
Opelousas, April 2, p.m.
Indian Bayou, April 9, a.m.
Rayne, April 9, p.m.
Abbeville and Kaplan, at Perrier, April 16, a.m.
Gueydan and Estherwood, at Estherwood, April 16, p.m.
Jeanerette and Patterson, at Jeanerette, April 23, a.m.
Franklin, April 23, p.m.
Many and Robeline, at Robeline, April 30, a.m.
Lake Charles, May 7.
Merryville, May 14, a.m.
Ludington ct., May 14, p.m.
Hornbeck and Peason, at Peason, May 21, a.m.
Morgan City and Berwick, at Berwick, May 28, a.m.
District Conference, at Opelousas, April 26, 27, 28.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Second Round.

Jonesboro, at Hodge, Mar. 9, 3 p.m.
Sicily Island, at Ferriday, Mar. 12. Preaching at 11 o'clock; quarterly conference, 2:30 p.m.
Elmore, at New Prospect, Mar. 14. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Dubach, at Harmony, Mar. 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Mangham, at Little Creek, Mar. 19. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Winnsboro, at Winnsboro, Mar. 19. Preaching at 7:30 p.m.
Midway and Epps, at Floyd, Mar. 23. Preaching at 11 o'clock, quarterly conference at 2 p.m.
Mer Rouge, at Collinston, Mar. 26. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Bonidle and Faulk's Chapel meet with Mer Rouge.
Monroe, Mar. 26. Preaching, 7:30 p.m.
Choudrant, at Choudrant, Mar. 28.
Calhoun, at Calhoun, April 2. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Ruston, April 2. Preaching 7:30 p.m.
Tallulah, at Tallulah, April 4, 7:30 p.m.
Farmerville, April 6.
Bonita, at Jones, April 9. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Oak Grove, at Pioneer, April 16. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Waterproof, at Newelton, April 23. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Rayville, April 28.
Bernice, May 4.
Lake Providence, May 7. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Eros, at Indian Village, May 14. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Chatham, at Frantum's Chapel, May 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Simsboro, at Antioch, May 21. Preaching at 11 o'clock; quarterly conference at 2 p.m.

The District Conference will convene at Rayville, April 28, 29, and 30 Lay delegates elected by church conference. K. W. DODSON, P. E.

Shreveport Dist.—Second Round.

Shreveport, Noel Memorial, Sun., Mar. 12, a.m. (Preaching.)
Shreveport, First Church, Sun., Mar. 12, p.m. (Preaching.)
Logansport, Tues., Mar. 14.
Cedar Grove, Wed., Mar. 15, p.m.
Cotton Valley ct., at Bethel, Sun., Mar. 19, a.m.
Wesley Sunday School Federation, at Mansfield, Mar. 21-23.
Shreveport, Noel Memorial, Mon., Mar. 27, p.m. (Conference.)
Coushatta, Sun., Mar. 26, a.m.
Bayou La Chute ct., at Elm Grove, Sun., Mar. 26, p.m. (Preaching.)
Haynesville, Wed., Mar. 29.
Bienville ct., at Burk Place, Sun., Mon., April 1, 2.
Shreveport, First Church, Mon., April 3, p.m. (Conference.)
Haughton, at Doyline, Tues., April 4.
Arcadia, Wed., April 5, p.m.
Oil City, Thurs., April 6, p.m.
Gibsland ct., at Oak Grove, April 8, 9.
Mansfield, Mon., April 10, p.m.
Grand Cane ct., at Keithville, Tues., April 11.
Bayou La Chute ct., at Shreveport, Thurs., April 13. (Conference.)
Athens ct., at Arizona, April 15, 16.
Homer, April 16, p.m.
District Conference, at Vivian, April 19-21.
Pelican ct., at Mitchell, April 23, a.m.
South Mansfield, at Benson, April 23, p.m.
Ringgold ct., at Rocky Mount, Tues., April 25.
Plain Dealing, at Benton, Thurs., April 27.
Sibley ct., at Evergreen, April 29 and 30. (Sunday School Institute and Conference.)
Minden, April 30, p.m.
Castor ct., at Alberta, April 30.
Wesley ct., at Holly Springs, May 14.

R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.

Keener Memorial, Mar. 7, 19, 7:30 p.m.
Jackson and Ethel, at Ethel, Mar. 12, a.m.
Zachary and Slaughter, at Slaughter, Mar. 12, p.m.
Istrouma, Mar. 19, a.m.
Natalbany at Tickfaw, Mar. 26, a.m.
Amite, Mar. 26, p.m.
Ponchatoula, at Ponchatoula, April 2, a.m.
Kentwood, at Kentwood, April 2, p.m.
Baton Rouge, First Church, April 3, p.m., and May 14, a.m.
Springfield, at Holden, April 9, a.m.
Pine Grove, at Montpelier, April 16, a.m.
Olive Branch, at Oak Grove, April 22, 23, a.m.
Clinton, at Pine Grove, April 23, 3:30 p.m.
Baker, at Deerford, April 29, 30, a.m.
Gonzales, at Meadows Chap., April 30, 3:30 p.m.
Greensburg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 14, 3:30 p.m.
St. Francisville, at Star Hill, May 21, a.m.
Franklinton, May 28, a.m.
Franklinton ct., at Mt. Hermon, May 28, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. Let the pastors have their church conferences elect their delegates in time as they make the round of the appointments in May.

J. W. LEE, P. E.

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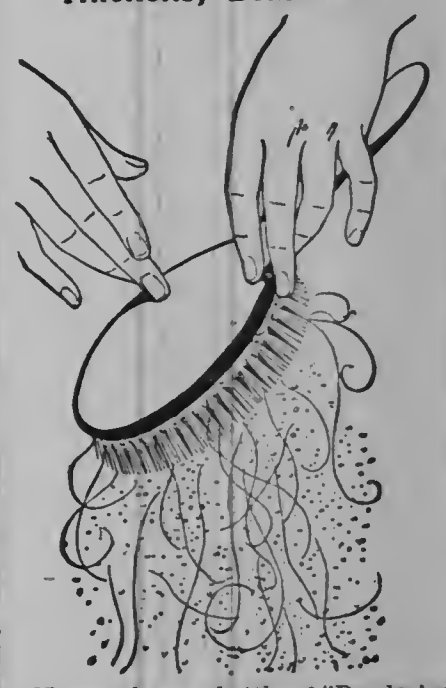

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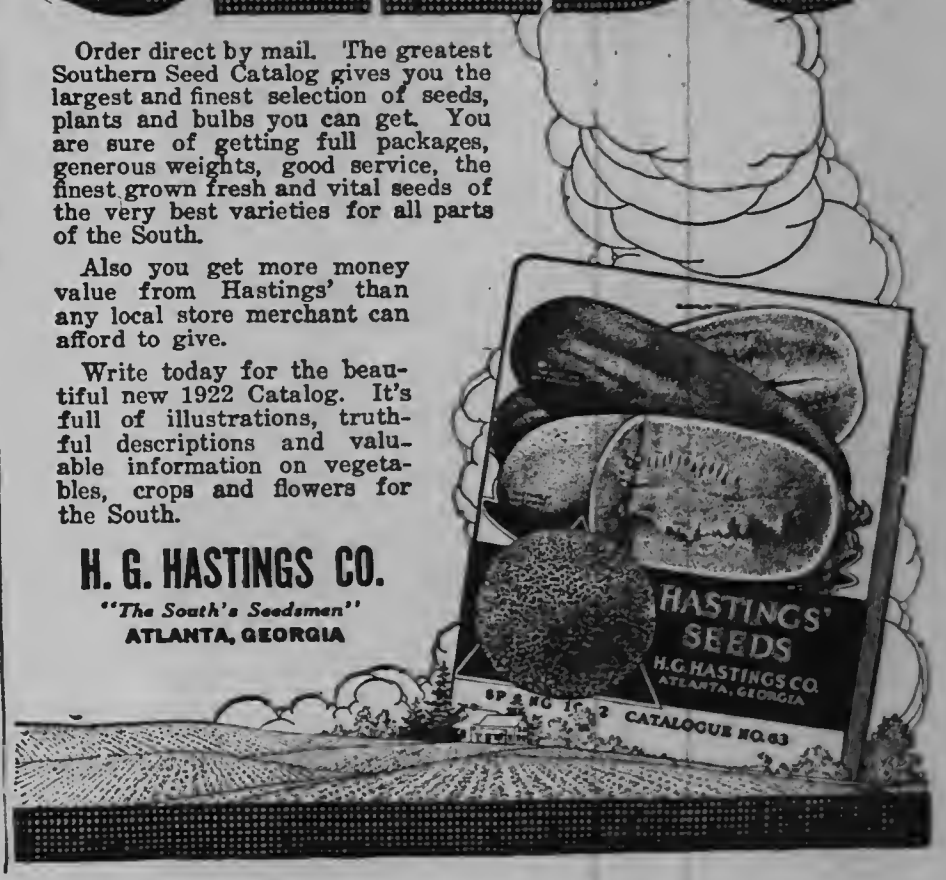

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The 25th and 26th of March were spent on the Wesson charge. The stereopticon lecture was given Saturday. Sunday was a full day. In spite of the rain, we had good services at Wesson and Beauregard. The Wesson school is more than a "progressive" school on the "new standard." The Beauregard school needs much. They have loyal and faithful workers. They put in graded work for the Beginners, and a Cradle Roll. I feel sure there is a great future for this charge.

Monday we went to the Agricultural High School. There we found a large and unusually promising student body, fine equipment, and a strong faculty. The Wesson church not only needs the prayers of the church, but financial aid as well. The responsibility of meeting the religious needs of this large student body is great. May this loyal band of workers receive the encouragement they so richly deserve.

Biloxi has elected a Board of Managers to plan for a Standard Training School. Last Sunday they had 397 present. They are striving for 500 by Easter. They have made wonderful progress. They grade "Progressive" and better on "B" schedule.

Rev. M. L. Burton, P. E. of the Jackson District, has put on an attendance contest. He is striving to have as many people present Easter Sunday as the schools and churches have enrolled, the school making the highest per cent being the winner. I trust we shall have many schools out of the Jackson District to enter this contest.

The Gulfport school stands at the head of the list with 697 present. They are striving for 1000 Easter. This would be 120 per cent for them.

No school can be a standard school if it fails to have an official representative at the District Institute, with a written report.

Seashore District Institute, Poplarville, April 19, at 2:30 p.m.; Newton District Institute, Forest, April 26, 9:30 a.m.

Pray for the work and workers.

Yours in Him.

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Have you seen a copy of the Sunday School Messenger, issued by the Sunday School Board of the North Mississippi Conference? Read it and pass it on to some other teacher or friend of the children. If your school is doing anything worth printing, tell it to us so we can give it to others to cheer them on the way.

Brother Superintendent, Brother Preacher, do not wait to the last minute to order your Sunday School Day Programs. It is not good for you to have some one to write to you and remind you, is it? If you order through your Field Secretary, you will not have to pay for them, but if you order from the Publishing House the bill will be sent to you. Two programs will be issued, one for small schools and the other will be more elaborate. Indicate the one you want, No. 1 or No. 2. Order as many as you need; but no more. In a school of one hundred, it seems to me that 50 programs would be sufficient for all to take part.

Report blanks have been sent to 125 Intermediate and Senior Wesley Bible classes, with a stamped envelope for an immediate reply. This report will show the class what it is doing for itself and for others. These reports will be used to stimulate other classes to organize and encourage the class to do greater things. You ask what ought a class do? The one supreme task we all have to do is to reach the thousands who are not in the Sunday school. We have got to get them in before we can do anything for them. When we get in church members we want to feed their souls and train them to bring in the unsaved for the purpose of winning them to the Savior. The one supreme qualification every teacher needs is a passion for souls. When the teacher's heart is aflame, others will be set on fire. Get rid of the ice and kindle a flame of sacred love for the lost.

What is our object in holding a Wesley Bible Class Federation in Grenada, May 31 and June 1? Only one object, and that is to learn how to reach men for the sake of Jesus Christ. The organized classes of the Conference have done a wonderful work in reaching the careless and irreligious men. What a dozen or more classes have done is but a prophesy of what they might do. Let our classes go after the wanderers. They want God, they hunger for a better life. Let us learn how to win them.

GERMS OF DISEASE should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.—Adv.

WESLEY BIBLE CLASS ORGANIZED AT TUNICA, MISS.

The Men's Bible Class of the Methodist Church met recently at the hospitable home of Mr. and Mrs. J. B. Hardy, and was organized into a Wesley Bible Class and adopted the name "Pathfinders." The name is truly appropriate and significant. This class is the first men's class ever organized in Tunica, being organized some fifteen years ago by Mrs. J. D. Magruder. There are several of the charter members still in the class. Through the faithfulness and efficiency of Mrs. Magruder as teacher, the class has hung together until it has become a very valuable fixture in the church. It was with reluctance that the class accepted the resignation of its long and faithful teacher, but fortunate in having as a member, ready to receive the mantle, Brother H. J. Allen. The following officers were elected: H. C. Gause, president; W. P. Warfield, vice president; J. B. Hardy, treasurer; J. W. Thompson, secretary. H. J. Allen was re-elected teacher, and W. L. Bankston was elected assistant teacher. W. B. Coggin, Ted Poare and Elliott Simmons were elected chairmen of the committees. It is the aim of the class to enroll every man who is a member of the church as a member of the class. With an enrollment now of 25, it is hoped to be doubled within a short while. Monthly meetings will be held to plan for future activities. The meeting closed with a delightful course of punch and sweet sandwiches served by the hostess, assisted by Mrs. W. L. Bankston.

THAT GREAT SUNDAY SCHOOL AT GULFPORT, MISS.

Dear Brother Carley: Our Sunday school is still growing. In fact, it is growing so fast that we must do something to make room for the students. You recall the man who felt it necessary to tear down his barns and build larger. We are not tearing down anything, but we are laying plans for building a real school building for our school. We have the lot which the Baracas are paying for, and we hope to get to work with our building some time this year.

We need it. There are classes so large that the children must stand outside the class room until the teacher gets to her place. There are others that have no class room at all. The Baraca class has more than doubled in the past year under the able direction of Col. McGehee as teacher and Mr. F. E. Cottrell as president. That class has outgrown everything we have in the way of room, and now contemplates meeting in the city hall across the street from the church. And this in spite of the fact that when we built our church in 1913 we thought we had more church than we could ever use.

As to statistics. February 12 we had 669; the 19th we had 693, and next Sunday we are promised 700 if the weather permits. We have made no special drive. It's just growth. Every week we renew the pledge we took

(Continued on Last Page.)

NEW $2 MYSTERY NOVEL FOR 15c.

You Must Not Fail to Read "The Dark Mirror," by Louis Joseph Vance—The Best Story Published in Years.

You can see right through the plot of most stories, but "The Dark Mirror" will baffle you; it will hold you spellbound from start to finish and keep you guessing. This new story is by one of the most popular authors, is original, thrilling, satisfying; one of the most exciting and most discussed of the new "best-sellers"—sells for $2 in book form. The Pathfinder, in accord with its policy of giving the best in everything, will publish this great story as a serial starting March 25. You can secure this complete novel by sending only 15 cents for the Pathfinder 13 weeks. The Pathfinder is the great illustrated home weekly from the nation's capital. It costs the editor a lot of money to do this, but he says it pays to invest in new friends. Send 15 cents at once and receive the magazine 13 weeks, with this serial and many other fine stories and features included. Address Pathfinder, 168 Langdon Sta., Washington, D. C.—Adv.

CABBAGE PLANTS — Fulwood's frost proof plants now ready. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by mail postpaid, 100 for 30c.; 500 for $1.10; 1,000 for $2.00 postpaid. By express, 1,000 to 4,000 at $1.50 per 1,000; 5,000 to 9,000 at $1.25 per 1,000; 10,000 and over at $1.00 per 1,000. Order now; satisfaction guaranteed. P. D. Fulwood, Tifton, Ga.

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It helps to prevent the germs entering the system.

If you are taking cold, it makes you feel better at once.

Nothing better for Aches and Pains.

Keep it handy this time of year. 30c in jars or tubes.

Ask your druggist.

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GREATEST FOES.

Every household should have its life-guards. The need of them is especially great when diseases, the greatest foes of life, find allies in the very elements, as colds, influenza, catarrh, the grip, and pneumonia do in this stormy month.

The best way to guard against these diseases is to strengthen the system with Hood's Sarsaparilla—one of th greatest of all life-guards. It removes the conditions in which these diseases make their most successful attack, gives vigor and tone to the vital organs and functions, and imparts a genial warmth to the blood.

Remember, the weaker the system the grater the exposure to disease. Hood's Sarsaparilla makes the system strong.

If the liver is torpid or the bowels are sluggish, causing biliousness or constipation, Hood's Pills will be found of great service. They are especially made to be taken with Hood's Sarsaparilla.—Adv.

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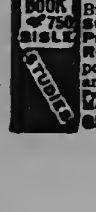

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GEO. W. NOBLE, Monon Building, Chicago, Ill.

FROM GREENWOOD SPRINGS, MISS.

Dear Brother Carley: Perhaps a note from this part of the Lord's vineyard will be of interest to some of the many readers of the Advocate; so I am minded to write.

At the last Conference I was assigned to this charge and began the discharge of my duties the first Sunday in December. The people have received us very kindly and have given us many tokens of friendship and appreciation. We have had no great poundings, nor an over-supply of good things, but a substantial reception that manifested itself at the first quarterly conference, the 24th of February, when every church (seven in number) was well represented with fine reports, that were far above my expectations. It was a good day for us all. Our beloved presiding elder, Brother T. H. Dorsey, seemed to be at his best, and preached for us a great sermon (as his custom is), which was enjoyed by all of the large congregation. Then, we had a beautiful spread of good things to eat. All seemed to be in good spirits and had love one for another. So we are feeling good over it. The Lord bless all of our faithful stewards, who have met the awful financial conditions with such faith and courage.

We are praying for and expecting a good year with the good and faithful men and women of this charge. We ask for the prayers of our friends and brethren; and may the Lord bless you and the dear Advocate.

J. W. JONES, P. C.

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WHITEN ROUGH
CHAPPED HANDS

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter-pint of harmless and delightful lemon-bleach lotion to soften and whiten red, rough or chapped hands. This home-made lemon lotion is far superior to glycerin and rose water to smoothen the skin. Famous stage beauties use it to bleach and bring that soft, clear, rosy-white complexion, because it doesn't irritate. —Adv.

OLD AT 30 OR YOUNG AT 60?

The choice is largely up to you. If your blood lacks red corpuscles, you're going to be fagged and dragged out, you're going to lack "pep," to look sallow and unhealthy, to grow old before your time.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round.

Tupelo, March 12, 13.
Houston, March 18, 19.
Okolona, March 19, 20.
Amory, March 26, 27.
Woodland, March 31.
Pontotoc, April 2, 3.
Vardaman, at Derma, Apr. 4.
Calhoun City, at Big Creek, Apr. 5.
Eupora and Maben, at Maben, Apr. 7.
Mathiston, at Providence, Apr. 8, 9.
Bellefontaine, at Walthall, Apr. 10.
Verona, at Plantersville, Apr. 12.
Sharon, at Brewer, Apr. 13.
Houlka, at Vanvleet, Apr. 15, 16.
Buena Vista, at Ebenezer, Apr. 23, 24.
Salem and Ecru, at Ecru, Apr. 27.
Tocopola, at Tula, Apr. 29, 30.
Randolph, at Shady Grove, Apr. 30, May 1.
Nettleton, at Grady's Chapel, May 4.
Algoma, at Ebenezer, May 6, 7.
Greenwood Springs, at Qunay, May 10.
Smithville, att Tranquil, May 11.
Fulton, May 13, 14.
Tremont, May 14, 15.
Prairie and Strongs, at Prairie, June 2.

T. H. DORSEY, P. E.

Greenwood Dist.—Second Round.

Lambert, March 12, at Marks.
Itta Bena, March 19, a.m.
Swift, at Morgan, March 19, p.m.
Dublin, March 26, at Mattson.
Black Hawk, April 2, a.m., at Emory.
Acona, April 2, p.m.
Moorehead, April 9, a.m.
Indianola, April 9, p.m.
Sunflower, April 12, at Blaine.
Coila, April 16, at Poplar Springs.
Minter City, April 23, a.m., at Glendora.
Webb, April 23, p.m., at Sumner.
District Conference at Ruleville, April 27 to 30, inclusive. Opening sermon, night of 27th, by Rev. W. C. Galceran.
Ruleville, April 27 (pastor to set the hour).
Tutwiler, May 7, at Vance.
Drew, May 14, at Sandy Bayou.
Belzoni, May 21, a.m.
Inverness, May 21, p.m., at Inverness.
Greenwood, May 28, a.m.
Schlater, May 28, at Sunnyside, 3:30 p.m.
Sidon, June 4, a.m., at Cruger.
Tchula, June 4, p.m.

The district conference embraces the fifth Sunday in April. It is expected that all the pastors and delegates remain through Sunday. Stewards will please advise their pastor that services will not be expected on district conference Sunday.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Water Valley, First Church, Mar. 10, 12.
Water Valley, Main, at Palestine, Mar. 18.
Valden and West, at West, Mar. 19, 20.
Winona ct., at Bluff Springs, Mar. 25.
Duck Hill ct., at Chapel Hill, Mar. 26, 27.
Ashland ct., at Liberty, Mar. 31.
Waterford ct., at Harris Chapel, Apr. 1.
Lamar ct., at Harris Chapel, Apr. 2.
Poplar Creek ct., at Wesley, Apr. 8.
Kilmichael ct., at Stewart, Apr. 9, 10.
Winona, Apr. 9, p.m., Apr. 10, p.m.
Tie Plant ct., at Bethel, Apr. 15.
Paris ct., at Salem, Apr. 16, 17.
Durant, Apr. 21, 23, p.m.
Sallis ct., at Bethel, Apr. 22.
Pickens and Goodman, at Goodman, Apr. 23, 24.
Ebenezer ct., at Ebenezer, Apr. 29.
Lexington, Apr. 28, 30.
Holcomb ct., at Spring Hill, May 27.
Coffeeville ct., at Bethlehem, May 28, 29.

District Conference will convene at Vaiden on Tuesday, April 25, at o'clock p.m., and will continue throug Thursday, April 27. R. A. TUCKER, P.E.

Greenville, Dist.—Second Round.

Dundee, preaching, Mar. 12.
Deeson, 11 a.m., Mar. 19.
Lyon, 7:30 p.m., Mar. 19.
Shaw, preaching, Mar. 26.
Glen Allen, lay service, J. J. Baird, Mar. 26.
Tunica, District Conference, Mar. 29-April 2.
Tunica, Quarterly Conference, 8:30, Mar. 29.
Walls, 11 a.m., April 2.
Shipman's Chapel, 11 a.m., April 8.
Jonestown, April 9.
Cleveland, 7:30 p.m., April 12.
Dubbs, 11 a.m., April 16.
Alligator, preaching, 7:30 p.m., April 16.
Leland, 7:30 p.m., April 19.
Clarksdale, preaching, 11 a.m., April 23.
Shelby, 7:30 p.m., April 23.
Alligator, 3 p.m., April 24.
Clarksdale, 7:30 p.m., April 24.
Dundee, 11 a.m., April 25.
Shaw, 3 p.m., April 25.
Glen Allen, 7:30 p.m., April 26.
Rosedale, 7:30 p.m., April 27.
Pace, 11 a.m., April 30.
Boyle, 7:30 p.m., April 30.
Hollandale, June 4.
Glen Allen, 7:30 p.m., June 7.
Greenville, 7:30 p.m., June 9.
Duncan, 11 a.m., June 11.
Friars Point, 7:30 p.m., June 11.

Lay services as follows, by J. J. Baird:
Avon, 11 a.m., May 7.
Cleveland, 11 a.m., May 14.
Shaw, 11 a.m., May 21.
Hollandale, 11 a.m., May 28.

JAMES H. FELTS, P. E.

Corinth Dist.—Second Round.

Blue Mountain ct., at Raney's Chapel, Friday, Mar. 10.
Hickory Flat ct., at Cornersville, Mar. 11, 12.
Corinth ct., at Mt. Carmel, March 15.
Kossuth ct., at Wesley's Chapel, Mar. 18, 19.
Tishomingo ct., at Salem, Mar. 21.
Golden ct., at Patterson's Chapel, Mar. 22.
Mantachie ct., at Oak Grove, Friday, Mar. 24.
Mooreville ct., at Oak Hill, Mar. 25, 26
New Albany ct., at Mt. Ollvet, Mar. 30.
Dumas ct., at Wier Chapel, Apr. 1, 2.
Marietta ct., at Gilmer's C., Apr. 8, 9.
Iuka ct., at Harmony, Apr. 14.
Burnsville ct., at Chapel Hill, Apr. 15.
Iuka station, Apr. 16, 17.
Potts Camp ct., at Macedonia, Apr. 22; Potts C., Apr. 23.
Guntown ct., at Hebron, Apr. 27.
Baldwyn ct., at Asbury, Apr. 28.
Booneville ct., at Oak Grove, Apr. 29.
Booneville station, April 30, May 1.
Chalybeate ct., at Ebenezer, May 5.
Ripley station, May 5, night, and May 7.
Silver Springs ct., at Paine's Chapel, May 6.
Wheeler ct., at Hodges C., May 26; Rienzi ct., at Thrasher, May 27, 28.
Corinth Dist. Conf. will be held at Sherman, June 13, 14, 15.

J. B. RANDOLPH, P. E.

Columbus Dist.—Second Round.

Starkville, Mar. 12, a.m.
Artesia, Mar. 12, p.m.
Macon ct., at Salem, Mar. 19.
Macon sta., Mar 19, p.m.
Ethel, at Marvin's Chapel, Mar. 25, 26.
Caledonia, at New Hope, Mar. 31.
Crawford, at Shafers, April 2.
Mayhew and Sessums, at Sessums, April 2, 3.
Shuqualak, at Cooksville, April 6.
West Point, April 9, a.m.
Brooksville, April 9, 10.
Mashulaville, at Mt. Hebron, April 15, 16.
Kosiusko ct., at ———, April 22, 23.
Kosiusko sta., April 23, p.m.
Cedar Bluff, at Cedar Bluff, April 26.
Noxapater, at Mt. Pleasant, May 2.
Louisville, May 3.
High Point, at ———, May 4.
Sturgis, at Big Creek, May 6, 7.
Chester, at Salem, May 20, 21.
McCool, at Bowie's Chapel, May 21, 22.
Ackerman and Wier, at Wier, May 28.

District Conference will convene at Macon, April 28 to 30. Opening sermon Thursday night, the 27th. Conference will open Friday morning at 9 o'clock. Sunday, the 30th, will be given over to religious services, beginning with Love Feast at 10 o'clock.

A. T. McILWAIN, P. E.

AGENTS: $6 PER DAY AND UP

Selling concentrated, non-acoholic food flavors. Always fresh. Put up in collapsible tubes. Ten times the strength of bottled flavors. Guaranteed under U. S. pure food laws. All flavors. Sells in every home. Used every day. Not sold in stores. Big demand. Big repeater. 100% profit.

Men or Women

can make big money. Hart sold over $300 in one month. You will find this a big, easy seller and a sure repeater. Must satisfy customers or money back. Write for territory and sample outfit. Get a big line of customers. Get repeat orders every month and have a steady income. Write quick.

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ACT QUICK WRITE TO-DAY

FOR YOUR BLOOD

Keep Your Blood Pure. Throw Off the Poisons and the Flu Won't Get You

San Angelo, Tex.—"Dr. Pierce's proprietary remedies have been entirely satisfactory to me in the truest sense of the word and I consider them as being very high-class remedies, and the safest that I know of on the market. During the last score of years when myself and family have needed a tonic especially after the LaGrippe, we have used Dr. Pierce's Golden Medical Discovery with satisfactory results, also Dr. Pierce's Pleasant Pellets. My thanks to Dr. Pierce prompts me to write my truthful sentiments."—O. R. Wilson, 802 Koberlin St.

Obtain now from your neighborhood druggist Dr. Pierce's family remedies—tablets or liquid. Write Dr. Pierce, Pres. Invalids' Hotel in Buffalo, N. Y., for free medical advice.

WE TURN COTTON TO CHARACTER

Hundreds of thousands who worked in the Southern cotton mills as children have come to maturity with little or no cultural education. Thousands of these are so eager for common learning that they are willing to postpone marriage and work every other week to get to go to school every other week. They are highly experienced in textiles and make wonderful cloth which is trade marked "CHARACTER CLOTH", because of its marvelous intrinsic value, and the fact that its manufacture and sale form the financial basis for a great character-forming school.

"Character Cloth" is Guaranteed Superior

to imported fabrics, and is cheaper in price. The reputation of a great educational institution is back of this statement. Adapted to shirts, pajamas, dresses, bathing suits, childrens' clothes. Many beautiful designs and colors.

WE MAKE SHIRTS TO MEASURE. Instructions Simple

Sold through stores, and by mail direct to home in small amounts where not carried by a local store. For full particulars address

TEXTILE INDUSTRIAL INSTITUTE, - Box 206. - Spartanburg, S. C.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

LOUISIANA CONFERENCE.

Our Greatest Need.

(Given by Mrs. R. H. Harper at the Workers Council at De Ridder.)

A complete organization, a strong body, with all active limbs and organs.

1. The head or mind controls the body—so our president should be the head or mind of the organization.

2. Three-fourths of all we know comes through the eyes. So our corresponding secretary should be the eyes for the organization, seeing the needs of the world, "the fields that are already white unto the harvest."

3. The facts that are recorded come through hearing. So our recording secretary should be the ears for the Society.

4. It is necessary that the needs of the work, the Council budget, be kept before us. So our treasurer should be the mouthpiece for the organization, calling attention to the question, "How much owest thou?"

5. The right hand is our Young People's work, reaching out and holding them for the Master.

6. The left hand is our Children's work, "Leading onward and upward to God."

7. The right limb is our Social Service—"Building up the waste places and causing the desert to blossom like the rose."

8. The left limb is our Supply Department—going to the needy preachers and to the missions, supplying their needs.

9. As the heart sends blood through the veins, giving life unto all the body, so our study of God's Word and the study of His world is the heart of the organization, sending life into every part of the work.

10. Then the very pulse is the kind of church member we make at home, the service we render our pastor in his needs and the needs of our own. This is our superintendent of the Local Department.

Most of our Conference Officers were re-elected at the recent meeting at De Ridder. The several new officers are: Superintendent of Children's Work, Mrs. T. B. Peyton, 545 Vine Street, Shreveport, La.; Lake Charles District Secretary, Mrs. Joe Wynn, Rayne, La.; Shreveport District Secretary, Mrs. J. F. Giles, Springhill, La.

Report of Social Service Committee, Annual Meeting, De Ridder, La., Feb. 14-17, 1922.

Believing that in every community there is a need for definite constructive work along Social Service lines, and realizing that such work is best accomplished through Christian organizations, whose representatives go in the spirit of the Master, we, your Committee on Social Service, beg to submit the following recommendations:

I. That each auxiliary Social Service Superintendent name as her Committee, women who are especially interested in this line of work, and are ready to serve the needy of the community, regardless of race or creed.

II. That the Social Service programs issued by the Council be presented at the third meeting of each quarter, and that reference work be done as suggested, posters made, and that whenever practicable, representatives from other organizations working for community betterment be invited to take part on the programs.

III. That through the Social Service Department, systematic visiting to the sick and strangers in the community be done.

IV. That every auxiliary conduct an active and continued campaign of visiting jails, houses of correction and poor farms, and having religious services conducted regularly, looking into the sanitary and moral conditions of these institutions.

V. That the Social Service Committee systematically visit the moving picture theaters in their own communities; that they reach the manager with approval of good films and condemnation of the bad, and that they use every available means for the creation of a more sensitive public conscience concerning moving pictures.

VI. That we use our influence to condemn the sale, in our public news stands, of all poisonous literature.

VII. That women be urged to pay their poll taxes, thus being enabled to vote for righteous measures.

VIII. That the Social Service Committee investigate the needs of the community, and co-operate with such other organizations as are looking to the moral and social betterment of the people.

IX. We further recommend that we adopt the following recommendations of the Inter-Racial Committee of the Woman's Missionary Council and other Christian agencies:

That an additional committee be appointed by the Social Service Superintendent of each Auxiliary to be known as "The Inter-Racial Committee" (preferably three) who shall be chosen because of their fitness for the work. It shall be the duty of this Committee to

(a) To seek a knowledge of the Negro leaders of the community, that a sympathetic basis of co-operation may be established.

(b) To direct a study of Negro community life in matters of housing, sanitation, neighborhood conditions, and the needs of Negro women and children.

(c) To adopt methods of co-operation with other agencies and with colored women so that a constructive program of community betterment may be accomplished.

(d) To lead the Society in a study of Negro achievement in literature, poetry, music, art and other lines of endeavor, that there may be a sympathetic appreciation of the Negro's contribution to American life along these lines.

(e) To represent the Society in any local co-operative work that may be undertaken in the community Interracial Committees, when organized.

X. That these recommendations be used as working basis for the Auxiliary, and that the Social Service Superintendent thoroughly familiarize herself with them, keeping a copy conveniently at hand and making a determined effort to carry on the work suggested.

OMITTING THE FOURTH STANZA.

It was a favorite and appropriate closing hymn, "Take My Life and Let It Be Consecrated, Lord, to Thee." But the presiding officer, either because the meeting had overrun the hour, or because it was customary to omit a verse or two of every hymn, announced that they would omit the fourth stanza. The audience sang the three verses heartily, and then were startled by a voice which addressed the chair in protest of omitting the fourth stanza. It was one who did not take part in meeting, and while the people found the hymn again, she read the verse she wanted sung, "Take my silver and my gold, Not a mite would I withhold." While the organist was finding the music she continued: "The trouble is that we omit this fourth verse not only in our singing but in the life of our society as well. The appeals that come to us from our Boards are listened to with great interest, and the work our missionaries are doing is soul-inspiring. But our gifts do not measure up to our enthusiasm nor the needs of the fields. I object to omitting the fourth stanza either in our singing or in our lives. Let's all sing and act out the fourth verse."—Adapted from the Expositor.

People do not lack strength; they lack will.—Victor Hugo.

An institution is the lengthened shadow of one man.—Emerson.

MOTHER, QUICK! GIVE CALIFORNIA FIG SYRUP FOR CHILD'S BOWELS

Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, a teaspoonful will never fail to open the bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste from the tender, little bowels and gives you a well, playful child again.

Millions of Mothers keep "California Fig Syrup" handy. They know a teaspoonful today saves a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

DOES LAUNDRY WORK AND HOUSEWORK TOO

Surprised to Find Herself Feeling So Well

Taunton, Mass.—"I used to have pains in my back and legs so badly, with other troubles that women sometimes have, that my doctor ordered me to stay in bed a week in every month. It didn't do me much good, so one day after talking with a friend who took Lydia E. Pinkham's Vegetable Compound for about the same troubles I had, I thought I would try it also.

I find that I can work in the laundry all through the time and do my housework, too. Last month I was so surprised at myself to be up and around and feeling so good while before I used to feel completely lifeless. I have told some of the girls who work with me and have such troubles to try Lydia E. Pinkham's Vegetable Compound, and I tell them how it has helped me. You can use my testimonial for the good of others."—Mrs. BLANCHE SILVIA, 59 Grant St., Taunton, Mass.

It's the same story—one friend telling another of the value of Lydia E. Pinkham's Vegetable Compound.

20c IN STAMPS 20c

With a statement of your

SONG BOOK NEEDS

will bring to you a returnable sample copy, Round or Shaped notes.

CHARLIE TILLMAN SONG BOOK CO.
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Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

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J. M. SHUMAKER, Sec'y
810 Broadway Nashville, Tenn.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It is very easily prepared, and there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and disappear. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with directions and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

THE PASSING OF THE CHURCH OF THE OPEN COUNTRY.

By Rev. J. A. Poe.

It seems that we are in a period of transition, socially, morally and materially; and that all old forms are doomed to pass and be numbered with "things that have been"; if so, surely among the things of the past "the little brown church in the wildwood" will be treasured as a heritage of precious memory by many of the best people of this generation, and as they shall sing—

"There's a church in the valley, by the wildwood:
No lovelier spot in the dale,
No place so dear to my childhood,
As the little brown church in the vale.

"From the church in the valley of the wildwood:
When day fades away into night.
I would fain, from this spot of my childhood,
Wing my way to the mansions of light,"

their hearts will swell with tender emotion, and their eyes swim in tears of a sad, sweet recollection.

With the passing of the country church will pass a certain type of manhood and womanhood — strong physically, vigorous mentally and clean morally. They constitute the vanguard of all the best movements of our day. Whether the new situation will produce as good, or a better type of people, remains to be seen. But when we consider our civilization, the greatness of our people, our great resources, the wonderful achievements we have wrought in so short time, as compared with the largely urban civilizations of Europe and Asia, with their physical, moral and mental pygmies, are we not forced to concede that the conditions under which we have, and are still living to some extent, had much to do with making us the superior people—cast in a larger mold? The greatness of nature, and the nearness we are brought to the great God of nature,

"Where we can roam in thoughtful need,
In bower, in grove and glen,
And catch the whispers of the God of the wood,
As He speaks to the hearts of men."

have had much to do with making us what we are. When we consider that till only a few years past most of our population was in the open country and worshiping in the country churches, from which have come most of our leading characters in all the varied departments of religious scientific, social and political life, we are loath to say good-by to our little country temples of worship.

From the first rude log church built by Robert Strawbridge on Sar Creek in the lonely Maryland forests where orisons rose as incense from bended knees of faithful pioneers to the God that led the Pilgrims like a flock through the trackless wastes o the land of religious freedom, wher cottage and hut, field and forest, hil and dale, became temples wher praiso rose like angels on wings o faith to the great Father of all, Meth odism has been building churche wherever men could be found, whos spires point toward heaven, indicating a hope beyond. Her ministers, a flaming evangels, have gone to the remotest habitations of our country, seeking out the neglected and break ing to them the bread of life. Bu alas! those days are drawing to close. The old-time country churc with the old-style circuit-rider will be seen no more in our land. Already we see the beginning of the end, as we travel the country-side and pass the neglected church. The walls are dark with decay, the windows are falling out, the doors down, the steps rotting away. It presents a sad picture of desolation, standing, not where it ought not, but as it should not.

No more will the ringing voice of the simple prophet of truth and love be heard at all in thee! No more will the sweet songs of Zion be heard for ever in thee! No more will the glad shout of the new-born soul nor the pean of the happy heart be heard in thee! No more, on the holy Sabbath, day of rest, to the simple plebelan of all days the best, shall they gather, attired in glad regalia—insignia of rural royalty—on the hallowed trysting spot where silently sleep their lamented dead! Ah! Shall thy sacred walls become the home of owl and bat, or the haunt of beast of prey? Shall thy holy soil be laid fallow by the farmer's plow, or becom the sward for the cattle of the field? Dear little church, thou hast been Bethel to many sin-smitten, sad and

(Continued on Last Page)

Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

Vapo Cresolene Est 1879

For Whooping Cough, Asthma, Spasmodic Croup, Nasal Catarrh, Bronchitis and Sore Throat

The Vapor Treatment for Coughs and Colds

The time to use Cresolene is at night. This fact appeals to every one, for the healing, antiseptic vapor is breathed all night and is constantly in contact with the seat of the disease, relieving the cough and difficult breathing.

Cresolene has been recommended and used for forty years. The benefit derived from it is unquestionable.

Send For Descriptive Booklet 43. For Sale By Druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

Others Relieved— Why Not You?

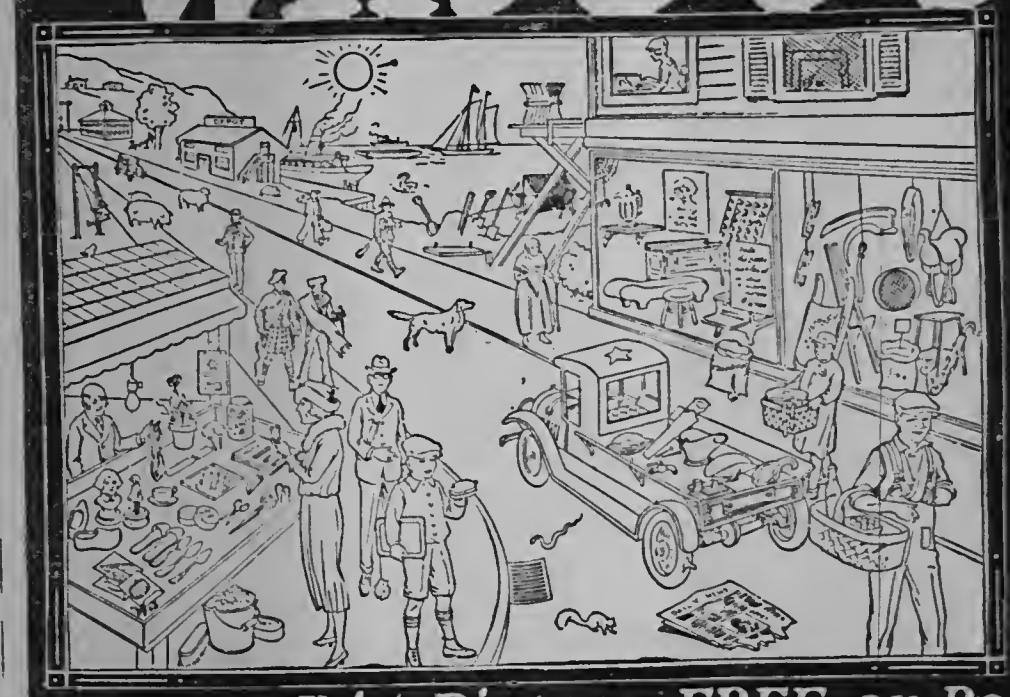
Catarrh Does Harm—Get Rid Of It.

Catarrh of the nose or throat when it becomes chronic weakens the delicate lung tissues, deranges the digestive organs, and may lead to consumption. It impairs the taste, smell and hearing, and affects the voice. It is a constitutional disease and requires a constitutional remedy.

Take Hood's Sarsaparilla, which by purifying the blood removes the cause of the disease and gives permanent relief. This alterative and tonic medicine has proved entirely satisfactory to thousands of families in three generations.

If there is biliousness or constipation, take Hood's Pills—they are purely vegetable, gentle, thorough.

Win $5000



Bank Guarantee

State Bank of Philadelphia
PHILADELPHIA PA

E. J. REEFER

This will acknowledge your deposit of $20,000 with this bank which we will hold as a guarantee that the prizes awarded by the judges, to the winners of your puzzle contest will be paid.

It is understood that the Cashier of this Bank will serve as one of the judges of this puzzle contest as a guarantee that E. J. Reefer will award these prizes.

Yours very truly,
M. C. KRAUSKOPF
PRESIDENT

How many objects in this picture Begin with "S"?

Big Picture FREE on Request

Join in this fascinating puzzle game. Work from this picture or send for large size puzzle picture.

Costs Nothing to Try List all the objects you find in picture beginning with "S." You need not buy any Reefer's Yeast Tablets to win a prize. Open to everybody. Largest and nearest correct list wins first prize of $50 even if you buy nothing. But look to right! See how you can win $5000, $2500, or one of the other 103 biggest cash prizes. $50 or $5000, which do you want? Start now. Contest is for the purpose of introducing the latest scientific aid to—

BEAUTY—Health—Vim—Vigor

The world has just waked up to Nature's own beauty and health secret. Vitamines, lacking in modern diet, help to produce sparkling eyes, a clear skin, the radiant charm of perfect health.

Reefer's Yeast Tablets

—embody all 3 necessary vitamines. Help to build up vitality, strength, endurance, induce youthful natural complexion. A food. Has all the elements your body needs to derive the proper nourishment from the food you eat. Send for some today.

E. J. Reefer
Dept. 251
9th & Spruce Sts.
Philadelphia, Pa.

Observe These Rules:

1. The contest is open to every man, woman, girl or boy living in America, except employees or relatives of employees of E. J. Reefer, 9th and Spruce Sts. There is no entrance fee of any kind.
2. You must use only one side of paper. You must number your list of objects in regular order—1, 2, 3, etc. Your full name and address must be written on each page in the paper right hand corner. Use a separate sheet for anything you may wish to write outside of your list of names and your name and address.
3. English words only will be accepted as they appear in the English dictionary. Obsolete words will not be counted. Both the singular and the plural of a word will not count; either one of them may be used.
4. Compounds or words which are made up of two or more complete English words cannot be used.
5. The same spelling of a word will be counted only once even though it is used for different articles or objects, or parts of them. Each article or object can be given only under one name.
6. Two or more people may co-operate in answering the puzzle. However only one prize will be given to any one household. No prizes will be awarded to more than one of any combination outside of the family where a number—two or more—have worked together.
7. If a contestant sends more than one list under the same name, an assumed name, or a pre-married name, then all lists of such contestant will be disqualified. If more than one list is sent by any group or by any members of the same group who have co-operated in the preparation of such lists, then all lists of such contestants will be disqualified.
8. All answers must be received though the mail by E. J. Reefer, 9th and Spruce Streets, Philadelphia, Pa., and must be post-marked by Post Office closing time, April 10th, 1922.
9. The first prize will be awarded for the answer containing the largest and most nearly correct list of the names of visible objects and articles beginning with "S" shown in the picture. No other consideration, such as neatness, style or handwriting will have any bearing in making the decision.
10. The full amount of any of the prizes will be awarded to each contestant in the event of ties.
11. The decision will be made by three judges entirely independent of and having no connection with E. J. Reefer. They will judge the answers submitted and award the prizes at the end of the contest. Participation in the contest carries with it the acceptance of the decision of the judges as final and conclusive.
12. All answers will receive full consideration whether or not "Reefer's Yeast Tablets" is purchased. At the close of the contest, when all lists have been graded, the names of the prize winners will be announced and the list of words will be sent upon request to any participant who sends us a stamped, addressed envelope.

Win the $5000 Prize!

A one package order for Reefer's Yeast Tablets qualifies your list for first prize of $750. A two package order qualifies you for $1500. But if you have ordered five $1.00 packages and your list is largest and nearest correct, you win $5000. Study the Prize List.

105 Prizes

	If no Reefer's Yeast Tablets are ordered	If one $1 pkg. Reefer's Yeast Tablets is ordered	If two $1 pkgs. Reefer's Yeast Tablets are ordered	If five $1 pkgs. Reefer's Yeast Tablets are ordered
1st prize	$50	$750	$1500	$5000
2nd prize	35	375	750	2500
3rd prize	25	200	400	1250
4th prize	25	125	250	600
5th prize	25	75	150	400
6th to 55th prizes, each	2	4	8	25
56th to 105th prizes, each	1	2	4	10

Copyright 1922, by E. J. Reefer

PASSING OF THE CHURCH OF THE OPEN COUNTRY.

(Continued from Page 15.)

lonely hearts, where the angels ascended and descended. Full and rich are the blessings thou hast brought.

"We love thy little church, Lord;
Sacred temple of thine abode,
Where our fathers heard thy word;
While to them a beacon it stood.

With things that pass it must go,
It was not bullt for pleasure or show
From its sacred altars rich graces flow
To bless sinful mortals here below.

Farewell, little temple of holy light;
Shall thy going deepen our sordid night?
We shall no more in thee delight.
Then good-by, for thou takest thy flight."

It is almost evident that with the passing of the small country school the small country church must become a thing of the past. In this day of good roads and improved methods of travel, it is only a matter of time till our churches will consolidate just as our schools are doing. There should be a strategic point for the center. At this center a modern plant must be erected, which will consist of Sunday school departments, League hall, and departments for social service, and community recreations. This work must be in the hands of competent leadership. No indifferent, inefficient or incompetent leader will meet the demands of such a task. The man that makes a success of this work must be equal to the man that cares for the important urban centers; if any difference, the man of the rural work must be the stronger of the two. We must do this and we must not be long about it, or our civilization is going to suffer. No country is stronger than its rural life, and unless we take care of our rural situation, the whole fabric of our civilization must feel the effects of the let-down that is bound to come. We put no man in our foreign fields without equipment and adequate maintenance. Are not our rural fields at home, from which we draw most of our leadership—preachers, missionaries, and leading laymen—worth taking care of? We shall see in a very few years, if we continue to concentrate on the segregated centers and neglect the rural and semi-rural sections of our country, that we have lost the "goose that laid the golden egg." J. A. POE.

Lexington, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Meridian, Poplar Springs, Mar. 12.
Meridian, Central, p.m., Mar. 12.
Meridian, Seventh Ave., at Marion, Mar. 19.
Meridian, East End, p.m., Mar. 19.

Cuticura Soap Complexions Are Healthy

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

THAT GREAT SUNDAY SCHOOL AT GULFPORT, MISS.

(Continued from page 12.)

the first Sunday in January: "Every week I will ask some one to come to Sunday school." But unless we get more room we are going to have to withdraw the pledge.

One thing our Sunday school is doing that pleases me much. It is functioning as the door to the church, and the door is always open. It is no unusual sight to see one or two or three of our children applying for membership. Why should they not? Of such is the kingdom. The older I grow the more I am convinced that in the future the strengeh and growth of the church rests in the Sunday school. Old things are passing. We haven't had a formal revival in our church in a number of years, but the revival spirit is present always, and under the leadership of Brother Linfield the church is growing, not by sudden spurts and bounds, but steadily and sturdily as an oak tree.

This is a long dissertation from me. I am trying to tempt you to come over some time and see for yourself. It's worth a longer trip than from New Orleans to hear our Sunday school sing from memory "Come, Thou Fount," or any of a dozen hymns they know, or recite some of the Psalms, to say nothing of a visit to our Baraca class, our cradle roll, if you can find standing room, or to see and hear any of a number of other interesting things that happen every Sunday. Come and see. Your friend,

J. C. HARDY.

Meridian, Fifth Street, Mar. 26.
Meridian, Hawkins Memorial, p.m., Mar. 26.
Porterville, at Union, April 1, 2.
Lauderdale, at Electric Mills, April 9.
Scooba, at Wahalak, p.m., April 9.
Quitman, at Cooper's Chapel, April 16.
Enterprise, at Stonewall, p.m., April 16.
Cleveland, at New Sharon, April 21.
DeKalb, at New Hope, April 22, 23.
Vimvilie, at Bethel, April 30.
District Conference, at Scooba, May 2-4.
Pachuta, at Pachuta, May 6, 7.
Shubuta, May 14.
Bucatunna, May 14, 15.
Dalevilie, at Soule's Chapel, May 20, 21.
De Soto, at Andrew's Ch., May 25.
Matherville, at Salem, May 26.
Waynesboro ct., at Big Rock, May 27, 28.
Waynesboro, p.m., May 28.

PAUL D. HARDIN, P. E.

Vicksburg District—Second Round.

Vicksburg, Crawford St., 11 a.m., Mar. 12.
Vicksburg, Gibson Memorial, 7:30 p.m., Mar. 12.
Washington, 11 a.m., Mar. 18.
Natchez, 11 a.m., Mar. 19.
Fayette, 7:30 p.m., Mar. 19.
Harriston, 11 a.m., Mar. 26.
Roxie, at Greendale, 2:30 p.m., Mar. 26.
Hermanville, at Sarepta, 11 a.m., Apr. 2.
Utica, at Carpenter, 7:30 p.m., Apr. 2.
Nebo, at Cool Springs, 11 a.m., Apr. 6.
Gloster, at Liberty, 11 a.m., Apr. 7.
Rosetta, 11 a.m., Apr. 8.
Centerville and Stephenson, at Centerville, 11 a.m., Apr. 9.
Woodville, 7:30 p.m., Apr. 9.
Vicksburg, Crawford St., 7:30 p.m., Apr. 10.
Vicksburg, Gibson Memorial, 7:30 p.m., Apr. 12.
Port Gibson, 11 a.m., Apr. 16.
Mayersville, 11 a.m., Apr. 23.
Rolling Fork, at Cary, 7:30 p.m., Apr. 23.
Silver City, 11 a.m., Apr. 30.
Louise and Holly Bluff, at Louise, 7:30 p.m., Apr. 30.
Anguilla, 11 a.m., May 26.
Rocky Springs, at ———, 11 a.m., May 27.
Oak Ridge, at ———, 11 a.m., Apr. 28.

District Conference opens Tuesday night, April 18, at Anguilla. Opening sermon will be preached by Rev. V. G. Clifford, followed by the Sacrament of the Lord's Supper, administered by Revs. C. F. Emery and C. C. Evans. The business of the Conference will open at 9 o'clock a.m., Wednesday, April 19. Committees will be announced at the opening session. Pastors will please elect their delegates and send names to Rev. C. A. Schultz, Anguilla, and to me. It is important that this be done promptly that Brother Schultz may know how many to secure homes for, and that I may complete my roll in due time.

J. R. JONES, P. E.

Newton Dist.—Second Round.

Forest and Morton, at Morton, Mar. 12.
Homewood, at Carr Church, Mar. 18. 19.
Deemer, at Deemer, Mar. 26, 11 a.m., 3 p.m.
Philadelphia, Mar. 26, 7:30, p.m., 27, 8 a.m.
Lake, at Lawrence, April 1, 2.
Raleigh, at Burns, April 8, 9.
Trenton, at Trenton, April 9, 2 p.m.
Shiloh, at Forest Hill, April 15, 16.
Carthage, at Conway, April 22, 23.
Walnut Grove, at Freeny, April 23, 3 p.m.
Harperville and Lena, at Yeager's Chapel, April 29, 30.
Union, at Mt. Zion, May 6, 7.
Newton, at Garlandsville, May 14.
Rose Hill, at Paulding, May 20, 21.
Bay Springs, at Bay Springs, May 21, 7:30 p.m., 22, 9 a.m.
Neshoba, at North Bend, May 27, 28.
North Neshoba, at Longino, May 28, 3 p.m.
Chunky, at Suqualena, June 3, 4.
Decatur and Hickory, at Decatur, June 11, a.m., 3 p.m.
Laurel, First Church, June 15, 7:30 p.m.
Laurel, Kingston, June 16, 7:30 p.m., 17, 7:30 p.m.
Laurel, West End, June 17, 3 p.m.

Sunday school institute at Forest, April 26, 9 a.m. District Conference at Forest, opening with sermon at 7:30 p.m., April 26. Pastors will please send names of delegates to Rev. J. W. Chisholm, Forest, Miss., and to me at Newton. J. A. MOORE, P. E.

Hattiesburg Dist.—Second Round.

Collins, at Bethel, Mar. 11, 12.
Taylorville, at Fairmont, Mar. 18. 19.
Mt Olive and Magee, at Magee, Mar. 19.
Williamsburg, at Goodhope, Mar. 25,26.
Seminary, at Sanford, Mar. 26, 27.
Bonhommie, at Tunison, Apr. 2.
Heidelberg, at Sandersville, Apr. 9.
Ellisville, at Moselle, Apr. 9, 10.
Purvis, at Union Grove, Apr. 16.
Silver Creek, at Pinola, Apr. 22. 23.
District Conference, at Hattiesburg, Main Street, Apr. 25-28.
Avera, at Piave, Apr. 30, 11 a.m.
Lucedale, Apr. 11, 7:30 p.m.
Oloh, at Clyde, May 3, 4, 7:30 p.m.
Eucutta, at Newhope, May 6, 7.
Hattiesburg, Court St., May 7, 7:30 p.m.
Hattiesburg, Main Street, May 14, 11 a.m.
Sumrall, May 14, 7:30 p.m.
Lucedale circuit, at Merrill, May 21, 11 a.m.
Richton, at Ovett, May 21, 22, 7:30 p.m.
Leakesville, at Pine Grove, May 27, 28.
New Augusta, at Beaumont, May 28, 29.
Prentiss, at Mt. Zion, June 4, 5.

The Hattiesburg District Conference will be held at Main Street Church, Hattiesburg, April 25-28. Let all the pastors see that delegates are elected and their names sent to me and to Rev. J. T. Leggett, Hattiesburg. W. W. GRAVES, P. E.

Brookhaven Dist.—Second Round.

Tylertown, Mar. 11, 12.
Magnolia, Mar. 12, 13.
Georgetown, at Providence, Mar. 16.

CABBAGE AND ONION PLANTS

Genuine frost-proof, grown in open field at Texarkana, Ark. Plants are better and will stand colder freezes than plants grown farther south. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty, and bundle labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Insured parcel post prepaid, 100, 40c; 200, 75c; 300, $1; 500, $1.25; 1000, $2.25. Onion: Crystal White Wax, Yellow Bermuda. Insured parcel post prepaid, 100, 40c; 200, 75c; 500, $1; 1000, $1.75; 5000, $7.50. Full count, prompt shipment, safe arrival and satisfaction guaranteed. Union Plant Co., Texarkana, Arkansas.

Brookhaven, Mar. 19, 20.
Wesson and Beauregard, at Beauregard, Mar. 19.
Monticello, at Sontag, Mar. 23.
McComb, Centenary, Mar. 26, 27.
McComb, La Branch St., Mar. 26.
Gallman, at Mt. Pleasant, Mar. 30.
Osyka, at Holmesville, April 1, 2.
Foxworth, at Hopeweli, April 6.
Meadville, April 8, 9.
Adams, at Ebenezer, April 13.
Bogue Chitto and Norfield, at Johnston, April 15, 16.
McComb, Pearl River Ave., April 16, 17.
Summit and Topisaw, at Topisaw, April 22, 23.
Scotland, at Hawkins Chapel, April 27.
Crystal Springs, April 30.
Bayou Pierre, at Pleasant Ridge, May 3.
Fernwood, at Kokomo, May 6, 7.
Barlow, at Brandywine, May 11.
Hazlehurst, May 14.
Pleasant Grove, at Sartinsville, May 20, 21.

District Conference will convene at 9 a.m., April 20, in Centenary church, McComb. H. M. ELLIS, P. E.

Seashore Dist.—Second Round.

Columbia, Mar. 11, 12.
Logtown, Wed., 7:30 p.m., Mar. 15.
Poplarville, Mar. 18, 19.
Coalville, Mar. 21, 26.
Bay St. Louis, Wed., 7:30 p.m., Mar. 28.
Pass Christian, April 2.
Saucier, April 4-9.
Vancleave, April 11-16.
District Conference, at Poplarville, April 18-20.
Carriere, April 21-24.
Brooklyn and Bond, April 26, 30.
Mentorum, May 3-7.
Americus, May 9-14.
Moss Point, 7:30 p.m., May 14.
Gulfport, Q. C., 7:30 p.m., May 16.
Biloxi, Q. C., 7:30 p.m., May 17.
Long Beach, Q. C., 7:30 p.m., May 18.
Pascagoula, Q. C., 7:30 p.m., May 21.

W. M. SULLIVAN, P. E.

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Town ..... State .....

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3449.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 16, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ONE IS ENOUGH.

We recently read these suggestive words: "There are many roads to success; how many of them have you tried?" Without undertaking to interpret the mind of the writer, we suppose he meant to say that there are so many avenues open to success that there is no excuse for failure, the explanation of failure being in the fact that the road to success has not been followed. We should hate to believe that a man must spend much of his life trying out roads before he can find one that will lead him to the goal of his desire. If there is one road to success, that is enough; and if there are more than one, still one is enough. Of one thing we are sure: no matter how many roads there are to success, no man will be able to travel them unless he properly equips himself for the arduous journey. He must start out with determination, courage, the willingness to work hard and, if need be, to suffer; and he must have the moral virtues without which apparent success is nothing more than camouflaged failure. Only good men gain the goal of real success.

SOMETHING BETTER.

It is one of the glories of real manhood that the best in life is always beckoning. There are no depths from which a glimpse of a higher realm may not be had, and there are no shackles strong enough to keep a man from the upward path. Something better—that is the thing that took Frederick R. Wedge—known as "Kid"—from the prize-fighting ring to the Harvard Graduate School at the age of forty-two. Of course, there is a reason. In Wedge's own words: "My interest in higher education is due to the fact that I married in my prize-ring days a college graduate. She taught me that the battle of life was not to be fought with my fists, but with the mind. She saw good in me when others saw only evil, and believed I would win in spite of every handicap." And handicaps he has had. To make up for the deficiencies of his boyhood, he entered, a grown man, an academy to secure an elementary education—and he completed the work of twelve years in six; then he spent three years in a State university, leaving in his junior year to teach school; the war came on and he received an appointment as boxing instructor in one of the army camps—but within a few months he was stricken with tuberculosis and the doctors told him he could live not more than six months; married at this time, he moved to a salubrious climate, got a position as motorman on the street cars, and fought his way back to health; he then entered another State university and, at the age of forty, received an A. B. degree; now he is pursuing graduate studies at Harvard. In his struggles to obtain something better, he has not been misled by the current emphasis upon the purely utilitarian—hear him: "Why do I study the classics? In my undergraduate work, I studied Latin, Greek, and Hebrew, in addition to the sciences. I was interested in the origins and excellencies of man's intellectual achievements. In other words, I have never hunted for a snap course and never worked just for a degree. I am entering Harvard that I may be a more useful man back in Arizona." With such an example of determination and pure grit before them, how can the more favored youth of our land be content to face their own boundless opportunities and wail, "I can't?" The one "better thing" that is above all price is the perfect adjustment of the life to the Divine will. We do not know—but we hope the "Kid" has attained that.

GET READY FOR THE FIGHT.

If the whole sordid mass of horse racing scandal in New Orleans has not already nauseated the right-thinking citizenship of this State beyond further forbearance, it is high time for the moral element of the State to begin a campaign of information and education that will make inevitable the enactment of laws by the next Legislature that will effectively prohibit the continuance of a "sport" that is absolutely dependent upon gambling for its maintenance—a form of economic and moral evil which the Constitution of Louisiana declares to be an evil and which is directed to be suppressed by legislation. If horse racing as now conducted were only a local evil, the welfare of this great city ought to demand its repression by the Legislature; but it is an evil that reaches out to all sections of the State by means of a widespread gambling system that debauches our young people in other towns and cities. The suggestion that a State Racing Commission can "regulate" racing so as to do away with its evils is worth no more than the worn-out suggestion that the liquor business could be "regulated." The only way to get rid of an evil is to get rid of it—and the time has come for Louisiana to get rid of racing.

THE FIGURES ARE AGAINST THEM.

There are still a few people fatuous enough to believe that there is more drunkenness under constitutional prohibition than there was before the Eighteenth Amendment was adopted. Talk is cheap and big claims are not hard to make; but sensible people like to get at the facts in the case before they render a judgement. Mr. Roy A. Haynes, Federal Prohibition Commissioner, ought to be pretty well informed concerning the facts, and we quote from a recent statement by him: "In 59 cities, with a population of more than 30,000 and a combined population of 20,000,000 (including New York, Chicago, and Philadelphia), official and estimated figures show a decrease in arrests for drunkenness from 316,842 in 1917 to 109,768, notwithstanding bad booze, temporary hard drinking, and a zeal to 'jug' all intoxicated people." And then to show that prohibition enforcement is making headway and to prove that prohibition sentiment is growing, he says further: "During the last fiscal year approximately 950,000 gallons of distilled liquor and wines were seized, and property seized (exclusive of property levied on for payment of taxes, or distillery apparatus or other property destroyed) was valued at $12,907,693. The miscellaneous seized property included automobiles, boats, wagons, carriages, horses, mules, airplanes, motorcycles, land, and so on. It is becoming more clear every day that thinking persons favor the Eighteenth Amendment. The 'personal liberty' argument is not as popular as it used to be. It is alleged that the prohibition laws infringe upon personal liberty by restricting one's personal habits. Every law does that in a larger or smaller degree. The narcotic law greatly interferes with the personal habits of the drug addict, and the traffic laws seriously restrict the speed fiend, but these restrictions do not seriously limit the man who puts the community good above his self-indulgence, nor do they greatly embarrass the man who places the public welfare above his personal convenience. Liberty is, after all, the restriction of personal habits by law for public good; and license, these same impulses unrestricted. Prohibition is a great movement for the public good, and all great movements are evolutionary. The idea of the men who enacted the Eighteenth Amendment was not that it would become an established fact in a moment. The law is slowly making its way by the method of attrition. The forces of law and order are gaining their objective. The progress is insistent, definite, and sure, and decrees the final doom of the illegal liquor business." All of which is a heartening sermon to those whose faith is strong enough to believe that the right will ultimately triumph.

NOT FIT FOR THE PARENTS.

We saw a news item the other day to the effect that officials of London have decreed that children under sixteen shall not see certain motion pictures unless accompanied by parents or guardians. It seems that there are two classes of films passed by the British censors—one for "universal" exhibition and another for "adult" exhibition only. It seems to us to be a self-evident proposition that pictures that are not fit for children to see alone are not fit for them to see at all. And pictures that are not fit for children certainly ought not to appeal to their parents.

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WORSHIP.

When the great sun sinks to his rest,
His golden glories thrilling me,
And voiceless longings stir my breast,
Then teach me, Lord, to worship thee.

And when the stars—the daylight fled—
In serried, shining ranks, I see,
Filling the splendid vault o'erhead,
Then teach me, Lord, to worship thee.

If roaming by the ocean's shore,
The murmuring waves sing low to me,
Or thundering billows hoarsely roar,
Then teach me, Lord, to worship thee.

Or if in solemn forest shades,
The calm of nature steals o'er me,
And silence all my soul pervades,
Then teach me, Lord, to worship thee.

Not in the sacred shrines alone,
Which chime their summons unto me,
Would I look to thy heavenly throne,
But everywhere would worship thee.

—Maltbie D. Babcock.

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Twelfth Paper.

I.

On May 19, 1845, the Louisville Convention, after it had concluded the work for which it had assembled, adopted and issued to its constituency a notable "Pastoral Address"—a great church paper—signed by James O. Andrews, President, and Thomas O. Summers, Secretary, and sent it out to the whole of Southern Methodism. The address is one of the great constitutional documents of the Southern Methodist Church, inasmuch as it is a contemporaneous exposition by the Convention itself of the authority by and the purposes for which it assembled and the governmental and ecclesiastical principles upon which it had proceeded, consummated its work, and erected and established the church.

II.

The "Pastoral Address" is, in part, as follows, to-wit:

"Louisville, Ky., May 19, 1845.

"To the Ministers of the Several Annual Conferences of the Methodist Episcopal Church, South, and to all the brethren of their pastoral oversight, the Convention of said Annual Conferences address this letter, with Christian salutation.

"We gratefully regard it matter of congratulation, beloved brethren, for which our thanks should be offered at the throne of grace, that we have been enabled to conduct the business confided to us by you with great harmony, and, except, perhaps, some inconsiderable shades of difference on points of minor import, with unexampled unanimity. Our management on all questions of importance has probably been as perfect as the weakness of human knowledge might allow or reason should require.

"For full information of all that we have done, we refer you to the Journal of our proceedings and the documents which accompany it, particularly the Reports of the Committees on Organization and on Missions. This latter interest we have made the subject of a special letter, wishing to bring it immediately to the notice of all our churches and congregations (to whom we have requested the letter might be read), to engage their instant liberality.

"We made it a point of early inquiry, in the course of our proceedings, to ascertain with what unanimity the Annual Conferences represented by us, and the entire body of the ministry and membership within their general bounds, were known to have concurred in sustaining the Declaration of the Southern delegates in the late General Conference, and in approving of the plan provided by that Conference for our being constituted a distinct ecclesiastical connection, separate from the North.

"The Committee on Organization, being composed of two members from each of the Annual Conferences, were furnished with ample means of obtaining satisfactory information. The members of the Committee held meetings with their several delegations apart, and on a comparison of their several reports, carefully made, it was found that, both as to the members of the Annual Conferences and the local ministry and membership of our entire territory, the Declaration had been sustained, and a separate organization called for, by as great a majority as ninety-five to five.

"Nor did it appear that even five in a hundred were disposed to array themselves against their brethren, whose interests were identical with their own, but that part were Northern brethren sojourning in our borders, and part were dwelling in sections of the country where the questions involved did not materially concern their Christian privileges, or those of the slaves among them. So great appears to have been the unanimity of opinion prevailing, both among the pastors and people, as to the urgent necessity of the great measure which we were deputed to effect, by organizing on the basis of the Discipline, and the plan provided by the late General Conference, the Methodist Episcopal Church, South.

"That on so grave a question, concerning interests so sacred, and affecting so numerous a people, spread over the vast extent of the country from Missouri to the Atlantic Ocean, and from Virginia to Texas, there should be found some who dissent, is what we could not but expect. But that the number dissenting should have been so small, compared to the number of those who have required us to act, is, at least to our minds, conclusive proof of the absolute necessity of this action, as affording the only means left in our power to preserve the church in the more Southern States from hopeless ruin.

* * * * * * * *

"We avow, brethren, and we do it with the greatest solemnity, that while we have thus been laid under the imperative force of an absolute necessity to organize the Southern and Southwestern Conferences into an independent ecclesiastical connection, whose jurisdiction shall be exclusive of all interference on the part of the North, we do not withdraw from the true Christian and Catholic pale of the Methodist Episcopal Church. * * *

"We could not be Methodist at all—as we have been taught what Methodism is—if, with our knowledge of its nature, its aims, its constitution, its discipline, and of the ruin inevitable to the work of the ministry in most of the Southern States, if not in all of them, should we still cleave to a Northern jurisdiction; we nevertheless could not be persuaded to yield the Gospel for a jurisdictional affinity with brethren who, we believe in our hearts, cannot govern us without great injury to the cause of Christ in most parts of our work. If we err, it is the spirit of Methodism which prompts us to error. We 'call God for a record' that, as far as we know our hearts, we intend nothing, we desire nothing, we do nothing, having any other object or aim but that the gospel may be preached, without let or hindrance, in all parts of our country, and especially to the poor. There is nothing belonging of right to the church—her doctrines, her discipline, her economy, her usages, hor efficiency—which we do not cherish in our inmost hearts."

III.

It appears from the first paragraph of the "Pastoral Address (1) that it was issued by the Convention of the Annual Conferences of the Methodist Episcopal Church, South; and (2) that it was directed to "the ministers of the several Annual Conferences of the Methodist Episcopal Church, South, and to all the brethren of their pastoral oversight"—to the whole people of Southern Methodism—five hundred thousand strong. It is perfectly clear from the face of the paper, taken as a whole, that the Convention was, in it, rendering an Account to its constituencies of the manner in which it had performed the duties confided to it.

"We gratefully regard it," said the Convention, "matter of congratulation, beloved brethren, for which our thanks should be offered at the throne of grace, that we have been enabled to conduct the business confided to us by you with great harmony;" and, after stating that 95 per cent of the 500,000 Southern Methodists had voted in favor of the establishment of an independent Southern jurisdiction, "so great appears to have been the unanimity of opinion prevailing, both among the pastors and the people, as to the urgent necessity of the great measure which we were deputed to effect, by organizing on the basis of the Discipline, and the plan provided by the late General Conference, the Methodist Episcopal Church, South;" and—"but that the number dissenting should have been so small, compared to the number of those who have required us to act, is, at least to our minds, conclusive proof of the absolute necessity of this action, as affording the only means left in our power to preserve the Church in the more Southern States from hopeless ruin."

IV.

The "Pastoral Address" declares that the Convention made it a point of early inquiry in its proceedings to ascertain with what unanimity the Annual Conferences and "the entire body of the ministry and membership had sustained the Declaration of the Southern delegates and had approved the plan of separation; and the importance of that inquiry will appear when recurrence is made to the stipulation in the plan of separation that the relinquishment of jurisdiction over the South by the Northern Church, and a division of the common property, were conditioned alone upon a majority vote of the members; the regularity of the proceedings of the Convention, and title to an equitable share of the church property could not be secured without the required vote of the people, and, hence the "Address" showed with great particularity that there had been full compliance with the condition. That was an essential point in the accounting of the Convention with its constituencies; it was necessary to show the ecclesiastical regularity of its proceedings, and it accordingly declared:

"Nor yet can we be charged with any factious or schismatic opposition to the General Conference for we have done nothing, and mean to do nothing, not authorized by express enactment of that body, in view of the very emergency which compels our action."

V.

The true intent and legal meaning of the "Pastoral Address" is that: the Convention derived its whole power and authority from the vote of the people of the sixteen participating Annual Conferences, acting not as one common, unorganized mass, but in their separate, organic capacities as Annual Conferences, each respectively, and reporting and submitting, separately and severally, their action to the Convention through its Committee on organization; and that the Methodist Episcopal Church, South, was ordained, cre-

ated and established by the people, acting through their Annual Confereuces and the delegated Convention.

The relinquishment of and cession of soverelgnty over Southern Methodism by the General Conference of 1844 was to the Annual Conferences conditioned on a majority vote of their people; and the main purpose of the Convention in the "Address" was to show full compliance with that condition.

VI.

The Convention points out to its constituencies the sources of definite information as to its official action in the execution of its duties respecting the organization of the Methodist Episcopal Church, South.

"For full information," says the Address, "of all that we have done, we refer you to the Journal of our proceedings and the documents which accompany it, particularly the Reports of the Committees on Organization and on Missions."

If the learned ecclesiastics who have been unable to find the Constitution of the church would diligently follow up this reference, they would, probably, acquire some definite conceptions on this important subject.

A search for the Constitution of the Methodist Episcopal Church, South, which does not give first place to the proceedings of the Louisville Convention and the causes which led up to it, together with the Declaration of the Southern delegates in the General Conference of 1844, their Protest, the Plan of Separation, the call for the Convention, and the proceedings of the Annual Conferences appointing and instructing their delegates, betrays an ignorance of the methods of constitutional study which at once puts the searcher out of the game; his opinions on the subject are not worthy of the respect of any man or woman. Or else, it suggests a treasonable purpose to subvert the government of the church as founded and declared by the Convention, and to create in its stead an autocracy or an oligarchy, in derogation of the rights of the people who established the church, and whose votes under the plan of separation secured its regularity and legitimacy, and a title to a share in the common property of the undivided church.

Holly Springs, Miss.

(To be Continued.)

REV. ROBERT HARTWELL BARR.

A Memoir of Rev. Robert Hartwell Barr, late of the Mississippi Conference — Affectionately Pregared by his Conference Classmate, Rev. Geo. H. Thompson.

Rev. Robert Hartwell Barr began life near Lower Peach Tree, Ala., June 24, 1849, and finished his labors and entered into the rest that remaineth for the people of God at Moss Point, Miss., December 30, 1921. He was the first-born of eight children given to his parents, Bartlett S. and Martha A. Barr. His was a good inheritance. Both grandfathers, Bartlett Barr, Sr., and Isham J. Clark, were Methodist preachers, and his uncle for whom he was named, Rev. Robert Clark, was a ploneer preacher in Montana; and a member of the Montana Conference. This was an inheritance of which Brother Barr was justly proud.

He had the good fortune of early life on the farm, and was developed in his spirit of helpfulness to others when young by helping his mother care for younger children while the father did his part in the Civil War. When the verdict of arms had been rendered, and the South had suffered the loss of all save its honor and courage, the father and son joined in battle against the biting poverty that had been thrust on them and others who had defended the right to withdraw from the Union. His schooldays were thus cut short in his early teens, and further efforts for knowledge were without a teacher. His mind was always thirsty for knowledge, and the open eye and the attentive ear continually watered the mental plant. His memory was developed to a very unusual degree. I have seen few men who could retain so much of a sermon or lecture as he. With a strong love for good literature, and with power to concentrate his thoughts on the matter read, and aided by his rare memory, he gathered a large fund of information.

When about 15 years old, and while attending a camp meeting near Lower Peach Tree, Ala., he was converted, and united with the Methodist Church, in whose communion and ministry he spent his life. The date that he was licensed to preach is not definitely known, but he was ordained local deacon at the Conference when he was admitted on trial. This Conference was held at Crystal Springs in December, 1889, and was presided over by Bishop Galloway, who ordained him. Nine years later, in Hattiesburg, he was ordained elder by Bishop Galloway. He was the oldest member of a class of sixteen admitted on trial in 1889, being at that time in his forty-first year. The following list shows the charges served by him as pastor, and the years of this service: Hillsboro circuit, 1890-91; Westville circuit, 1892-93; Trenton circuit 1894-95; Vimville circuit, 1896-98; Mathersville circuit, 1899-1901; Winchester circuit, 1902; Escatawpa circuit, 1903-1906; Americus circuit, 1907; DeKalb circuit, 1908-1910; North Wesson, 1911-1913; Adams circuit, 1914-1917; Foxworth circuit, 1918-1920.

The foregoing list of appointments shows that Brother Barr gave to the Mississippi Conference thirty-one years of service, and they were given uninterruptedly to the pastorate. He felt that his call was to preach the gospel, and to shepherd the flock over which the Holy Ghost, acting through the church, had made him overseer. His church called on him to serve some charges that are commonly called "hard charges"—hard, because of much travel and meager support. To these he went with the loyalty and courage of a soldier summoned to battle. I do not think that pipe organs, high steeples, studios, and swivel chairs had much lure for him, but humanity, hungry and thirsty for the "meat indeed" and the "drink indeed," tugged mightily at his soul. The impelling conviction was upon him that the Cross of Christ which had lifted him above the power of sin could do the same for all others. Untried modern theology could never rival in his mind and heart the theology that had transformed a world, and which had transformed his own life. He did not have time nor inclination to try it out.

You would not call Brother Barr a great preacher, but you must call him a good preacher. His sermon matter was extracted from the Bible, and it appealed to the head and heart of the hearer, and was delivered in a pleasing manner. To a mellow voice of splendid carrying qualities was added pleasing gestures. He spoke smooth-flowing English with animation, but without vehemence. His fondness for simile led him to an over-use of metaphor. He made liberal use of quotations, which were skillfully selected and accurately quoted. For him John was a better model for preaching than Isaiah, but he did not shirk sternness when he felt that it was needed. He was not a "son of thunder," but a messenger of consolation.

A large part, perhaps the larger part, of the good done by him as an itinerant Methodist preacher was done through his pastoral work. He diligently visited the people. The pastorate of large circuits, such as he served most of his ministerial life, required much travel to reach the homes of the people, but this duty was cheerfully accepted and faithfully done. Always an optimist, and breathing a buoyant, cheerful spirit, his optimism was contagious. The tenderness of his heart and the largeness of his soul put him in close touch with all who were weary and heavy-laden. His tenderness opened the hearts of the children to him, and they loved him as he loved them. The devotion of himself to God and duty carried conviction to the careless and halting with much force.

The outstanding trait in Brother Barr's life was his great brotherliness. What member of the Mississippi Conference will not sadly miss at its next session the hearty handshake, the cordial greeting, the love-beaming face that has greeted them during the last thirty-one years? Can any of us say that we ever heard him speak unkindly of any one? Is there a soul, living or dead, who ever felt that Brother Barr ever did him knowingly an unkindness? He was incapable of such an act. He loved the members of his Conference, rejoiced in their successes, and sorrowed when their failures came. We say that he was guileless; that may be, for it is born of love, and his life was made richer because he thought no evil.

At the age of twenty years Brother Barr was married to Miss Eliza Moore, a member of an Alabama family whose social and religious life was a rich asset to any community. Truly God had joined them together. At the time Brother Barr was admitted into the Mississippi Conference he owned a good farm in Neshoba County, and had provided for his family a comfortable home. Out from this home the faithful and noble wife went, like Abraham, not knowing where she was going, but, knowing the God of Abraham, she went cheerfully. The way led to at least three charges which did not have parsonages, but Brother Barr left no one of these without a parsonage. To these servants of God four children were given to brighten and bless their home, but two of them died in childhood. Two daughters, Mrs. J. A. Elder and Miss Ursula Barr, are left on this side of the great divide, heirs of the mantle of their parents, and are making a splendid contribution to the ongoing of the kingdom of Christ through their social and religious activities. The honored father spent his last earthly days under the affectionate care of the two daughters in Mrs Elder's home at Moss Point, Miss. No word of praise given to the unmarried daughter would be extravagant for her unselfish service, whole-hearted devotion, and affectionate care given to her parents in their declining days. She was truly an angel of mercy in her ministries.

Failing health had admonished Brother Barr that he must rest awhile, and at the Conference held in 1920 he asked for and was granted a superannuate relation. Having served the Foxworth charge three years immediately preceding his superannuation, and having many warm friends there, he decided to spend the remainder of his time on earth with them. He built a cozy home where he and his daughter could spend their days together, and the home was comfortably furnished, and free from debt. It gave him great pleasure to have his friends call and look through his house. It seems sad that he could enjoy it for only one year; but a Great Builder had finished and furnished a better home for him, and took him away from us. He told us that the call had come, that he was going soon, that he had no fears for the journey, and that we would know where to find him afterwhile. On Sunday, the first day of the new year, in the Methodist church at Foxworth, in the presence of a great gathering of friends and neighbors, we gave him the benison of Christian burial. Revs. H. M. Ellis, L. L. Roberts, W. W. Murray and the writer joined in conducting the service. His body rests in the village cemetery, laid there by the fraternity of Free and Accepted Masons.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

The work of collecting the pledges is no easy task. Yet some of our collectors have been so diligent that they have completed their part of the job in reaching all the first-year payments on their list. This is truly church work. It is building up the Kingdom. Pastors ought to keep in personal touch with such workers. The true shepherd knows his sheep and is interested in them. He is the best pastor who can set the most people to work. Be swift to recognize approvingly every well-meant endeavor to build up the great cause of Christian Education.

Dr. P. L. Cobb, Secretary of the Department of Spiritual Resources of the Board of Education, is sending out a new edition of "Keep the Home Fires Burning" to all members of the Daily Bible Reading and Family Worship Leagues. He announces that this book will be sent free to any parent who will agree to establish a family altar. Cards for signatures can be had by addressing Dr. Cobb at 160 Fourth Avenue, North, Nashville,

Tenn. Why not have a family altar in every Methodist home?

Mr. W. E. Hogan, Treasurer of the Board of Education, recently announced that the pledges in the Christian Education Movement now total $20,830,222, this sum being within less than $2,225,000 of the total quota fixed by the General Conference. The Treasurer further announces that $707,792.77 has already been disbursed to the various schools and colleges of the church out of the funds collected.

Let every Methodist make a subscription to the Christian Education Movement before the meeting of the General Conference in May.

ALBERT S. LUTZ,
Conference Secretary of Education.

REV. JAMES MONROE MASSEY.

James Monroe Massey was born in Attala County, Mississippi, August 3, 1849. He was married to Miss Burroughs in 1873. At the age of 21 he found Jesus in His regenerating power, and united with the Methodist Church. In 1876 he was licensed to preach; joined the North Mississippi Conference in 1879: transferred to the Mississippi Conference in 1905; superannuated in December, 1913, and moved to Houston, Miss., where he made his home with his daughter, Mrs. W. J. McWhorter, until summons to come up higher was received January 23, 1922.

Brother Massey was a strong believer in the old-time Gospel as the power of God unto salvation to all who would believe, and was ever willing to make sacrifices to speed this Gospel. The fruits of his labors in his home State and beloved church will only be revealed as stars in the crown of eternal life, placed upon his brow by the pierced hand of his loving Christ, to whom he expressed a deep affection and an abiding faith unto the end.

His wife having preceded him to the better world, he leaves behind four brothers, three sons, and two daughters, with other relatives and friends, while he rests from his labors.

Funeral services were held in Houston Methodist Church and interment made in the adjacent cemetery. E. E. McKEITHEN, P. C.

OUR SUPREMACY NOT SURRENDERED.

By Rev. J. W. Pearson.

"Our Supremacy Surrendered." Is the caption of an article of recent date by Brother S. Curtis Yates. Let us not become stampeded by statistics. A report from Washington showing that there are a few more Baptists in America than Methodists is no great cause for alarm, and certainly they do not justify the conclusions of Brother Yates. Even if such figures were reliable, which this writer seriously questions, Methodism has not yet surrendered its supremacy. Brother Yates acknowledges defeat as a fact and accounts for it in two ways, viz.: Lack of doctrinal preaching and too much "union" with others. He makes bold to give us a new proverb, "In union there is weakness." I am wondering if any one is able to point out a Methodist church anywhere in our connection that has practiced the "close communion, one mode of baptism, and the one church" policy with any great success in building the Kingdom along any lines? In respect to the point of preaching, I believe with all my heart that our preachers as a whole are preaching more New Testament truth and exemplifying as much real religion and sane spirituality as any other people on "God's footstool," and, therefore, I do not believe for a single minute that Methodism is taking a nap like "Aesop's hare."

According to facts and figures, just as reliable as the Washington report, "There are more Methodists in America than there are Baptists in the whole world." What is weakening our Methodism more than any one thing is that spirit which is forever saying, "We are beaten by the Baptists." John Wesley never said it in the darkest hours of his ministry. George Whitefield did not know how to use the word. Dr. Pinson, Dr. Goddard and a host of the leaders of the church of to-day do not know how to strike any such note. This is Methodism's great hour. It is coming into its own as never before. What characterized early Methodism is becoming more true of us every day. The evangelistic fires are burning. The missionary spirit of our church has set in motion movements that have resulted in the subscription of thirty-three million dollars. There is such a strong social passion as has not been witnessed since the days of Mills and others. Religious education never had such a hold on the hearts of preachers and laymen as now. The church was never better organized for taking the world for Jesus Christ. It is true we are up against tremendous difficulties, but "The Lord God omnipotent reigneth." Let us pray for the spirit of Richmond P. Nolly and that of Walter R. Lambuth to come upon us. Let us not be stampeded by statistics or count ourselves outrun by the tortoise.

Mansfield, La.

THE BROOKHAVEN DISTRICT.

This has been a very busy week with the Methodist leaders of the district. Two Centenary Group Meetings have been held. Brother W. D. Hawkins, the Conference Secretary, was in special charge of both of the meetings, and Presiding Elder Ellis was the Generalissimo.

The meetings were held in the interest of "Church-wide Collection Week" for bringing the Centenary collections up to date. Brother Hawkins was full of facts to give to all the workers, and of plans to organize the working forces of the district for "World Sunday," March 26. He is intent on "putting over" this great movement. The wide-awake presiding elder, Rev. H. M. Ellis, was full of urgency, whooping up things.

The Northern Group meeting was held at Brookhaven on the 8th. Dr. A. F. Watkins was present and conducted the devotional service, reading from the Scripture, making a very interesting exposition of the same, and offering a wonderful prayer. Rev. J. M. Morse attended both meetings, keeping a watchful eye on the Educational interests, which are committed to his care. Morse is always on his job. Two old superannuates, Rev. W. H. Vaughan and the writer, were present, watching proceedings, to see that everything was done all right. We "old fellows" can't do anything, but we can say "Amen" to things that are right or grunt our disapproval if things go wrong.

At 12:30 p.m. the meeting was adjourned to partake of a very sumptuous dinner provided by the good women of the Brookhaven Methodist Church. It is good to be here, was the feeling of every one at the table. I know it for it was shown by the face of every one there.

The Southern Group Meeting was held at McComb on Thursday, the 9th. This meeting was better attended by the preachers, but not so well attended by the laymen, than the Brookhaven meeting. Both meetings were marked by enthusiasm and determined purpose to collect up to the full amount due for the third year on the Centenary pledges. The Brookhaven Group challenged the McComb Group. There is going to be a hot old time in this part of "Dixie" for the next three weeks. I am a little uneasy about Hicks Ellis. I am afraid he will collapse from heart failure if his district should fail to go "over the top." Let the brethren take due notice thereof and govern themselves accordingly. I forgot to say that McComb accepted Brookhaven's challenge. Of course, they did.

Editor Carley, of the New Orleans Christian Advocate, gave the brethren of both groups great pleasure by his presence at both meetings, and by his fine speeches in behalf of the Centenary work. His addresses were of a high order, and contributed largely to the inspiration and helpfulness of the occasions.

The Editor of the Magaphone told the Editor of the Advocate that he thought the Editor of the Advocate ought to spend the night with the Editor of The Megaphene. But Editor Carley wouldn't do it; he stayed with President Cooper. Editor Adams says that when he goes to New Orleans he is not going to the home of Editor Carley. He says that "tit for tat" is not the right practice for "ordinary" folks, but that it is all right between editors.

We feel "hope up" about our meetings. They were distinguished by the presence of three D.D.'s, two College presidents and a superannuate from the Central Texas Conference, Rev. W. H. Vaughan. When Hicks Ellis pulls off a stunt he makes it as spectacular and commanding as possible. It is a wonder he didn't have two or three bishops on hand. We are going to look for them the next time. "So mote it be!"

The Woman's Missionary Conference of the Mississippi Conference, held its Annual session in McComb, at the Centenary church, March 7 to 10, and was in the midst of its work when our Centenary meeting was held. The Conference suspended work to introduce us to the body. Dr. Carley and Brother Hawkins addressed the Conference, making felicitous speeches.

The personnel of the Conference was strikingly fine. The business was dispatched with ease and thoroughness. When addressing the Conference, making and arguing motions or resolutions, or making reports, the women held up their heads, opened their mouths and spoke right out. Good! That is the way to do to be heard. Some of our brethren talk like they have hot mush in their mouths. It is too bad to afflict a congregation with such "throaty" talking. Let us all be careful at this point.

I was very much impressed with the way the women dealt with the discrepances in some reports they had under consideration. They just went after things in a business-like way. It made me think of some troubles of the same kind we have in our Conference sessions. Our secretaries and treasurers have a mighty hard time to make things balance all right in the matter of membership and moneys collected. If any bank were to keep books and accounts as loosely as some of our preachers do, it would not be long until its doors would be closed.

What are we going to do about this careless reporting? I move that we turn these careless preachers over to the Missionary women. They will straighten them up or run them out. Will anybody second my motion? I am sure the women will attend to them. I am going to whoop up the women when they begin the castigation. I am going to say to them, "Lay on, MacDuff!"

A very interesting time to me was when they announced luncheon (I call it dinner). If that was simply a luncheon, I would be afraid to see Weems and Jones at a dinner. What a spread the good women of McComb laid! The "vittels" were good and bountiful. It was served in a most gracious manner. I'll not soon forget that dinner—excuse me, "luncheon."

There were two or three things about that dinner that made me "sit up and take notice." They sure enough practiced "close communion." That is not just a la Methodist. What have you got to say about that, Henry? They segregated us men. They put us all at a table by our lonesome selves. The women wouldn't let us—"their lords"—eat and drink with them at all. If anybody should call this in question, let him write to Hicks Ellis and ask him about it.

Another thing seemed strange to me. The Methodist Church has always preached against "caste." But I am reliably informed that the women practiced it at the Conference. Didn't they put all the preachers' wives by themselves at one table and refuse to let anybody else's wife eat with them? Didn't they flatly refuse to let the officers eat at the same table with the "high privates?" I don't know what we will have to do about this breach of Methodist practice. I guess we will have to go to them and work with them. And if they don't mend their ways, will have to go to them again and take two or more witnesses with us. And then, if they don't hear us, we will just have to let them go and do just as they have always done—just as they please. I am sure that is the safest way we can deal with the matter. I am told that Mrs. Lewis got in a little late for dinner, and they penalized her by making her eat with the privates. If this is not true, I hope Mrs.

Lewis will drop me a card denying it. It is mighty bad for a president to be tardy.

The officers were all re-elected except Mrs. D. M. Key, who asked to be excused. Mrs. Robert Ricketts was elected to fill her place as treasurer.

About one-fourth of the membership of the Conference were wives of our preachers. Isn't that a significant and wonderful fact? The preachers' wives, and daughters as well, are big factors in the work of the church. Let everybody say, "Hurrah for the preachers' wives!"

The next conference will be held at First Church, Laurel.

T. W. ADAMS.

Brookhaven, Miss., March 6.

"THE DISCOVERY OF THE PHILOSOPHER'S STONE."

By Rev. Jas. M. Lewis.

In looking over one of my notebooks the other day I came across notes I had taken on a lecture delivered by Dr. J. W. Lee at the Divinity School in the summer of 1912. Those who heard that lecture on the above subject were profoundly impressed with the depth of knowledge and far-sighted vision of the learned Doctor.

In this article I shall attempt to give the great secret that was revealed to me in that lecture.

Dr. Lee began his lecture by stating that "The discovery of radium in 1898 was the most remarkable feature in all history." "All things that are made, are made out of some ONE thing." To find what that one thing is and to solve the problem of reducing all things to that one thing was the discovering of the Philosopher's Stone.

The Greeks narrowed the conception of the Philosopher's Stone to that which could be couched in natural terms—a formula that could produce gold, and gold in abundance was to their minds the great elixir of life. There were three forms of the Philosopher's Stone mentioned in those early days: 1. The great elixir, a red tincture transmuting metals into gold; 2. The elixir vitae, restoring youth and prolonging life; 3. The lesser elixir, a white tincture changing metals into silver. It was the first conception or form of the Philosopher's Stone that kept the alchemists of the Middle Ages busy in their laboratories trying to discover the right formula that would produce the object of their desires—GOLD. About the twelfth century a little, transparent brittle, ruby-like substance was finally produced that was called the real Philosopher's Stone. After the thirteenth century there was put into the conception of the "stone" the power to transform morals—it would add virtue and wisdom and the purification of the soul to the one wearing the Philosopher's Stone.

At the coming of John Dalton (1766-1844), the science of chemistry was completely revolutionized. It was his progressive development of the atomic theory, resolving all things down to the atom, which upset the theories of all past alchemists and set in motion a skeptical idea in relation to the mechanism of all things. (Dalton, of course, was not to blame for the skeptical ideas of the so-called learned materialists and scientists who followed him.)

Dr. Lee says that "materialism reached its high tide between 1870 and 1880, and there was the cry among those who professed that 'there was no God and no need of one.'" They said "all life is found in the atom, generating, self-producing life, and the world and all that therein is, evolved from this generating, life-giving substance found in the atom."

It was Sir William Crookes who recognized "the separate existence of particles of mass smaller than that of the hydrogen atom. He took the position that the luminous streams ("cathode rays") that proceed from the cathodes of highly exhausted vacuum tubes are composed of tiny material particles moving away from the cathode like a storm of projectiles. "J. J. Thomson in 1897, succeeded in completely demonstrating the general correctness of Crookes' hypothesis and in defining very closely the nature of the rays." Lord Kelvin, in a paper called "Aepinus Atomized," substantiates the claims of Thompson and in the experiments of Zeemer they are completely verified. These smaller particles of which the atom is composed are called "electrons," and, as Dr. Lee expressed it: "They are packed away in the atom like sardines in a can." There are many thousands of them, all in motion, and are seemingly alive. All substances are composed of atoms. There are different kinds of atoms—those composing hard and those composing soft substances. While there are different kinds of atoms, yet all atoms are composed of the same kind of electrons. That is—to put it in the words of Dr. Lee—"electrons are all alike."

In 1898, M. and Mme. Curie and M. Bemont discovered radium. When it was discovered Dr. Lee said, "it upset the scientists and materialists, and it put all the theories of the atoms from 400 B. C. to this day out of date." It set in motion a deeper study of the atoms and of the electrons composing the atoms. It was discovered that something more than 220,000 electrons were in an atom—that the force of the atom was on the inside, and that force was in each one of those electrons composing the atom. What is it in the electron which gives the atom that force and power? Dr. Lee makes the statement, that "all electrons in their last analysis are reduced to ether."

Of course the "ether" Dr. Lee has reference to, is not that ether that lulls people to sleep; it is derived from the Latin "aether," and means "upper air." It is a medium into which electrical sound-waves, if you please, advance, and is sometimes called "luminiferous ether." It is the last substance into which any and all things are reduced. "All things are made from or with ether, and can be reduced back to ether. It is the final substance and it must have a God back of it." It is this fact that sent a bombshell into the camp of the materialist and which has kept him floundering ever since.

We are told in the blessed Bible that God made this old world out of nothing; that He spoke the Word and everything swung into being. I well remember the expression on Dr. Lee's face when he made the remarkable statement that, "any one could hold enough ether between the palms of his hands for God to take and make another system of worlds like the one we have." I firmly believe when God said "let there be light, and there was light," that this light is that "luminiferous ether" emanating from the Father—that created light which was separated from the outer darkness.

Dr. Lee, in closing that most wonderful lecture, said: "The search of the Philosopher's Stone was ended in ether. You can turn it into anything and turn everything back into ether." "The real thing in the universe is God, and his child." "Love is the Philosopher's Stone in God and Man."

I have been thinking of late, Where can you, where can I find the real Philosopher's Stone, that mysterious thing that will bring peace, happiness, joy, the spirit of youth and love into our lives and make us blessings to this troubled and tired old world? and the answer is, "It is found, my friend, in the Christ-like spirit of unselfish service to our fellow-men."

JAS. M. LEWIS.

Collins, Miss.

CENTENARY GROUP MEETINGS, MISSISSIPPI CONFERENCE.

Since my last letter, I have finished the group meetings in the Hattiesburg District, also held the meetings at Brookhaven and McComb in the Brookhaven District, and the meeting at Newton in the Newton District, and before you read this article the group meetings in Seashore District will have been held. The interest has been splendid and the outlook promising. In every group those attending have said they were going to do their best to bring up their churches to date.

Some have already gone "over the top." Much depends upon the preparation you make for the campaign, March 26-April 2. Be sure that your "minute men" make their speeches before every service; that your treasurer makes his statement of how every subscriber stands; that your "collecting committee" is organized and ready; that the letters to subscribers mailed to your treasurers are gotten into the subscribers' hands.

Let's all work together, to accomplish that for which we have planned.

Yours for service,

W. D. HAWKINS,

Conference Centenary Treasurer.

NOTICE TO THE COLLEGES AND CHURCHES OF THE MISSISSIPPI CONFERENCE.

I am authorized by the authorities of our Millsaps, Whitworth, and Port Gibson Colleges, and the Seashore Camp Ground School to offer a scholarship, covering the tuition fee, to the pastoral charge in each district of the Mississippi Conference, that, by the 1st of May, raises the highest percentage of its contribution to the Christian Education Campaign.

The official boards of the charges winning these scholarships will select the young man or young woman to whom the scholarship is to be awarded, and will also select the school which the student desires to attend.

J. M. MORSE, Secretary-Treasurer.

PERSONALITY.

By L. D. Stearns.

On my return from a shopping trip last evening I paused before the brilliantly lighted window of a furniture store. Within, the arrangement was that of a luxurious living room. Every color harmonized; soft draperies—beautiful rugs—an exquisite vase met the gaze beguilingly. It was so beautiful it almost hurt, as one wondered, for a moment, how it would feel to possess it and then be obliged to leave it for that last long trip on which possessions are left behind.

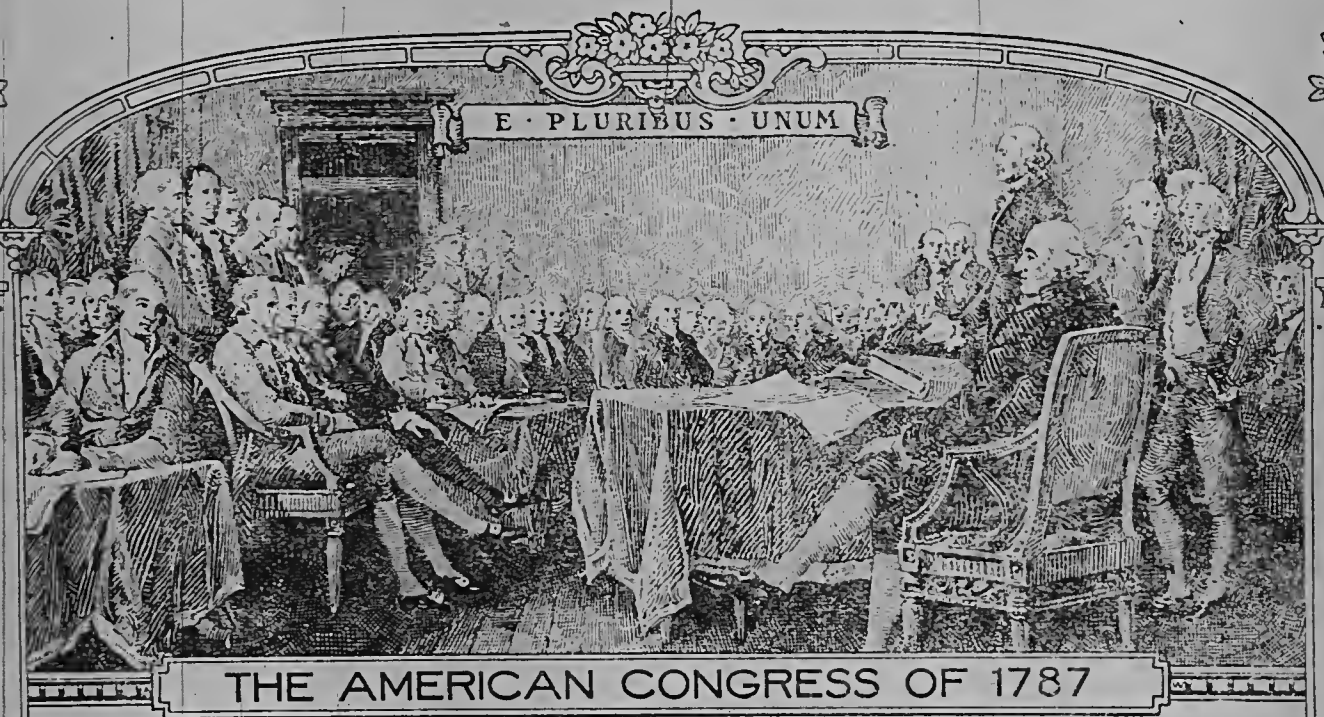
In almost the same instant I was visioning a home where I had formerly often called, in which all the appointments had of old been beautiful, homey and restful. But a new atmosphere had crept in with a new inmate; the quiet beauty was a thing of the past—efficient service vanished—all system fled. And the memory of it hurt for a moment, even as had the beauty of the other; for beneath the surface thought was the realization that at some point during the change a spirit that had started toward a high goal had lost its grip and courage and was now groping almost fearfully on.

All the mere things—the pictures, and other works of art, the soft draperies, flowers and birds—are still there; one simply doesn't see them any more. For the one drew the shades at just the right angle, coaxed the flowers into bloom and saw that no one was homesick or dull, singing steadily on while her own heart was breaking, seems to have carried with her into the far country something one never realized she had.

So, after all, it is not things, but personality, that counts.

The Law of Life and of God is very sure, and very just. We build to-day, and we reap to-morrow. Always, within, the process of construction is going on; a line of strength added here, a touch of beauty and grace there; weakness; deterioration; perceptions dulled or quickened according to the way we grow. Yet somehow, even as we acknowledge the justice, we can but pity him who trades his most valued possession for what he deems a precious jewel, only to find it a bit of common stone. And we pause and wonder a little space that one forgets so easily at times where honor lies—forgets that when ready at last to face and solve the "Great Mystery" we retain only that self-built personality that makes life and all its surroundings here either harmonious or discordant, base or fine.—American Messenger.

SALESMEN WANTED—To sell auto specialties of merit. Can prove worth within five minutes. State men make big money appointing county agents, county agents make big money. Bird-Liberty Brass Works, 512 W. Jackson, Chicago, Illinois.



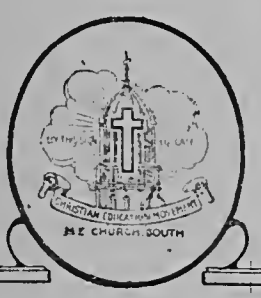
THE AMERICAN CONGRESS OF 1787

Fundamental Americanism

"Religion, morality, and knowledge being necessary to good government, schools and the means of education shall be forever encouraged."

—The American Congress of 1787

Preserve the union between "knowledge and vital piety" by paying in full the Christian Education pledge.



The Home Circle

A LITTLE CARPENTER.

Close beside my bed at night
A little workman sleeps,
And, waiting for morn's early light,
His tools at hand he keeps.

So when the lids lift up each day,
And two brown eyes appear,
"Come, little carpenter," I say;
"O, see! The day is here!"

Then up my little workman springs,
And how the work does fly!
While merrily his gay voice rings—
"Who'll quicker build than I?"

Foundation posts he first puts down,
And fastens them with vim
In two small waiting shoes of brown;
He buttons sure and trim.

The sides he boards up in a rush,
With coat and trousers gray;
Nails down the roof with comb and brush—
The house is done, hooray!

—Isla M. Mullins.

A CONCENTRATING PLANT.

Martha Ralston came home from school one night with a determined look and more books than usual.

"We learned a new word at school to-day, mother," she explained. "It's a long, hard one—con-cen-tra-tion. It means putting your whole mind on what you are doing till it is done. Miss Mason says if we would do that we could do our work in half the time it takes now, and have the rest of the time for other things. It is true; I know it is. I spend two hours on home study and waste half of it talking or playing. To-night I'm going to concentrate, and then maybe I'll have an hour more to work on Christmas presents."

The Ralstons were such a comfortable family to live with. When one had a new plan, the others all tried to help it along. So when Martha spread out her books and set to work, the rest let her quite alone.

"It's so easy, mother," whispered Martha, delightedly, when she changed books at the end of fifteen minutes; but almost at that same instant there was a clatter of feet outside, the front door flew open, and in rushed a gay party of young people who wanted to take big sister May to a concert.

One of the young men, who was fond of children, tilted Martha's chair until she rolled out of it, and in the romp that followed she forgot there was such a thing as concentration. When it was all over, she glanced at the clock in dismay.

"Oh, mother! Twenty minutes wasted!" she cried, and flew to her books again.

All went well for ten minutes more, then there was a shriek from the kitchen that struck terror to every heart. As one person, the Ralston family hurried out to see what had happened.

"I told them to send me sliced bacon, and they sent me a big, ugly chunk. I thought I'd slice it to-night in case I should oversleep, and look at that!" wailed Katie, flourishing her wounded forefinger. "It's a piece of my mind they'll get in the morning."

When Katie's finger was safely tied up, Martha ran back to the living room to find ten more minutes gone. She was working hard to make up the lost time when a tiny draft from somewhere struck the light globe over her head, and it flew, Fred said, "into a million pieces." Not near so many as that, of course, but it took a long time to find them all and to put on a new globe.

Martha gazed at the clock despairingly. A whole hour gone and very little done.

"Mother, I ask you, how could any one concentrate in a place like this?" she exclaimed.

"It isn't always so bad as this; but there will be many interruptions. Do the best you can to-night, and I will put my thinking cap on," said mother, soothingly.

Martha had great confidence in mother's thinking cap; so she was not at all surprised when she came home the next night to find the new concentrating plant all ready. The old piano nobody ever played on had been moved out of the alcove into the attic, where it was just as well off and not at all in the way. The old dining table had been moved into the vacant place and covered with felt; and the big student lamp had been brought down and polished and filled. It had a green shade; gave a soft, clear light; and was warranted not to explode without warning. The alcove curtains shut this cozy corner quite away from the rest of the living room.

"This is to be the children's study," said mother, smiling, "and there will be just one rule: Anybody that wants to talk must get up and get outside at once. Visitors won't disturb you if you keep still, for they won't know you are here; and if there is any unusual noise outside, you must not notice it. That is partly what concentration means—paying no attention to what doesn't concern you."

"That's what Miss Mason said," Martha agreed; "but when people roll you around and things explode on you, you can't help being disturbed. I sha'nt mind just noise. If it gets too bad, I'll put my fingers in my ears."

It was Father Ralston who first called the new study a concentrating plant. A concentrating plant, he explained, is a place where ores are crushed and worked over and valuable metals taken out of them. The young Ralstons, he said, were getting something more valuable than gold out of their "plant"—precious knowledge and precious time. Martha agreed with him. Her lessons were better prepared; and yet she easily saved an extra hour for other things.—Baptist Boys and girls.

NELL'S ECONOMY.

"Let's go in here and get ice cream," suggested Grace.

"I can't afford it," returned Nell. "My allowance won't hold out till the end of the month, if I don't economize."

"O, economize!" snapped Grace. "I think it's little to be always thinking about every five cents before you spend it."

Nell said nothing. Her father was poor, and Grace's allowance was twice as large as hers. Yet the next day as they walked home from school together Grace exclaimed: "Oh dear! I forgot I needed new gloves and did not ask mother for the money. I've spent all my allowance, and she won't let me charge things. How provoking!"

"I can lend it to you if you like," said Nell, quietly, taking out her purse. Grace hesitated and then accepted.

"Thank you so much, Nell! I'll give it back to you next week."

A girl stopped them to ask for a contribution to the Red Cross. Nell had a quarter to spare.

"I'm so sorry! I spent my last penny on soda water," confessed Grace.

A little newsboy proffered a card, asking contributions for a case of destitution; and for this, too, Nell could spare a dime, while Grace had nothing.

"Your way is the best, Nell," Grace was obliged to own. "My allowance is larger than yours, and yet you have had money to lend and to give for charity, and I spent all of mine on myself and have nothing to show for it. I'll try your way after this."

"It's only not to waste it," said Nell, simply.

—J. L. Glover, in Junior Life.

CONSECRATION.

"Few years, no wisdom, no renown,
Only my life can I lay down!
Only my heart, Lord, to thy throne
I bring, and pray
That child of thine I may go forth,
And spread glad tidings through the earth,
And teach sad hearts to know thy worth.
Lord, here am I."

We need to get this matter of consecration down out of cloudland into the region of actual, common daily living. We sing about it and pray for it and talk of it in our religious meetings, ofttimes in glowing mood, as if it were some exalted state with which earth's life of toil, struggle, and care had nothing whatever to do. But the consecration suggested by the living sacrifice is one that walks on the earth, that meets life's actual duties, struggles, temptations, and sorrows, and that falters not in obedience, fidelity, or submission, but follows Christ with love and joy wherever he leads.—J. R. Miller.

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

WORLD SUNDAY, MARCH 26.

On Sunday, March 26, every Centenary subscriber is expected to make a payment on Centenary pledge—every one, at least, not paid to date. The need for your help is so urgent that even if a real sacrifice is demanded, you should count it a privilege to have some share in answering this call from every mission field of the church. Let's make on that day a record worthy of our great church. IT MUST BE DONE.

ONE MILLION DUE PASTORS.

What of the nearly $1,000,000 now due, past due, our pastors of mission charges in the home field? These faithful men on the hard charges need this money; we promised this help in our Centenary program and in our Centenary subscriptions. Ten per cent of the Centenary payments of any Conference goes to that Conference for its own missions. In paying your Centenary pledge you serve, first of all, the mission pastors in your own Conference.

AN UNFINISHED TASK.

The Methodist Episcopal Church, South, has an unfinished task in every field in which it has work. This unfinished task is represented in the difference between the Centenary pledge and Centenary payments. Shall we leave it unfinished, or shall we carry on? There is but one answer to that question for a church that gives first place to the interests of the Kingdom of Christ. Our own church will give that answer in the sacrifices of its people.

THE SUNDAY SCHOOL RECORD.

The good record in Centenary giving made by the Sunday school is known to the church. With unfavorable conditions in the country generally, 1921 payments went beyond the 1920 total—this is far better than the record made in payments on individual pledges. It is one of the many indications that the church of the future is to attempt bigger things than our faith to-day dares to undertake. And it is proof that the Centenary still holds the interest and the faith of the church.

In payments to date to the Centenary the Sunday schools have gone well beyond $800,000, this nearly as much as the entire church paid on regular assessments for foreign missions during any like period before the Centenary came. If this does not hearten us, we are not able to see the light shining above us and around us; it is cause for thanksgiving to the Head of the church.

But the goal to be reached by the Sunday school is: "One Million Dollars for Missions by March 31." With a little extra effort, it can be reached. To be so near, and yet fail, would be a real calamity, and we believe that our Sunday school people will see to it that we do not fail. This extra effort is to be put forth within the next two weeks, and the appeal goes out to every pastor, Sunday school superintendent, treasurer, and to all our Sunday school people. Send your Sunday school Centenary money now on hand and the amount secured by this special effort to John Edgerton, Treasurer, Centenary Building, Nashville, Tennessee, and send not later than March 27.

PERSONAL AND OTHER NOTES.

The American Bible Society is producing a small volume of Scripture selections for the blind.

A note from Rev. C. F. Sheppard, of Athens, La., informs us that the work goes well on that charge.

An Epworth League has recently been organized at Coahoma, Miss., with a membership of 22. This is the first League ever organized at that place.

Plans are under way for the erection of a new church at Osyka, Miss., the old church to be used as a Sunday school building. Rev. H. E. Raley is the pastor.

We have heard good reports of the work of Rev. Claude P. Jones at Magnolia, Miss. Large congregations are attending the regular services of the church.

The new Algiers Methodist church, Rev. C. C. Wier, pastor, will be dedicated at 4:30 o'clock, Sunday afternoon, March 26, Bishop W. F. McMurry officiating.

Rev. C. S. Moody, Hattiesburg, Miss., Route 6, requests us to say that he would like to get in communication with some one who has a second-hand set of the Pulpit Commentary for sale.

The Sunday School Outlook is the name of a new monthly periodical issued under the auspices of the Louisiana Conference Sunday School Board. The March number is devoted largely to the Federation meeting at Mansfield, March 21-23.

It has been announced that Dr. S. A. Steel will give a course of Bible lectures at the First Methodist Church, Greenville, Miss., beginning on Monday, March 20. Dr. Steel is giving a similar course of lectures this week at Clarksdale, Miss.

Last week we reported the serious illness of Rev. W. J. Porter, our pastor at Columbia, La. Under date of March 5, his daughter wrote that his condition was unchanged. Let prayer continue to be made for the recovery of this good man.

While in McComb, Miss., on Thursday of last week, we learned that Mrs. A. S. Oliver, wife of the pastor of the La Branch Street Church at that place, was seriously ill. We earnestly trust that the worst is past and that she is on the road to recovery.

Rev. J. H. French gives an encouraging account of the work on the Marksville charge, Louisiana Conference. A circuit-wide canvass for subscriptions to the Advocate is being conducted, a "helper" having been selected at each of the four appointments.

Brother Jno. P. Rembert, formerly a Mississippian, but now living at Longview, Texas, in a business letter to the Advocate office, states that his pastor is in great favor with the people, and that he has received 94 members into the church within three months.

"We are lining up our forces here for the World Sunday Centenary collection," writes Rev. S. W. Johnson, from Leakesville, Miss.

Rev. R. E. Woodfin, of the Marietta charge, North Mississippi Conference, writes that he likes his work and that he is looking forward to and praying for a great revival this year. His good people are interested with him in the work.

The committee appointed by the recent session of the Louisiana Conference to arrange for a Preachers' Institute at Centenary College had a meeting on Friday of last week and fixed June 1-8 as the time for holding the Institute. A splendid program is being planned.

Rev A. J. Coburn is meeting with gratifying success in his work at Kentwood, La. The Sunday school has an enrollment of 164, and the attendance averages about 70 per cent of the enrollment. The congregations at the preaching services are increasing in size.

Through the kindness of the Sunday School Field Secretary, Rev. R. H. B. Gladney, we have received the first issue of the Sunday School Messenger, published under the auspices of the North Mississippi Conference Sunday School Board. It is full of interesting Sunday school material.

The Oak Bowery church of the Seminary charge, Mississippi Conference, was recently destroyed by fire. The Baptist brethren have tendered the pastor, Rev. Hilary S. Westbrook, the use of their church until we can rebuild. The work on the Seminary charge is moving along well.

We take the following from the Pacific Methodist Advocate of March 2: "Rev. Dan E. Kelley, of Hattiesburg, Miss., has just closed a fine meeting in our Centenary Church, Modesto, Rev. Chas. P. Martin. There were sixteen additions and the whole church was quickened spiritually. It was a glorious revival."

While in Brookhaven, Miss., last week, it was our privilege to inspect the new gymnasium of Whitworth College and to see some of the gymnastic drills under a skillful instructor. It is our opinion that the physical benefit derived from this systematic training is of itself worth the cost of a year's stay at this great school.

We are distressed to learn that Rev. J. D. Harper, the Nestor of the Louisiana Conference, is seriously ill of pneumonia at his parsonage home in McDonoghville, just across the river from New Orleans. We are sure that earnest prayer will be made by many for the recovery of this nobleman in the Kingdom of God.

The work at Oberlin, on the Elizabeth charge, Louisiana Conference, is in fine shape. The officials have increased the assessment $200 since the first quarterly conference, and have paid in full through March. The church at Elizabeth is also doing fine work. It pays $1200 for two Sundays a month. Rev. J. F. Waltman is the pastor.

A good report comes to us of the work at Coffeeville, Miss., where Rev. W. F. Rogers is pastor. The good women are raising money to paint the parsonage, and are active in other ways. The Sunday school, under the direction of Mr. J. N. Bailey, is doing fine work. The midweek prayer meeting is one of the finest features of the work.

Just as Rev. S L. Riggs, our faithful pastor at Opelousas, La., was recovering from a recent serious surgical operation he was stricken with an attack of acute malaria, and it will be several weeks before he will be able to fill his pulpit. At the same time, Mrs. Riggs was smitten with influenza. We pray that the health of these splendid Christian workers may soon be restored.

Rev. W. L. Doss, Jr., presiding elder of tho Alexandria District, Louisiana Conference, calls attention to the fact that the quarterly conference announcement for the Pleasant Hill charge does not appear in the list of the second round. The conference will be held at Marthaville, on April 2. He also announces a change in the date of the Provencal conference, from May 14 to April 28.

A note from Rev. W. M. Sullivan, presiding elder of the Seashore District, Mississippi Conference, brings the sad news of the death of William Denson Landrum, young son of Rev. V. R. Landrum, our pastor at Americus, Miss., on March 8, after a three weeks' illness. He was buried at Lyman, Miss., on March 10. The Advocate extends sincere sympathy to the sorrowing family and friends.

Mr. Geo. B. Ramsey, for forty years a steward in the Methodist church at Durant, Miss., died suddenly at his home on Wednesday, March 1. He was a son of the late Rev. T. Y. Ramsey, of the North Mississippi Conference. He was buried from the church on Saturday, March 4, his pastor, Rev. R. P. Neblett, officiating. The Advocate extends sincere sympathy to the sorrowing friends and loved ones.

The February number of the Millsaps College Bulletin is devoted especially to the interests of the new Religious Education Department of tho college, functioning under the direction of Professor C. A. Bowen. The outlines of courses offered in this Department show that exceedingly valuable work is being done. The Bulletin also contains many interesting notes of the activities of the alumni of the collego.

Rev. J. B. Randolph, presiding elder of the Corinth District, North Mississippi Conference, requests us to announce a change of date for tho second quarterly conference of the Tishomingo circuit, from March 21 to April 13, tho place of meeting—Salem—remaining the same. This change is made necessary because the pastor, Rev. W. T. Bazzell, represents Tishomingo County in the State Legislature, which is now in session.

We came across recently the following interesting statistics showing tho number of beneficiaries of the funds for the support of superannuated preachers, their widows and dependent children, of the churches named: Methodist Episcopal Church, 8000; Southern Baptist, 800; Congregational, 750; Church of the Disciples, 287; United Lutheran, 640; Canadian Methodist, 455; Protestant Episcopal, 627; Presbyterian, 1881; Southern Presbyterian, 309.

We clip the following from the Texas Christian Advocate of March 2, the announcement being signed by Bishop W. N. Ainsworth: "Rev. J. Fisher Simpson, formerly pastor at San Benito, is appointed presiding elder of the Cuero District, in place of Rev. A. L. Scarborough, deceased. Rev. J. C. Campbell, formerly pastor at Seguin, is appointed pastor at San Benito, and Rev. J. W. Chisholm, formerly of the Mississippi Conference, is appointed pastor at Seguin."

Rev. E. C. Terry, a local preacher of the Brookhaven District, Mississippi Conference, died at the home of his son, Rev. W. A. Terry, in Summit, Miss., on Thursday of last week. His home was at McCall's Creek. He had recently undergone a severe surgical operation, from which it was thought he was recovering. He was 74 years of age. He was a faithful servant of the Lord. The Advocate extends sincere sympathy to his bereaved loved ones and friends. The son, Rev. W. A. Terry, is pastor of the Summit and Topisaw charge.

We have received a copy of the Minutes of the Thirty-sixth Session of the China Conference, held at Soochow, China, October 19-24, 1921. In the absence of a bishop, Dr. A. P. Parker was elected president. We were forcibly reminded that we were reading the Minutes of a Chinese Conference when, in answer to the question, "Who are admitted on trial?" our eyes fell on the following: "Vong Kwe-sung, Li Liang-ting, Nyi Tsi-kwan, Dzau Nyoh-z, Sung Ten-daung." The volume gives a full account of the China Conference and of the China Mission Meeting.

Miss Mollie Higginbotham, of Mer Rouge, La., is one of the Advocate's best friends. For several years she has looked carefully after the interests of tho paper in her community, sending us many new subscribers and renewals. We regret very greatly to learn that she was unable to do this work this year on account of ill health, and we earnestly pray that she may soon be restored to health. We sincerely thank her for all she has done. We are greatly indebted to Mrs. Lawson Higginbotham for taking over this work of love and for sending us a fine list of renewals.

We had the pleasure of visiting and addressing the Annual Meeting of the Mississippi Conference Woman's Missionary Society, in session at McComb, Miss., last week. There were 121 delegates in attendance, and the reports of the work were most encouraging. If we heard correctly, a total of $19,234.31 was raised last year. The Pledge for this year amounted to $8,731.50—a healthy increaso over the same item last year. Mrs. B. F. Lewis makes a most efficient president. Mrs. P. L. Cobb was the Council visitor, and the devotional studies conducted by her were exceedingly helpful.

It was the privilege of the editor of the Advocate to attend two Centenary group meetings within the bounds of the Brookhaven District last week—one at Brookhaven and the other at McComb. The interest manifested in the other meetings attended was evident in these, and there is good reason to believe that the Brookhaven District will make a fine record during the week following World Sunday. Rev. H. M. Ellis, the presiding elder, is vigorously and enthusiastically pushing the cause, and he is being ably seconded by the pastors and laymen of the district. The pastor-hosts of these two group meetings—Rev. W. H. Lewis at Brookhaven and Rev. Geo. H. Thompson at McComb—extended delightful courtesies to all the visitors. The editor, in company with Mr. W. D. Hawkins, greatly enjoyed the hospitality of Dr. I. W. Cooper's home on Wednesday night.

An attendance contest, beginning March 5 and ending May 28, has been arranged between the Sunday school at Merryville, La., and at De Ridder, La., the contest to be decided on the percentage of increase in membership and attendance, using two-thirds of the membership reported at the last Annual Conference as a basis, giving Merryville 121 and DeRidder 179. The rules of the contest provide that no one shall be counted who arrives later than 10:30, that only those are to be counted new members who attend three Sundays and express their intention of becoming members, and that the superintendent of each school report to the other by telephone at 10:40 each Sunday morning so that the status of the contest may be known by each school. The losing school will present a pennant to the winner and entertain at a union picnic, the time and place of tho latter to be determined. The pastor and the superintendent at Merryville are Rev. Robert M. Brown and Mr. R. H. Nelson, and at DeRidder, Rev. H. W. Rickey and Mr. J. H. Cain. Reports of the contest will be furnished the Advocate each week.

DE RIDDER-MERRYVILLE SUNDAY SCHOOL CONTEST.

Mr. R. H. Nelson, superintendent of the Merryville, La., Sunday school, sends us the following report for last Sunday:

DeRidder had 220 present; Merryville had 305 present. DeRidder's total gain, 56; Merryville's total gain, 255.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. Winans Drake, Shreveport, La., 4; Rev. A. M. Broadfoot, Poplarville, Miss., 6; Rev. S. W. Johnson, Leakesville, Miss., 2; Rev. C. T. Floyd, Evansville, Miss., 10; Rev. J. T. Abney, Gallman, Miss., 3; Rev. E. S. Lewis, Greenville, Miss., 13; Rev. W. F. Henderson, Jr., Zwolle, La., 2; Rev. D. B. Raulins, Shreveport, La., 5; Rev. C. F. Sheppard, Athens, La., 2; Rev. W. F. Rogers, Coffeeville, Miss., 2; Mrs. Lawson Higginbotham, Mer Rouge, La., 14; Rev. W. J. Ferguson, Yazoo City, Miss., 2; Rev. E. E. McKeithon, Houston, Miss., 2; Rev. E. C. Driskell, Buena Vista, Miss., 4; Rev. R. G. Lord, Abbeville, Miss., 3.

CRURCH ATTENDANCE CONTEST, LOUISIANA CONFERENCE.

The following are the reports for last Sunday evening in the church attendance contest, Louisiana Conference:

Bogalusa	215
Lake Charles	216
Leesville	240
Noel Memorial, Shreveport	217
Ruston	189
West Monroe	239

THE JURY AS AN INSTRUMENT OF JUSTICE.

Some time ago,, after a sensational trial in which the interest of the nation was more or less centered, the jury disagreed. So far as newspapers sentiment reflects popular sentiment, it would seem that practically the entire nation regarded the accused as a beast and desired the administration of rigid and unrelenting justice. More recently a Chicago judge severely reprimanded a jury for setting a man free when the evidence plainly showed that he was a brutal murderer. The judge said to them: "You have turned a murderer loose on the streets to menace again the lives of the innocent." The police forces of all our large cities have become practically demoralized because magistrates, juries and judges in so many cases free persons guilty of the most serious offences and against whom evidence of guilt of the most convincing character has been presented. Practically all courts of the criminal law are infested with professional witnesses and professional jurymen. These perjurers make very difficult the path of men seeking a speedy and just decision of any case under the law. The personnel of the ordinary jury is of low grade as to both character and mentality. When men of character are required to serve as jurymen they are allowed ordinarily to sit only in the adjudication of relatively minor and unimportant cases. The ordinary "hard boiled" criminal law practitioner does not want men of intelligence and character as jurymen. He wants men wholly pliable to his will and purpose. The average county pays little attention to the character of its jury commissioner. The public welfare requires that he be a high-grade man, and the public conscience ought to insist that he be just that sort of man.—The United Presbyterian.

I would be quiet, Lord,
Nor tease nor fret;
Not one small need of mine
Wilt thou forget.

What I most crave perchance
Thou wilt withhold,
As we from hands unmeet
Keep pearls or gold.

Yet chose thou for me—thou
Who knowest best;
This one short prayer of mine
Holds all the rest.

—Julia C. R. Dorr.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

EDWARD H. STEPHENS was born Feb. 2, 1896, in Jefferson County, Mississippi, and died Aug. 16, 1921, in Shreveport, La., aged 25 years and 5 months. The funeral service was held at Mizpah Church, of which he was a member, conducted by Rev. M. Ainsworth. Beneath a wealth of flowers, surrounded by numerous friends and loved ones, we sadly laid his body to rest in the Stephens Cemetery, near Fayette, Jefferson County, Mississippi. He was the only son and brother. God only knows how we loved him. Just two weeks before his death he came to see us; how we enjoyed his visit home! He talked of future plans, how bright his life seemed before him. But God knew best. How we miss his letters, and visits home! It was so hard to give him up, but we bow in humble submission to the will of God. Dear brother, you are not forgotten. Though afflicted, we are not alone. God gave, and God hath taken. Blessed Lord, thy will be done.

SISTER.

STEVEN P. DALRYMPLE was born in Florence, Ala., Dec. 5, 1855, and died at his home in Guntown, Miss., Feb. 25, 1922. He moved from Alabama to Mississippi in 1871, and was married to Miss Dona Elkins in 1881, who, with seven children, survives him. Brother Dalrymple had been in the mercantile business for about 35 years. This made him one of the pioneer business men of the town. In business he was safe and sane. Brother Dalrymple was a quiet, unassuming gentleman of the old type. He was a man whom to appreciate you had to know. In my short acquaintance with him I learned to appreciate him more and more as I learned him better. When Brother Dalrymple was stricken with illness about ten weeks before his death his friends did not realize the seriousness of his condition and thought it would be only a short time till he would be back at his post. When finally the seriousness of his condition was realized, there was nothing heard but expressions of regret. Brother Dalrymple had been a member of the Methodist Church for about 40 years. He was not a demonstrative man and therefore lived a quiet, unassuming life. As the end was drawing near, even during the time of unconsciousness, he was heard to hum "Blessed assurance, Jesus is mine," and on the morning of February 24, just as day was breaking, he gently fell asleep to awake on the last great day. Sunday, February 25, though dark and dreary, a great concourse of friends gathered at the home for the funeral service, and, after services by the writer, he was buried. His grave was a mound of flowers, the offering of his friends and neighbors.

C. WESLEY BALEY.

Guntown, Miss.

BEULAH PAULINE HOLDER, the oldest daughter of Rev. James Hardy Holder and Beulah Kizer Holder, was born at Lamar, Miss., November 5, 1902. She died February 10, 1922, at New Albany, Miss., at which place she was buried on the following day. Her father and two sisters, Jamie and Elizabeth, are left to keep the memory of her bright; the mother having gone on before, leaving this earth from Sardis, Miss., Dec. 26, 1916.

The above are some of the simple facts and dates concerning a life which burned fast but bright. Life was sweet to her, and she seemed to think that God had given her all the treasures of life for her to enjoy. We can not refrain from wishing that her stay here had not been so short, only nineteen short years, but when we see how full those years were of service the fact is forcibly impressed that life does not consist in years.

Pauline was a Christian, the example of the home life of her mother and father, dedicating her to the Heavenly Father in infancy, leading her feet to the door of the church where she entered as a member at the early age of seven. As a church member she demonstrated those Christian virtues which made her so attractive. Her buoyant spirit, her zeal for the cause of Christ, her willingness to work even to the limit of physical endurance if necessary, were marks of a Christian faith. After the death of her mother she became a little mother to her young sisters. She willingly stepped under the load and bore better than many. Her friends can be numbered by her acquaintances, for all responded to her spirit.

We buried her under a bank of flowers which loving hands had fashioned in wreaths and kind friends had sent. At the resurrection we shall see her.

W. R. LOTT.

Holly Springs, Miss.

I write to note the passing of three of our older members of the Oak Ridge charge, one at this church and two at Flower Hill. In their passing we miss their wise counsel and beneficent influence.

MRS. ELLEN DALTON died in the latter part of December after a severe illness of two months following a serious accident. She had long been a member of the Flower Hill church and took a vital interest in its services during the last year of her life, as she had for scores of years before. She was a bright and happy Christian and it was a real privilege to know her and be her pastor.

Brother TYRA M. DAVIDSON was converted during his last illness at the Vicksburg Sanitarium, under the helpful influence of Rev. R. Selby of Crawford Street Church, and was received into the church by the latter and the pastor at Oak Ridge, where Brother Davidson lived. His death came on December 27, after months of suffering, but through it all he remained true to the faith and trusted in his Savior to the last.

MRS. MARY RANEY had been an invalid for years and died on February 23 at the home of her granddaughter, Mrs. J. W. Bradshaw. She was the oldest member of the Flower Hill church, and her devotion to it was beautiful in its sincerity. Though helpless in body, her mind was always bright and clear and her faith in God and in the future was always unshaken. A noble woman has gone from us.

The lives of these saints constitute a challenge to those of us who are younger, that we, too, will walk long and faithfully in the footsteps of our Master along the path where he leads us.

J. B. CAIN.

RESOLUTIONS.

Whereas our Heavenly Father has seen fit in his infinite wisdom to remove from the walks of men MATTHEW H. TURNER; and whereas the life of this noble and generous hearted man was a benediction to humanity; therefore, be it resolved:

1. That we, the members of the quarterly conference of the Heidelberg charge, mourn the loss of a friend and brother in the church of God, and shall treasure in our hearts the memory of the deeds he did, and the life he lived. These shall ever be an inspiration to us.

2. That we extend to the family our sincerest sympathy, and share with them in no small measure the

(Continued on Page 15)

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Crown and Bridge Specialist Vitalized Air for Painless Extraction

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"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

Thoroughbred Seeds The Best by Every Test for More than Fifty Years. GEO. TAIT & SONS, INC., Norfolk, Va. Better Try Them—A Hundred Page Descriptive Catalog Free on Application.

ANGELL'S COUGH AND WHOOPING COUGH SYRUP Contains No Habit Forming Drugs For COUGHS, COLDS, WHOOPING COUGH, ETC. Prepared by James R. Angell, New Orleans, La. Price 35c and 65c At Your Druggist.

BUSINESS MEN LEARN LESSON.

The conservative business man long ago learned the lesson that is sought to be taught by the annual observance of Thrift Week; months ago he realized that the excessive credits had brought him face to face with a real danger and that thrift was insistently demanded by the state of the business of the country, says the Montgomery (Ala.) Advertiser.

ASPIRIN

Name "Bayer" on Genuine

Warning! Unless you see the name "Bayer" on package or on tablets you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for Colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago and for Pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

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Skins with Tetterine

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA

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is the one best suited to your work, I can now make the price interesting.
CHARLIE D. TILLMAN, Atlanta, Ga.

Free To Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew up a Pleasant Tasting Tablet Occasionally and Rid Yourself of Piles.

LetMe Prove This Free

My internal method for the treatment and permanent relief of piles is the correct one. Thousands upon thousands of grateful letters testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this free trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one most dependable treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon, but do this now, TODAY.

Free Pile Remedy

E. R. Page,
430-H Page Bldg., Marshall, Mich.
Please send free trial of your method to:

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Colfax ct., at Montgomery, Mar. 19.
Trout and Good Pine, at Good Pine, Mar. 26.
Campti ct., at St. Maurice, Apr. 9.
Rochelle and Standard, at Rochelle, April 16.
Columbia ct., at Grayson, April 20.
Glenmora, April 23, a.m.
Alexandria, April 23, p.m.
Lecompte ct., at Forest Hill, April 30.
Natchitoches, May 3, p.m.
Winnfield ct., at Sander's Chapel, May 7, a.m.
Winnfield station, May 7, p.m.
Provencal ct., at Provencal, May 14.
Jena and Jonesville, at Jonesville, May 28.

The District Conference will be held at Pineville April 25-27, beginning at 2:30 p.m. on the 25th. Reference to page 53 of the Conference Annual for 1918 will show that each church is entitled to have one delegate elected by the church conference, provided every charge shall have at least five delegates. Preachers in charge will please have these delegates elected, their names sent to Rev. F. W. Chase, Pineville and to myself. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Second Round.

Sulphur and Vinton, at Sulphur, Mar. 19, a.m.
Lake Arthur, Mar. 19, p.m.
Branch Circuit, at Waxie, Mar. 26, a.m.
Crowley, Mar. 26, p.m.
Eunice Circuit, at Basile, April 2, a.m.
Opelousas, April 2, p.m.
Indian Bayou, April 9, a.m.
Rayne, April 9, p.m.
Abbeville and Kaplan, at Perrier April 16, a.m.
Gueydan and Estherwood, at Estherwood, April 16, p.m.
Jeanerette and Patterson, at Jeanerette, April 23, a.m.
Franklin, April 23, p.m.
Many and Robeline, at Robeline, April 30, a.m.
Lake Charles, May 7.
Merryville, May 14, a.m.
Ludington ct., May 14, p.m.
Hornbeck and Peason, at Peason, May 21, a.m.
Morgan City and Berwick, at Berwick, May 28, a.m.
District Conference, at Opelousas, April 26, 27, 28.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Second Round.

Mangham, at Little Creek, Mar. 19. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Winnsboro, at Winnsboro, Mar. 19. Preaching at 7:30 p.m.
Midway and Epps, at Floyd, Mar. 23. Preaching at 11 o'clock, quarterly conference at 2 p.m.
Mer Rouge, at Collinston, Mar. 26. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Bonidle and Faulk's Chapel meet with Mer Rouge.
Monroe, Mar. 26. Preaching, 7:30 p.m.
Choudrant, at Choudrant, Mar. 28.
Calhoun, at Calhoun, April 2. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Ruston, April 2. Preaching 7:30 p.m.
Tallulah, at Tallulah, April 4, 7:30 p.m.
Farmerville, April 6.
Bonita, at Jones, April 9. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Oak Grove, at Pioneer, April 16. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Waterproof, at Newelton, April 23. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Rayville, April 28.
Bernice, May 4.
Lake Providence, May 7. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Eros, at Indian Village, May 14. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Chatham, at Frantum's Chapel, May 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Sibley ct., at Evergreen, April 29 and 30. (Sunday School Institute and Conference.)
Minden, April 30, p.m.
Castor ct., at Alberta, April 30.
Wesley ct., at Holly Springs, May 14.

R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.

Istrouma, Mar. 19, a.m.
Natalbany at Tickfaw, Mar. 26, a.m.
Amite, Mar. 26, p.m.
Ponchatoula, at Ponchatoula, April 2, a.m.
Kentwood, at Kentwood, April 2, p.m.
Baton Rouge, First Church, April 3, p.m., and May 14, a.m.
Springfield, at Holden, April 9, a.m.
Pine Grove, at Montpelier, April 16, a.m.
Olive Branch, at Oak Grove, April 22, 23, a.m.
Clinton, at Pine Grove, April 23, 3:30 p.m.
Baker, at Deerford, April 29, 30, a.m.
Gonzales, at Meadows Chap., April 30, 3:30 p.m.
Greensburg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 14, 3:30 p.m.
St. Francisville, at Star Hill, May 21, a.m.
Franklinton, May 28, a.m.
Franklinton ct., at Mt. Hermon, May 28, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. For the pastors have their charges, and laymen elect their delegates in the quarterly conferences they make the appointments in May.

J. W. LEE, P. E.

Shreveport Dist.—Second Round.

Cotton Valley ct., at Bethel, Sun., Mar. 19, a.m.
Wesley Sunday School Federation, at Mansfield, Mar. 21-23.
Shreveport: Noel Memorial, Mon., Mar. 27, p.m. (Conference.)
Coushatta, Sun., Mar. 26, a.m.
Bayou La Chute ct., at Elm Grove, Sun., Mar. 26, p.m. (Preaching.)
Haynesville, Wed., Mar. 29.
Bienville ct., at Burk Place, Sun., Mon., April 1, 2.
Shreveport, First Church, Mon., April 3, p.m. (Conference.)
Haughton, at Doyline, Tues., April 4.
Arcadia, Wed., April 5, p.m.
Oil City, Thurs., April 6, p.m.
Gibsland ct., at Oak Grove, April 8, 9.
Mansfield, Mon., April 10, p.m.
Grand Cane ct., at Keithville, Tues., April 11.
Bayou La Chute ct., at Shreveport, Thurs., April 13. (Conference.)
Athens ct., at Arizona, April 15, 16.
Homer, April 16, p.m.
District Conference, at Vivlan, April 19-21.
Pelican ct., at Mitchell, April 23, a.m.
South Mansfield, at Benson, April 23, p.m.
Ringgold ct., at Rocky Mount, Tues., April 25.
Plain Dealing, at Benton, Thurs., April 27.

ROCHE'S HERBAL EMBROCATION FOR CROUP OR WHOOPING COUGH FOR

Relieves promptly and safely the Terror and Distress of these dreaded afflictions of Childhood.

120 years of successful use

Applied externally only. Wonderfully effective in Bronchitis, Lumbago and Rheumatism.

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DAUGHTER HAD TO HELP MOTHER

Now Can Do All Her Housework Alone Because Lydia E. Pinkham's Vegetable Compound Helped Her

Jasper, Minn. — "I saw in the paper about Lydia E. Pinkham's Vegetable Compound and took it because I was having such pains in my stomach and through my back that I could not do my work. I had tried other medicines, but none did me the good that your Vegetable Compound did. Now I am able to do all my work alone while before I had my daughter staying at home to do it. I have told a number of friends what it has done for me and give you permission to use my letter as a testimonial."—Mrs. JESSE PETERSEN, Route 1, Jasper, Minn.

There is no better reason for your trying Lydia E. Pinkham's Vegetable Compound than this—it has helped other women. So if you suffer from displacements, irregularities, backache, nervousness or are passing through the Change of Life remember this splendid medicine. What it did for Mrs. Petersen it may do for you.

The Vegetable Compound stands upon a foundation of nearly fifty years of service.

Get a Good Night's Rest

Sleep is just as necessary to health as food. The ability to sleep depends on the condition of the nerves.

Dr. Miles' Nervine insures a good night's rest.

It will help any nervous condition from sleeplessness to epilepsy. Your money back if the first bottle fails to benefit you. You'll find Dr. Miles' Medicines in all drug stores

Sunday School

NORTH MISSISSIPPI CONFERENCE.

North Mississippi Notes.

The Sunday School Messenger was cordially received by many of our workers. If you want it continued, say so.

Now is the time to organize those classes you have been promising to organize. While you wait, men perish. When they are gone, you cannot reach them.

Are you getting ready to hold those Four-Times-a-Year Institutes on your circuit? It is not possible to visit every church, but it is possible to help in many circuits where the workers come together. The roads will be good before you are ready to hold these institutes.

Kind brother, send me your order for Sunday School Day programs and thus save time and money—my time and your money. Order them so you can study them and be prepared to lay your plans intelligently. You remember, we are expecting every school in the Conference to give the children the instruction contained in these programs. The children are depending upon you; you will not defraud them out of their rights.

Quite a number have made reports of their intermediate and senior Wesley Bible classes on the blanks sent out several days since. You see, it is this way: You report to me; I report to the central office; the central office reports to the General Conference; the other churches see what we are doing; and what we are doing stimulates thousands and thousands of people to do better. But if we fail to report—then what? Make haste and send in your report before it is too late.

Courses have been outlined for the Sardis District, Grenada District, and Corinth District Standard Training Schools. We are to have some of our strongest instructors in each of these schools. The presiding elders, pastors, superintendents, and teachers are back of these schools and it is certain great good shall be accomplished in all of them. We have the promise of several praying people to ask God for a definite blessing upon these schools. Think of it, when you reach one teacher, you have possibly reached hundreds of lives this teacher may touch. It is a wonderful thing to get the young parents as well as those who are engaged in teaching in the Sunday schools to spend a week in serious study guided by a master

R. H. B. GLADNEY,
Field Secretary.

Children's Week.

There have been some questions in the mind of the person who was responsible in securing a key woman for the Sunday scrool, and possibly in the mind of the key woman, too. In looking over the plans for Children's Week, do you not see real need for this person? She may be your medium of communication, getting leaflets on arrangements, reporting your school as one to observe the "week," taking care of the report to be sent by filling out and returning, helping in numbers of ways to keep your school in touch.

There has been an unforeseen development in connection with the key woman. Some have been appointed without their consent. Let us at least serve notice, or we may be taking too much for granted. This should be a voluntary, pleasurable task, counted as a privilege to serve these "little ones." We have them with us to-day, and time will not turn back in its flight.

LYNDA RAMEY,
Conf. Elementary Sec'y.

Children's Week in Aberdeen Church.

At the church in Aberdeen, we decided to use the afternoon and evenings of the week. We began, first, with a meeting Monday night, of the officers and teachers. This meeting consisted of such exercises as we thought would get into our minds an idea of what we were trying to do. Next afternoon and evening we had the Adult Department. And so on through the week—every day we had certain departments present. The programs were arranged with special reference to the department that was under consideration for that day. We closed up the "week" with the littlo folks, on Saturday afternoon and Sunday morning. Refreshments were served each evening. Suitable programs were put on each day. The children of the departments, themselves, executed the program. Officers of the school were present at each service, though the different departments had only the teachers and pupils of that particular branch present for their special meetings. This prevented the confusion that so often interferes with good results when several interests are put on at the same time.

Our school was thoroughly delighted with the work of the "week." It was the universal opinion that it should be followed from year to year.

J. E. CUNNINGHAM.

LOUISIANA CONFERENCE.

Our Sixth Annual Sunday School Federation opens Tuesday, at 2 p.m., March 21, at Mansfield, with Mr. A. M. Mayo, of Lake Charles, presiding. Pastors and superintendents will please see that the best delegation possible is sent from each Sunday school. It would be better to bring than to send.

Some of the outstanding subjects that will be presented at the Federation are as follows: "Our Evangelistic Task," by Dr. W. W. Drake; "World Missions," by Bishop W. F. McMurry; "Christian Education," by the Secretary and Dr. Sexton; "Program of Work," by M. W. Brabham, of Nashville; "Sunday School Efficiency," by Rev. C. W. Owen and Rev. R. E. Stanford, of Nashville; "Children's Week," by Miss Sudduth, of Nashville, Tenn.; "Teacher-Training," by Rev. W. J. Pearson.

One of the most interesting parts of the Federation will be the Departmental Conferences under expert leadership.

The Standard Training School for New Orleans, April 2-8, will be the first of a number of training schools we have in mind for our great Conference.

C. D. ATKINSON, Sec'y.

FROM CARTHAGE, MISS.

Dear Brother Carley: With a list of 10 new subscribers I send along a little report from our work, the Carthage charge.

We are now well into the third year of our pastorate, and everything bids fair for a good year. Our good people welcomed our return with a very nice Christmas pounding, bringing us a whole barrel of flour, a nice lot of sugar, and many other nice things, some of which we are still enjoying. This brings us under many obligations to them and causes us to feel like putting forth the best that is in us in service to them and for our Lord.

Our congregations are good and the church work seems to prosper along most lines. The Sunday school deserves special mention. Our church at Carthage has added another Sunday's service, making three Sundays now in each month.

We have organized one new church since Conference. The church at Goshen that has been a Congregational Methodist Church is now one of the churches of the Carthage charge, and bids fair to do a good work this year.

We are planning our revivals. The meeting at Carthage is already arranged. We are to have with us Brother C. M. Dunaway, of Decatur, Ga., beginning the third Sunday in August. Pray that we may have a great meeting, and a great year's work throughout the charge, and that our labors will be crowned with the addition of many souls to the church and to God's Kingdom.

Come to see us some time, Brother Carley, and we will let you preach to some of the best people you ever saw. May God bless you and the Advocate, and the whole church, is our prayer.

Yours sincerely,
T. B. WINSTEAD, P. C.

FINE REVIVAL AT DURANT, MISS.

The revival meeting which has been conducted at the Methodist church here for more than two weeks by Rev. Geo. Tucker, railroad evangelist, of Jackson, Tenn., came to a close Sunday night. Large crowds attended every service, the stores closed for the morning services and more than half of the pupils of the public school attended the day services. Many ministers from adjoining towns and people from the surrounding territory came in to the meeting when the weather permitted.

Last Sunday morning a total of 89 people joined the various churches of the town, with the visible result: 66 at the Methodist Church; 19 at the Baptist, and 4 at the Presbyterian. Many of the oldest citizens declare that "Not for more than twenty years has Durant been so stirred religiously." Men who had long passed and repassed upon the streets without speaking, shook hands, buried the hatchet, and promised to live for God. Women stood up in the crowded church and told how they had thrown their deck of cards in the fire and were through forever; others walked down the isles and gave their hand to the ministers, saying they were ready to quit dancing and anything else that would hinder their usefulness as Christians.

A total of 1,171 men attended the store meetings, held each afternoon at 4 o'clock, and 759 ladies attended the cottage prayer meetings, held in five different sections of the city at 2:30 each afternoon. During the second week large numbers were at the "mourners' bench," and 263 were converted or reclaimed, and testified to the gracious benefits received by the revival.

The song service, under the direction of Mr. Chas. B. Wiatt, of Barlow, Ky., was a great help, and Mr. Wiatt's solos were splendid gospel invitations, which drew the people to the meetings. In addition to the offering raised for the evangelist and his helper, a neat sum was sent to Mrs. Geo. Tucker, the minister's wife. Just before the benediction was pronounced, $500 was quickly raised to start a fund for procuring pews to furnish the new church which was erected a few years ago. Mr. Tucker goes from here to Gallatin, Tenn.

R. P. NEBLETT.

March 7.

FROM CARROLLTON, MISS.

We have just had our second quarterly conference. All reports were good. All the Sunday schools, prayer meetings, the young people's organization, showed marked increase in numbers and general enthusiasm. S. L. Pope, the presiding elder, preached twice at the Carrollton church. His sermon at the evening hour, preached from the text, "Love never faileth" was a masterpiece, yet simple and warm with the Gospel spirit. All goes well.

S. C. YATES.

March 9.

You Would Fly Out Of Your Skin

Eczema Makes You Wish You Could

Your disease, which is sometimes called salt rheum, not only itches, but also burns, oozes, dries and scales over and over again. Sometimes it covers the whole body and causes intense suffering.

You have found that local applications have no lasting effect, and you want permanent relief.

You must thoroughly purify your blood or the eruption will continue to annoy, perhaps agonize you. Take Hood's Sarsaparilla. This blood-purifying medicine has been successfully used in thousands of cases.

To make and keep the bowels normally active, take Hood's Pills. They are gentle and thorough.

To Prevent Taking Cold or Influenza

Keep a little Vacher-Balm in your nose.

It helps to prevent the germs entering the system.

If you are taking cold, it makes you feel better at once.

Nothing better for Aches and Pains.

Keep it handy this time of year. 30c in jars or tubes.

Ask your druggist.

E. W. Vacher, Inc., New Orleans, La.

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PYORRHEA CURED

OR NO PAY—Free Trial Treatment

Write today for Sample Bottle, sent free with booklet fully describing this guaranteed wonder cure for Pyorrhea, Loose Teeth, Bleeding and Ulcerated Gums, Abscesses, Gum Boils, etc. Send name and address today. **Moore's Laboratories, Dept. 1094, 2110 Grand Avenue, Kansas City, Mo.**

FROM RIPLEY, MISS.

Dear Dr. Carley: We had two great services at the Methodist church here yesterday. Dr. W. C. Murphy, of the department of history in the University of Mississippi, spoke both morning and evening on the life of John Wesley and the beginnings of Methodism. The congregations were large and intensely interested in the addresses. I feel sure these services will mean much for Methodism in the years to come.

In the afternoon we organized a Junior congregation with about forty members present. The organization provides for a board of stewards and all other necessary officers. Regular preaching services for the Juniors will be held, and special programs rendered from time to time. The social life of the child is provided for also.

We purpose systematic training and instruction of these Juniors, looking to efficient leadership in the church of the future. Mr. Lee Cox, Mrs. Sam Fryar, and Miss Sallie Etta Brown will be associated with me in this special undertaking. The meeting was enthusiastic. S. A. BROWN.

March 6, 1922.

UNION METHODISM.

The work of our Methodist church at Union, Miss., is well above the average and deserves commendation. Every phase of the church life has an interest for the members of the church here. Our church is not strong in membership or finances, but it is alive to the calls of the gospel.

The men of our church and town have seen fit to have enacted a town ordinance which declares that public dances in Union are a "public nuisance." There is also a town law requiring that any show—picture show or circus—must get the permission of the presidents of the Woman's Missionary Societies of the town before they are allowed to show. Needless to say that this permission is hard to obtain.

Our Sunday school is as good as any in this district except that at First Church, Laurel; and, taking into consideration the membership of the church, it is ahead of that one. With a church membership of 215, our Sunday school attendance thus far in 1922 has averaged about 150. The school is alive in all particulars. The superintendent, Mr. L. Q. C. Williams, and his assistant, Mr. W. V. Horton, deserve credit for a great deal of the success of the school.

Frequently we see write-ups of the various Woman's Missionary Societies of our Conference, but none of them have shown the work of a better Society than the one at Union. The Society is not a one-woman Society, but has many women in it who are well qualified to lead. All the meetings are well attended and are very interesting. The Society also supervises the work of the Young People and the Juniors, and these two Societies are well worthy of praise.

The Epworth League here is young, being less than a year old, but is doing well when we consider its youth. The membership of the League is above forty.

The preaching services and prayer meeting services are well attended, and the numbers seem to be increasing. God has blessed the work of our church here, and our prayers are for a deeper spiritual awakening, which is so sorely needed here as elsewhere. * * *

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is the one best suited to your work, I can now make the price interesting. CHARLIE D. TILLMAN, Atlanta, Ga.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round.

Sardis station, a.m., March 19.
Senatobia, p.m., March 19.
Crowder, at Bethel, March 25.
Courtland, at Chapel Hill, March 26.
Charleston, a.m., April 2.
Oakland, at Enid, 3 p.m., April 2.
Coldwater, at Love, a.m., April 9.
Como, p.m., April 9.
Pleasant Hill, at Baker's Chapel, Apr. 15.
Horn Lake, at Poplar Corner, Apr. 16.
Cockrum, at Hebron, Apr. 22.
Hernando, Apr. 23.
Olive Branch, at Mineral Wells, Apr. 29.
Longtown, at Cypress Corner, Apr. 29.
Sardis Circuit, at Fredonia, Apr. 29.
Arkabutla, at Sarah, Apr. 29.
Shuford, at Mt. Pisgah, Apr. 29.
Tyro, at Free Springs, Apr. 30.
Crenshaw, at Sledge, Apr. 30.
Mt. Pleasant, at Union, May 6.
Byhalia, at Emory, May 14.
Batesville, June 4.

The duplication of dates is due to the fact that the presiding elder will be assisted in making this round by the brethren—this being necessitated by his absence at the General Conference in May. The District Conference will be held at Horn Lake, Tuesday and Wednesday, June 13 and 14. The opening sermon will be preached on Monday night, June 12, by Rev. T. H. Porter.

R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.

Amory, March 26, 27.
Woodland, March 31.
Pontotoc, April 2, 3.
Vardaman, at Derma, Apr. 4.
Calhoun City, at Big Creek, Apr. 5.
Eupora and Maben, at Maben, Apr. 7.
Mathiston, at Providence, Apr. 8, 9.
Bellefontaine, at Walthall, Apr. 10.
Verona, at Plantersville, Apr. 12.
Sharon, at Brower, Apr. 13.
Houlka, at Vanvleet, Apr. 15, 16.
Buena Vista, at Ebenezer, Apr. 23, 24.
Salem and Ecru, at Ecru, Apr. 27.
Tocopola, at Tula, Apr. 29, 30.
Randolph, at Shady Grove, Apr. 30, May 1.
Nettleton, at Grady's Chapel, May 4.
Algoma, at Ebenezer, May 6, 7.
Greenwood Springs, at Qunay, May 10.
Smithville, att Tranquil, May 11.
Fulton, May 13, 14.
Tremont, May 14, 15.
Prairie and Strongs, at Prairie, June 2.

T. H. DORSEY, P. E.

Greenwood Dist.—Second Round.

Dublin, March 26, at Mattson.
Black Hawk, April 2, a.m., at Emory.
Acona, April 2, p.m.
Moorehead, April 9, a.m.
Indianola, April 9, p.m.
Sunflower, April 12, at Blaine.
Coila, April 16, at Poplar Springs.
dora.
Webb, April 23, p.m., at Sumner.
Minter City, April 23, a.m., at Glen-
District Conference at Ruleville, April 27 to 30, inclusive. Opening sermon, night of 27th, by Rev. W. C. Galceran.
Ruleville, April 27 (pastor to set the hour).
Tutwiler, May 7, at Vance.
Drew, May 14, at Sandy Bayou.
Belzoni, May 21, a.m.
Inverness, May 21, p.m., at Inverness.
Greenwood, May 28, a.m.
Schlater, May 28, at Sunnyside, 3:30 p.m.
Sidon, June 4, a.m., at Cruger.
Tchula, June 4, p.m.

The district conference embraces the fifth Sunday in April. It is expected that all the pastors and delegates remain through Sunday. Stewards will please advise their pastor that services will not be expected on district conference Sunday.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Duck Hill ct., at Chapel Hill, Mar. 26, 27.
Ashland ct., at Liberty, Mar. 31.
Waterford ct., at Harris Chapel, Apr. 1.
Lamar ct., at Harris Chapel, Apr. 2.
Poplar Creek ct., at Wesley, Apr. 8.
Kilmichael ct., at Stewart, Apr. 9, 10.
Winona, Apr. 9, p.m., Apr. 10, p.m.
Tie Plant ct., at Bethel, Apr. 15.
Paris ct., at Salem, Apr. 16, 17.
Durant, Apr. 21, 23, p.m.
Sallis ct., at Bethel, Apr. 22.
Pickens and Goodman, at Goodman, Apr. 23, 24.
Ebenezer ct., at Ebenezer, Apr. 29.
Lexington, Apr. 28, 30.
Holcomb ct., at Spring Hill, May 27.
Coffeeville ct., at Bethlehem, May 28, 29.

District Conference will convene at Vaiden on Tuesday, April 25, at o'clock p.m., and will continue throug Thursday, April 27. R. A. TUCKER, P. E.

Greenville, Dist.—Second Round.

Glen Allen, lay service, J. J. Baird, Mar. 26.
Tunica, District Conference, Mar. 29-April 2.
Tunica, Quarterly Conference, 8:30, Mar. 29.
Walls, 11 a.m., April 2.
Shipman's Chapel, 11 a.m., April 8.
Jonestown, April 9.
Cleveland, 7:30 p.m., April 12.
Dubbs, 11 a.m., April 16.
Alligator, preaching, 7:30 p.m., April 16.
Leland, 7:30 p.m., April 19.
Clarksdale, preaching, 11 a.m., April 23.
Shelby, 7:30 p.m., April 23.
Alligator, 3 p.m., April 24.
Clarksdale, 7:30 p.m., April 24.
Dundee, 11 a.m., April 25.
Shaw, 3 p.m., April 25.
Glen Allen, 7:30 p.m., April 26.
Rosedale, 7:30 p.m., April 27.
Pace, 11 a.m., April 30.
Boyle, 7:30 p.m., April 30.
Hollandale, June 4.
Glen Allen, 7:30 p.m., June 7.
Greenville, 7:30 p.m., June 9.
Duncan, 11 a.m., June 11.
Friars Point, 7:30 p.m., June 11.

Lay services as follows, by J. J. Baird:
Avon, 11 a.m., May 7.
Cleveland, 11 a.m., May 14.
Shaw, 11 a.m., May 21.
Hollandale, 11 a.m., May 28.

JAMES H. FELTS, P. E.

Corinth Dist.—Second Round.

Mantachie ct., at Oak Grove, Friday, Mar. 24.
Mooreville ct., at Oak Hill, Mar. 25, 26.
New Albany ct., at Mt. Olivet, Mar. 30.
Dumas ct., at Wier Chapel, Apr. 1, 2.
Marietta ct., at Gilmer's C., Apr. 8, 9.
Tishomingo ct., at Salem, April 13.
Iuka ct., at Harmony, Apr. 14.
Burnsville ct., at Chapel Hill, Apr. 15.
Iuka station, Apr. 16, 17.
Potts Camp ct., at Macedonia, Apr. 22; Potts C., Apr. 23.
Guntown ct., at Hebron, Apr. 27.
Baldwyn ct., at Asbury, Apr. 28.
Booneville ct., at Oak Grove, Apr. 29.
Booneville station, April 30, May 1.
Chalybeate ct., at Ebenezer, May 5.
Ripley station, May 5, night, and May 7.
Silver Springs ct., at Paine's Chapel, May 6.
Wheeler ct., at Hodges C., May 26; Rienzi ct., at Thrasher, May 27, 28.
Corinth Dist. Conf. will be held at Sherman, June 13, 14, 15.

J. B. RANDOLPH, P. E.

Columbus Dist.—Second Round.

Caledonia, at New Hope, Mar. 31.
Crawford, at Shafers, April 2.
Mayhew and Sessums, at Sessums, April 2, 3.
Shuqualak, at Cooksville, April 6.
West Point, April 9, a.m.
Brooksville, April 9, 10.
Mashulaville, at Mt. Hebron, April 15, 16.
Kosiusko ct., at ———, April 22, 23.
Kosiusko sta., April 23, p.m.
Cedar Bluff, at Cedar Bluff, April 26.
Noxapater, at Mt. Pleasant, May 2.
Louisville, May 3.
High Point, at ———, May 4.
Sturgis, at Big Creek, May 6, 7.
Chester, at Salem, May 20, 21.
McCool, at Bowie's Chapel, May 21, 22.
Ackerman and Wier, at Wier, May 28.

District Conference will convene at Macon, April 28 to 30. Opening sermon Thursday night, the 27th. Conference will open Friday morning at 9 o'clock. Sunday, the 30th, will be given over to religious services, beginning with Love Feast at 10 o'clock.

A. T. McILWAIN, P. E.

GIRLS! LEMONS WHITEN HANDS

Press the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter-pint of harmless and delightful lemon-bleach lotion to soften and whiten red, rough or chapped hands. This home-made lemon lotion is far superior to glycerin and rose water to smoothen the skin. Famous stage beauties use it to bleach and bring that soft, clear, rosy-white complexion, because it doesn't irritate.

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The Institute Owns and Operates a Complete Cotton Mill

in which its students, once expert workers in other mills, now make marvelous shirtings, dress goods, romper cloth, etc., called "Character Cloth," (trade mark reg.) They work one week in the mill and go to school a week. The school pays them to work, and they in turn pay the school. The cloth is sold to meet expenses. Experts pronounce the cloth "incomparable." It is guaranteed superior to the best imported fabrics, and is cheaper in price. Sold through stores and by mail direct to the home where not carried by a local store. Shirts Tailored to Measure Taken in Own Home. Instructions Simple. Address

TEXTILE INDUSTRIAL INSTITUTE, - Box 256, - SPARTANBURG, S. C.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

LOUISIANA CONFERENCE.

Our Corresponding Secretary "A Workman that Needeth Not to be Ashamed."

HER REPORT.

Number of Adult Auxiliaries, 135; number of Young People's Auxiliaries, 20; number of Junior Divisions, 37; Total number of Members Ad., Y. P., Jr., and Baby, 5176; number of Auxiliaries observing week of prayer, 65; number of Boxes of Supplies, 104; number of Missionaries Supported, 3; number of Louisiana girls in active service, 6; number Louisiana candidates in Scarritt Bible and Training School, 1; number Louisiana girls in training in college, 5; number of day schools supported, 1; number of Bible Women, 7; number of Scholarships, 8; Total amount sent Conference Treasurer, $23,971.97; increase over last year, $687.33.

The above figures speak but a small part of the work that has been done by the women, young people, and children of the Louisiana Conference this year; for the most important things cannot be tabulated. Even the figures are but a half-told tale, as it is almost impossible to get accurate reports from some of the auxiliaries.

According to the number of Adult membership reported, we passed the "goal of 4,000 members" by 56. Also in subscriptions to the Missionary Voice we went 131 over the 1,000 asked for.

The Alexandria District shows a 16 per cent increase in members, the Baton Rouge 11 per cent, the French Mission 1 per cent, Lake Charles 47 per cent, New Orleans a decrease of 12 per cent. Monroe-Ruston and Shreveport could not be estimated on account of a change in the boundary of the districts. The Shreveport District does not show as many auxiliaries reporting as last year and no report on the Week of Prayer. The entire Conference shows a 12 per cent increase in adult membership. With one exception all of the districts have held district meetings during the year. Lake Charles was unable to do so on account of continued illness in the family of the Secretary.

The New Orleans District reports 12 auxiliaries on the Honor Roll.

Lake Charles District reports one on the Honor Roll—De Ridder.

Monroe-Ruston District stands at the head of the list in the organization of new auxiliaries. She was also the first to send in a complete list of the new officers of auxiliaries, with New Orleans following second.

Shreveport District reports the largest number of subscriptions to the Voice and Young Christian Worker.

Shreveport Young People report the only Life Member for the year—Mrs. B. F. Key, Superintendent of Young People's work.

The following auxiliaries have been organized during the year: Castor, Campti, Gilead, Baton Rouge Y. P., Indian Bayou, Pickering, Lake Charles Y. P., Collinston, Jonesboro, Ferriday, Little Creek, Wesley Chapel, Eros Y. P., Delhi Y. P.

The final statement of the treasurer showed that we fell $69.46 short on the Pledge to the Council and while we regret this we can but feel that we did well in spite of the financial strain and the extra pledges of the Centenary and Educational Campaign. These two great movements have stimulated the churches to larger giving and the influence is felt in our missionary societies so that we are reaping in many ways the fruits of such a sowing. Let us not falter in our efforts to help bring these two claims up in full, for every foundation of all of our work is dependent upon the education and training of our young people.

The Secretary has kept a record of 100 letters written during the year giving and seeking information about the work. Others of less importance have been thrown in for "Lagniappe." She has gotten a list of all the pastors in the conference with their addresses for the District Secretaries except the Lake Charles District so that it may be possible for them to try to organize in every charge, and has visited the two institutions of the Council located in our Conference. I am happy to report that the bids have been accepted for the new St. Mark's Building and we hope by another year to report that we have moved in and are "moving on."

The visit to MacDonell Wesley House was one of unusual pleasure and interest for it chanced to be at the time of the dedication of the building by Bishop McMurry. I was impressed with the spiritual atmosphere as well as the neat and orderly appearance of the home and the happy and congenial personnel of the household. It is my pleasure to announce that there, too, is to be a considerable addition to the work at Wesley House in the erection of a new building to be used for an agricultural and vocational school for the French Mission Section. An appropriation has been made by the Council for the building and the Louisiana Conference is asked to support thirty scholarships at $150 each, which will make a small but worthwhile beginning.

Your secretary has written to each of the Louisiana girls on the Prayer Roll for this year with the exception of one whose address could not be obtained, Helen Johnston. So far as can be ascertained each of them is happy in her work. We hope our women have not failed them in their daily prayers.

We have been unable to get any data upon Tithing and Family Worship as the Record Books do not provide for these items.

Dr. P. E. Cobb, who is in charge of the Department of Spiritual Resources, has furnished me with some figures that may be of interest to you on this point. Early in the year he sent out cards to be signed by those having family worship and has had the following number of responses from the Louisiana Conference: Alexandria District, 47; Baton Rouge District, 7; Houma District, 7; Lake Charles District, 32; Monroe-Ruston District, 2; New Orleans District, 34; Shreveport District, 45; Total, 174. These figures were the report of six months and we trust they have more than doubled themselves in the remaining half of the year.

What more shall I say then? The year is passed, the records are closed. Much has been left undone that should have been done but let us not waste time in repining. Look the coming year straight in the face with a determination to make it the best year in our history. This is the Master's work. Let us not be unmindful of His call.

MRS. S. A. MONTGOMERY,
Corresponding Secretary.
7926 Elm St., New Orleans, La.

FOURTH ANNUAL ASSEMBLY OF THE LOUISIANA CONFERENCE EPWORTH LEAGUE, JUNE 13 TO 20.

We are delighted to announce the dates of our Fourth Annual State Epworth League Assembly for June 13-20, 1922, at the same place, namely, the Mansfield Female College, Mansfield, La. This date is one week later than it has been in the past, and there are several reasons why this date was accepted. First of all, we have received numerous requests during the past three years from school teachers and others who were in school asking for a later date. Second, the dates fit exactly with the Central Office schedule, and that means that we will get good help from headquarters.

The program for the Assembly is being constructed at the present time, and from all indications it will be a fine one, and there will be a very fine group of teachers and leaders on the faculty.

The theme of the program will be "Recreation," which will take in all lines of the Third Department work, and will equip our young people to do great things in their local communities.

We hope to be able to print in these columns at a very early date the faculty and a brief outline of the class work.

The past three assemblies have grown year by year in the chapter and church representation, and we are hoping that this year we will be able to have a delegate from at least seventy-five per cent of our pastoral charges. We are having large attendances, but we reached only fifty-two churches last year. Why not have every church in the State represented? We can do this if every pastor will determine to do so, and immediately get to work and look the field over, and then take the matter up with his people.

I would advise the Leagues not to put off raising their delegate fund, but do so at once if you have not already done so.

On account of the limited space which we have at the College, it will be necessary for all delegates to send in their registration as early as possible to Miss Julia Reid, Mansfield College, Mansfield, La., together with $1.00 registration fee. These registrations will be numbered and assigned accordingly.

Don't forget the dates, Leaguers—June 13 to 20.

Our slogan is, "Put on your hat and meet me at Mansfield."

JAS. B. GRAMBLING.

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FULTON BAG & COTTON MILLS
[Manufacturers since 1870.]
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It is easier to be good than great—one has less opposition.—Exchange.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

MOTHER! CLEAN CHILD'S BOWELS WITH CALIFORNIA FIG SYRUP

Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, give a teaspoonful to clease the liver and bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste out of the bowels, and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful to-day saves a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

TETTERINE
Makes Low Necks and Short Sleeves Possible. It Clears the Skin.
50c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

SEX PROBLEMS
Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.
Special Offer: For a limited time we will send one copy for $1.00 (or stamps), to readers of this paper. Guaranteed, money back if not satisfied. Address Medical Press, 640½ Washington Street, Buffalo, N. Y.—Adv.

AN INTERESTING LETTER FROM OXFORD, MISS.

Dear Brother Carley: Some weeks ago there appeared in the columns of your good paper an article from our much loved Mrs. J. M. Wyatt, in regard to organized Sunday school class activities, which inspires this report.

As Mrs. Wyatt was for several years a resident of this city, and an indispensable factor in our church life, and also a mutual friend, I deem it both a pleasure and a privilege to co-operate with her in magnifying this phase of Sunday school work.

I am happy to state that the old "Mothers' Class" of our Sunday school, founded back in the years and first taught by our noble Mrs. S. A. Murray, now of Jackson, and later by such beautiful characters as Mesdames Jas. Stone, J. M. Wyatt, and E. N. Lowe, has developed into an elegant and duly organized class of fifty active members, now known as "The Home-makers Class," and to say that they are "alive," "in love with each other," and "doing things," does not half express it. Their watchword is "Love" their motto "Others," and their class song, "Help Somebody To-day." They are beautifully exemplifying these virtues every day, and their influence is being felt at home and abroad.

Within a twelvemonth's period they have sent one box to the Orphans' Home valued at forty dollars; sent clothing and provisions to a widow and her family amounting to thirty dollars; sent to sick and shut-ins forty baskets of fruit and candy, valued at 75 cents each; systematically sent flowers to sick in homes and hospitals, also furnished flowers for the churches; pledged $25 to Methodist Hospital in Memphis; given $35 to the Junior Department of our Sunday school; sent a Christmas surprise box to our superintendent, containing a beautiful, old-fashioned poundcake; and given the teacher of the class a birthday shower, and, as a Christmas remembrance, a nicely bound copy of Peloubet's Notes. At the open meetings they have given from time to time bouquets to Men's Bible class; reception to officers, teachers, and societies of the church, luncheon to our splendid Young Men's Baraca Class—all these magnificently spiced with superb and inspirational programs and eats. These meetings have meant much for our church life, both socially and religiously.

At Thanksgiving, just as our good pastor and honorary member, Rev. L. M. Lipscomb, was returned to us for another Conference year, this class, which holds him in very high esteem, was wholly responsible for a truck-load of groceries and good things to eat of almost every conceivable kind, accompanied by a flattering representation of his parishioners swooping down upon the parsonage home and almost sweeping him and his fine family off their feet with pleasant surprise. They marched into the parlor, with Prof. Milden, of the University, as master of ceremonies. Toasts were given on behalf of the pastor and his family, interspersed with tears and songs of thanksgiving and brotherly love. Many of the old citizens declared that they had not seen it on this wise in Oxford before.

But as a close observer of true and genuine Christian character, I believe I am correct in declaring that the greatest achievements have been in the reflex influence fruiting in the deep piety of the individual members of this class. Suffice it to say, they have been a wellspring of joy to my soul, as I have for the past six years been pledged under God to lead them in things divine, and now to have the opportunity of introducing to the Sunday school workers of North Mississippi the "Home Makers' Class" of the Methodist Sunday school at Oxford; and to add that our Sunday school as a whole has made marvelous strides in all departments, brings greater happiness.

Very much more of interest might be written pertaining to the various activities of our church here, did not space forbid. However, I must let you share with us the fine compliment paid our pastor recently, when Dr Hunt, professor of Biology of the

(Continued on Page 16)

RESOLUTIONS.

(Continued from Page 16)

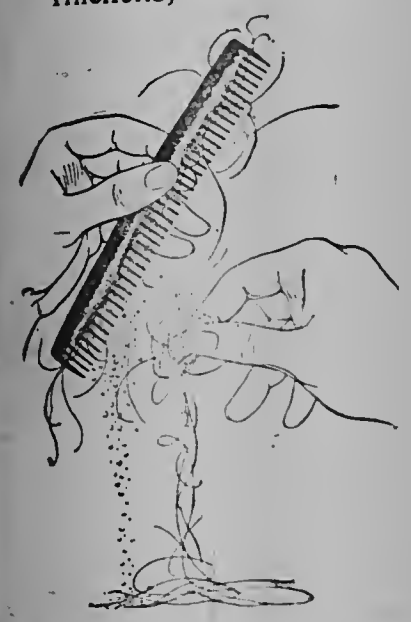
sorrow and loss incident to his departure to another life, and earnestly pray that God's grace shall sustain and comfort them.

3. That a copy of these resolutions be spread upon the minutes of this quarterly conference, that a copy be given the bereaved family, and that a copy be sent the New Orleans Christian Advocate for publication.

Signed by: J. H. Jolly, H. G Heidelberg, Mrs. B. L. Moody, W. S Rowell.

DANDERINE

Stops Hair Coming Out; Thickens, Beautifies



35-cents buys a bottle of "Danderine" at any drug store. After one application of this delightful tonic you can not find a particle of dandruff or a falling hair. Besides, every hair shows new life, vigor, brightness, more color and abundance.

A Successful Man

Among the notable professional men of this country who achieved great success along strictly legitimate lines was Dr. R. V. Pierce. Devoting his attention to the specialty of women's diseases, he became a recognized authority in that line.

Over fifty years ago this noted physician gave to the world a Prescription which has never been equaled for the weaknesses of women. Dr. Pierce, of Buffalo, N. Y., long since found out what is naturally best for women's diseases. He learned it all thru treating thousands of cases. The result of his studies was a medicine called Doctor Pierce's Favorite Prescription. This medicine is made of vegetable growths that nature surely intended for backache, headache, weakening pains, and for the many disorders common to women in all ages of life. Women who take this standard remedy know that in Dr. Pierce's Favorite Prescription they are getting a safe woman's tonic so good that druggists everywhere sell it in both tablet and fluid form.

Send 10c to Dr. Pierce's Invalids Hotel in Buffalo, N. Y., for trial pkg Write for free medical advice.

FRECKLES

March Brings Out Unsightly Spots. How to Remove Easily.

This woman with [illegible] March [illegible] is like [illegible] ugly [illegible] sun [illegible] her [illegible] skin [illegible] a case [illegible] with [illegible] and [illegible]

Get an ounce from your druggist and banish the freckles. Money back if it fails.

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Children grow healthy and free from colic, diarrhoea, flatulency, constipation, and other trouble if given it at teething time. Safe, pleasant—always brings remarkable and gratifying results.

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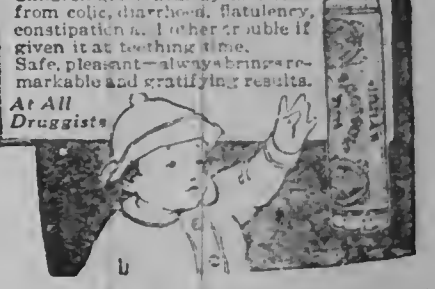

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Not Only For Chills and Fever But a Fine General Tonic

Wards Off Malaria and Restores Strength. Try It

If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky

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"Piano or Player-Piano? I've got the neighbors guessing!"

"I've slipped something over Jim Watkins and Ed Powers—the poor old fossils!

"There they go now—back from town. Look! They're listening and wondering who's playing the piano.

"Jim always asks: 'Who plays so well at your house?' He won't believe it's I. He knows I never took a lesson in my life.—I'll have 'em both over some night and open their eyes.

"Pedalling the Gulbransen is so easy and natural—no effort. And the 'Pedal-Touch' so responsive! I accent this or that note—I bring out a volume of tone, or subdue the music to a faint whisper. I play anything *well*.

"Who's my teacher? That's easily answered—*Gulbransen Instruction Rolls!*"

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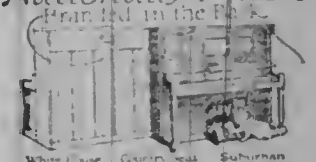

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Go into your dealer's store. Play a Gulbransen. Make the three tests shown below. You'll realize the pleasure a Gulbransen will bring you and—further than that—you'll understand why the Gulbransen encourages the interest of children in good music, and music study.

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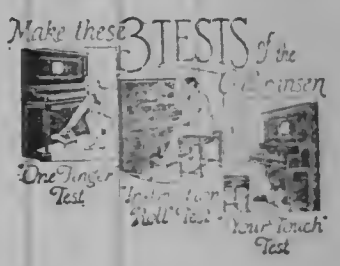

You, too, can learn to play well, In an incredibly short time, with the help of the exclusive Gulbransen Instruction Rolls. Obtainable with no other player-piano.

You'll never believe you can do it until you try the Gulbransen at your dealer's. For quick proof put it to the three tests shown above.

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☐ Check here if you do not own any piano or player-piano.

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Write name and address in margin [illegible] this to Gulbransen-Dickinson Co., 823 N. Kostner Avenue, Chicago.

AN INTERESTING LETTER FROM OXFORD, MISS.

(Continued from page 15.)

University here conceded to be, by those competent to judge, one of the brightest and best informed men in the things that make for perfection in human life and character, was addressing a great congregation, the majority of whom were students of th University, upon "Character Building." He said: "I wish you students would come out more frequently Sunday mornings to hear my good friend, Rev. L. M. Lipscomb. I know few ministers who can surpass him in qualities of mind and heart."

I feel a pardonable liberty in adding that Brother Lipscomb may be excelled in the building of structures composed of brick and mortar, and in the organizing of forces for ostentatious display, but where the building of a character and a life is applied to the straight-edge, he stands as a peer to the best of them in precept and example. The time has come in our civilization when men of this caliber are invaluable to any community. God is smiling upon Oxford; Lord, help us to appreciate the blessing!

MRS. A. F. CALLOWAY.

Oxford, Miss.

THE DAILY CHRISTIAN ADVOCATE.

The General Conference of the M. E. Church, South, will meet in quadrennial session in Hot Springs, Ark., commencing Wednesday, May 3. This will be the nineteenth session of that great body since the organization of the Church, South, in 1844. It will be composed of about four hundred delegates; and for the first time women delegates will take part in its deliberations. Since the last General Conference in Atlanta, Ga., in 1918, four bishops have died, and the number to be elected and the choice for the men to fill that high office will be determined by this General Conference. There will be many questions of vital interest brought before the Conference, and that readers may get at first hand the proceedings of the General Conference, the Publishing Agents, Smith & Lamar, will print at Hot Springs, Ark., a daily edition of the Christian Advocate containing verbatim reports of the debates, reports of committees, and other matters brought before the Conference. Those who desire to keep informed as to its proceedings should subscribe for the Daily Christian Advocate, the price of which will be $1.25 for the session. Send that amount with an order for the Daily Advocate to Smith & Lamar, Nashville, Tenn., as the mailing list, which is now open, will be made up there to within a few days of the Conference. Dr. Charles D. Bulla, who edited the paper in Oklahoma City, Okla., in 1914, and in Atlanta, Ga., in 1918, will again be the Editor. He will have his former able associate in the preceding Conferences, Mr. J. P. Cherry, to assist him, and will have the very best stenographers to report the proceedings. The meeting promises to be a most interesting one, and not only Methodist people, but the public in general will be interested in the deliberations.

Dodson's Liver Tone

Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

MARRIED.

A quiet wedding was performed at the Methodist parsonage at high noon in Leland, Miss., on March 1, 1922, the pastor, Rev. W. M. Young, saying the solemn ceremony between the contracting parties, Mr. HENRY W. BLAKEMAN and Miss EUGENIA H. SKINNER, of Elizabeth, Miss. Mr. Blakeman is from Shaw, where the young people will make their home.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Meridian, Seventh Ave., at Marion, Mar. 19.
Meridian, East End, p.m., Mar. 19.
Meridian, Fifth Street, Mar. 26.
Meridian, Hawkins Memorial, p.m., Mar. 26.
Porterville, at Union, April 1, 2.
Lauderdale, at Electric Mills, April 9.
Scooba, at Wahalak, p.m., April 9.
Quitman, at Cooper's Chapel, April 16.
Enterprise, at Stonewall, p.m., April 16.
Cleveland, at New Sharon, April 21.
DeKalb, at New Hope, April 22, 23.
Vimville, at Bethel, April 30.
District Conference, at Scooba, May 2-4.
Pachuta, at Pachuta, May 6, 7.
Shubuta, May 14.
Bucatunna, May 14, 15.
Daleville, at Soule's Chapel, May 20, 21.
De Soto, at Andrew's Ch., May 25.
Matherville, at Salem, May 26.
Waynesboro ct., at Big Rock, May 27, 28.
Waynesboro, p.m., May 28.

PAUL D. HARDIN, P. E.

Vicksburg District—Second Round.

Natchez, 11 a.m., Mar. 19.
Fayette, 7:30 p.m., Mar. 19.
Harriston, 11 a.m., Mar. 26.
Roxie, at Greendale, 2:30 p.m., Mar. 26.
Hermanville, at Sarepta, 11 a.m., Apr. 2.
Utica, at Carpenter, 7:30 p.m., Apr. 2.
Nebo, at Cool Springs, 11 a.m., Apr. 6.
Gloster, at Liberty, 11 a.m., Apr. 7.
Rosetta, 11 a.m., Apr. 8.
Centerville and Stephenson, at Centerville, 11 a.m., Apr. 9.
Woodville, 7:30 p.m., Apr. 9.
Vicksburg, Crawford St., 7:30 p.m., Apr. 10.
Vicksburg, Gibson Memorial, 7:30 p.m., Apr. 12.
Port Gibson, 11 a.m., Apr. 16.
Mayersville, 11 a.m., Apr. 23.
Rolling Fork, at Cary, 7:30 p.m., Apr. 23.
Silver City, 11 a.m., Apr. 30.
Louise and Holly Bluff, at Louise, 7:30 p.m., Apr. 30.
Anguilla, 11 a.m., May 26.
Rocky Springs, at ————, 11 a.m., May 27.
Oak Ridge, at ————, 11 a.m., Apr. 28.

District Conference opens Tuesday night, April 18, at Anguilla. Opening sermon will be preached by Rev. V. G. Clifford, followed by the Sacrament of the Lord's Supper, administered by Revs. C. F. Emery and C. C. Evans. The business of the Conference will open at 9 o'clock a.m., Wednesday, April 19. Committees will be announced at the opening session. Pastors will please elect their delegates and send names to Rev. C. A. Schultz, Anguilla, and to me. It is important that this be done promptly that Brother Schultz may know how many to secure homes for, and that I may complete my roll in due time.

J. R. JONES, P. E.

Newton Dist.—Second Round.

Homewood, at Carr Church, Mar. 18, 19.
Deemer, at Deemer, Mar. 26, 11 a.m., 3 p.m.
Philadelphia, Mar. 26, 7:30, p.m., 27, 8 a.m.
Lake, at Lawrence, April 1, 2.
Raleigh, at Burns, April 8, 9.
Trenton, at Trenton, April 9, 2 p.m.
Shiloh, at Forest Hill, April 15, 16.
Carthage, at Conway, April 22, 23.
Walnut Grove, at Freeny, April 23, 3 p.m.
Harperville and Lena, at Yeager's Chapel, April 29, 30.
Union, at Mt. Zion, May 6, 7.
Newton, at Garlandsville, May 14.
Rose Hill, at Paulding, May 20, 21.
Bay Springs, at Bay Springs, May 21, 7:30 p.m., 22, 9 a.m.
Neshoba, at North Bend, May 27, 28.
North Neshoba, at Longino, May 28, 3 p.m.
Chunky, at Suqualena, June 3, 4.
Decatur and Hickory, at Decatur, June 11, a.m., 3 p.m.
Laurel, First Church, June 15, 7:30 p.m.
Laurel, Kingston, June 16, 7:30 p.m., 17, 7:30 p.m.
Laurel, West End, June 17, 3 p.m.

Sunday school institute at Forest, April 26, 9 a.m. District Conference at Forest, opening with sermon at 7:30 p.m., April 26. Pastors will please send names of delegates to Rev. J. W. Chisholm, Forest, Miss., and to me at Newton.

J. A. MOORE, P. E.

Hattiesburg Dist.—Second Round.

Taylorville, at Fairmont, Mar. 18, 19.
Mt Olive and Magee, at Magee, Mar. 19.
Williamsburg, at Goodhope, Mar. 25,26.
Seminary, at Sanford, Mar. 26, 27.
Bonhomme, at Tunison, Apr. 2.
Heidelberg, at Sandersville, Apr. 9.
Ellisville, at Moselle, Apr. 9, 10.
Purvis, at Union Grove, Apr. 16.
Silver Creek, at Pinola, Apr. 22, 23.
District Conference, at Hattiesburg, Main Street, Apr. 25-28.
Avera, at Piave, Apr. 30, 11 a.m.
Lucedale, Apr. 11, 7:30 p.m.
Oloh, at Clyde, May 3, 4, 7:30 p.m.
Eucutta, at Newhope, May 6, 7.
Hattiesburg, Court St., May 7, 7:30 p.m.
Hattiesburg, Main Street, May 14, 11 a.m.
Sumrall, May 14, 7:30 p.m.
Lucedale circuit, at Merrill, May 21, 11 a.m.
Richton, at Ovett, May 21, 22, 7:30 p.m.
Leakesville, at Pine Grove, May 27, 28.
New Augusta, at Beaumont, May 28, 29.
Prentiss, at Mt. Zion, June 4, 5.

The Hattiesburg District Conference will be held at Main Street Church, Hattiesburg, April 25-28. Let all the pastors see that delegates are elected and their names sent to me and to Rev. J. T. Leggett, Hattiesburg.

W. W. GRAVES, P. E.

Brookhaven Dist.—Second Round.

Brookhaven, Mar. 19, 20.
Wesson and Beauregard, at Beauregard, Mar. 19.
Monticello, at Sontag, Mar. 23.
McComb, Centenary, Mar. 26, 27.
McComb, La Branch St., Mar. 26.
Gallman, at Mt. Pleasant, Mar. 30.
Osyka, at Holmesville, April 1, 2.
Foxworth, at Hopewell, April 6.
Meadville, April 8, 9.
Adams, at Ebenezer, April 13.
Bogue Chitto and Norfield, at Johnston, April 15, 16.
McComb, Pearl River Ave., April 16, 17.

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.—Adv.

Summit and Topisaw, at Topisaw, April 22, 23.
Scotland, at Hawkins Chapel, April 27.
Crystal Springs, April 30.
Bayou Pierre, at Pleasant Ridge, May 3.
Fernwood, at Kokomo, May 6, 7.
Barlow, at Brandywine, May 11.
Hazlehurst, May 14.
Pleasant Grove, at Sartinsville, May 20, 21.

District Conference will convene at 9 a.m., April 20, in Centenary church, McComb.

H. M. ELLIS, P. E.

Seashore Dist.—Second Round.

Poplarville, Mar. 18, 19.
Coalville, Mar. 21, 26.
Bay St. Louis, Wed., 7:30 p.m., Mar. 28.
Pass Christian, April 2.
Saucier, April 4-9.
Vancleave, April 11-16.
District Conference, at Poplarville, April 18-20.
Carriere, April 21-24.
Brooklyn and Bond, April 26, 30.
Mentorum, May 3-7.
Americus, May 9-14.
Moss Point, 7:30 p.m., May 14.
Gulfport, Q. C., 7:30 p.m., May 16.
Biloxi, Q. C., 7:30 p.m., May 17.
Long Beach, Q. C., 7:30 p.m., May 18.
Pascagoula, Q. C., 7:30 p.m., May 21.
Escatawpa, May 24-28.
Wesley Memorial, 7:30 p.m., May 28.
Wiggins, Wed., 7:30 p.m., May 31.

District Conference will convene at Poplarville, April 18-20. Brethren, please elect your delegates. Send names to Rev. A. M. Broadfoot at Poplarville, and to me, not later than April 10, so I can complete my roll. Let me say to the pastors and members that the report of the Conference Treasurer shows that the Seashore District paid more money for Conference work and General work last year than any other district in the Conference except the Jackson District. Let's make it in full this year. Prayer, faith and work will bring it to pass. I will mail, before you read this, to every pastor the standing of every church in his charge on the Centenary.

W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Fannin, at Drake's Chapel, Mar. 18,19.
Rankin Street, Mar. 19, at 7:30 p.m.
Edwards, at Learned, Mar. 26, at 11 a.m. and 2 p.m.
Florence, at Braxton, Mar. 26, at 7:30 p.m., and 27.
Benton, at Midway, April 1, 2.
Vaughan, at Union, April 2, at 3 p.m.
Canton, April 2, at 7:30 p.m.
Satartia, at Phoenix, April 5.
Camden, at Soule's Chapel, April 9.
Capitol Street, April 9, at 7:30 p.m.
Monterey, at Lodibar, April 15.
Brandon, at Pelahatchie, April 16, at 11 a.m. and 2 p.m.
Sharon, April 19.
Bentonia, at Anding, April 23.
Flora, April 23, at 5 and 7:30 p.m.
Yazoo City, April 30, at 11 a.m.
Eden, at Pleasant Hill, April 30, at 2 p.m.
Madison, May 28.

M. L. BURTON, P. E.

CABBAGE AND ONION PLANTS

Genuine frost-proof, grown in open field at Texarkana, Ark. Plants are better and will stand colder freezes than plants grown farther south. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty, and bundle labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Insured parcel post prepaid, 100, 40c; 200, 75c; 300, $1; 500, $1.25; 1000, $2.25. Onion: Crystal White Wax, Yellow Bermuda. Insured parcel post prepaid, 100, 40c; 200, 75c; 500, $1; 1000, $1.75; 5000, $7.50. Full count, prompt shipment, safe arrival and satisfaction guaranteed. Union Plant Co., Texarkana, Arkansas.

NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 23, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

SIMPLE JUSTICE.

We happen to know that the pastors of some of the churches in our patronizing territory have been compelled to get along as best they could since Conference on a mighty small part of the salaries that were assessed for their support. We do not know, either, of any church that overpledged itself for the support of the ministry, the tendency being to assess less rather than more than the congregation might reasonably be expected to contribute upon a basis of even moderate giving. While we are forced to wonder how these pastors and their families have managed to maintain themselves upon such meager resources as their charges have made available for them, we wonder still more that these charges can seem to be well content with what they are doing in comparison with what they have promised to do. In the business world, when an employer fails to pay regularly and promptly the wages he has engaged to pay, he pretty soon goes into bankruptcy—or out of business. Our churches are not going into bankruptcy and they are not going out of business—but it is not always because they observe business-like methods. We respectfully suggest to all official boards that do not know they have paid their pastors in full to date, the wisdom of getting the exact facts in hand and then doing what simple justice indicates. If they will do this, we know some faithful preachers who will be made very happy.

THE PEBBLE AND THE ROCK.

In a recent issue of the Literary Digest an interesting fact of science is discussed under the caption, "How Tiny Pebbles Rend Great Rocks." In the introduction to the article, which is quoted from the American Journal of Science, the editor of the Digest says: "Night and day, year in and year out, little pebbles are at work in thousands of places, wedging apart mighty masses of rock. Both pebble and rock shrink and swell as the thermometer rises and falls. Whenever there is a chance the pebble settles a little, and it always moves down—never upward. In the course of centuries the crack in which the pebble has found a resting-place is forced open more and more, and its sides are pushed widely apart." And the article itself shows how these pebbles ultimately break asunder mighty masses of rock. As we read this interesting discussion we could not keep from thinking of the effect of tiny sins upon great characters. There are no "tiny" sins, but some are thought of as such. Whenever a "tiny" sin is harbored in the heart, it will invariably accomplish its work of destruction unless it is wholly cast out; and the process is the same as that by which the pebble rends the rock—"whenever there is a chance the pebble settles a little, and it always moves down—never up." Sin always sinks deeper and deeper into the soul, and it always drags down—never lifts. No character is great enough or strong enough to withstand its insidious power so long as it has a place in which to work. The sin—the "little" sin—may be kept hidden in the heart for years, but at last the crash will come. "The wages of sin is death"—and pay-day always arrives.

HARD WORK.

The complex and perplexing problems of today cannot be solved and settled by intellectual weaklings. These problems have not arisen from insignificant happenings, and they are not to be disposed of by children expedients and puerile programs. They must be grappled with by men and women who have developed the power to think and who are willing to concentrate their thinking upon difficult themes. But thinking is the hardest work men are called upon to do—that may be why so little of it is done. The seeker after honor may have his ambition gratified by the doing of great deeds; but the seeker after power must think, for the world is ruled by its thinkers. We hear a good deal about the problem of unemployed hands—but the greatest problem of the day is unemployed heads. There may be a shortage of work for hands, but the real shortage is of heads for work. Real thinkers have more jobs than they know what to do with. If we would make "foot-prints on the sands of time," we must do it with our heads!

"CLEAN" RACING.

For the benefit of those who persist in claiming there is such a thing as clean racing, we quote from an article appearing in a local daily newspaper this week under the caption, "A True Racing Story—In Which the Victim Sheds a Little Light on the Sport of Kings." The experience of this victim is not different, we have reason to believe, from that of hundreds and thousands of others who have lost all that makes life worth living in their foolish thinking that gambling is a highway to happiness—for let it be thoroughly understood that there is no such thing as horse racing as an institution without gambling. When betting on the races is effectively outlawed, horse racing is done for, notwithstanding the rot about "improving the breed of horses," etc., etc. No betting, no racing—that is the ultimatum of the altruistic promoters of this "sport" that has become the scandal of New Orleans and of the whole State. But to our article: " 'Are the races crooked? My God, you ought to be in my fix to know just how crooked they are. Before I commenced playing them I was a fine fellow, a good man, but now I'm a fool, slinking around the town I was born in like a crook the police are after. That's what the races have done for me.' He was a young man who was speaking, trembling and almost on the verge of tears pleading, for the sake of his wife and three dependent children, not to be broken on the pitiless wheel of publicity. He had tried to beat the races. For two years he had plunged with the money that belonged to his family, the money he had borrowed from friends, blood money he had secured, oh so easily, from the loan sharks to feed the race track 'oralizers' and the handbook scouts. He, like so many thousands of others, had made a miserable failure of his get-rich-quick scheme until, harassed and threatened by debtors, he went into the bankruptcy court for relief until he could make a new start. * * * 'At the office my fellow employes were asking me for the loans they had advanced. I couldn't pay a nickel. To save my face I had to resign. My wife was a nervous wreck and so was I. I deserved it and she didn't. Good God, it was awful. I was into the loan sharks for $1000 and into my friends, who had more confidence in me than I was worth, for $7000 more. * * * It can't be done, tell the rest of the young men that for me. I know, and I've paid for my experience. Right now I should walk out of this office and throw myself in the Mississippi and end everything, and the only thing that holds me back is my wife and the kids. I know I'm whining like a cur, a whipped yellow dog, but the races not only got my money—they got my nerve and my manhood.' " That is what "clean" racing does!

NOT ALL ROMANCE.

The poppies of Flanders fields have become identified with a sacred sentiment in connection with the graves of our soldier-dead beyond the seas, but that sentiment attaches to them only in Flanders, and not elsewhere. The Federal Horticultural Board has declared them a nuisance and a pest to agriculture, and their importation will not be permitted. They threaten to overrun gardens and truck farms wherever introduced, and an expert of the Horticultural Board says the only reason they flourish in France and Belgium is because the farmers cannot get rid of them. There are many things that are romantically attractive at a distance that become a curse near at hand.

IT IS NEVER LOST.

We read this little incident a few days ago: "One day a particularly good piece of type composition came to my attention. I sent a word of commendation to the man who did it, and he nearly burst into tears! He had been working at a type case all his life; he loved his work, and for ten years he had been putting his brains and heart into his job. Yet in all that time no one had gone to the trouble of stopping for a moment to say, 'Good work!' " If you have it in mind to say a kind word to somebody to-day, say it—it will not be lost.

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A JOURNEY TO THE ORIENT.

Back in Japan.

By Dr. Fitzgerald S. Parker.

X.

Getting into Russia had been easy, but getting out proved to be so difficult that at one time it appeared as if I was to gain some personal knowledge of Siberian exile, an institution that we have been accustomed to think of in connection with the days of Tsardom. At the boundary the train stopped at about midnight and waited an hour or two for the customs inspector, who then went through the train adding the dim glow of a lantern to the brilliant electric lights as a means of detecting contraband. When he invaded Mr. Ryang's and my compartment we promptly opened our bags, but he merely glanced at them and demanded, "Americansky?" To this Ryang, in his best Russian, replied affirmatively, and that was the end of it. But when I went promptly to the steamship office in Vladivostock to take up my reservation for Tsuruga, Japan, the clerk pronounced my passport defective without the vise of the Japanese Consul. So off I went to see that official, only to be informed that I must make application in duplicate with photographs attached. Nobody in the office could speak either French or English, but fortunately a Russian merchant, also in trouble, was standing by and proved a kind and competent interpreter. When, an hour later, I returned in triumph with my photographs, I was further informed that I must have also the vise of the Russian Government and a special permit from that august body to sail before the Japanese Consul could grant me a vise. Trustworthy sources yielded the information that at least three days would be required for this formality. But my ship would sail at 4 the next afternoon; so I implored the Japanese officer to do something for an American citizen, and was assured that if the American Consul would write a letter to the Consul General personally requesting it, the Japanese office would vise my passport and grant me permission to sail. I next drove furiously to the American Consulate and laid the matter before Mr. Magoon, to whom fortunately I had letters. With my documents and high hopes I then returned to find that the documents work at the Japanese Consulate, but the hopes were blasted at the ship's booking office, where the inexorable agent bade defiance to both the Japanese and the American authorities and would have nothing short of the Russian Government's permission for this American citizen to leave for home. To make a long story short, at the cost of 35 roubles (gold), the necessary documents were secured through the kindly offices of a gifted hotel employe who knew all the devious ways and for a commission of 10 roubles threaded them and enabled me in good time to board the good ship Hozan Maru. I stood upon the deck bidding farewell to a number of my newly-made Korean friends, already very dear, among them Ryang, who is to remain some time in Siberia holding ministers' institutes and otherwise strengthening the hands of these new recruits, the men who are carrying on this youngest of our missions, so far north that our ecclesiastical suffix "South" becomes a violent misnomer, so apostolic that it is a fitting close to the long list of achievements of the most apostolic man of his generation, Bishop Walter R. Lambuth.

On board the Hozan Maru I found the American Vice-Consul, Mr. Stephan, whom I had met at the Consulate, and the Russian chance acquaintance who had befriended me the day before. Besides a number of Japanese and Russian passengers there were a Swedish consular officer and his Russian wife, the latter having some acquaintance with English; but this list defines the limit of my opportunities for conversation in my native tongue and nobody knew French. Hence I was much alone, much in prayer and thought and little tempted to sin with my tongue.

As the ship steamed out Mr. Stephan pointed out to me the interesting features of the Bay, known as "the Golden Horn," especially the points once occupied by the American troops during the war, when military stores had to be protected from the Bolshevik Government. The icy wind cut keen, but the sky was bright and the sea was blue. A hulk, and American war vessel, and one freighter were all that remained of the vast marine that once filled this splendid harbor and bore testimony to the commerce and prowess of a mighty empire, now groveling under the heel of a communistic despotism that is characterized by ruthless violation of the command, "Thou shalt not steal," and that on occasion with fatal facility breaks the rest of the commandments of the second table. The great area covered by Vladivostok makes the buildings appear widely scattered and only the situation is beautiful upon the hills of the Sihoti Alin range as they reach down and bathe their feet in the Pacific Ocean. While we gazed on water, land and sky, the sun set early in gold and crimson and the long northern night was ushered in with many glittering stars, old acquaintances of the skies.

The period of the voyage included Thanksgiving Day, but no note was taken of our American home festival. The last day and night of the voyage across the Japan Sea were stormy and no loose article could be trusted to remain in place. Entering the harbor of Tsuruga we welcomed the wooded mountains of Japan and were soon at the dock. Thanks to Mr. W. J. Callahan, of Matusyama, I was met by Mr. Ito, the local pastor of the Japan Methodist Church, who delivered a letter acquainting me with the itinerary the brethren had kindly arranged, which started me at Yukuhashi with the dedication of Centenary church, and was to end three weeks later at Kobe. To get back to Japan was almost a pure delight after an absence of two and a half months. Snow was gleaming upon the peaks of the high mountains; the November air was crisp, but vegetation was green, except where the maples were burning themselves away in autum tints. From the moment of landing the impression was made of Japanese governmental efficiency in contrast with Chinese looseness, and of care and neatness, in contrast with Russian carelessness and neglect. From the window of the car, journeying from Tsuruga to Kobe and thence to Shimonoseki, where Mr. Callahan was to meet me, I could see the threshing and winnowing of the rice harvest, which had been green when I passed this way before. The Anglo-Saxon home owes much to the fireside, but the home atmosphere is possible without it, as one observes all through Japan. The Japanese, like the French, are poor colonizers. There are less than half a million of them all told living outside the Empire, and most of these will come home when they have accumulated a modest competence. No wonder! The beauty and charm and homelikeness of the land can never cease to pull the sojourner in other countries back; the Japanese cannot strike his roots deep into an alien soil as do the Germanic peoples and the Chinese. Wherever he may go, the Japanese will hear the call of the homeland.

Thus speaking, may I add a few reflections upon some present political questions about Japan? In America there are others beside Jingo politicians and yellow journalists who regard the Japanese conscienceless territory grabbers and unscrupulous militarists, whose dominant note is the enlargement of the Empire at whatever cost to other peoples. It must be admitted that prominent Japanese have given cause for this belief. Even in Japan, no one denies that the spirit of militarism is strong and that the Government itself is compelled to have regard to the General Staff. But I am sure that our American critics have need to revise their views in the interest of truth and fair play. Opposition to militarism is both strong and vocal in Japan, and has made itself felt in determining policies.

The Japanese are confronted by two inexorable facts: the population increases at the rate of 12 per cent a decade, and the land is incapable of producing much more than it now produces. By the most thorough application of scientific agriculture and intensive cultivation, of which the American farmer knows nothing, during the past decade production was increased four per cent. Already large quantities of food must be imported. This imported food must be paid for with manufactured goods; else Japan would be confronted by the alternatives of diminishing her birth rate or bringing about the emigration of the increase of her population. In view of the Japanese attachment to native land and the restrictions to their settlement in the more attractive parts of the temperate zones, emigration does not promise much relief.

With their customary thoroughness and far vision, Japanese statesmen have applied themselves to the solution of their economic problem. Vast regions of Mongolia, Siberia and Manchuria are available for immigration, and if emigration can be encouraged into these countries without alienation, very good. Hence the Japanese penetration of these regions. But the Japanese do not emigrate very largely; California is needlessly alarmed. Hence the expansion of industry and commerce must be resorted to, as in England. Japan is not rich in the raw materials of manufacture, but China and Manchuria are fabulously rich in these resources, which are scarcely touched by native enterprise. Why should not Japan have access to the bounties of creation that their present possessors neglect, horde or despise? "Take from him the pound and give it to him that hath ten pounds." Again, markets must be had, as by Great Britain. But there is no India to conquer, no Canada to colonize; is it strange that Japan has taken advantage of the chaos in China, a condition due to the rapacity and corruptness of her own leaders, to secure special advantages? One may reply that Japan ought to be content to take her share under the open door policy initiated by John Hay. Undoubtedly; but let us remember that even John Hay was Roosevelt's apologist for certain special advantages that America secured in Panama when the construction of the canal seemed imperiled.

I am not trying to justify everything that Japan has done, certainly not the arrogant demands of the twenty-one points, but I plead that Japan may be accorded judgment by the standards by which we have been judging Western nations. Whether her statesmen have chosen the wisest and most honorable policy for the solution of their economic problem or not, they could not remain inert and allow a great and fecund people to be strangled.

On a sad mission with Dr. Cram and Mr. Ryang, going to join the escort of Bishop Lambuth's ashes, I had journeyed along the western shore of Kyuchiu early in October and had then seen the great cement and iron and steel works and something of the enormous shipbuilding on that island that attest Japanese resourcefulness. This time by an early train Mr. Callahan, Superintendent of the Matsuyama District, and I journeyed along the east coast, beside the Inland Sea, the islands and bays of which are ever varying their lines and tints, and this morning over them the alternating mists were casting spells of mystic beauty. Yukuhashi was our destination, a truly and completely Japanese city; hence Japanese hotels were the only places of entertainment. On entering, one must take off his shoes, as it would be as appropriate at home to walk over

beds and chairs in street footgear as to walk on the tatami-covered floors and polished passageways of a Japanese house in the same footwear. This process of getting into and out of one's shoes becomes monotonous to an American; it is easy enough for the Japanese; for even those who vary from the native tabi and geta wear old-fashioned gaiters, which slip off and on without lacing. A Japanese house has no chairs; the occupants sit on their heels, a painful posture that etiquette requires. For a day and a half, except when in church, I did not sit upon a chair or any other elevated article; nevertheless, I refused to sit upon my heels and made out in vulgar tailor fashion. At the hotel we were joined by Mr. J. W. Frank, our missionary at Uwajma, and Mr. Murati, a minister of the Japan Methodist Church, a gentleman of the finest type and an excellent scholar. Mr. Murati interpreted for me, and at the conclusion of the dedication service I was permitted to baptize a young man. Speeches of acceptance were made and the impressive service ended. In the evening Mr. Mitani, a talented and fervent Japanese minister, preached, and following the sermon the contractor by whom the church had been built, his wife and their infant child were baptized.

By noon on Monday I had parted from Messrs. Callahan, Frank and Murati, and, under the careful ciceronage of Mr. Mitani, was seeking shelter in the residence of Mr. H. L. Hughes, our resident missionary at Nakatau, who, however, had hardly moved in when Mrs. Hughes had to resort to Kobe for medical attention. Mr. and Mrs. Hughes had not returned, but Mr. Mitani was equal to the occasion. He found coal and warmed us up, pleasant enough after two days in a Japanese hotel, where the only heating is by the hebashi, a charcoal brazier. He had tea made by a Japanese neighbor, and ere long we were seated on our heels before a table six inches high partaking of a savory meal at the parsonage of the Japanese pastor, Mr. Muraoka, a graduate of Vanderbilt University, who speaks English very well and is doing a fine pastoral work.

In the evening Mr. Mitani interpreted for me while I addressed the Wesley Endeavor Society. One beautiful feature of the service was a concerted piece sung by five young women, all school teachers, assisted by two young men. Among the fruits of a recent revival these young ladies had been baptized and brought into the church.

Nakatsu is still a thoroughly Japanese city, and well presents the features of neatness, cleanliness and beauty that belong to the type. One can find American goods in some of the stores, but almost everything is truly Japanese. Our Western inconsiderateness has not here marred the beautiful courtesy of the Japanese. Possibly we, in our inconsiderateness, are more sincere; but why should we not lubricate our sincerity by cultivating pleasing as an art? No art needs insincerity; on the contrary, the quality of sincerity alone can save art from degenerating into formal and empty conventionality.

Steamship Golden Stae, Dec. 31, 1921.

FOURTH ANNUAL MEETING OF THE BOARD OF FINANCE.

By Luther E. Todd, Secretary.

The Board of Finance held its fourth annual meeting at the Missouri Athletic Association, St. Louis, Mo., March 6, 1922, the following members being in attendance: Bishop W. F. McMurry, Mr. J. W. Fristoe, Dr. C. W. Tadlock, Bishop W. N. Ainsworth, Bishop H. M. DuBose, Rev. J. A. Smith, Rev. H. E. Draper, Rev. A. F. Watkins, Dr. T. N. Ivey, Dr. C. Wesley Webdell, Dr. S. P. Cresap, Mr. Louis Blaylock, and Luther E. Todd.

The secretary was instructed to send a special telegram to Bishop E. R. Hendrix, regretting the circumstances which prevented his attendance and a special telegram of sympathy to General Julian S. Carr, who was kept from the annual meeting on account of serious illness.

The annual meeting was held one month before the end of the fiscal year, the advance date for the meeting being necessary to give time for the Board to put certain matters in shape to present to the General Conference. Therefore, any figures which may now be quoted as coming out of the annual meeting should be regarded as representing the work of the Board during eleven months of the fiscal year.

The secretary reported that $34,101.86 had been distributed to the claimants; that the unified standard record system had been adopted by nearly every Conference Board of Finance; that practically every Annual Conference in the whole church had memorialized the General Conference to give the right-of-way to the Board of Finance for a special effort in behalf of adequate superannuate endowment during the ensuing quadrennium; that thirty-two of the thirty-eight Annual Conferences had been visited at the last sessions of these bodies; that a Christmas emergency fund had been collected and immediately distributed to a number of the claimants throughout the church who were reported to the Board as being desperately in need.

During the three and one-half years that the Board of Finance has been operating it has added to the General Superannuate Endowment Fund $367,971.25. The total amount of this fund on March 6, 1922, was $813,967.97. Inasmuch as the Board has been greatly handicapped on account of two great campaigns operating in the church for many millions of dollars for other purposes, the amount which has been added to the General Superannuate Endowment Fund should be accepted as splendid progress.

In addition to the amount that has been added to the General Superannuate Endowment Fund, the Board has definite knowledge of bequests that have been made to the cause during the last three and one-half years of a total approximate amount of $500,000. Our people are more and more turning to the Board of Finance, representing the worn-out preachers, when they wish to make bequests to benevolent objects.

Of the $813,967.97 constituting the total General Superannuate Endowment Fund March 6, 1922, the total amount subject to annuity is $132,053.65, and the average rate of annuity paid on these deposits is 6¾ per cent. Of course in some cases where the ages of annuitants justify, the Board pays a higher rate, but the average per cent on the total amount subject to annuity is as stated.

One of the most appealing gifts made to the General Superannuate Endowment Fund since the annual meeting of one year ago was that of Miss M. J. Curd, Colorado Springs, Colo., wherein she subscribed $5000 to a special $100,000 fund to be raised, the income from which is to go to preachers having to superannuate on account of tuberculosis, to help them to regain their health in the Colorado climate. This foundation is known as the M. J. Curd Helping Fund, and any persons interested in its completion are at perfect liberty to make contributions to it.

The church now has 860 superannuates and 1,332 widows and preachers, a total of 2,192 claimants. This does not include the orphans. The Conference Boards of Finance paid these claimants for the year 1921 the total of $473,952, and the General Board paid them $33,288, making a grand total of $507,221. The average per capita received by superannuates was $283, and the average per capita received by widows of preachers was $186.

The church has 133 superannuate homes, valued at $359,560. The Annual Conferences have Conference Superannuate Endowment Funds in the total amount of $719,925, which, added to the value of superannuate homes, makes the total Conference Superannuate Endowment $1,079,485.

The church has actively engaged 286 presiding elders and 6,379 pastors in charge, including supplies. The total amount assessed for presiding elders and preachers in charge for the year 1921 was $10,066,761.

The preachers in the pastoral relation are related to the salaries paid by the various churches, as follows: One thousand, eight hundred and sixty pastors receive each annually less than $1,000; 1,935 pastors receive each annually between $1,000 and $1,500; 1,328 pastors receive each annually between $1,500 and $2,000; 647 pastors receive each annually between $2,000 and $2,500; 207 pastors receive each annually between $2,500 and $3,000; 287 pastors receive each annually between $3,000 and $4,000; 101 pastors receive each annually $4,000 and up.

The report of the Commission on Plan for the special effort in behalf of Superannuate Endowment during the ensuing quadrennium was most carefully considered by the annual meeting, and after various suggestions which were consented to, and amendments which were made, the plan was adopted, and the secretary was instructed to submit same in the quadrennial report to the General Conference. The members of the Board were unanimous in their conclusions that a plan had been decided upon which would appeal to the whole church with great force.

The Board was greatly pleased to hear the secretary's announcement that he had been advised by Dr. Marion S. Monk, pastor Central Methodist Church, Hot Springs, Ark., that the second Thursday night of the General Conference had been reserved for the Board of Finance, as an anniversary occasion. The Board instructed the Executive Committee to take the matter of program in hand and to make the best possible arrangement for the service.

Inasmuch as practically every Conference Board of Finance in the entire connection, at the request of the secretary of the Board of Finance, had elected a representative to attend a council meeting with the General Board, to be held during the meeting of the General Conference, the secretary was instructed to call these representatives to meet, as stated, during the week that the requests of the General Board to the General Conference will most likely be considered.

Mr. F. M. Jackson, Birmingham, Ala., tendered his resignation as a member of the Board, and it was accepted. As the General Conference was so near at hand, at which time the new Board will be appointed for the ensuing quadrennium, it was thought best not to fill the place made vacant by Mr. Jackson.

No body of men ever worked harder, or with more interest in the work they were doing, than did the members of the Board of Finance during their annual meeting. Every man was in his place promptly at the various sessions, stayed through the long hours of patient and determined effort to do the wisest and best things for the cause of the "Forgotten Man," and not a single complaint of overstrain in the arduous task was heard from any one of them. In the judgement of the writer this was truly an historical occasion in the church, and it will prove to be a real beginning of the church's remembering the "Forgotten Man." When all of the business had been satisfactorily attended to, Dr. T. N. Ivey, Rev. H. E. Draper, and Bishop Ainsworth made very forceful and encouraging statements concerning the work of the Board in the past, and the work which had been outlined for it in the future.

The president of the Board, Bishop W. F. McMurry, made a short address to the members, in which he expressed himself as deeply grateful for what had been accomplished, and confident that the task which had been set for the Board of Finance would be wrought out to the entire satisfaction of the whole church.

SUNDAY SCHOOL GOAL.

One Million Dollars for the Centenary by March 31, 1922. And we are within easy reach of that goal. To fail now would be a real calamity. Your school can help much if you will see to it that an offering is made next Sunday, and that all Centenary funds on hand be sent not later than March 27 to John E. Edgerton, Treasurer, Centenary Building, Nashville, Tenn. Do not fail of this.

PREACHERS' INSTITUTE FOR LOUISIANA.

At our last Annual Conference, a Preachers' Institute was authorized to be held at Centenary College, Shreveport, La., at the close of school. The committee met and wish to announce the date from June 1 to 8. Plans are being projected for a most excellent program. The morning hours will be devoted to considering the "Fundamentals of Methodism" and a message on the "Spiritual Uplift in Life."

The afternoon will be given to the "Rural Problem" by an outstanding expert in this line of work. Those interested in this most important phase of our church work will not want to miss this part of the program.

At night, it is proposed to have an inspirational address by a prominent speaker who will bring to us the great questions of the hour.

It is our desire to make this Preachers' Institute epochal in the history of our Louisiana Methodism. We are anxious to have present every preacher in our Conference, and unto this end we wish to urge the churches to provide the necessary expense to send their pastors.

We will have the free use of all college property. The rooms will be equipped with the ordinary furnishings. We are asked to bring a pillow, sheet and towel to suit our convenience.

The dining room will be run on the co-operative plan. The college will furnish the dietitian and the cook free. We will appoint a director of the dining room, so our expense for meals will be at actual cost. There will be no matriculation fee nor extra expense for any part of the Institute. It is our intention to cut down the expense to only the necessary things.

Make your plans to be present to enjoy the fellowship, rest, and inspiration that will come out of this great institute. ALBERT S. LUTZ,
Secretary.

CREDIT TO VICTORIA SUNDAY SCHOOL.

Dear Brother Carley: In December we received a Christmas offering from the Victoria Sunday school, North Mississippi Conference, of $8.14 sent us by Brother A. E. Carrington, Superintendent. Through a typographical error Victoria Sunday school was given credit for only $1 in our little paper. Brother Carrington read it and at once called our attention to the error and we promised to correct the mistake in the next issue of the paper. Through an unusual pressure of work in the office, which has kept us busy from early morning until 10 o'clock at night, unfortunately this correction has not been made.

I am taking ths opportunity now to state that the published statement in the January issue of Our Home crediting the Victoria Sunday school with $1 should have been $8.14.

I shall be very glad if you will give this publicity for the benefit of our friends in that community. Yours sincerely,
B. F. LEWIS, Supt.

EFFICIENCY WEEK AT GLENMORA, LA.

The Efficiency Week in our church here at Glenmora, that has just closed, was a glorious success. Every number of it was full of inspiration. We showed seven sets of pictures, which were on the following subjects: "Our Mission Fields," "Rural Problems," "Europe," "Education," "Epworth Assembly," "Japan and China," "Korea." We closed out with a great service Sunday night with a life service call. One dozen of our young people signed the part-time service card, and I will have about three to sign the full-time life service card as volunteers. This was a great day for Methodism in these parts. Our church is on its feet and moving. We could not get the great crowd into the house the last service. The whole town was moved by the services. Every department of the church is functioning as it has not before since I have been here.

Watch Glenmora this year, for she is going to make a record. Brother Grambling put the Epworth League on its feet in fine shape. We had organized only a few weeks before this meeting.
D. B. BODDIE, P. C.

A GREAT DAY AT CENTRAL, MERIDIAN.

Sunday, March 5, was indeed a great day for us at Central. The day was beautiful and a large audience faced Bishop McMurry, who preached a great sermon on Genesis 28:17: "This is none other than the house of God, and this is the gate of heaven." After this appropriate message the Bishop, in his inimitable way, took a collection, receiving over $15,000 in cash and good subscriptions. Since that time the church has continued the work and our total indebtedness of $23,500 has been more than met, our total subscriptions being $25,025; and more will follow.

The foundation laid by our lamented H. B. Watkins and his predecessors was deep and permanent, and Central Church is growing into one of the great churches of our Methodism.

Now our efforts are turned upon "World Sunday" and our Educational interests. Our people are liberal supporters of every movement of the church. J. LOYD DECELL.

DIGGING FOR GOLD IN JAPAN.

By Dr. R. S. Stewart, D.D.

First Letter.

There is probably no missionary enterprise of our church that is more widely and favorably known than the Hiroshima Girls' School. This is a splendid group of 700 girls who have come to our church for instruction and offer one of those opportunities for evangelism whose value is beyond any possibility of appraisal.

For many years Miss Gaines has been president of this school and only a year ago retired from the post that she had brilliantly and faithfully held from the beginning of the institution. But the word "retire" has a different meaning with Miss Gaines from what it usually implies. Some one has said that in the language of the automobile trade to re-tire does not mean to quit running, but to get the car ready for further travel. Miss Gaines has accepted this meaning of "retire," and is laboring in the schoolroom, in personal work, and in outside evangelism as diligently as if she had come fresh to the task.

Rev. S. A. Stewart is the present head of this school and carries upon his heart a great burden for the salvation of his girls. At his invitation, I had the privilege of seeing this company of students and preaching to them for several days. The time of the meeting was all too short, but on the last afternoon many girls who wanted special help stood outside the door of the office for several hours waiting their turn to come in and get some word for their souls. To speak to some of these girls was to see a heathen home with parents whose hearts were black with prejudice against Christ and whose cruelty threatened the daughter who dared to espouse the hated name of Jesus. And I felt that if I wanted to write a story of heroism I would need to look no further for a subject than there, among those young girls who dared to brave a father's anger for the love of Christ. But I have had many letters from these girls and I think I will let you listen to some of their testimonies, and you may hear from their own words something of what Christ is doing at Hiroshima Girls' School:

1. "I was awakened and saved in the meeting; God has forgiven my sins. I believe in God and Jesus, and I am determined to live day by day in carefulness."

2. "I was saved through the special meeting, and I have determined to pray to continue in this blessing and stand strongly."

3. "I am born again perfectly and entered into new life. But still there is fear that bad will come forth in my heart from the stamp of my old sin, and I am praying continually that the dynamite of the Holy Ghost may take out the stamp of my old sin."

4. "Since I confessed my heart before God I have come to feel an inner light in my spirit. My father does not give his ear to the story of God. I feel a heavy responsibility. This is my great problem. Please pray for me."

5. "In the meeting I realized that my peace with God was broken, but I did not let the condition remain for an hour. I again went to him and made peace."

6. "I am living now. Why did I not hear earlier? Christ has knocked at the door of my heart many times. Why did I not let Him in before? I want to consecrate body and soul in order to show my gratitude for such love of God. Please pray for me who am so weak. Formerly I did not know why I was living in the world, but now many problems are solved, and I have come to know the message of God clearly."

7. (The following was written in English and signed "New Daughter of God.")

"I was saved from my sins and I can see God. Now I know I am His daughter, and I can speak to Him. Please pray to our Father for me."

8. "I wrote to my father and mother, telling all I heard. I hope to be a shining girl."

9. "I am thankful to be counted among God's children for the first time."

These testimonies speak directly of vital things and indicate that "the Kingdom of God is at hand" in Japan. The work at Hiroshima and these girls are worthy of the deep sympathy and the burdened intercession of the church.

One is staggered at the possibilities of blessing and power for Japan in this great institution. They are entering upon a new era of development, having added a college course through the aid of the Centenary.

THE MERIDIAN DISTRICT CONFERENCE.

The District Conference of the Meridian District, Mississippi Annual Conference, will convene at Scooba on Tuesday, May 2, at 3 o'clock in the afternoon, and continue in session until the afternoon of Thursday, May 4.

Rev. R. E. Rutledge, of DeSoto, will preach the opening sermon on Tuesday night, to be followed by the Sacrament of the Lord's Supper.

The pastors will see that delegates are elected promptly and that their names are sent to our host, the Rev. Thos. H. King, and to me.

Let all local preachers be present wth reports as required by the Discipline. Let the pastors see that their quarterly conference records are in the hands of the committee for examination.

Brethren representing special interests of the church are invited to be present and to address the conference.

Let us all pray that this conference may be a great Pentecost of spiritual blessing and power.
PAUL D. HARDIN, P. E.
Meridian, Miss., March 17, 1922.

THE RECORD OF A GREAT CHURCH.

Centenary Pledge, to be paid through 1921	$22,146,700
Paid to January 1, 1922	12,648,046
Past due	9,498,653

Even in "hard times" a great church cannot let a record such as this stand. That church is now in a church-wide effort to remove this reproach.

We Can Do It—Let's Prove It!

The deepest want of man is not a desire for happiness, but a craving for peace; not a wish for the gratification of every desire, but a craving for the repose of acquiescence in the will of God: and it is this which Christianity promises. Christianity does not promise happiness, but it does promise peace. "In the world ye shall have tribulation," said our Master, "but be of good cheer: I have overcome the world."—F. W. Robertson.

SALESMEN WANTED—To sell auto specialties of merit. Can prove worth within five minutes. State men make big money appointing county agents, county agents make big money, Bird-Liberty Brass Works, 542 W. Jackson, Chicago, Illinois.

World Sunday—March 26

One of the Great Days in Methodist History

Our Day of Opportunity

Our Day of Testing

The Church's Program

1. "A World Sunday, March 26, in which an effort shall be made to reach every congregation of the Church with the World Message" (Give to the people the facts concerning the Centenary achievements until now).

2. "A follow-up week for which the local Centenary Committee shall be reorganized and all subscribers who are in arrears shall be personally interviewed and urged to bring their payments up to date."

Why This Call?

Because, as the Bishops say in their "Message to the Ministry and Membership of the Methodist Episcopal Church, South":

"We cannot withhold from you the information that the Centenary Movement is in danger of being marred and our victories of faith dimmed by the failure of many to redeem their pledges. To avert this peril now imminent, not less than $4,500,000 (which is no more than half of the unpaid pledges that are past due) must be in the Centenary treasury before May 1. . . . We cannot contemplate the possibility of failure without the most painful anxiety."

Will We Prove Our Faith?

If we use for this special effort the resources that are ours—our great Connectional System, which makes it possible to move as one people to the doing of one big task—we will prove, even in "hard times," our right to claim the leadership of our Lord in all our enterprises. WE MUST DO THIS BIG TASK.

In this Church-wide effort to vindicate the Faith and Courage of a Church, let no congregation, no Centenary subscriber fail to "Carry On." The Goal—"A Payment from Every Subscriber; if Possible, this Payment to Bring the Centenary Pledge to date. Every Church to Reach the Sixty Per Cent Paid Standard."

We Will Go Forward

Moving as One Great Church to One Definite Goal, We Can Do All that Our Lord Would Have Us Do. Let No Congregation Fail to Have Share in this Glorious Achievement!

Missionary Centenary
Methodist Episcopal Church, South
Nashville, Tenn.

Great-but Limited

"I am in no way untrue to State institutions when I say that in our day a boy might become a bachelor or master in almost any one of the best of them, and be as ignorant of the Bible, the moral and spiritual truth which it represents and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country. Who is to supply this lack if not the Christian college?"

—President Thompson, of Ohio State University.

Preserve religion to America through the Christian college by paying the Christian Education pledge.

The Home Circle

ADDING UP THE BABY.

One mouth, one nose, and two blue eyes
As blue as any summer skies;
Two ears so very pink and small,
One dimpled chin—and that's not all;

One head of curly golden hair,
Two cheeks so very pink and fair.
Eight teeth, and—well, almost a half
Whene'er she gives a hearty laugh;

Two arms, elght fingers, and a pair
Of thumbs that wander everywhere;
Two legs, and, last of all, ten toes,
That stand straight up whene'er she crows.

That makes just "forty-two," you say,
If added in the usual way.
But not to us—it makes, we think,
Just one good baby, plump and pink!

—Children's Magazine.

THE PRINCESS AND THE BIRD.

Once there was a princess who had as a pet the smallest bird in all the world. She tied one end of a golden cord round the bird's leg, and fastened the other end to her wrist. At night she put the bird into a jeweled cage, the bars of which were pure gold. But the little bird was not happy, for it wished to go free among the garden flowers. "O, let me go," it pleaded.

But the princess shook her head. "I love you," she said.

"If you did love me," replied the bird, "you would wish me to be happy. I can never be happy till I'm free."

Still the princess shook her head. "You are the smallest bird in all the wide world," she said. "If I were to let you go, you would have no golden cage. Where would you find shelter and food?"

"I should find the open sunlight better than a golden cage, and my food should be the sweetness of the flowers," the bird pleaded.

"O, little bird, you would never return to me!"

"No," said the little bird, "I should never come back, for I do not love you. You bound me with a golden cord."

Then the princess thought: "If the bird does not love me, I will not keep it against its will. I love it so much that I wish it to be happy. Perhaps, if I let it go, it will love me a little in return."

So she cut the cord and let the bird out into the wide world where the trees and flowers grow.

Then its happiness was as wide as the wind. It flittered hither and thither in the sunlight all day. Its little feathers that had been brown turned into emerald, and ruby, and amethyst, and sapphire, and topaz, for those were the colors of the flowers it visited. But one day, as it went from flower to flower, it came upon a rose. In the heart of the rose there lay a tear that was like crystal. "The princess passed this way," said the rose. "She mourns because she is lonely without you. I have kept her tear to give to you."

"Poor princess," said the little bird, "I do love her! She gave me the sunlight and the flowers. I will go back, and I will see if I can comfort her. I shall miss my freedom, but I shall have her love."

So the little bird flew back to the princess. "It was your love that brought me," said the bird. "I have been happy in the sunlight and the flowers. See! Where I have dipped into the flowers, all the feathers about my throat have become emerald, and ruby, and amethyst, and sapphire, and topaz; for the flowers are the jewels of the wide, wide world, and I have found their magic."

The princess did not bind the bird with golden cord. It was ever after as free to come and go as the wind, and both the princess and the bird were happy.

Some day when you go into the garden, you may see the little bird. It is the smallest that there is in the wide, wide world, and the feathers about its throat are like jewels. As the bird goes from flower to flower, it hums a song about the princess and her love, and that, perhaps, is why it is called the humming bird.—Youth's Companion.

MISPLACED THINGS.

"Be careful, Aunt Nancy—O!"

The warning had been a second too late. Aunt Nancy carried her seventy years like a girl; you could hardly speak quickly enough to catch her, once she had started. She had started in this case to seat herself in young Nancy's big chair. She was up like a flash at the sound of something breaking; she and Nancy, the girl, looked ruefully at the fragments of the lovely shell comb.

"It's my fault; I had no business to put it there," Nancy acknowledged. "I tossed it there when I dropped down on the couch. I knew I ought to get up and put it on my dressing table."

Great-Aunt Nancy, with the pieces of shell in her careful, withered fingers, answered slowly. Her keen eyes had noticed Nancy's red lids.

"So much of the trouble of life comes from things being out of place," she said.

"Clothes—yes'm; and dishes—I seem to remember frantic searches for missing pans and bowls. But still, I wouldn't call those troubles, would you?"

Nancy was "playing up" pluckily; her voice strove for its usual sauciness.

"Of course I realize that dishes and clothes incidents sometimes have unpleasant consequences.

For want of a shoe a minute was lost,
For want of a minute a car was lost,
For want of a car an appointment was lost,
For want of an appointment a position was lost.

Only, you know, it doesn't often really turn out so important as all that, except in fiction, where authors, poor things, are bound to make everything have consequences."

"No, I didn't mean that, precisely." Aunt Nancy's keen eyes smiled back at her namesake. "I was thinking of other things: the lost time put on things that aren't worth it; letting a real talent go to waste while you are busy with fads that last a month; letting a good mind get cluttered up with rubbish; putting a fine friendship in a place where fine friendships don't belong—those are the real misplacements of life. There child, I think I can get this mended, after all."—Selected.

HIS HEART IN IT.

A manufacturer in Philadelphia once told a friend the story of one of his superintendents.

"Twelve years ago a boy applied to me for work. He was employed at low wages. Two days later the awards of premiums were made to manufactories at the Centennial Exposition.

"Passing down Chestnut Street early in the morning, I saw Bob poring over the bulletin board in front of a newspaper office. Suddenly he jerked off his cap with a shout.

"'What is the matter?' some one asked.

"'We have taken the medal for sheetings!' he exclaimed.

"I said nothing, but kept my eye on Bob. The boy who could identify himself in two days with my interests would be of use to me hereafter.

"His work was to deliver packages. I found that he took a real pride in it. His wagon must be cleaned, his horse better fed, his orders filled more carefully and more promptly than those of the men belonging to any other firm. He was as zealous for the house as though he had been a partner in it. I have advanced him step by step. His fortune is made, and the firm has added to its capital so much energy and force."—Exchange.

WORLD SUNDAY—MARCH 26.

On Sunday, March 26, every Centenary subscriber is expected to make a payment on Centenary pledge—everyone, at least, not paid to date. The need for your help is so urgent that even if a real sacrifice is demanded you should count it a privilege to have some share in answering this call from every mission field of the church. Let's make on that day a record worthy of our great church. IT MUST BE DONE.

God will not let us be without pleasures of our own. The fields are full of such: flowers, verdure, beautiful plants at every step; birds everywhere; and then an air all perfumed.—Eugenie de Guerin.

SPECIAL OFFER

ONE $12.00 DINNER SET

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

REV. J. D. HARPER.

The death of Rev. J. D. Harper, pastor at McDonoghville, La., just across the river from New Orleans, Friday afternoon, March 17, brought sorrow to all of Louisiana Methodism. He was the oldest member of the Louisiana Annual Conference in active service, having been admitted into full connection in 1875. During all these years he served the church faithfully and efficently. He was a man of sound faith, vigorous intellect, persistent and fruitful activity, and the achievements of his long and useful life have become a part of the history of Methodism in Louisiana. His unswerving loyalty to the church and his clear judgment in all questions concerning its welfare made him a trusted counsellor in its affairs and gave him a position of leadership in which he won the esteem and love of all his brethren. For many years he was president of the Conference Board of Church Extension, and at the time of his death he was president of the Board of Finance.

Brother Harper is survived by his wife and three children—two daughters, and a son, Rev. R. H. Harper, the distinguished pastor of the First Methodist Church, New Orleans, to whom the Advocate extends deep sympathy in their great sorrow. Funeral services were held at McDonoghville at six o'clock on Saturday evening, after which the body of the deceased was carried to Mansfield, La., for interement. We hope to have a suitable memoir for publication in the near future.

A CENTENARY TRIP.

The editor of the Advocate, on invitation of Mr. Stephen S. Thomas, Centenary secretary-treasurer of the Louisiana Conference, made a little tour last week in the interest of the Centenary pay-up campaign that brought him into delightful association with some of our pastors and members of the church at several places.

On Tuesday, March 14, a meeting was held at New Iberia, where Rev. S. D. Roberts is pastor. In spite of conflicting meetings in the town, there was a good attendance at the Centenary meeting, and there was encouraging evidence that interest in the Centenary Movement is still keen. We doubt not that New Iberia will make a good showing when the results are all in after World Sunday.

We found the work of the church at New Iberia in a prosperous condition, with interest constantly growing in all departments. Since Conference, twenty-five members have been received on profession of faith, fourteen of these being men. The growing interest of the men in the services of the church is seen from the fact that the average attendance of men at the Sunday evening service has increased from two or three to about forty. The evening congregation as a whole has increased till it numbers now about one hundred.

The Sunday school, under the superintency of Mr. H. N. Pharr, has an attendance of about one hundred, and splendid work is being done. The Woman's Missionary Society, Mrs. S. F. Hale, president, has about fifty members, and it is a very active organization. There are three Epworth Leagues—Senior, Intermediate, and Junior—all of them in good shape.

A recent occurrence of special interest at New Iberia was a "get-together meeting" for the men of the community, the meeting being held on the evening of March 7. Mr. W. H. Black, assistant manager of the Federal Reserve Bank, New Orleans, was the invited guest and speaker of the occasion, and we heard numerous comments on the splendid service he rendered in that capacity. The meeting was attended by about eighty men—something unusual on such occasion in that part of the State—and the meeting was counted a great success. The ladies of the church served refreshments.

The editor and Mr. Thomas had the privilege of being guests in the beautiful home of Mr. and Mrs. H. N. Pharr Tuesday night. We shall not soon forget the hospitality we received in that Christian home on the banks of the romantic Bayou Teche, or the delightful drive in company with Mr. Pharr on Wednesday morning.

We spent Wednesday evening at Franklin, where Rev. Lee R. Sparks is pastor. After a fine automobile drive in the afternoon in company with Brother Sparks, Mrs. Sparks, and their daughter, we met with a fine audience at the regular midweek prayer meeting hour in the evening. Both the visiting speakers were heard with close attention, and it was evident that the Centenary spirit is still alive in that church. We were especially glad to meet so many of the good people of Franklin, because recently a good many copies of the Advocate have been going to them, through the efforts of Brother Sparks, and those who are receiving the paper were kind enough to tell us they like it.

The work of the church at Franklin is prospering. We learned that about sixty members have been received on profession of faith since Conference, a fact which indicates a vital concern on the part of the church for the spiritual welfare of the community.

The only unpleasant incident in connection with the visit to Franklin was the necessity of leaving on a train scheduled at 2:55 a.m. We still believe a law should be passed making it illegal for a train to pass a town at such an unearthly hour. Our feelings were somewhat ruffled by the fact that the cabman who makes the calls at the hotel aroused us at 1:30 instead of 2:30, as we had instructed him; but we will forgive him when we have caught up with our sleep.

Leaving Franklin at 2:55 a.m., we reached New Orleans about 7 o'clock Thursday morning and, after a bite of breakfast at the lunch counter, left at 8 o'clock for Slidell, La., where we were met by the pastor, Rev. W. H. Giles, and shown many appreciated courtesies. Brother Giles had arranged for a noon meeting, with lunch, at the Community House, where a fine group of men and women duly assembled. We had the pleasure of finding at this meeting, Rev. Jno. F. Foster, our pastor at Covington, La., and Dr. Singleton, a brother of the late Rev. H. R. Singleton, of the Louisiana Conference, who is a prominent physician of Slidell. After a dellcious lunch had been served—the crab gumbo was especially fine—the visiting Centenary speakers were given the opportunity of saying their pieces. The apparent interest of the auditors was all that could be desired, and we have not the least doubt that Slidell will do its part in carrying on the Centenary work. Brother Giles knows his people, they know him, and peace and harmony prevail.

Leaving Slidell at 5:45 p.m., we arrived at Franklinton, La., at 7:55—just in time to step into a waiting automobile and hurry to the church for the meeting that had been carefully planned and widely announced by the pastor, Rev. L. W. Cain. By this time the editor was pretty well tired—so he spoke longer than he should have done. However, the people listened attentively to him and Mr. Thomas, and there were expressions of appreciation. The Centenary interest seemed to be fine, and we have no doubt but that Franklinton will be "on the map" when the returns are in after World Sunday.

The visitors were guests in the home of Brother Cain for the night, and the hospitality was delightful. Mrs. Cain had prepared for the travelers a dainty supper, to be served after the service, and it was enjoyed to the fullest extent. We have a great desire to visit that home again—and we hope to be able to accept the gracious invitation to return when the fish are biting.

We left Franklinton Friday morning at 5:25 o'clock—not quite so bad as 2:55, but bad enough—and reached New Orleans at 8:45, feeling, as the children say in their school compositions about picnics, "tired, but happy." We found so great an accumulation of work at the office that we haven't rested yet; but we are still happy.

PERSONAL AND OTHER NOTES.

Rev. J. F. Waltman, our pastor at Elizabeth, La., has sent us 22 subscriptions since Conference.

Rev. D. E. Kelley, Mississippi Conference evangelist, began a meeting at New Iberia, La., last Sunday.

Rev. A. L. Harper is meeting with encouraging success in this, his third year, on the Ringgold charge, Louisiana Conference.

The annual meeting of the General Epworth League Board will be held in Hot Springs, Ark., Monday and Tuesday, May 1 and 2.

Rev. A. H. Parker, our pastor at Bossler City, La., was operated on for appendicitis recently. He is reported as doing well after the operation.

Our Sunday school at Jeanerette, La., has had 100 per cent increase in attendance this year. Professor T. G. Pears, Millsaps '20, is superintendent.

Dr. Theodore Copeland is engaged in a very successful meeting at San Angelo, Texas. More than fifty people had united with the church within the first few days of the meeting.

A note from Rev. W. W. Graves, presiding elder of the Hattiesburg District, gives an encouraging report of the work in his field. The outlook for World Sunday and the collection week following is especially encouraging.

Mrs. A. P. Holt, prominent in the work of the Woman's Missionary Society in Louisiana, but now residing in Colorado Springs, Colo., for the benefit of her health, writes that she looks forward eagerly to the weekly visits of the Advocate.

A note from Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, Louisiana Conference, gives a fine account of the Centenary interest in that district. The pastors are zealously pushing the collections with the determination to make as good showing as possible.

Our church at Hosston, La., was dedicated by Dr. R. H. Wynn, presiding elder of the Shreveport District, on Sunday, March 5, all indebtedness having been liquidated. Two other churches

in the Shreveport District—Belcher and Greenwood—have paid all debts since Conference.

Professor John H. Strong, son of the late Dr. Augustus H. Strong, and sometime professor in Rochester Theological Seminary but lately of Eutaw Place Baptist Church in Baltimore, has accepted a professorship in the Biblical Seminary in New York, of which Dr. Wilbert W. White is president.

The editor regrets that he was out of the office when Rev. W. M. Sullivan, presiding elder of the Seashore District, Mississippi Conference, called one day last week. Brother Sullivan was on a round of Centenary group meetings, and he was greatly pleased with the manifest interest in the Centenary cause.

The address of Rev. J. L. Neill, superintendent of mission and principal of the Bible Training School, is Jecna Uiice, Prague, Czecho-Slovakia, Europe. A personal note from Brother Neill states that the work in that new field is most interesting. He promises to give us some account of it in the future.

A note from Mrs. T. W. Beville, of Bernice, La., brings the sad news that her mother, the only surviving sister of the late Rev. J. D. Harper, is seriously ill, and that Dr. T. W. Harper, of Ruston, La., the only surviving brother, is also very sick. We are sure many prayers will be offered for their restoration to health.

The second quarterly conference of the Rankin Street Methodist Church, Jackson, Miss., Rev. F. L. Applewhite, pastor, appointed a building committee and a handsome new church is in prospect for the near future. As a result of the meeting recently conducted by Rev. J. V. Bennett at Rankin Street, thirteen members were added to the church.

A telegram from Dr. R. H. Wynn, presiding elder of the Shreveport District, received just before the Advocate went to press, announced the critical illness from pneumonia of Rev. W. A. Mangum, our pastor at Queensborough Church, Shreveport, La., and requested prayer in his behalf. Let earnest prayer be made for the recovery of this faithful minister of the gospel.

The work on the Boyce charge, Louisiana Conference, is moving along splendidly under the leadership of Rev. J. M. Boykin. Financial obligations are being met, and interest in all departments of the work is growing. This charge reports that, with the exception of about $7 at one church, funds are already in the hands of church treasurers to pay the Centenary obligations to date.

Rev. John W. Chisholm, formerly our pastor at Forest, Miss., has been transferred to the West Texas Conference and stationed at Seguin, Texas, the move becoming expedient on account of the health of his young son. Brother Chisholm recently closed a two-weeks' meeting in San Antonio, Texas, in which there were thirty additions to the membership of the church on profesion of faith.

Fourteen persons, eleven of them adults and seven of them men of families, have been received into the membership of the church at Biloxi, Miss., on profession of faith at the regular services since January 1. The Sunday school at this church is now larger than ever before in its history, high-water mark having been reached the past two Sundays. Rev. M. B. Sharbrough is the pastor.

Mr. Joe R. Hyde, organizer of the Character Builder Class, of Memphis, Tenn., the largest Bble class in the South, visited and addressed the Big Brothers' Class at Greenville, Miss., on Sunday, March 12. The Character Builder Class has an enrollment of about 2000, with an average weekly attendance of about 1000. This class recently completed a building for its own use, at a cost of $75,000.

We have just received a copy of "The Greenville District," a bulletin issued by Rev. J. H. Felts, presiding elder of the Greenville District, North Mississippi Conference, which is filled with good things generally concerning "the district that sounds no retreat." One of its features is a display article calling attention to the New Orleans Christian Advocate as the official organ of the church in Louisiana and Mississippi.

Our work at Columbia, Miss., flourishes under the leadership of Rev. L. L. Roberts. A check has already been forwarded the Conference treasurer to cover all assessments for Conference and General Work this year. Congregations are large, and accessions to the church are being had at the regular services. Not the least indication of progress is the fact that Brother Roberts has sent us a list of 155 subscriptions to the Advocate.

Dr. R. L. Russell, Secretary of the Department of Home Missions of the General Board of Missions, has issued announcements concerning the Summer Schools for Rural Pastors. These schools will be held as follows: Russellville, Ky., May 29-June 8; Conway, Ark., June 9-20; Birmingham, Ala., May 31-June 14; Ashland, Va., June 15-25, Durham, N. C., June 7-16; Dallas, Tex., July 4-14. Some of the most competent instructors and lecturers in the nation have been secured for these schools. Great profit is bound to accrue to those who attend them.

A copy of the Southern Methodist Handbook for 1922 has just reached our desk. Its coming was like the appearance of a long-lost friend, for the publication was not issued for 1920 and 1921. Many times during those years we wished for it for the sake of information not elsewhere available in such convenient form. It is amazing that so much valuable information can be compressed within one hundred and sixty-two pages. It is indispensable for the person who wishes to have immediately at hand authoritative information concerning every phase of the work of our great church. It may be had of Smith & Lamar, Nashville, Dallas, or Richmond, for the small sum of fifty cents. It is worth a great deal more.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. H. Clegg, Raleigh, Miss., 2; Mrs. A. P. Holt, Colorado Springs, Colo., 2; Rev. J. W. York, New Albany, Miss., 2; Rev. H. B. Thomason, Gibsland, La., 2; Rev. J. W. Dorman, Louisville, Miss., 3; Rev. E. S. Lewis, Greenville, Miss., 3; Rev. J. E. Cunningham, Aberdeen, Miss., 10; Rev. J. F. Waltman, Elizabeth, La., 2; Rev. A. L. Harper, Ringgold, La., 2; E. Afton Smith, Water Valley, Miss., 2; Rev. H. J. Maddox, Taylorsville, Miss., 2; Rev. C. F. Emery, Fayette, Miss., 3; Rev. W. H. Saunders, Hazlehurst, Miss., 2; Rev. L. L. Roberts, Columbia, Miss., 155.

CRURCH ATTENDANCE CONTEST, LOUISIANA CONFERENCE.

The following are the reports for last Sunday evening in the church attendance contest, Louisiana Conference:

Bogalusa	211
Lake Charles	186
Leesville	197
Ruston	131
West Monroe	152

Be absorbed in trying to do something for the world really worth while, and be sublimely careless as to what others think about you.—William Porkess.

DE RIDDER-MRRYVILLE SUNDAY SCHOOL

The report for the DeRidder-Merryville Sunday school contest for last Sunday is as follows:

DeRidder had present 252, a total gain of 129.

Merryville had present 344, a total gain of 458.

The Merryville school is anxious to see its superintendent presiding over the greatest Sunday school ever assembled in the Lake Charles District—and it is working determinedly to that end

"AT EVENING TIME."

By William C. Allen.

Days of my age,
Ye will shortly be past;
Pains of my age,
Yet awhile ye can last;
Joys of my age,
In true wisdom delight;
Eyes of my age,
Be religion your light;
Thoughts of my age,
Dread ye not the cold sod;
Hopes of my age,
Be ye fixed on your God.
—St. George Tucker.

I came across the following a few years ago: "When John Quincy Adams was 80 years of age, he met in the streets of Boston an old friend, who shook his trembling hand and said: 'Good morning, and how is John Quincy Adams to-day?'

"'Thank you,' was the ex-president's answer; 'John Quincy Adams himself is well, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with the wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon. But he himself is quite well, quite well!'"

It is good to see old people, with an unconquerable spirit. When their earthly course is almost run, how often they fearlessly look into the future. It is well when they have such vital faith in God that they think of the worn body, shaken by every wind, as only becoming "uninhabitable," that soon they must "move out of it," as expressed by the venerable ex-president of the United States.

Generally speaking, there are two kinds of old age. One represents an attitude of mind that has become mistrustful or cynical after participating in the great adventure of life. This sort has not laid hold on that restful confidence in "the eternal goodness" that Whittier sang of. It relinquishes its uncertain hold on this life with doubtfulness or dismay. God pity such—but let these remember that He ever loves them! The other kind of old age revives its career as a wonderful school in which sweet and bitter lessons have been learned, but during which preparation has been made for the mellow years and for the triumphant life beyond. These experiences have developed a firm reliance on the gracious intent of the Great Caretaker of men. The valley of the shadow of death may, in some of the waiting hours, look dark, but beyond is the victory and the glory, the beauty and the joy that await the faithful child of God!

And now the searching question comes home to each one of us—are we regulating our lives so that our swiftly passing days shall become fragrant and beautiful, if ripe years shall overtake us? Are not youth and middle age the periods in which to form the habit of voluntary obedience to God and to acquire the happiness of unmixed trust in Him? Shall not his fortitude and grace finally sustain us when physical and mental powers shall diminish and our earthly ties are soon to be sundered? I ask my readers to think of the abundant possibilities associated with age, and of how it can become a flower-strewn pathway to the gates of heaven! Zachariah, the far-seeing prophet, wrote: "At evening time there shall be light!"

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

ROBERT SUTTON BYRD was born February 28, 1856, and died June 4, 1921. He was born and reared in Harrison County. When he was 26 years old he moved to Jackson County, where he was married to Miss Mary Jane Rouse, Jan. 26, 1882. To this union were born four sons and one daughter. The deceased is survived by his wife and four sons. Brother Byrd joined the M. E. Church, South, at New Prospect Camp Meeting, and soon afterwards was converted in a prayer meeting at old Union Church on Bluff Creek, which was conducted by Brother A. P. Cox, who was his pastor at that time. He was a devout Christian the remainder of his life. He was always ready to help those who were sick, or any who were in need of help in any way. Just a few weeks before his death he was visited by his pastor, Brother E. J. Coker, and in their conversation he told Brother Coker he did not fear death. His favorite song was, "We'll never say good-bye in Heaven." His favorite passage of Scripture was the fourteenth chapter of St. John. The funeral services were conducted by his pastor and his remains were laid to rest in the Pine Grove cemetery, awaiting the resurrection, while his spirit is with his Savior in the paradise of God. May the Lord of hosts very graciously comfort and sustain the bereaved family, is my prayer.

T. C. COOPER.

Philadelphia, Miss.

RESOLUTIONS.

Whereas in his infinite wisdom God has taken from us our friend and beloved brother, Robert B. Lampton,

Resolved, That we, the Board of Stewards of the Magnolia Methodist Church, of which he was a member, do hereby give expression to our deep sorrow in the taking off of our beloved brother; and while we bow in humble submission to the will of our Heavenly Father, who doeth all things well, we tender our deepest sympathy to the bereaved ones.

Resolved, further, That a copy of these resolutions be sent to the bereaved family, one to the New Orleans Advocate, one to the Magnolia Gazette, and that they be spread upon the minutes of this board.

Signed.

BOARD OF STEWARDS.

RESOLUTIONS.

Whereas, God in his wisdom, has seen fit to call Brother WALTER SCOTT CATCHING from his earthly labors to his reward in heaven; and

Whereas, he lived to the ripe old age of sixty-six years, having been a devoted member of the Georgetown Methodist church and Sunday school for a period of fifty years; and

Whereas, his life has been worthy in every respect of emulation, not only by the Georgetown church and Sunday school, but by the entire charge and district, therefore be it

Resolved by the members of this church and Sunday school, That we extend to the bereaved family of our beloved friend and brother, Walter Scott Catching, our sincerest sympathy in their deep sorrow and point them to Him whom he so worshiped and loved and who alone can comfort the sad and broken-hearted.

Resolved, That we as a church and Sunday school, can point to him and say, "He was indeed a father in Israel in whom there was no guile," and his devotedness will ever inspire us to walk more closely in the footsteps of Him who was ever his friend and guide.

Resolved, That a copy of these resolutions be spread upon the Sunday school records, that a copy be furnished the New Orleans Christian Advocate for publication, and one be sent to the bereaved family.

Signed by: R. C. Berry, S. A. Williams, and J. B. Catching.

GENERAL EVANGELISTS, METHODIST EPISCOPAL CHURCH, SOUTH, 1922.

Evangelist Emeritus.

Culpepper, J. B., New Smyrna, Fla.

General Evangelists.

Allen, Harry S., Route 1, Macon, Ga.
Andrews, J. B., Siloam Springs, Ark.
Bridgers, Luther B., Gainesville, Ga.
Brown, John E., Siloam Springs, Ark.
Browning, Raymond, Box 376, Hendersonville, N. C.
Bromley, H. W., Wilmore, Ky.
Carter, Jordan W., Harriman, Tenn.
Coale, D. L., 2265 West Twenty-Second Street, Los Angeles, Cal.
Culpepper, Burke, 535 Le Master Street, Memphis, Tenn.
Dunaway, C. M., 433 South Candler Street, Decatur, Ga.
Fisher, Albert C., 2325 Market Avenue, Fort Worth, Tex.
Flowers, R. L., Box 650, Dallas, Tex.
Guice, Norman C., Conway, Ark.
Haynes, S. M., Clarkston, Ga.
Hanes, J. O., 5030 North Eleventh Avenue, Birmingham, Ala.
Harbin, Walter, Center Point, Tex.
Haskew, R. J., Dothan, Ala.
Hobbs, E. O., 35 South Bayly Avenue, Louisville, Ky.
Holcomb, Walt, Nashville, Tenn., or Box 503, Cartersville, Ga
Jeter, Jerry, 7 Elgin Park, San Francisco, Cal.
Johnson, Andrew, Wilmore, Ky.
Jones, Bob, Box 440, Montgomery, Ala.
Klein, G. A., Box 484, Memphis, Tenn.
Law, Lovick P., Siloam Springs, Ark.
Lear, Robert, Marion, Ky.
May, John A., Box 185, Montevallo, Ala.
McIntosh, W. M., Iuka, Miss.
Miller, L. J., 1716 Sweetbrier Avenue, Nashville, Tenn.
McCall, F. P., Jasper, Fla.
Morrison, H. C., Wilmore, Ky.
Neal, W. Hardy, Fayetteville, Ark.
Neal, F. M., Amarillo, Tex.
Patterson, L. D., Menlo, Ga.
Price, Thurston, B., 21 North Liberty Street, Asheville, N. C.
Stem, Asa F., 2714 Prince Street, Berkeley, Cal.
Stewart, R. S., missionary, 135½ Kitano Cho, Chome, Kobe, Japan.
Swift,, W. A., 1108 Chapel Avenue, Nashville, Tenn.
Swope, W. C., Box 111, Charleston, Mo.
Tucker, George, Jackson, Tenn.
Waters, Bascom, Clinton, Tenn.
Waggoner, John B., Lebanon, Tenn.
Weigle, Charles F., Sebring, Fla.

Evangelistic Singers.

Bloodworth, Lloyd P., 2811 Avenue E., Polytechnic, Tex.
Clements, Miss Mary E., Munford, Tenn.
Culpepper, J. B., Jr., New Smyrna, Fla.
Earthman, Mrs. Hewitt, Murfreesboro, Tenn.
Edwards, C. E., Barlow, Ky.
Gossett, C. P., Wilmore, Ky.
Grenfell, B. G., Dawson Springs, Ky.
Jenkins, Rev. H. S., 213 Church Street, East Point, Ga.
Lifsey, M. L., Crumps Park, Macon, Ga.
Milam, D. Ward, Lincolnton, N. C.
Pickard, George, Resaca, Ga.
Prather, S. H., 1310 Clay Street, Henderson, Ky.
Notestine, Rev. A. J., 1751 North Woodland Ave., Birmingham, Ala.
Price, Rev. J. F., Florala, Ala.
Porterfield, Ralph, Comer, Ga.
Memphis, Tenn.
Shell, Rev. W. L., 621 Poplar Street, Terre Haute, Ind.
Sloan, Miss Mabel, Stilwell, Kans.
Smith, Rev. R. L., Herculaneum, Mo.
Wall, Jeff, Cookeville, Tenn.
Waltermire, W. G., 334 Floral Park, Birmingham, Ala.
Wiatt, Charles, Barlow, Ky.
Wilkinson, Holland R., Box 1572, Richmond, Va.

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FROM BALDWYN, MISS.

Dear Dr. Carley: I want to say a few words for Baldwyn. This is a new charge, made at the last Annual Conference, with the parsonage at Baldwyn. When I reached Baldwyn, I found a real neat new brick vencered parsonage ready for the preacher and his wife. The people of Baldwyn have shown real appreciation of their church and preacher in building such a beautiful parsonage. The people have been very kind to us and have shown their appreciation of the preacher and his family in many ways. I have a good people to serve and feel that it is good to be here. The church is very well organized and at work. The Sunday school is doing good work and growing. I have organized a prayer meeting and reorganized the Epworth League; we also have a Woman's Missionary Society and a Junior Missionary Society, doing good work. I feel that the prospects are good for a good year on the Baldwyn charge.

Yours fraternally,

March 11. J. J. GARNER, P. C.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Trout and Good Pine, at Good Pine, Mar. 26.
Pleasant Hill ct., at Marthaville, April 2.
Campti ct., at St. Maurice, Apr. 9.
Rochelle and Standard, at Rochelle, April 16.
Columbia ct., at Grayson, April 20.
Glenmora, April 23, a.m.
Alexandria, April 23, p.m.
Provencal ct., at Provencal, April 28.
Lecompte ct., at Forest Hill, April 30.
Natchitoches, May 3, p.m.
Winnfield ct., at Sander's Chapel, May 7, a.m.
Winnfield station, May 7, p.m.
Jena and Jonesville, at Jonesville, May 28.

The District Conference will be held at Pineville April 25-27, beginning at 2:30 p.m. on the 25th. Reference to page 53 of the Conference Annual for 1918 will show that each church is entitled to have one delegate elected by the church conference, provided every charge shall have at least five delegates. Preachers in charge will please have these delegates elected, their names sent to Rev. F. W. Chase, Pineville, and to myself. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Second Round.

Branch Circuit, at Waxle, Mar. 26, a.m.
Crowley, Mar. 26, p.m.
Eunice Circuit, at Basile, April 2, a.m.
Opelousas, April 2, p.m.
Indian Bayou, April 9, a.m.
Rayne, April 9, p.m.
Abbeville and Kaplan, at Perrier April 16, a.m.
Gueydan and Estherwood, at Estherwood, April 16, p.m.
Jeanerette and Patterson, at Jeanerette, April 23, a.m.
Franklin, April 23, p.m.
Many and Robelline, at Robeline, April 30, a.m.
Lake Charles, May 7.
Merryville, May 14, a.m.
Ludington ct., May 14, p.m.
Hornbeck and Peason, at Peason, May 21, a.m.
Morgan City and Berwick, at Berwick, May 28, a.m.
District Conference, at Opelousas, April 26, 27, 28.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Second Round.

Midway and Epps, at Floyd, Mar. 23. Preaching at 11 o'clock, quarterly conference at 2 p.m.
Mer Rouge, at Collinston, Mar. 26. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Bonidle and Faulk's Chapel meet with Mer Rouge.
Monroe, Mar. 26. Preaching, 7:30 p.m.
Choudrant, at Choudrant, Mar. 28.
Calhoun, at Calhoun, April 2. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Ruston, April 2. Preaching 7:30 p.m.
Tallulah, at Tallulah, April 4, 7:30 p.m.
Farmerville, April 6.
Bonita, at Jones, April 9. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Oak Grove, at Pioneer, April 16. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Waterproof, at Newelton, April 23. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Rayville, April 28.
Bernice, May 4.
Lake Providence, May 7. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Eros, at Indian Village, May 14. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Chatham, at Frantum's Chapel, May 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Simsboro, at Antioch, May 21. Preaching at 11 o'clock; quarterly conference at 2 p.m.

The District Conference will convene at Rayville, April 28, 29, and 30 Lay delegates elected by church conference. K. W. DODSON, P. E.

Shreveport Dist.—Second Round.

Shreveport, Noel Memorial, Mon., Mar. 27, p.m. (Conference.)
Coushatta, Sun., Mar. 26, a.m.
Bayou La Chute ct., at Elm Grove, Sun., Mar 26, p.m. (Preaching.)
Haynesville, Wed., Mar. 29.
Bienville ct., at Burk Place, Sun., Mon., April 1, 2
Shreveport, First Church, Mon., April 3, p.m. (Conference.)
Haughton, at Doyline, Tues., April 4.
Arcadia, Wed., April 5, p.m.
Oil City, Thurs., April 6, p.m.
Gibsland ct., at Oak Grove, April 8, 9.
Mansfield, Mon., April 10, p.m.
Grand Cane ct., at Stonewall, Tues., April 11.
Bayou La Chute ct., at Shreveport, Thurs., April 13. (Conference.)
Athens ct., at Arizona, April 15, 16.
Homer, April 16, p.m.
District Conference, at Vivian, April 19-21.
Pelican ct., at Mitchell, April 23, a.m.
South Mansfield, at Benson, April 23, p.m.
Ringgold ct., at Rocky Mount, Tues., April 25.
Plain Dealing, at Benton, Thurs., April 27.
Sibley ct., at Evergreen, April 29 and 30. (Sunday School Institute and Conference.)
Minden, April 30, p.m.
Castor ct., at Alberta, April 30.
Wesley ct., at Holly Springs, May 14.

R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.

Natalbany at Tickfaw, Mar. 26, a.m.
Amite, Mar. 26, p.m.
Ponchatoula, at Ponchatoula, April 2, a.m.
Kentwood, at Kentwood, April 2, p.m.
Baton Rouge, First Church, April 3, p.m., and May 14, a.m.
Springfield, at Holden, April 9, a.m.
Pine Grove, at Montpelier, April 16, a.m.
Olive Branch, at Oak Grove, April 22, 23, a.m.
Clinton, at Pine Grove, April 23, 3:30 p.m.
Baker, at Deerford, April 29, 30, a.m.
Gonzales, at Meadows Chap., April 30, 3:30 p.m.
Greensburg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 14, 3:30 p.m.
St. Francisville, at Star Hill, May 21, a.m.
Franklinton, May 28, a.m.
Franklinton ct., at Mt. Hermon, May 28, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. Let the pastors have their church conferences elect their delegates in time as they make the round of the appointments in May.

J. W. LEE, P. E.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

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J. H. SHUMAKER, Sec'y

310 Broadway Nashville, Tenn.

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DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your Druggist's, or from The

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RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

Every Married Couple

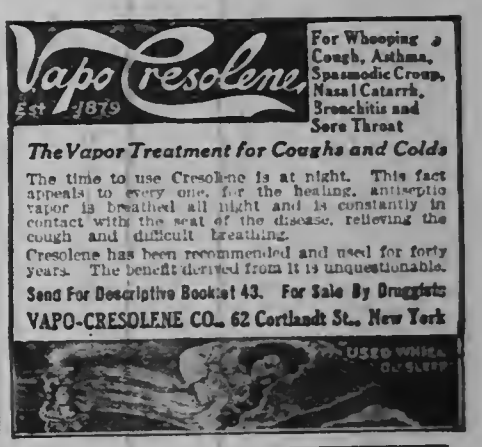
and all who contemplate carriage should own a complete book of life, such as the "Medical Adviser." It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price. 1008—bound in cloth. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, etc.

Special Offer: For a limited time we will send one copy for $1.00 to introduce book to readers of this paper. Money back if not satisfied. Address Medical Press, 640½ Washington Street, Buffalo, N. Y.—Adv.

MOTHER! OPEN CHILD'S BOWELS WITH CALIFORNIA FIG SYRUP

Your little one will love the "fruity" taste of "California Fig Syrup" even if constipated, bilious, irritable, feverish, or full of cold. A teaspoonful never fails to cleanse the liver and bowels. In a few hours you can see for yourself how thoroughly it works all the sour bile and undigested food out of the bowels and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today saves a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.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For Whooping Cough, Asthma, Spasmodic Croup, Nasal Catarrh, Bronchitis and Sore Throat
The Vapor Treatment for Coughs and Colds
The time to use Cresolene is at night. This fact appeals to every one, for the healing, antiseptic vapor is breathed all night and is constantly in contact with the seat of the disease, relieving the cough and difficult breathing.
Cresolene has been recommended and used for forty years. The benefit derived from it is unquestionable.
Send For Descriptive Booklet 43. For Sale By Druggists
VAPO-CRESOLENE CO., 62 Cortlandt St., New York

HOW TWO WOMEN ESCAPED OPERATIONS

Doctor Advised Use of Lydia E. Pinkham's Vegetable Compound

Happy Results in Both Cases

St. Joseph, Missouri.—"Both of my sides swelled and hurt me so that I could not move or do any of my work. There was heavy pressure and pains through my lower organs and the doctor told me to try Lydia E. Pinkham's Vegetable Compound for these troubles. He said I had this one chance, and if the Vegetable Compound did not help me nothing but an operation would. After taking several bottles I felt it was helping me and now I am able to do my own work. If my testimonial will help others I shall be glad for them to read it and hope your Vegetable Compound will do them as much good as it did me." —Mrs. Wm. Lockman, 513 N. 4th St., St. Joseph, Mo.

White Plains, N. Y.—"I had such a pain that I could hardly walk and the doctor said that I needed an operation. I was sick for a year before I started taking your medicine and I could not work. I saw your advertisement in a little book and that is how I came to take Lydia E. Pinkham's medicines. I have been taking the Vegetable Compound and Lydia E. Pinkham's Blood Medicine, also Lydia E. Pinkham's Liver Pills and used Lydia E. Pinkham's Sanative Wash and the capsules and prescription recommended. I am doing all my work and have gained twenty pounds. I am taking the medicines still, but I feel fine. You have my permission to use this letter for the good of others." —Mrs. Mary Mark, 37 Hamilton Ave., White Plains, N. Y.

Some female troubles may through neglect reach a stage when an operation is necessary. But most of the commoner ailments are not the surgical ones; they are not caused by serious displacements, tumors, or growths, although the symptoms may appear the same.

When disturbing ailments first appear, take Lydia E. Pinkham's Vegetable Compound to relieve the present distress and prevent more serious troubles. Many letters have been received from women who have been restored to health by Lydia E. Pinkham's Vegetable Compound after operations have been advised by attending physicians.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Good reports are coming in from the Intermediate and Senior Bible classes. Send in yours so we can make a creditable showing at the General Conference. Better still, send it in to show you are doing something to train leaders and to win the ten thousand people who are not in the Sunday school.

Some thoughtful people have paid attention to the request to send orders for Sunday School Day programs. We shall have to begin early, and work late and hard to get every school in the Conference to observe the day. The subject of the program this year is, "The Sunday School and the Saving of Society." You know society is saved by reaching individuals, every individual. May the Lord give us a holy ambition to save souls, a passion for the lost.

Look out next week for the best reports from the Intermediate and Senior classes that have been received. We want 500 members of our Wesley Bible classes to attend the federation at Grenada, May 31 and June 1. We must get them there to make them willing to win the ten thousand who are as sheep without a shepherd, untended, unfed—a prey for the wolves of society. Organize, Enroll, Federate—Go to Work.

It is not too late to see that your school is observing one day in the month as Missionary Day. Our people have the money to pay the Centenary pledge, but their temper is such we have to get it a little at a time, regularly, systematically, and constantly. We must show them how they can pay their pledges, we must help them by making it somewhat easy and convenient. They have not been brought up to do big things for a lost world. The Sunday schools of the church have started out to give one million for missions. What is North Missssippi going to do about it? Shame on the man that encourages the people in their covetousness!

Last Sunday we held the first of the series of the Four-Times-a-Year circuit institutes on the Byhalia circuit at Emory church. On the grounds were thirty cars, seven buggies, and one wagon. More than two hundred people from the three churches were on hand. They were well dressed, good looking, and happy. The pastor, three superintendents, and ten teachers composed the organization. The three superintendents were made the officers of the organization. We reorganized the school at Emory and mapped out work for the three schools to do during the next two months. Brother Augustus systematically advertised the meeting and got the people out. Numbers said they had the best preacher in the Conference, and that is true.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Sunday School Day programs have been ordered sent direct to the pastors. If for any reason you do not get yours, or want more, please let me know and you shall have them.

Sunday School Day is the last Sunday in April. Give us the DAY.

I wonder how many schools are planning for Decision Day? It would be great for all the schools to observe Easter or the Sunday before as Decision Day and have thousands coming to God. Tbis is surely possible.

Rev. M. L. Burton, presiding elder of the Jackson Dstrict, has a campaign for Sunday school attendance to culminate Easter—100 per cent is the same number present at Sunday school as the church enrollment. The school winning is the school with the largest per cent. It is entirely possible for the Jackson District to have as many present Easter Sunday morning as the church membership. If this happens, it will mean an increase of practically 4000 Sunday school pupils for the Jackson District. Keep an eye on this contest.

The Logtown Sunday school is planning forward work. They are launching movements that will tell. Brother Alford has a fine class of young men. Two Epworth Leagues have been organized, and many other fine things are being done.

Biloxi will have a Standard Training School in June. Good for Biloxi! I trust that this school will be the turning point for that church to even a more forward looking task tban at present.

First Church, Laurel, begins a Training School, Conference type, the first of May. We are hoping that this will accomplish much and lasting good.

The District Institutes will start in a short time. Please take notice that no school can be 100 per cent. no matter what type it may be, "A," "B," or "C"—that has no representative with a written report at the District Institute.

The new Standard of Efficiency will be presented to the District Institutes, and reports from district officers and from Sunday schools. We hope to have time for open discussions. I trust these Institutes will be the most profitable we have ever had.

Mr. O. C. Hull enters upon part-time work this month. His home district has received him with open arms and the future looks bright for him and his work. Pray for him.

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

MORE ABOUT CHILDREN'S WEEK AS GIVEN OUT BY THE ELEMENTARY DEPARTMENT OF THE GENERAL SUNDAY SCHOOL BOARD.

Slogan: "The race moves forward on the feet of little children."

Date: April 23-30.

I. **Primary Objective:** To reach the home and arouse parents to a sense of their responsibility for the religious education and nurture of their children.

II. **Denominations Co-operating as Such:** Methodist Episcopal; Methodist Episcopal, South; Methodist Protestant; Presbyterian, U. S. A.; Southern Presbyterian; Northern Baptist; Disciples of Christ; Christian; Reformed; United Brethren.

III. **Outline of Plan:** Three main features: (1) Home visitation during week by all elementary teachers. (2) Parents' Meeting in each local church. (3) Forward step of progress.

IV. **Results of Last Year's Promotion in our Church:**

1. 22 Conferences observed the week.

2. Approximately 10,000 parents attended the Parents' Meeting.

3. Approximately 20,000 homes were visited.

4. Practically every church that observed the week undertook some forward step to benefit child life of the community.

V. **Importance of Childhood:** Sayings of some of our Bishops:

"I am learning more and more in the extension and establishment of the Kingdom of God; to lay emphasis upon the work with children."—Walter R. Lambuth.

"Those who handle childhood fashion the molds for shaping civilization and determining the destiny of the race. Childhood is God's challenge and man's chance."—John M. Moore.

"The importance of childhood! Nothing whatsoever is of greater importance. Whosoever receives one such little child receives Christ; and whosoever causes one of these little ones to stumble, it were better for him that a great millstone were tied about his neck and he cast into the depth of tbe sea."—Edwin D. Mouzon.

"The child is at the very fountain of life. If we capture that and keep it pure, the Kingdom of Heaven will come speedily."—W. B. Murrah.

"All the hopes of the next generation depend upon the work done with the children of this generation. Unless our children be given intellectual, moral and spiritual training, the world will go to ruin."—Collins Denny.

"Milton says: 'Childhood shows the man as morning shows the day.' If the church fail to save the children of to-day, I cannot hope for a hright and blessed to-morrow."—W. A. Candler.

VI. **How to Inaugurate Local Observance:**

1. Present plan to Workers' Council, or, in case this body is not organized, to the pastor and Sunday school superintendent.

2. Appoint Children's Week Committee.

3. Send name and address of chairman of this committee to your Conference Sunday School Headquarters or Elemcntary Department, with request for Children's Week leaflet on arrangements.

4. Follow general plan outlined in leaflet.

VII. **Programs for Parents' Meeting:** The program for this meeting includes three talks on these subjects: "The Place of Play in the Life of the Child;" "Observing Sunday in the Home;" "A Proper Sunday School Equipment for Our Children."

VIII. **Suggestions for Forward Steps:**

1. Build or remodel Sunday school rooms for children under twelve.

2. Furnish Sunday school rooms properly, adding attractive features, piano, or pictures.

3. Paint dingy walls.

4. Put in Graded Course of Study.

5. Organize Mothers' Class.

6. Organizo Parent-Teacher Association.

7. Establish parents' library.

8. Establish family altars.

9. Establish and equip play grounds.

10. Secure right supervision for playgrounds.

11. Build gymnasium or play rooms. Provide supervision for same.

(Continued on next Page)

A CLEAR BRAIN and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.—Adv.

How's Your Appetite? Headache? Weak?

Good Looks Follow Good Health

Saratoga, Texas—"A year ago I tried several different medicines, but kept getting worse, and felt that I never would have good health again. I became so poor and weak I could hardly do my housework. I suffered from loss of appetite, headache, constipation, shortness of breath, also functional disturbances. Sometimes I would have spells of indigestion and weak sick spells and thought I would die. I never expected to be well any more. At last I wrote to Dr. Pierce and he advised me to take Dr. Pierce's Favorite Prescription, Golden Medical Discovery and Pleasant Pellets (sold by druggists) and now I can truthfully say I am in better health than I have been for several years. I advise all women suffering as I did to take Dr. Pierce's medicines. If there are any medicines on earth that will help women who are broken-down in health, these will."—Mrs Winnie Comer.

Write Dr. Pierce, president Invalids' Hotel, Buffalo, N. Y., for free advice.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

To Prevent Taking Cold or Influenza

Keep a little Vacher-Balm in your nose.
It helps to prevent the germs entering the system.
If you are taking cold, it makes you feel better at once.
Nothing better for Aches and Pains.
Keep it handy this time of year. 30c in jars or tubes.
Ask your druggist.
E. W. Vacher, Inc., New Orleans, La.

STUDENTS'
Violin Outfits $15 to $45

Complete with Case, Bow, Chin Rest, Rosin, Extra Set of Strings, Tuner and Self Instruction Book—Everything Ready for the Beginner to Start with.
WRITE FOR PARTICULARS.
FREE TRIAL APPLICATION AND EASY PAYMENT TERMS.

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PIANO CATALOGS FREE
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MORE ABOUT CHILDREN'S WEEK AS GIVEN OUT BY THE ELEMENTARY DEPARTMENT OF THE GENERAL SUNDAY SCHOOL BOARD.

(Continued from Preceding Page)

12. Organize social and athletic boys' and girls' clubs in rural communities.

13. Clean up lots and provide play grounds for tenement and factory children.

14. Make plans for increasing average Sunday school attendance.

IX. **Tabulating and Reporting Results:**

1. The local Children's Week Committee should report results of week to Workers' Council.

2. A report should also be made to district or Conference Sunday school headquarters. This is important.

3. Blanks for the above report may be obtained from Conference Sunday school headquarters. Write for one beforehand so that you'll know what records should be kept.

X. **Available Helps:** Posters to be illustrated; Leaflets on District and Conference Promotion; Leaflets on Arrangements; the Place of Play in the Life of the Child; Sunday in the Home; the Child's Physical Environment in the Church; Report Blanks; Words and Music to "Up to Me Sweet Childhood Looketh."

PROGRAM FOR THE EVANGELICAL ASSOCIATION, TO BE HELD IN KOSCIUSKO, MISS., APRIL 4.

9:00 a.m.—Devotional, by J. A. Biffle

9:15 a.m.—Evangelical Preaching, by W. L. Storment.

10:00 a.m.—The Most Effective Message—The Law and Judgment, or Love and Mercy, by W. V. Shearer.

11: a.m.—Preparation for Evangelical Preaching, by Olin Ray.

2:00 p.m.—The Aim of Evangelical Preaching—The Head, the Heart, The Hand, by Guy Ray, et al.

2:30 p.m.—Hindrances—A Secularized, Diverted Ministry and Church, by W. A. Bowlin.

3:00 p.m.—Conducting an Evangelistic Campaign, by A. T. McIlwain and others.

J. W. DORMAN.

ASPIRIN

Name "Bayer" on Genuine

Beware! Unless you see the name "Bayer" on package or on tablets you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for Colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago, and for Pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

TETTERINE

ENDS COMPLEXION WORRIES.

Healing, Antiseptic, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

FROM HAZLEHURST, MISS.

My Dear Dr. Carley: We have been in this town and community long enough to be able to speak from personal knowledge and observation. At the very start these good people gave us a cordial and gracious reception. Not only the Methodist, but the Presbyterian and Baptist pastors and their people joined in the welcome extended to the new pastor and his family. Both of these pastors called off their evening service the first Sunday and came around to our church, and both spoke words of greeting, revealing a gracious spirit of fellowship and brotherly love.

As time passes, these people continue to prove that they know how to make a stranger and his family feel that they are welcome. On Feb. 27, at the evening hour, the date and time for our first quarterly conference, the ladies of the church entertained the men of the congregation. Brother H. M. Ellis, our hustling P. E., was with us, and we were glad to extend to him a cordial welcome on his return to this district. Before the reception opened, we held the session of the quarterly conference, to which quite a large congregation listened with interest. The reports rendered to the last session of the Annual Conference gave a large amount of satisfaction to the church membership. Brother Ellis had preached the evening before, coming in from Center Point, ten miles in the country, and gave us a sound, strong, and understandable gospel message. He dispatched the business of the quarterly conference, and soon we were ready to enjoy the program prepared by the ladies, and to partake of the refreshments. A delightful social evening was had.

At this time, they are overhauling the parsonage, and in a few weeks we will have a delightful home, both inside and out. Congregations at all the services are good, and the outlook is encouraging, and things are taking on more interest. The pastor has been diligent in the pastoral work, and has been into all the homes of the people and some of the homes of the other friends. The presiding elder and the pastors of the Brookhaven District give this preacher a most cordial reception on his return to the district, after being away for four years.

The work of the district opens up with a bright outlook, and with the men we have on the charges of this district, under the leadership of our presiding elder, it is quite sure that the year will be one of gratifying results at the end.

As far as I know, all the pastors in the district are hard at work, and are happy in the Lord. The home of Brother Oliver has been afflicted in the illness of his good wife. When the angel of the parsonage home is sick, it makes things hang heavy on the heart of the pastor. We are praying that she may soon come back to health, and let that home be bright and happy again.

Tom Walker, that matchless superannuate of this district, is on the go much of the time, and spent last Sunday evening and night with us. He preached a very fine sermon at the evening service, and gave us a message worth while. By the way, do not forget that Tom Walker is an editor now. I introduced him as Dr. and an editor. He took exceptions to the doctor business, but he let the editor go all right. He took several subscriptions for the Megaphone, and the folks say they like to read the jokes in the paper. From the way the people read Hambone's Meditations, they do like fun of that sort.

On Sunday evening, the 5th inst., Dr. J. M. Sullivan, of Millsaps College, came down and gave a splendid and inspiring address to our laymen. This part of our work, under the leadership of Brother Caruthers, is making itself felt in the work of the church.

We have organized a League, and it bids fair to be one of the best in the district, under the leadership of Miss Mamie Grey Cook, one of the best equipped young women in the Brookhaven District.

We are thinking of bantering the Sunday schools of McComb, Brookhaven, Magnolia, Fernwood and Crystal Springs for a competitive race on the question of attendance. Let us hear from the superintendents of these schools. W. H. SAUNDERS.

FROM MOORHEAD, MISS.

Dear Advocate: It might be interesting to some to see a note from Moorhead. Moorhead is still on the map, and growing. New dwellings are being finished nearly every week and families moving in.

We have one of the nicest and most conveniently arranged churches in this section of the country for a town of this size. We are making a desperate effort to make the final payment on our church note this week. We will succeed without a doubt; in fact, it is all arranged for. We rejoice to know that it will be free from a note.

The Sunflower County Agricultural High School is located here, which is one of the largest in the State. There are about one hundred and fifty boys and girls in the dormitories. This is where one of our greatest opportunities is.

We have a live Sunday school, which is well attended and doing good work. We need better trained teachers, and are planning to have a District Training School here this summer. We hope to have good attendance from the near-by towns and country communities. We are looking for nothing but success.

We have a splendid Epworth League, with a large membership and splendid attendance and interest. We are proud of our young people. A Junior League, under the leadership of Miss Eva Sanders, who is our efficient county home demonstration agent, is doing good work.

The people have been very nice to us since our arrival here on Nov. 28, last. The Missionary Society remembered us kindly all along, together with different individuals. But about the middle of February we were "stormed." About 7 o'clock one evening it began to sprinkle, and it showered along till about 7:30, when a regular deluge came. When it was over, the dining room looked like a tousled grocery store. We are feeling the effects of it yet, and will for some time to come. We have some very choice people here.

WISTER D. BENNETT, Pastor.

For the better class of teaching positions, write Dept. 2, H. D. Yates Teachers' Bureau, Nashville, Tenn.

THE BOY.

You can do anything with boys, but you can do nothing for them.

Unless a boy is given something to do to express his religion, it will mean very little to him.

Every virile boy will respond to a worth-while task.

If a boy is trained to serve his Master during the "teen" ages, he will probably desire to serve him for the rest of his life.

If he is not trained to serve, he will probably, and often does, become indifferent to religion.—Selected.

Deafness

Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Relaxed or Sunken Drums, Thickened Drums, Roaring and Hissing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.

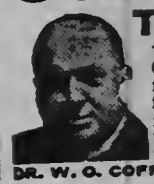
Wilson Common-Sense Ear Drums

"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears where they are invisible. Soft, safe and comfortable. Write *today* for our 153 page FREE book on DEAFNESS, giving you full particulars and testimonials.

WILSON EAR DRUM CO., Incorporated
678 Inter-Southern Bldg. LOUISVILLE, KY.

HEADACHE—?
GRIPPY FEELING—?
For Quick Relief Take
CAPUDINE

CATARRH
TREATED FREE



10 days to prove quick relief. Dr. Coffee had catarrh, deafness, head noises. Two surgical operations failed. He found a treatment that gave complete relief. Thousands used it successfully. Want you to try it free. Write

DR. W. O. COFFEE, Dept. 136 Davenport, Iowa

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

Not Only For Chills, Fever and Malaria
BUT A FINE GENERAL TONIC

If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

THE COUNCIL BULLETIN.

The Council Bulletin will be published as usual at the annual meeting of the Woman's Missionary Council, which is to be held this year in San Antonio, Tex., March 29 to April 5.

It will carry the important news and reports of all committees. This session of the Council will be of special importance, as it marks the close of the quadrennium.

Subscribe for the Council Bulletin now! Send 25 cents, your name, and address to Mrs. S. G. Barnett, Box 510, Nashville, Tenn.

HOTELS IN SAN ANTONIO.

For information regarding special hotel rates for the Woman's Missionary Council to be held in San Antonio, Tex., March 29 to April 5, write Mrs. E. N. Reeves, 521 Carson Street, San Antonio, Tex.

Dodson's Liver Tone Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

Heres Relief

Why suffer from nervousness, insomnia, hysteria, nervous dyspepsia, nervous prostration or any ailment due to a disordered condition of the nerves?

DR. MILES NERVINE

will give you prompt and lasting relief.

It produces refreshing sleep, builds up the shattered nerves and promotes a normal distribution of nerve force.

Your Druggist Sells It, Ask Him.

A CORRECTION.

In announcing the name of the newly-elected Conference officers for Louisiana the name of the superintendent of children's work was given wrong Correctly, it is: Mrs. J. W. Peyton, Fullerton Road, Shreveport, La.

SCHOOLS OF MISSIONS.

There are seventeen interdenominational schools of missions affiliated with the Council, four having joined the group during the past year: Houston, Tex.; Illinois-Missouri, Lake Geneva, Wis., and New Orleans, La.

SCHOOL OF MISSIONS AT NEW ORLEANS.

The School of Missions held recently in New Orleans, under the auspices of the Woman's Church and Missionary Federation (Department of Missions), was greatly appreciated by all who attended. The entire program for each day was decidedly good; the outstanding features of the school were the lessons and lectures given by Miss Frances B. Patterson, of Chicago, and the daily Bible lessons by Miss May Allen, of Newcomb College. Miss Patterson, having been a missionary to the Orient, added much of living illustration, anecdote and experience in the teaching of the text book, "The Kingdom and the Nations," by Eric M. North. Miss Patterson also taught the home mission book, "From Survey to Service." The Pageant, "The Bible in Many Tongues," directed by Miss May Allen, of Newcomb, and given by students of Newcomb College, was pronounced a beautiful and effective presentation, and was really a fitting climax to the whole program.

BATON ROUGE, LA.

The Woman's Missionary Auxiliary of Keener Memorial Church has been doing very good work for the past quarter. During the first month committees were appointed, the auxiliary divided into circles and gotten into working order. Pledges, both undirected and local, were made for the ensuing year. On account of a number of members moving out of town, we have not as many on roll as at the beginning of last year, but, in spite of the decrease in members, there was an increase in the amount of the pledges.

The second month was very satisfactory. Besides the accomplishing of work that had been planned, a Young People's Society was organized with twenty-two wide awake, active young people who will we believe come up to the aim and expectations of their capable and efficient superintendent.

Our president was sent as a delegate to the Conference at De Ridder. We are more than pleased that she was our choice. Her report was fine; but, above all, was the interest and enthusiasm with which she took up her duties on her return.

The Mission and Bible Study are interesting departments of our society. The Book of Mark is being taken up in the Bible study, and no more beautiful or inspiring study can be found than the life and teachings of our Savior. It demonstrates to us a love "that passes all understanding," and we can take nothing greater into our work.

* * *

AN INTERESTING LETTER FROM REV. WALDO W. MOORE.

Dear Brother Carley: The work in and around the Wesley House, East Biloxi, appeals to any one who has a missionary spirit. Miss Tinsley, head deaconess, and Miss Chapman, helper, are doing a fine work at the Wesley House. We have a few splendid American people in that community and a great many foreigners in that section of Biloxi, being the oyster factory district. Within three blocks of our Wesley Memorial Church there are Catholic, Holiness, Baptist, and Episcopal churches. On that account and on account of the floating foreign population, it is difficult to build up a strong, permanent Protestant church membership.

This will be missionary territory for at least twenty years, or perhaps indefinitely. Yesterday I went into an Austrian settlement to give the Gospel of John to a man. I met a woman in front of the house who said she could read a little Croatian, which is the Austrian language. I handed her one of the Gospels of John and without moving out of my tracks I gave out six Gospels of John in the Croatian language, and also gave three Gospels of Matthew in English. I could have given several more, but my supply was exhausted.

The work at Back Bay is doing well. We are getting a few of our pews made. Our Sunday school there is doing a good work, but we have not reached the standard of efficiency. A remarkable Sunday school pupil at Back Bay, Ted Raymond, a little boy eight years old and in third grade in school, in preparing his Sunday school lesson on Jonah, read the entire book and could intelligently answer questions in every chapter in the book. In distributing Bibles as pastor, I hesitated to give him a Bible, but he has shown rare ability in understanding the Bible and giving answers. The above shows some of my work as pastor.

Fraternally,

WALDO W. MOORE.

DEDICATION OF ALGIERS METHODIST CHURCH.

The Algiers Methodist Church will be opened and dedicated, Sunday, March 26, 1922, at 4:30 p.m. All our people are invited, but especially all former pastors. There will be no especial collection taken. The pews are in, the pipe organ is installed, and carpets laid. All things are in readiness—come and rejoice with us. The church is of pressed brick and was designed by Mr. T. L. Brodie, church architect, Birmingham, Ala. Mr. J. A. Petty, Godchaux Building, was the builder. The church was begun August 8, 1921. It is well and substantially built. The Building Committee has been presided over by Mr. J. U. Melanson, a retired contractor, who has superintended the work without cost. Peace and harmony have prevailed in the board, and all of us are very happy and truly grateful that God has blessed us in our labors.

Fraternally,

C. C. WIER.

THE SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference will convene in Vivian, La., on Wednesday, April 19, at 10:15 a.m. Delegates expecting to attend will please send in their names as early as possible, so that entertainment may be secured. Write a card at once to Mrs. C. M. Caldwell, Vivian, La., if you wish entertainment.

I. T. REAMES, P. C.

I will govern my life and my thoughts as if the whole world were to see one and to read the other; for what does it signify to make anything a secret to my neighbor, when to God (who is the searcher of our hearts) all our privacies are open?—Seneca.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Let Cuticura Be Your Beauty Doctor

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

WHEELER Business College

BIRMINGHAM, ALA.

"WHEELER STUDENTS GET THE BEST POSITIONS"

Call or Write For Free Catalogue

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about $2. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

DO YOU WANT A TENT REVIVAL?

We are ready to arrange tent meeting dates. Since all real success can only come through our Lord Jesus Christ, we only mean to give the glory to Him by saying He never fails to bless our efforts with great victory in every tent meeting. A gospel tent itself has no power to save souls, but by the power of the Spirit working through divinely appointed human instrumentality trained in that special line of work, great congregations are attracted, and there is no quicker way to reach a community than in a great tent meeting. A place to put a gospel tent down in the midst of a multitude of souls is what we want, whether in a country village, town, or city.

In the name of the Lord we promise a great meeting. The world is full of crime and sin. The people need saving. My tent is 40x60 feet. We oftentimes have thousands under and around the tent. Let nothing get between you and the salvation of men. Secondary matters work automatically when the will of the Lord is done truly and intelligently; and this applies to pastors and other agencies.

We were glad Brother J. B. Randolph was returned to the Corinth District. We have never known First Church, Corinth, so delighted as they are with Brother Smoot. He has good congregations in the main auditorium at his midweek prayer meetings. South Side is much pleased with Brother J. D. Boggs.

Corinth Circuit is being acceptably served by Brother D. R. McDougle All the brethren of the District are doing well.

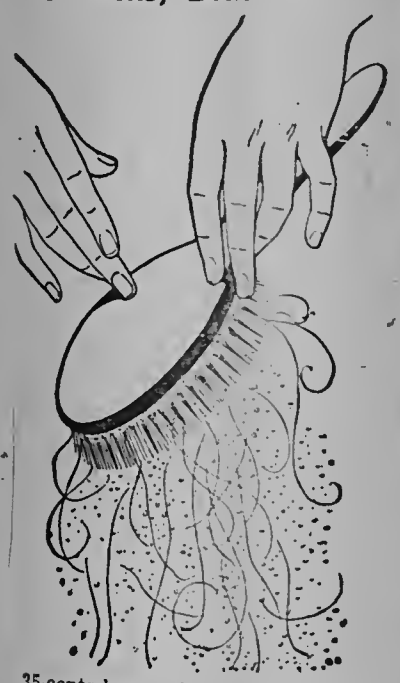
W. D. BASS.

Corinth, Miss.

Of the many evidences of returning business confidence and financial stability none is more conclusive than the steady advance in prices of Liberty Bonds.—U. S. Bulletin.

DANDERINE

Stops Hair Coming Out; Thickens, Beautifies



35-cents buys a bottle of "Danderine" at any drug store. After one application of this delightful tonic you can not find a particle of dandruff or a falling hair. Besides, every hair shows new life, vigor, brightness, more color and abundance.

SHIFTING POINTS IN MISSIONS.

"I lingered some time after the committment of 'ashes to ashes,' examining the headstones of some of our heroic men and women of the elder day, who through faith valiantly wrought and opened the way for those who have now entered into the inheritance of a great, strong church, with schools and colleges, hospitals and social centers, in a land which would once have been impenetrable to all but the most persevering, and among a people whose prejudices and self-conceit would have resisted anything but the sword of the Spirit in the hands of the most courageous soldiers of the cross.

"I do not mean to intimate that the missionaries' task is now an easy one; the points of pressure have shifted and the pioneer work has been accomplished, but new problems have arisen that demand the utmost sincerity and courage and other works are to be done that require unremitting toil and consecration to the great ideals of the kingdom of God. The change is in the form, not the substance; our very successes constitute new difficulties and the ground of a new obligation upon the churches at home."

The above statement was made by Dr. F. S. Parker, General Secretary of the Epworth League Board, referring to the occasion of Bishop Lambuth's funeral. Dr. Parker was making the itinerary of the Eastern conferences with Bishop Lambuth and was with him at the time of his last illness.—Bulletin.

For every sticker there are always a dozen quitters.—Exchange.

It is the self-made man who never forgets his maker.—Selected.

FRECKLES

March Brings Out Unsightly Spots. How to Remove Easily.

The woman with tender skin dreads March because it is likely to cover her face with ugly freckles. No matter how fair her complexion, the sun and winds have a strong tendency to make her freckle.

Fortunately for her peace of mind, Othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength Othine should remove them.

Get an ounce from your druggist and banish the freckles. Money back if it fails.

BOHNE & WILT, Booksellers, and Statioiers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books

WE TURN COTTON TO CHARACTER:

Hundreds of thousands who worked in the Southern cotton mills as children have come to maturity with little or no cultural education. Thousands of these are so eager for common learning that they are willing to postpone marriage and work every other week to get to go to school every other week. They are highly experienced in textiles and make wonderful cloth which is trade marked "CHARACTER CLOTH", because of its marvelous intrinsic value, and the fact that its manufacture and sale form the financial basis for a great character-forming school.

"Character Cloth" is Guaranteed Superior

to imported fabrics, and is cheaper in price. The reputation of a great educational institution is back of this statement. Adapted to shirts, pajamas, dresses, bathing suits, childrens' clothes. Many beautiful designs and colors.

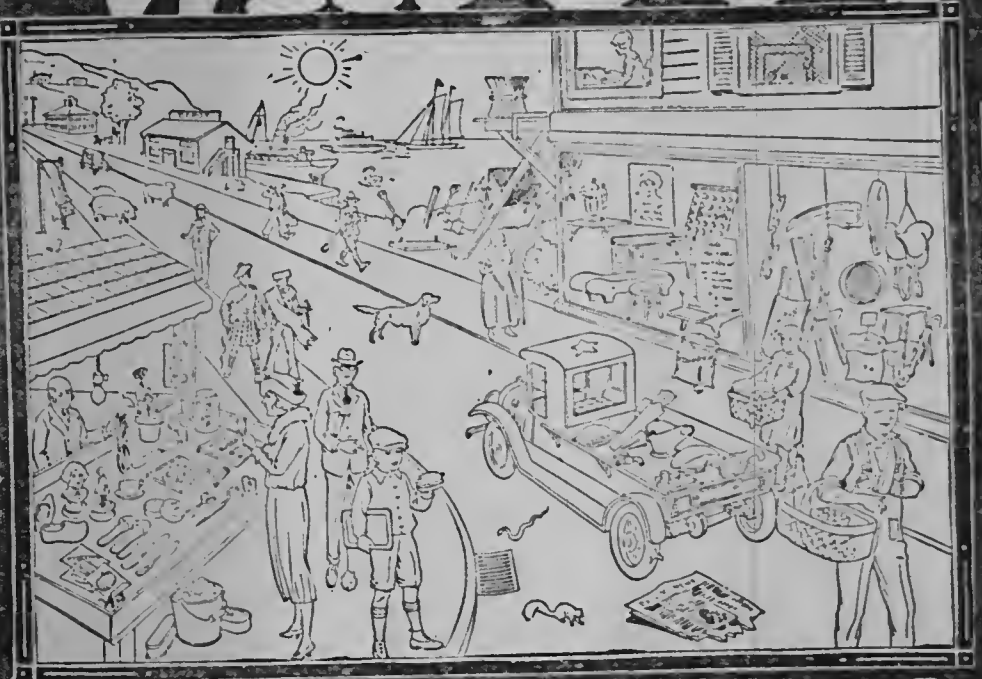
WE MAKE SHIRTS TO MEASURE.

Instructions Simple

Sold through stores, and by mail direct to home in small amounts where not carried by a local store. For full particulars address

TEXTILE INDUSTRIAL INSTITUTE. - Box 206. - Spartanburg, S. C.

Win $5000



Bank Guarantee

State Bank of Philadelphia
PHILADELPHIA PA.

E. J. REEFER

This will acknowledge your deposit of $20,000 with this bank which we will hold as a guarantee that the prizes awarded by the judges, to the winners of your puzzle contest will be paid.

It is understood that the Cashier of this bank will serve as one of the judges of this puzzle contest as a guarantee that E. J. Reefer will award these prizes.

Yours very truly,
H. C. KRAUSKOPF
PRESIDENT

How many objects in this picture Begin with "S"?

Big Picture FREE on Request

Join in this fascinating puzzle game. Work from this picture or send for large size puzzle picture.

Costs Nothing to Try List all the objects you find in picture beginning with "S." You need not buy any Reefer's Yeast Tablets to win a prize. Open to everybody. Largest and nearest correct list wins first prize of $50 even if you buy nothing. But look to right! See how you can win $5000, $2500, or one of the other 103 biggest cash prizes. $50 or $5000, which do you want? Start now. Contest is for the purpose of introducing the latest scientific aid to—

BEAUTY—Health—Vim—Vigor

The world has just waked up to Nature's own beauty and health secret. Vitamines, lacking in modern diet, help to produce sparkling eyes, a clear skin, the radiant charm of perfect health.

Reefer's Yeast Tablets

—embody all 3 necessary vitamines. Help to build up vitality, strength, endurance, induce youthful natural complexion. A food. Has all the elements your body needs to derive the proper nourishment from the food you eat. Send for some today.

E.J.Reefer
Dept. 251
9th&SpruceSts.
Philadelphia, Pa.

Win the $5000 Prize!

A one package order for Reefer's Yeast Tablets qualifies your list for first prize of $750. A two package order qualifies you for $1500. But if you have ordered five $1.00 packages and your list is largest and nearest correct, you win $5000. Study the Prize List.

105 Prizes

	If no Reefer's Yeast Tablets are ordered	If one $1 pkg. Reefer's Yeast Tablets is ordered	If two $1 pkgs. Reefer's Yeast Tablets are ordered	If five $1 pkgs. Reefer's Yeast Tablets are ordered
1st prize	$50	$750	$1500	$5000
2nd prize	35	375	750	2500
3rd prize	25	200	400	1250
4th prize	25	125	250	600
5th prize	25	75	150	400
6th to 55th prizes, each	2	4	8	25
56th to 105th prizes, each	1	2	4	10

Observe These Rules:

1. The contest is open to every man, woman, girl or boy living in America, except employees or relatives of employees of E. J. Reefer, 9th and Spruce Sts. There is no entrance fee of any kind.
2. You must use only one side of paper. You must number your list of objects in regular order—1, 2, 3, etc. Your full name and address must be written on each page in the upper right hand corner. Use a separate sheet for anything you may wish to write outside of your list of names and your name and address.
3. English words only will be accepted as they appear in the English dictionary. Obsolete words will not be counted. Both the singular and the plural of a word will not count; either one of them may be used.
4. Compounds or words which are made up of two or more complete English words cannot be used.
5. The same spelling of a word will be counted only once even though it is used for different articles or objects, or parts of them. Each article or object can be given only under one name.
6. Two or more people may co-operate in answering the puzzle. However only one prize will be given to any one household. No prizes will be awarded to more than one of any combination outside of the family where number—two or more—have worked together.
7. If a contestant sends more than one list under the same name, an assumed name, or a pre-married name, then all lists of such contestant will be disqualified. If more than one list is sent by any group or by any members of the same group who have co-operated in the preparation of such lists, then all lists of such contestants will be disqualified.
8. All answers must be received through the mail by E. J. Reefer, 9th and Spruce Streets, Philadelphia, Pa., and must be post-marked by Post Office closing time, April 10th, 1922.
9. The first prize will be awarded for the answer containing the largest and most nearly correct list of the names of visible objects and articles beginning with "S" shown in the picture. No other consideration, such as neatness, style or handwriting will have any bearing in making the decision.
10. The full amount of any of the prizes will be awarded to each contestant in the event of ties.
11. The decision will be made by three judges entirely independent of and having no connection with E. J. Reefer. They will judge the answers submitted and and award the prizes at the end of the contest. Participation in the contest carries with it the acceptance of the decision of the judges as final and conclusive.
12. All answers will receive full consideration whether or not "Reefer's Yeast Tablets" is purchased. At the close of the contest, when all lists have been graded, the names of the prize winners will be announced and the list of words will be sent upon request to any participant who sends a stamped, addressed envelope.

Copyright 1922, by E. J. Reefer

THE MONROE-RUSTON DISTRICT.

We have had three set-up meetings in the different parts of the district. The pastors attended these meetings well—only two did not report. Many of the laymen were present and all seemed ready to do their part.

Dr. C. C. Selecman was with us at two of our meetings—at Monroe and at Winnsboro. He made stirring talks at each place. He showed that he was intensely interested in the work and has such a splendid way of presenting his thoughts to others.

Brother S. S. Thomas, of course, was with us in all three meetings. He is always on the job. The Louisiana Conference is very fortunate in having a man like Brother Thomas for its Centenary Secretary. I believe that our heroic pastors and people will bring the collections up to at least the 60 per cent asked for.

But just a word to the pastors and committees of the Monroe-Ruston District. I trust that you have your committees well organized and have kept before the people the importance of this collection. I believe that you are interested in this as I am, that you think, as I do, that this is one of the most important parts of our work at this time; that we cannot, as a church, afford to fail; that if we do, the church will suffer; that individual lives will lose much of the joy of the Lord.

Have we faith enough to believe with Joshua, who said: "If the Lord delight in us, he will bring us into this land and give it us?" The 24th of March—Friday—has been suggested as a day of fasting and prayer. Let us pray much and work as we pray.

Sincerely yours,
K. W. DODSON, P. E.

TO THE PASTORS OF MISSISSIPPI CONFERENCE.

Dear Co-workers: As you will note from our letter to the Treasurers herewith, we are sending each a sufficient number of letters to place one in the hands of every subscriber to the Centenary, and we are asking that you see your Treasurers and urge that they get these letters out in time to be in the subscribers' hands by "World Sunday," March 26, and if you can assist them in any way in getting out the letters, I am sure they will appreciate it. Now is the crucial hour in the Centenary, and much depends upon the effort put forth by us all in the week beginning with "World Sunday," March 26, asd lasting through April 2.

Thanking you in advance for your co-operation, and praying that your church may "go over the top," and collect the full 60 per cent now due, I am,

Yours for service,
W. D. HAWKINS,
Conference Missionary Secretary,
Conference Centenary Treasurer.

To the Centenary Treasurers, Mississippi Conference.

I am mailing you under separate cover enough letters and pamphlets so that each subscriber at your church may have one. Please get to each subscriber one of the letters and pamphlets right away—be sure that it reaches them before "World Sunday," March 26. Either deliver them by hand, or mail them, and send them to the subscribers who have moved elsewhere. Fill in the amount paid and amount due for three years, and sign your name at the bottom of the letter. Much of the success at your church will depend upon the faithful work done by you and your Collection Committee in the Campaign. Should there be any that you do not understand, ask your pastor. The earlier you get these letters to the subscribers, the better. If you are faitbful in the work as Treasurer, I think you are just as much a missionary as though you were working in the mission field.

May God bless you and use you to bring your church up to the amount due for the First Three Years, is my prayer.

Yours for service,
W. D. HAWKINS,
Conference Missionary Secretary,
Conference Centenary Treasurer.

America is almost the only nation where the average man can save money and still enjoy a high standard of living. On that account Americans should be the most thrifty people on earth.—U. S. Bulletin.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg District—Second Round.

Hermanville, at Sarepta, 11 a.m., Apr. 2.
Utica, at Carpenter, 7:30 p.m., Apr. 2.
Nebo, at Cool Springs, 11 a.m., Apr. 6.
Gloster, at Liberty, 11 a.m., Apr. 7.
Rosetta, 11 a.m., Apr. 8.
Centerville and Stephenson, at Centerville, 11 a.m., Apr. 9.
Woodville, 7:30 p.m., Apr. 9.
Vicksburg, Crawford St., 7:30 p.m., Apr. 10.
Vicksburg, Gibson Memorial, 7:30 p.m., Apr. 12.
Port Gibson, 11 a.m., Apr. 16.
Mayersville, 11 a.m., Apr. 23.
Rolling Fork, at Cary, 7:30 p.m., Apr. 23.
Silver City, 11 a.m., Apr. 30.
Louise and Holly Bluff, at Louise, 7:30 p.m., Apr. 30.
Anguilla, 11 a.m., May 26.
Rocky Springs, at ———, 11 a.m., May 27.
Oak Ridge, at ———, 11 a.m., Apr. 28.

District Conference opens Tuesday night, April 18, at Anguilla. Opening sermon will be preached by Rev. V. G. Clifford, followed by the Sacrament of the Lord's Supper, administered by Revs. C. F. Emery and C. C. Evans. The business of the Conference will open at 9 o'clock a.m., Wednesday, April 19. Committees will be announced at the opening session. Pastors will please elect their delegates and send names to Rev. C. A. Schultz, Anguilla, and to me. It is important that this be done promptly that Brother Schultz may know how many to secure bomes for, and that I may complete my roll in due time.

J. R. JONES, P. E.

Newton Dist.—Second Round.

Deemer, at Deemer, Mar. 26, 11 a.m., 3 p.m.
Philadelphia, Mar. 26, 7:30, p.m., 27, 8 a.m.
Lake, at Lawrence, April 1, 2.
Raleigh, at Burns, April 8, 9.
Trenton, at Trenton, April 9, 2 p.m.
Shiloh, at Forest Hill, April 15, 16.
Carthage, at Conway, April 22, 23.
Walnut Grove, at Freeny, April 23. 3 p.m.
Harperville and Lena, at Yeager's Chapel, April 29, 30.
Union, at Mt. Zion, May 6, 7.
Newton, at Garlandsville, May 14.
Rose Hill, at Paulding, May 20, 21.
Bay Springs, at Bay Springs, May 21, 7:30 p.m., 22, 9 a.m.
Neshoba, at North Bend, May 27, 28.
North Neshoba, at Longino, May 28, 3 p.m.
Chunky, at Suqualena, June 3, 4.
Decatur and Hickory, at Decatur, June 11, a.m., 3 p.m.
Laurel, First Church, June 15, 7:30 p.m.
Laurel, Kingston, June 16, 7:30 p.m., 17, 7:30 p.m.
Laurel, West End, June 17, 3 p.m.

Sunday school institute at Forest, April 26, 9 a.m. District Conference at Forest, opening with sermon at 7:30 p.m., April 26. Pastors will please send names of delegates to Rev. J. W. Chisholm, Forest, Miss., and to me at Newton.

J. A. MOORE, P. E.

Hattiesburg Dist.—Second Round.

Willlamsburg, at Goodhope, Mar. 25,26.
Seminary, at Sanford, Mar. 26, 27.
Bonhomme, at Tunison, Apr. 2.
Heidelberg, at Sandersville, Apr. 9.
Ellisville, at Moselle, Apr. 9, 10.
Purvis, at Union Grove, Apr. 16.
Silver Creek, at Pinola, Apr. 22, 23.
District Conference, at Hattiesburg, Main Street, Apr. 25-28.
Avera, at Piave, Apr. 30, 11 a.m.
Lucedale, Apr. 30, 7:30 p.m.
Oloh, at Clyde, May 3, 4, 7:30 p.m.
Eucutta, at Newbope, May 6, 7.
Hattiesburg, Court St., May 7, 7:30 p.m.
Hattiesburg, Main Street, May 14, 11 a.m.
Sumrall, May 14, 7:30 p.m.
Lucedale circuit, at Merrill, May 21, 11 a.m.
Richton, at Ovett, May 21, 22, 7:30 p.m.
Leakesville, at Pine Grove, May 27, 28.
New Augusta, at Beaumont, May 28, 29.
Prentiss, at Mt. Zion, June 4, 5.

The Hattiesburg District Conference will be held at Main Street Church, Hattiesburg, April 25-28. Let all the pastors see that delegates are elected and their names sent to me and to Rev. J. T. Leggett, Hattiesburg.

W. W. GRAVES, P. E.

Brookhaven Dist.—Second Round.

McComb, Centenary, Mar. 26, 27.
McComb, La Branch St., Mar. 26.
Gallman, at Mt. Pleasant, Mar. 30.
Osyka, at Holmesville, April 1, 2.
Foxworth, at Hopewell, April 6.
Meadville, April 8, 9.
Adams, at Ebenezer, April 13.
Bogue Chitto and Norfield, at Johnston, April 15, 16.
McComb, Pearl River Ave., April 16, 17.
Summit and Topisaw, at Topisaw, April 22, 23.
Scotland, at Hawkins Chapel, April 27.
Crystal Springs, April 30.
Bayou Pierre, at Pleasant Ridge, May 3.
Fernwood, at Kokomo, May 6, 7.
Barlow, at Brandywine, May 11.
Hazlehurst, May 14.
Pleasant Grove, at Sartinsville, May 20, 21.

District Conference will convene at 9 a.m., April 20, in Centenary church, McComb.

H. M. ELLIS, P. E.

Seashore Dist.—Second Round.

Coalville, Mar. 21, 26.
Bay St. Louis, Wed., 7:30 p.m., Mar. 28.
Pass Christian, April 2.
Saucier, April 4-9.
Vancleave, April 11-16.
District Conference, at Poplarville, April 18-20.
Carriere, April 21-24.
Brooklyn and Bond, April 26, 30.
Mentorum, May 3-7.
Americus, May 9-14.
Moss Point, 7:30 p.m., May 14.
Gulfport, Q. C., 7:30 p.m., May 16.
Biloxi, Q. C., 7:30 p.m., May 17.
Long Beach, Q. C., 7:30 p.m., May 18.
Pascagoula, Q. C., 7:30 p.m., May 21.
Escatawpa, May 24-28.
Wesley Memorial, 7:30 p.m., May 28.
Wiggins, Wed., 7:30 p.m., May 31.

District Conference will convene at Poplarville, April 18-20. Brethren, please elect your delegates. Send names to Rev. A. M. Broadfoot at Poplarville, and to me, not later than April 10, so I can complete my roll. Let me say to the pastors and members that the report of the Conference Treasurer shows that the Seashore District paid more money for Conference work and General work last year than any other district in the Conference except the Jackson District. Let's make it in full this year. Prayer, faith and work will bring it to pass. I will mail, before you read this, to every pastor the standing of every church in his charge on the Centenary.

W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Edwards, at Learned, Mar. 26, at 11 a.m. and 2 p.m.
Florence, at Braxton, Mar. 26, at 7:30 p.m., and 27.
Benton, at Midway, April 1, 2.
Vaughan, at Union, April 2, at 3 p.m.
Canton, April 2, at 7:30 p.m.
Satartia, at Phoenix, April 5.
Camden, at Soule's Chapel, April 9.
Capitol Street, April 9, at 7:30 p.m.
Monterey, at Lodibar, April 15.
Brandon, at Pelahatchie, April 16, at 11 a.m. and 2 p.m.
Sharon, April 19.
Bentonia, at Anding, April 23.
Flora, April 23, at 5 and 7:30 p.m.
Yazoo City, April 30, at 11 a.m.
Eden, at Pleasant Hill, April 30, at 2 p.m.
Madison, May 28.

M. L. BURTON, P. E.

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Hood's Sarsaparilla strengthens the "little soldiers" and enables them to repel germs of grip, influenza, fevers and other ailments; relieves catarrh and rheumatism. It has given satisfaction to three generations. Get it today, and for a laxative take Hood's Pills.

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 30, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE DEEP CURRENTS.

It is upon the deep currents of the ocean that the mighty vessels that carry the commerce of the world float, and it is along the deep currents that we look for the traffic that shows how the commerce of the world is moving. It is so in life. There are little streams flowing hither and thither, covered with froth and foam, that lead nowhere, that bear no cargoes worth while, that give no real indication of what men are thinking about. It is hard not to be deceived by them—but we should not be deceived. In every age there are fads and fancies and follies that seem to be the outstanding characteristics of that age; but they are merely of the surface. The great issues of life are always in the minds of the mass of the people, and the great values of life always draw the multitudes to serious thought and high endeavor. Jazz may jar our nerves to-day—but noble harmonies sweep our souls onward and upward forever.

NO SHORT CUTS.

A young man is fairly on the road to success when he fully realizes that there are no short cuts to the goal of his ambition. No matter what other people seem to have done; no matter how alluring the easy way may appear; no matter how monotonous and wearisome the grind of daily toil may be—it is work that counts. The young man who is just beginning his business career may not pay much attention to what a preacher has to say about such things, but he will take seriously the testimony of a man who has made a conspicuous success in life. Let him listen, then, to Mr. George A. Tomlinson, president of seven lake steamship companies, president of a great dry dock company, president of one ship building company and a member of the executive committee of another that is the largest of its kind in the country—a man who undoubtedly has achieved success. In the April number of the American Magazine Mr. Tomlinson says: "An ordinary man who works fourteen hours a day at a job will accomplish more than the genius who works only four hours a day at the same job. You can't beat that, no matter how hard you try. And tho trouble with geniuses, or with people of unusual ability, is that they think they don't need to work fourteen hours a day. I'll take the hard-working average young man every time, in preference to the brilliant youngster who catches on so quickly that he doesn't need to put in long hours. And I'll guarantee that the slower-witted chap, who uses what wits he has, and who makes a gospel of long, close, hard work, will come out ahead in the long run. Of course the genius who will work will beat the slow chap sometimes. But that kind of genius is as rare as an eagle in a poultry yard. * * * Only ten per cent of the mass of men ever reach what we call success. But I do say that you can't get to the front without everlasting plugging. It is the long day's work, month after month, and year after year, that is the biggest factor in that ten per cent of success. * * * I've had personal experience in two lines of business: transportation and newspaper work. And I don't know of a single outstanding figure in either of these fields that has not won success by being eternally on the job. And, what is more, that is the only way they keep at the top." We forget, though, that it is heresy to-day even to speak of working fourteen hours a day.

PURE IGNORANCE.

The story is told of the great Dr. Johnson that when a woman asked him why he had defined "pastern" as "the knee of a horse," he replied, "Ignorance, madam, pure ignorance." This is the only answer we can imagine Premier Poincaire could make if he should be asked to explain a statement attributed to him at a banquet in Paris recently in connection with the closing of "wine week," that statement being as follows: "If wine were bad for the health, this fact would have been known since the days of the Romans, the Greeks—since the days of Genesis. America is, of course, the mistress of her own internal legislation, but she must recognize the truth as stated by the Anglo-Saxon poet—wine is health, courage, and life." If the distinguished Frenchman had read Genesis recently, he would have recalled some very shameful happenings that took place through the drinking of wine; and if he would read Proverbs 23:29-35, he would be compelled to admit that some, at least, of the ancients had discovered that wine is a curse. We shall be charitable and assume that it is pure ignorance that causes M. Poincare to make such silly statements. If we were not charitable, we would assume that he himself had tarried too long at the wine.

WORK THAT COUNTS.

One of the most interesting phenomena in human life is what we call habit. Habits do not just happen; back of them are causes that may have been in existence for long periods of time, either consciously active or apparently dormant, but powerful nevertheless. It is largely habit that makes or mars life for time and eternity. Some people think bad habits are more easily formed than good habits. Be that as it may, we know that it is hard to change bad habits. Parents, teachers, and others, therefore, never do a greater work than that of helping the young to shun bad habits and to form good ones. This is work that counts.

JUST COMMON SENSE.

"Farmer" Burns is one of the best-known wrestlers in the world, his success both as an amateur and as a professional being phenomenal—out of more than six thousand matches he has lost only seven. He has held three world's championships, and has developed six other champions. But it is to what he thinks about swearing that we wish to call attention. In a recent magazine article, Hugh S. Fullerton, the famous sporting writer, says of Burns: "He never drank, smoked, chewed, or dissipated. He abhors swearing, believing that it is as injurious to health as is any other bad habit." And Burns himself is quoted as saying: "I never figured out why cussing is poison, but it is. I know it, because I've seen fellows poison themselves by doing it. Get a wrestler to cussing during a match and he might as well take a drink of poison. It affects them the same way." He didn't have to figure it out—common sense ought to teach anybody that it is wrong. "Farmer" Burns likes to read good books, including Shakespeare, for he says he has won more wrestling matches with his brains than he has with his legs and arms, and he intends to keep his brain in condition.

HOW DID THIS HAPPEN?

We read the following dispatch from London in a daily newspaper last week: "The man behind the scenes in the Italian political crisis is a priest, Don Luigi Sturzo, 37 years old. He is the founder of the Popular Party, which was responsible for proportional representation in Italy—a form of election which gained the party 100 seats in the Chamber of Deputies in the last election. He leads the party without a seat in Parliament, says the Central News. He had three representatives in the Bonomi cabinet. The hundred members of Parliament obey his dictates faithfully and he has the power to make or unmake governments. He never appears on the public platform, but is the man who pulls the strings." All of which may be true—but we wonder how it happens that a secular newspaper allowed anything to appear in its pages that would suggest that an official of the Roman Catholic Church meddles in politics.

GENERALLY THE HEART.

We read not long ago that a vicious criminal had been changed into a peaceful man who abhorred crime, by a surgical operation that removed a bullet from his head that had been pressing upon his brain for twenty-five years. We can very easily believe that the trouble in this case was in the man's head; but it is generally in the heart. The grace of God is worth infinitely more than the surgeon's knife in changing a bad man into a good man.

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BEAUTY.

By Rev. M. B. Sharbrough.

In search of scenes grand and sublime,
Majestic mountains men may climb—
Mounting upward from below
To summits wrapped in clouds and snow;
Thence into awful chasms peer,
Filled with wonder, awe and fear:
Or they may cross the ocean's tide,
Trace and roam the deserts wide—
They may visit many a strand,
Journeying from land to land;

But for beauty, quiet, sweet,
Such as all delight to greet,
Such as calms the troubled breast,
Such as brings the weary rest,
Such as lights an hour of gloom,
Such as in the violet blooms,
Such as peeps from every star,
Through the gates of night ajar,
Such as glows on maiden's cheek,
Afar we need not roam to seek.

Such beauty God, with lavish hand,
Scatters wide o'er every land,
Pours it out on all the seas,
Whispers it on every breeze;
In songs of birds it constant trills,
Both field and forest ever fills;
It rests on hill and vale and mountain,
And gleams on lake and stream and fountain,
In spring it vaunts in buds and flowers,

In summer, lurks in shady bowers;
In gorgeous garb through autumn glows,
In winter shimmers on the snows;
Thus it journeys down the years,
Makes glad our hearts and dries our tears.
Our Father notes the sparrow's fall,
And his best gifts are free to all.

Biloxi, Miss.

LEAVES FROM MY NOTEBOOK.

By Bishop James Cannon, Jr.

II.

It is never safe to count upon the accomplishment of a definite amount of work on an ocean voyage. You can not determine the weather conditions, and few people can ignore them. I had laid out much work; important personal correspondence to care for matters during my possible five months' absence; a final careful examination of the conditions and needs of the Mexican work upon which to base recommendations for the Committee on Estimates of the Board of Missions; and finally the absorption of as much information as possible concerning the geography, climate, races and history of Africa. I did not finish the Mexican survey and recommendations till after reaching Belgium. Some of the facts concerning Mexico will not be amiss at the close of a quadrennium of service.

A New Era in Mexico.

The General Conference of 1918 very wisely approved the plan for the division into zones of Protestant mission work in Mexico, so that the waste and friction caused hy overlapping would be eliminated. This plan is being carried out in the main in good faith. Of course, the Southern Baptists have refused to participate in that agreement. There are many splendid examples of highly developed Christian character in that denomination, with some of whom I have had uninterrupted brotherly relations for years, but the policy of the Southern Baptist Mission Board in its mission field is narrow and intolerant and more like that of the Roman Catholics than of a Protestant denomination. They know, of course, that they have neither the money nor the workers to occupy the whole field, but when requested to join in an effort so to distribute the money and workers that the whole Mexican territory may be speedily evangelized by Protestant workers, they refuse to enter into any agreement; and so to-day, in consequence of that refusal, the other denominations find themselves faced in many of the important centers with the Roman Catholics and the Southern Baptists. There is only one compensation for this state of affairs, and that is that it would be sad for any considerable number of people to be given to the influence of the Southern Baptists alone, as they would of necessity become exclusive, narrow advocates of close communion and know little of the great breadth and freedom of the Gospel of Christ.

But notwithstanding the Baptist refusal, the other denominations are reaping the fruits of the new policy. A compact, contiguous, but limited territory permits a careful, thorough study of the task to be accomplished, frequent conferences among the workers at small cost of time and money, the concentration of men and money at the stragetic points, and the development of the work from these natural centers into all the surrounding country. One of the wisest features of the plan was the assignment of the Northern States of Mexico to our church, thus putting all of our work from the Gulf of Mexico to the Gulf of California in direct connection on both sides of the national boundary line. The agreement permitted all the denominations to retain work in Mexico City, and that of our church was as flourishing as any, but at the Conference of all the missionaries and the Mexican pastors in El Paso iu 1918 it was decided to withdraw all workers at once from all the territory not included in that assigned to our church, which comprises the States of Nuevo Leon, Coahuila, Durango, Chihuahua, Northern Sonora and Northern Tamaulipas. By this prompt withdrawal we opened the way for the immediate exchange of properties with the other Mission Boards, and for the immediate withdrawal of their workers from our territory, so that when the Conference met in 1919 in Monterey, all of our workers were in the North, and our field was clear of all the workers of other Mission Boards. This does not mean that there are no churches of other denominations still existing in our territory. There are local congregations of the Disciples and of the Southern Presbyterians still living in our territory, but this is partly explained by the difference in the form of church government. Our ministers are appointed by the bishop, and a charge exists, not separately, but only in relation to a Conference, or mission. When a charge is no longer included in the list of appointments of a Conference, and no pastor is assigned to it, there is no method by which the charge can claim to be an independent charge of our church. The members can still claim membership in our church, hut there is no longer a duly organized Methodist charge. By the action taken in 1918 in El Paso, all the charges outside of Northern Mexico were dropped from the list of appointments, no pastors were assigned to them, and the members were advised to transfer to the churches of other denominations, and the church properties, titles to which were vested in the Board of Missions, were transferred to other Boards, either by sale or exchange. The local churches of the Disciples and Presbyterians are less closely bound together than Methodist churches and more independent in local affairs. So, while the Mission Boards of these churches have officially withdrawn their support, except for a decreasing yearly subsidy in the case of the Presbyterians, the local churches have in several cases insisted on maintaining their organization, calling native pastors, and carrying on work to a greater or less extent. There appears to be no case where these local congregations have been urged to dissolve their organization, or to transfer their membership to our church. Indeed, in a few cases they have even opposed improperly our efforts to meet our responsihility and to press the work in the fields where their weak, inefficient churches are located. But there has been no serious friction, and the outlook is good for the future. It should be stated here that the Congregationalists pursued the same course which we did, withdrew their ministers and all kinds of workers from the field at once, and advised their people to unite with our church, which most of them have done.

The Centenary Providential.

The responsibility having been clearly defined and accepted, it was necessary to plan to meet it. Providentially, the same General Conference which provided for the reorganization of our Mexican work also provided for the Centenary Movement. Of course we could have reorganized our Mexican work without the Centenary, but it would have taken twenty years to do what we will do in four years. Following out the plan of the Centenary Commission, our workers among the Mexicans, both in Mexico and in the United States, sent in their askings for schools, for hospitals, for social settlements, for church buildings, for doctors, teachers and preachers. The total sum asked for was one million dollars in round numbers: $750,000 from the home churches and $225,000 from the field itself. The underlying thought in the askings was that indicated above, namely, the securing of sufficient men and money to establish our work firmly in the great centers, and from those strong central stations to evangelize the contiguous outlying towns and villages. Remarkable success is attending our efforts. The churches in Chihuahua, Durango, Monterey and Saltillo, the capital cities in our territory, are all now entirely self-supporting, not only meeting all the expenses of pastors' salaries and local church expenses, but paying the assessments for the various Boards of the church. This is also true of the church at Allende, which has in addition contributed one-half of the cost of an $18,000 hrick church. The churches at Torreon and Piedras Negras are paying one-half of the pastor's salary and at several other points a good beginning has been made in the matter of self-support. New church buildings have been erected or a building purchased and remodeled at Teran, Las Herraras, Villadama, Ramos Arizpe, and other smaller places. The contract has been let for a handsome, well arranged church at Saltillo to cost $25,000 exclusive of the lot and furnishings of the church. Similar work has been carried on in church building in the Texas Mexican Mission. A beautiful, convenient church and parsonage have been built at San Antonio at a cost of about $37,500; a church built at Fort Worth at a cost of $10,000; a church and parsonage bought and remodeled at Houston at a cost of $12,500. In the Western Mexican Mission, a finely-located church and parsonage have been bought and remodeled for $7,000 at East El Paso; a tasteful church has just been erected at Juarez at a cost of $20,000, including the lot; a property for church and school has been bought and equipped at Magdelena for $9,500; an excellent parsonage has been purchased at Phoenix and the school building complete for approximately $5,000. Buildings have been purchased or remodeled at Sanderson, Alpine, Marathon, and Tucumcari; a parsonage has been bought for the presiding elder at Roswell; a fine lot has been bought at Marfa, and a parsonage and school building are to be erected at once; lots are to be purchased at Carlsbad and Roswell and chapels built. A new building is to be bought or built at Canannae.

A similar splendid record has been made in school and hospital work. First and foremost, is

Mexico, is the handsome, thoroughly equipped school building in course of erection at Saltillo, to cost $200,000, in which is to be housed the great school for girls so successfully carried on by Miss Roberts; next a new $30,000 dormitory at Laurens Institute, Monterey, for which the contract has just been let, and which is an absolute necessity to accommodate the students who are pressing for entrance in that school, now more successful in every way than ever before; the purchase from the Disciples of their school property at Monterey, and the opening in it of a girls' school by the Woman's Council, which, under the direction of Miss Dora Ingram, is already doing excellent capacity work; the expenditure of about $10,000 in opening and re-equipping the Monterey Hospital, which is now full and which must either have enlargement at its present site, or must have a new building on the finely-located lot, secured from the Disciples in exchange of properties. In addition to the expansion of the hospital and school work at Monterey, a Christian Center has been opened for social settlement work, and we are now looking for a suitable site for a building.

In Chihuahua the new school building which had been erected by the Congregationalists was taken in exchange, and is used for the boys' dormitory of Colegio Palmore, and in addition there is to be about $60,000 expended on new buildings at the old college site. The old school of the Congregationalists near the center of the city has been thoroughly renovated, additional property has been bought, the whole has been remodeled, and we now have most attractive quarters for night classes, domestic science work, club work, day nursery, playgrounds and dispensary. A very large building located on the edge of the city with spacious grounds has been purchased and, because of its suitable construction, has been easily converted into a hospital, which can be enlarged as need may require.

(To be Continued)

CONCERNING THE CONSTITUTION OF THE CHURCH.

By Rev. N. G. Augustus.

In the earlier years of my ministry my good friend, R. G. Porter, used to tell me that all so-called noveities in theology were old, discardod notions brought to light by uninformed men.

Of course, no young man is inclined to hear such a statement without protest. But some discoveries I have recently made of things long forgotten incline me to believe that Gilderoy and Solomon were probably right, and that there is nothing new under the sun.

Philip the evangelist evidently thought that the 53d Chapter of Isaiah was Messianic prophecy. The church since Philip has mostly had the same thought of this Scripture. Indeed, the great German theologian, Franz Delitzsch, has well said that this prophecy reads as if it had been written at the foot of the Cross.

But some months back I read in a Sunday school periodical two interpretations of this passage, one giving the widely accepted application to the suffering Christ, the other applying it to the suffering of Israel. This latter view, I believe, is the view current among latter-day Higher Critics.

Is it new? Let's see. Among the earlier attacks on Christianity, one of the most noted is that of Celsus, who wrote about A. D. 177 or 178. In his "True Discourse," Celsus quotes a Jew as saying that Isaiah, in his 53d chapter, is speaking of the suffering of the Jewish people.

The "True Discourse" has perished, but the above statement is made by Origen in his reply to Celsus, Book I, chapter 55. Origen of Alexandria flourished A.D. 186-254. This new light from learned expositors of "Denten-Isaiah" is thus seen to have been derived from a very ancient and discreditable source.

Another instance of like nature is brought to light by a careful reading of the following quotation:

"Other views of the subject, however, must claim a share of our attention. Among the many weighty reasons which influence the Southern Conferences in seeking to be released from the jurisdiction of the General Conference of the Methodist Episcopal Church, as now constituted, are the novel, and, as we think, dangerous doctrines, practically avowed and endorsed by that body and the Northern portion of the church generally, with regard to the Constitution of the church, and the constitutional rights and powers respectively of the Episcopacy and the General Conference.

"In relation to the first, it is confidently, although most unaccountably, maintained, that the six short Restrictive Rules which were adopted in 1808, and first became obligatory, as an amendment to the Constitution of the church in 1812, are in fact the true and only Constitution of the church. This single position, should it become an established principle of action to the extent it found favor with the last General Conference, must subvert the government of the Methodist Episcopal Church.

"It must be seen at once that the position leaves many of the organic laws and most important institutions of the church entirely unprotected, and at the mercy of a mere and ever-fluctuating majority of the General Conference. Episcopacy, for example, although protected in the abstract, in general terms, may be entirely superseded or destroyed by the simple omission to elect or consecrate bishops, neither of which is provided for in the Restrictive Articles. The whole itinerant system, except general superintendency, is without protection in the Restrictive Rules; and there is nothing in them preventing the episcopacy from restricting their superintendency to local and settled pastors, rather than a traveling ministry, and thus destroying the most distinctive feature of Wesleyan Methodism.

"So far as the Restrictive Rules are concerned, the Annual Conferences are without protection, and might also be destroyed by the General Conference, at any time. If the new constitutional theory be correct, class-leaders and private members are as eligible, upon the basis of the constitution, to a seat in the General Conference, as any ministers of the church. Societies, too, instead of Annual Conferences, may elect delegates, and may elect laymen, instead of ministers, or local instead of traveling ministers.

"Very few indeed of the more fundamental and distinguishing elements of Methodism, deeply and imperishably imbedded in the affection and veneration of the church, and vital to its very existence, are even alluded to in the Restrictive Articles. This theory assumes the self-refuted absurdity, that the General Conference is in fact the government of the church, if not the church itself. With no other constitution than these mere restrictions upon the powers and rights of the General Conference, the government and discipline of the Methodist Episcopal Church as a system of organized laws and well-adjusted instrumentalities for the spread of the gospel and the diffusion of piety, and whose living principles of energy and action have so long commanded the admiration of the world, would soon cease even to exist.

"The startling assumption that a bishop of the Methodist Episcopal Church, instead of holding office under the Constitution, and by tenure of law and faithful performance of duty, is nothing in his character of bishop but a mere officer at will of the General Conference, and may accordingly be deposed at any time, with or without cause, accusation, proof, or form of trial, as a dominant majority may capriciously elect, or party interests suggest: and that the General Conference may do, by right, whatever is not prohibited by the Restrictive Rules, and, with one single exception, possesses power 'supreme and all controlling'; and this, in all possible forms of its manifestation, legislative, judicial and executive —the same men claiming to be at the same time both the fountain and functionaries of all the powers of government, which powers, thus mingled and concentrated into a common force, may at any time be employed, at the prompting of their own interests, caprice or ambition.

"Such wild and revolutionary assumptions, so unlike the faith and discipline of Methodism, as we have been taught them, we are compelled to regard as fraught with mischief and ruin to the best interests of the church, and as furnishing a strong additional reason why we should avail ourselves of the warrant we now have but may never again obtain, from the General Conference, to establish an ecclesiastical connection, embracing only the Annual Conferences in the slaveholding States."

This language is found in the report of a committee on organization, read on May 15, 1845, by Henry B. Bascom (and doubtless written by him) to the Louisville Convention; and adopted by that body with only two negative votes.

This was the solemn and deliberate action of the only body authorized to make a Constitution that has ever assembled in the history of our Southern Methodism; and the first body of like power to meet since 1808, when the mass conferences ceased to exist. Since 1808 General Conferences are delegated bodies with limited power. They can inaugurate constitutional amendments to be ratified by the Annual Conferences But they have no plenary constitution-making power.

It is not a matter of surprise that this deliverance was made by such a body. The South, in church and State, has ever stood for a government of laws, rather than a government by men; for constitutional government; for government protecting the rights of all men, which of course means the protection of the minority against the majority.

It is a matter of great surprise that an utterance so made, and made on the occasion of the setting up of our church, should have been overlooked by our Commission on the Constitution of the church. To read the above quotation is to see at once the utter futility and worthlessness of the recently published report of the Commission.

Byhalia, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

"Come walk with me," said the Spirit of Wisdom, "by the way of the Valley of Beauty." It lies hard by the stream of Life. Many, very many, and exceeding all wonder, are the scenes and the things that befall one who may journey this way.

To him who hath the seeing eye and understanding heart, visions are given. There are more than phantoms, more than dreams that chance may come to men by day or night.

Full of meaning are these, for Wisdom is interpreter and guide to honest wayfarers. His fellowship was joy.

The melody of sweet music did fall upon our listening ears. Overborne by the flood of harmony, such concord of joy, such notes of sorrow, that tears were mingled with gladness and all else was for the time forgotten. My very soul was still in wonder, as a vision splendid, in all its charm, yet deep in meaning, burst like the dayspring upon us.

One clad in garments whose glint was like pearl in whiteness was singing of life, its power, its privliege, its mystery, whilst his hands flew from one shining key to another over the shelving fronts of an organ, so vast and great and of such tones that all the depths of my heart were stirred, for awe and wonder. For the song and music out the depths and heights did laugh and weep, shout and praise, sob and mourn. All the glad minstrelsy of field and forest, the rippling laugh of children, the old heart melodies that ever live, the sad notes of souls burdened with sorrow, all the mighty range of the things through which men live, greeted our wondering souls. Then anon silence fell, a hush so deep and still that we wondered the more.

"Give me the meaning of all the vision, for to you is given understanding," I said to the Interpreter. Wisdom answered:

"In this wondrous organ is enshrined the soul of man; and the Angel of Life is the Shining One voicing its songs of joy and grief, of hope and failure, defeat and victory, gain and loss. The silence is when the portal is closed which no man can open. For the Master of all things did alike make the player, the music, and the organ, and for a time these three are one. Beyond this valley lies the city of which his presence is the light. The seers have said more wondrous are the ways of life and the songs with music immortal in that city. The redeemed walk in its light."

* * *

Paul wrote of the many things he endured for the Gospel's sake. Perils of many kinds are enumerated, and the care of the churches. But he had few, if any, financial problems to face. The churches on several occasions provided for his support, and entrusted funds to him for the suffering saints in Jerusalem. The modern pastor could give him pointers on this ever-present, perplexing problem. Methodism as constituted in the Methodist Episcopal Church, South, has made the pastor the responsible party in all its financial movements. No matter how well the movement may be organized with its officers, boards, committees, Conference and Connectional, the machine halts and just will not go unless the preacher grabs the reins and yells at the team. And, judging from the numbers of letters received, the entire crowd of officials and "boarders," from the bishop on down the line, land on him, and seem to hold him responsible. I would respectfully suggest that some of these men, appointed and paid fair salaries to do this work, get out and get acquainted with some of the folks in the churches who are supposed to be doing this work, and allow us P. C.'s a little time and opportunity to attend to local needs—which, in many places, are suffering—and to minister to the flock of Christ in spiritual things. For the rural churches are confessedly being weakened, and this at the peril and cost of Methodism. Office work will not restore our lost prestige in many places—only field work will win back lost ground. Plain words, but plain, outstanding facts demand them. We have talked so much about strategic points and building up the centers that the outlying lines of defense, which are really the strength and source of supply to our Zion, are neglected, if not forgotten. If any can gainsay my statements, he may enter the lists.

Coushatta, La.

OUR CHURCH PRESS.

One of the most important matters to come before our approaching General Conference will be the making of more adequate provision for the support and circulation of our Conference organs. It is an open secret that under present conditions most of these periodicals find it difficult to maintain their existence. As a rule, they are edited by men of real ability; but because of meager financial support these men are unable to secure the kind of material which they need and know how to get or to make their papers as rich in content and as attractive in appearance as they desire. Those who know anything about the newspaper business marvel at the wonders they accomplish with their limited resources.

For, in spite of the difficulties under which they are issued, our Conference organs are among our most effective agencies for promoting the work of the church. Without their help neither the Centenary Movement nor the Christian Education Movement could have been brought to a successful consummation. To their support and cooperation the General Sunday School Board is largely indebted for the great work it has accomplished during the present quadrennium. They are absolutely invaluable to the church, and we cannot for one moment entertain the thought either of giving them up or of leaving them to fight for existence under disheartening difficulties. They must be amply supported in order that they may successfully accomplish their great mission.

But what can the General Conference do to help them? Various suggestions have been offered. One is that it seek to bring about the abolition of the Conference organs and in their place establish a number of strong connectional organs in various sections of the church. This would doubtless result in giving us stronger papers, hut we are by no means sure that they would be able to render the service that is rendered hy our Conference papers even under present unfavorable conditions. The circulation of the Conference organ, as a rule, is confined mainly to a single State. It is able, therefore, to give large space and intelligent attention to local church enterprises and to the moral aspects of local, social, civic, and political problems. And this is what the people both need and desire. No paper published at a distance and circulating throughout a territory comprehending several States with their diverse conditions and interests can render the service that is possible to the well-conducted local periodical.

And if this is true, then the argument that the merging of our church papers into a small number of general organs would result in a large financial saving loses its force. For, after all, what we should be concerned about is not the saving of five or ten cents a week for each family in the church, but the greatest possible service to our membership. The appeals which are sometimes made for retrenchment in our efforts for the spread of the gospel and the promotion of Christian life and ideals tend to belittle the entire work of the church. In the face of the fact that Southern Methodists spend vastly more every year for moving-picture shows or for tobacco or for candy and chewing gum than for religious literature, such appeals naturally carry with them the suggestion that we regard the religious life as something relatively unimportant. Such trifling with the deepest concerns of life is doing incalculable harm. The church, to be sure, should set a wholesome example of economy in the use of money, but it need not be niggardly in order to avoid extravagance. On the contrary, it should approach its members with the positive affirmation that the things of the mind and the spirit are the things of supreme importance, and that for the sake of these they should gladly economize in the matter of material luxuries.

We need our Conference organs and must have them regardless of cost, and the General Conference should do everything in its power to secure their support.

The following suggestions seem to us worth considering:

1. Legislation to encourage each charge to make provision in its annual budget for putting the Conference organ in every family connected with the charge.

2. Urgent recommendation that single Conferences or groups of Conferences adopting papers own these papers and make provision by assessment or otherwise for their adequate equipment and support.

3. Arrangement with the Conference organs for a central agency for securing proper advertisements and for the purchase of paper and other necessary supplies.

Meanwhile we urge all of our Sunday school officers and teachers and all members of our adult Bible classes to subscribe for their Conference organs. The Conference organ should be considered as much a part of the equipment of the Sunday school worker as the Church School or the Magazine or the Adult Student.—Editorial in Sunday School Magazine for March.

AN APPEAL FOR ARMENIA.

Dear Brethren: The moving appeal of the starving Armenian children has just come to our attention again through Dr. John R. Voris, Associate Gen'l Secretary of the Near East Relief Committee. The immediate appeal of this committee is in the interest of the more than 100,000 children already gathered and saved from starvation by the splendid work of this committee. The fate that has befallen all benevolent appeals in the past few months has greatly reduced the income of this committee. As a result, it faces, we are assured, the terrible alternative of securing greatly increased contributions from the Christian communities of America, or the certain starvation of thousands of children who have hitherto been saved through the generosity of American contributors.

The undersigned cannot too strongly urge upon the Christian citizenship of the South, who have so well proved their liberality in the past, to give a generous response to the most worthy and urgent appeal of these starving people. The life of a suffering race of people is at stake, and almost the extinction of the oldest branch of the Christian Church. To have a Christian love for humanity and to know the facts is appeal enough to win for this need a hearty response.

Respectfully,

E. B. CHAPPELL,
Gen'l Secretary S. S. Board, M. E. Church, South.

FITZGERALD S. PARKER,
Gen'l Sec'y Epworth League Board, M. E. Church, South.

W. W. PINSON,
Gen'l Secretary Board of Missions, M. E. Church, South.

J. W. SHACKFORD,
Sup't Teacher-training Dep't, M. E. Church, South.

I. J. VAN NESS,
Gen'l Secretary Baptist S. S. Board.

JAS. I. VANCE,
President Foreign Mission Board, Southern Presbyterian Church.

W. C. ALEXANDER,
Stated Clerk, Tennessee Presbytery.

GEORGE MACK,
Stated Clerk, Tennessee Synod, Northern Presbyterian District, and Secretary New Era Movement.

NOTICE.

To the Presiding Elders, Pastors, and Epworth Leaguers, Mississippi Conference.

I have arranged to hold a series of District Epworth League Institutes in six of the districts of our Conference (on account of a big revival, I could not reach the Meridian District). I would appreciate announcement being made by the presiding elders, and also by the pastors, in their respective districts and churches.

I am to have with me a representative from the Central Office, and I am counting on these institutes being largely attended, and, as a result of a splendid program, much good be accomplished.

The following is the itinerary:

Vickshurg District—Gibson Memorial Church, Vicksburg, beginning at 7:30 p.m., April 5, and continue through the 6th.

Jackson District—Capitol Street Church, Jackson, beginning 7:30 p.m., April 7, through the 9th.

Brookhaven District — Brookhaven Church, Brookhaven, beginning 7:30 p.m., April 10, continuing through the 11th.

Seashore District—First Church, Gulfport, beginning 7:30 p.m., April 12, through the 13th.

Hattieshurg District—Main Street Church, Hattiesburg, beginning 7:30 p.m., April 14, through the 16th.

Newton District—First Church, Laurel, beginning 7:30 p.m., April 17, through the 18th.

Yours very sincerely,

W. D. HAWKINS,
President Miss. Conf. Epworth League.

NOTICE.

You preachers in the rural districts and small towns! Do you need help in meetings? During the summer months of June, part of July and part of August, I have open dates for protracted meetings. References: H. M. Ellis, Brookhaven, Miss., or M. L. Burton, Jackson, Miss.

JAMES W. SELLS,
1144 Bailey Ave.,
Jackson, Miss.

Nearly every one is the architect of his own misfortunes.—Selected.

DID YOU KNOW?

Data by R. B. Eleazer.

1. That in 1920 and 1921 Southern Methodists invested more in missions, home and foreign, than in any previous ten years?

2. That we sent abroad 162 new missionaries?

3. That we built 147 churches in foreign fields?

4. That we bought or built 74 missionary residences and parsonages?

5. That we opened six new hospitals in China, Korea and Mexico, and enlarged and equipped six others, at a total cost of $250,000?

6. That we established or provided with additional grounds and buildings 42 colleges and schools in foreign fields, at a total cost of $750,000?

7. That we bought at least 75 additional sites for churches, parsonages, schools, and other missionary purposes?

8. That we opened a new mission in Siberia and Manchuria, with a church membership already of 1200?

9. That we established mission work—preaching, teaching, healing, and relief—in three countries of Europe—Belgium, Poland, Czecho-Slovakia?

10. That we have already enrolled 5000 church members in Czecho-Slovakia—2200 in one church in Prague alone?

11. That we have established in Europe two orphanages for homeless children and have fed and clothed tens of thousands of destitute refugees and war sufferers?

12. That we have in Warsaw, Poland, a night school attended by 2000 students, to whom the gospel is preached every night?

13. That revival fires are springing up in all the foreign fields as a result of the Centenary impetus?

14. That 181 churches were organized in Korea last year and 16,000 new believers enrolled for Christian instruction?

15. That a great double-the-membership campaign has been launched in Japan?

16. That in two years there has been an increase of 100 per cent in membership in Mexico?

17. That 32 Chinese students volunteered for life service in one meeting; that we have 38 ministerial students in Brazil, and 173 volunteers in Mexico.

18. That our foreign Christians are giving to the church twice as much as they were three years ago ($172,000 in 1920), and rapidly increasing?

19. That our Chinese and Korean churches are striving for complete self-support by the end of the Centenary period, so that all mission funds may be left for expansion?

20. That Mexico's contributions have increased 135 per cent in one year?

21. That we have expended in two years for home missions $2,242,406 and returned to the Conferences for Conference missions $1,150,000, or a total of $3,392,000 for home work?

22. That we have invested a half-million dollars in more than 25 mission schools in the home land?

23. That we have helped at home to build scores of churches and a number of institutional plants?

24. That we have assisted in supporting hundreds of poorly paid preachers?

25. That we have extensive mission work in this country among foreigners—Italians, Cubans, Mexicans, Bohemians and Orientals—among Negroes and Indians, among mountain people, miners, cotton mill workers, dependent and delinquent girls, and in 48 city centers and many rural communities?

26. That we have had at home the largest gains in membership in our history—nearly 300,000 professions of faith in two years, and a net gain of 160,084?

27. That we are conducting evangelistic meetings annually in 60 or more colleges, with remarkable results in conversions, reclamations and offers for life service?

28. That the Centenary enrolled 242,000 in the League of Intercession, 20,775 in the Family Altar League, 50,000 Bible Readers and 75,000 Tithers?

29. That pastoral salaries at home have increased $2,452,000 in two years?

30. That this is just a partial report of the many-sided work your mission gifts are doing at home and in ten foreign countries?

31. That over 90 per cent of the money contributed for missions has actually gone to the field—less than 10 per cent pays all the cost of administration?

32. That at a time when many mission boards are showing deficits, our own is keeping clear of debt and on a safe basis?

33. That the full payment of the Centenary pledges will put our church in the front rank of efficiency and progress at home and abroad?

Note.—The above may be had in leaflet form, without charge, on application to the Board of Missions, box 510, Nashville, Tenn. Write for as many as you can use to advantage.

DEATH OF REV. W. A. MANGUM.

(After the editorial mention of Brother Mangum's death was in type, the letter below was received from Dr. R. H. Wynn, presiding elder of the Shreveport District.)

March 25, 1922.

Dear Brother Carley: Rev. W. A. Mangum, the faithful pastor of the Queensborough Church, Shreveport, passed away Friday at 4:15 p.m., as the result of pneumonia. His funeral took place Saturday at 4 p.m. The service was conducted by the presiding elder, the following brethren being in attendance and participating: Revs. A. W. Turner, W. W. Drake, G. S. Sexton, H. F. Brooks, A. S. Lutz, R. S. Walton, W. F. Henderson, Sr., R. E. Smith, D. B. Raulins, I. T. Reames, H. L. Johns, A. S. J. Neill, and R. T. Ware. The Board of Stewards acted as pallbearers.

Brother Mangum virtually sacrificed his life in his effort to build a church for the congregation. His loss to the Conference is very great and our hearts are sad. He leaves a wife and two small children, for whom prayers of the church are requested.

Your brother,

R. H. WYNN.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

Centenary College has a glorious history and is related to the early educational work of the State of Louisiana. In 1825 a charter was granted to the College of Louisiana, to be established in the town of Jackson, East Feliciana Parish. This institution was virtually the successor of the College of Orleans, which had been founded in 1805. The College of Louisiana was operated by the State in Jackson from 1825 to 1845.

In 1845 the property came into the hands of the Methodist Church and from this date is known as the Centenary College of Louisiana. The history of Centenary College as an institution of the Methodist Church goes back to 1839, the one-hundredth year after the organization of the first Methodist society in England by John Wesley, when Centenary offerings were taken for Christian education. The college had been located in Brandon, Miss., but was moved to Jackson, La., in 1845.

The Louisiana Conference in 1905 accepted the proposition to move the college to Shreveport and in the fall of 1908 Centenary began her career in that city. The site in Gladstone Heights is well located, and offers everything in the way of natural advantages for the future development of the college.

The appeal of this institution to the Methodists of Louisiana is something more than the appeal to church pride. It stands as a representative of Christian Education in a large territory which is prosperous and growing in population. Centenary College is now filled to its capacity and has a large number of applications for next session. The problem before us is to make preparation to take care of these new students. Besides some dormitories, Centenary needs the following memorials:

Administration Building	$125,000
Library Building	25,000
Science Building	50,000
Endowment of Library	25,000
Endowment of Six Chairs, each	50,000

These are only suggestive. Others could be added. This but gives us an idea of the big job before us. Some one will say it is a hard job. Yes! But remember:

"It's good to do the hard job, for it's good to play the man,
For the hard job strengthens courage, which the easy never can.
And the hard job, when it's over, gives the man a broader smile
For it brings the joy of knowing that he's done a thing worth while.

"Oh, stand you to your hard job with the will to see it through;
Be glad that you can face it and be glad it's yours to do;
It is when the task is mighty and the outcome deep in doubt,
The richest joys are waiting for the man who'll work it out.

"Beyond the gloom of failure lies the glory to be won,
When the hard job is accomplished and the doubtful task is done;
For it's manhood in the making and its courage put to test,
So buckle to the hard job—it's your chance to do your best."

ALBERT S. LUTZ,
Conf. Sec'y of Education.

AN INDIVIDUAL RESPONSIBILITY.

World Sunday, March 26, was one of the great days in the Centenary calendar—the day when hosts of our people made their payments on Centenary pledges. It is not possible to report at this time the results of the special effort, but we doubt not that the returns will show that our people have made a record worthy of the membership of a great church.

During the canvass of the present week every Centenary subscriber is to be given opportunity to make some payment on his or her subscription. This special effort ends with the present week, except in the cases of Conferences that, by agreement, are to make the canvass at a later date. In a movement such as this each individual has a share of the responsibility. Your co-operation will make a contribution to the success of the movement, your failure to co-operate will to that extent prevent your Church reaching the goal that has been fixed. With so much at stake in this movement in the good name of the church, the missionary enterprises at home and in the foreign fields, our obligation to pay, without discount, the Centenary appropriations for the current year—we cannot afford to do less than our best. Pay all or part of your Centenary subscription on or before April 1.

FOR RENT.

For the Season 1922, Cottage belonging to Estate E. L. McGehee, Seashore Camp Grounds, Biloxi, Miss., $75.00, May 1st to October 1st.

Apply to C. E KING, Keeper.

I wasted time and now time doth waste me.—Shakespeare.

LOUISIANA CONFERENCE EDUCATIONAL NOTES.

Dr. C. W. Carter, in his "Semi-centennial Address." speaks of the founder of Mansfield College thus:

"There was Henry C. Thweat, a Virginian, who attained great fame as an eloquent preacher and a successful educator in his native State. He came out to Louisiana, and was made agent of Mansfield Female College before it had an existence. He proved to he a successful agent, building the college and acting as its first president. Afterwards, he was presiding elder of the Shreveport District; then superannuated and took up his abode in sight of his beloved college; and, from gout, he died in peace and was hurried on the college campus."

In this institution is treasured the memory of this far-reaching and consecrated man who is responsible in a great measure for all the blessings which this college has conferred upon our Southland.

During last week, the Wesley Bible Class Federation met in Mansfield. Then, during the month of June, our young people will hold their Epworth League Assembly in the college buildings. How we do wish we could meet our full objectives for this school in our Educational Campaign! We want for Mansfield the following:

Annex building	$60,000
Conservatory and auditorium	25,000
Library	10,000
Gymnasium	5,000
Administration building	150,000

This would give us in Louisiana a girls' school second to none in the South. Why not have it so? The unselfish citizen of a Christian nation who has caught the spirit of Christian service looks for better investments than lands, or stocks, or bonds.

Mansfield affords a fine opportunity for building a monument eternal by investing funds which will yield perpetual dividends in Christian character. During its fifty years of service, this institution has sent out four hundred graduates, as well as thousands of other students who have carried into their life-work the high ideal of Christian culture for which the school has always stood.

It would help matters very much if, on account of the depression, we should do something extra to get our subscriptions to the Educational Movement paid. Let everybody pay their first pledge up to date. if they possibly can. If for any reason you can't pay all, make the biggest payment you can. If you can, pay something in advance. Do that, for the money is sorely needed by our colleges to pay their debts and put in new improvements.

ALBERT S. LUTZ,
Conf. Sec'y of Education.

ORGANIZING IN CZECHO-SLOVAKIA.

My Dear Dr. Carley: You will no doubt be interested in hearing that we held our first quarterly conference in Czecho-Slovakia last night. This conference was held at the Vrsovice church, Rev. Josef Dobes, pastor. Brother Dobes is a native Bohemian, but spent many years in the States and is now an elder in the Central Texas Conference. A business man in Prague said the other day that Brother Dohes was without doubt the most Christlike man he had ever seen. He has now eight organized congregations in Bohemia. The one at Vrsovice has approximately 3000 members, including probationers. This church is certainly wide awake and would put to shame thousands of our congregations at home. You recognize at once that this congregation is the largest we have in the world.

We elected the board of stewards, the Sunday school superintendent, and other officers of the church last night. I tried to make the congregation understand that only members of the quarterly conference could vote. I am sure that you would have laughed heartily if you could have heard them vote on every question. Notwithstanding my warning, everybody present voted, but no one voted the negative and so I let it go. Besides the above business, we licensed seven very fine men to exhort and each of them will apply for license to preach at our annual meeting. They were licensed to exhort at present as a step towards local preachers' license later on.

I am more fully convinced than ever that it is absolutely necessary that we have bishops who live on the field for a period of four years at least. I hope you will use you influence through the Advocate to arouse the conscience of the church on this point before the General Conference meets.

Please give us young men, full of the Holy Spirit, missionary zeal, and an abundance of what we used to call in Mississippi "common horse sense." Either give us men of this type to live on the field with the people, or give to the missionaries the authority to decide questions without the delay necessary at present. Besides the delay, it is often necessary for important questions to he decided hy those at home who are not themselves conversant with all the facts in the case. This is not their fault, but a result of our present system.

There is without doubt a wonderful opportunity in this country, and by God's grace we are going to do our best to meet this opportunity.

With kindest personal regards and brotherly love, I remain, Yours sincerely,

J. L. NEILL, Supt.

EIGHTEEN UNANSWERABLE FACTS ABOUT PROHIBITION.

Deets Pickett, in "How Prohibition Works in American Cities."

1. The prohibition movement was not "sudden." It developed gradually over a period of more than one hundred years.

2. Before the federal law was enacted thirty-two of the forty-eight States had passed prohibition laws of their own.

3. The constitutional amendment was submitted and adopted according to the prescribed method under the form of government of the United States. It could not have been submitted and adopted in any other way whatever except by the calling of a constitutional convention.

4. In submitting it, the Federal House of Representatives voted 281 for it to 128 against prohibition. The United States Senate voted 65 for it to 20 against. The Senate of the State Legislatures voted 1288 for to 213 against. The Houses of the State Legislatures voted 3739 for ratification to 934 against. Forty-five of the forty-eight State Legislatures voted to ratify.

5. In Washington, D. C., there were 10,793 arrests for drunkenness in the last wet twelve months and 5447 in the first dry twelve months. The report of the Board of Charities for 1921, just issued, says (page 4): "The daily average num- of prisoners at the workhouse in 1921 was the lowest number recorded since the establishment of the workhouse eleven years ago."

6. In the last wet October in Baltimore there were 1165 arrests for drunkenness, and in the first dry October there were 119.

7. On February 9, 1920, while the city of New York was snowed under, there were only 36 inmates in the Municipal Lodging-house, which had more than 800 beds.

8. Arrests for all causes in the last wet six months in Philadelphia totaled 47,090. In the first dry six months arrests totaled 28,530.

9. In the last six months of 1918 (wet) the Philadelphia General Hospital entertained 1184 alcoholics. In the last six months of 1919 (dry) it had only 276.

10. The last wet year in San Francisco had 17,354 arrests for drunkenness; the first dry year, 1814.

11. In San Francisco under prohibition the annual arrests for assault with deadly weapons fell from 223 to 120; assault to murder, from 125 to 72; arrests for petit larceny, from 668 to 503.

12. In Boston arrests for drunkenness decreased by two-thirds (from 52,682 to 16,487) in the first dry year. Assault cases fell from 2127 to 1675. Larcenies declined in number by twenty per cent.

13. The workhouse at Cincinnati closed soon after prohibition went into effect.

14. The mayor of Louisville, Ky., in a signed letter said: "Under prohibition, liquor offenses fell off 84.5 per cent in one year. As an economic measure, there can be no question of the beneficial results."

15. In and near Peoria, Ill., under license, the distillers had a capacity of grinding approximately 42,000 bushels of grain a day. It is very improbable that so much grain is used in a month's time in all the illicit manufacture throughout the nation under prohibition.

16. The executive secretary of the Peoria Association of Commerce says: "Peoria has not suffered since this marvelous change in industry. The concerns occupying the old distilling and brewing plants employ more men and more money is involved than in the old days."

17. Prohibition has been outraged and betrayed in many localities, hut the areas in rebellion are comparatively few. The propaganda against the law nearly all originates in New York and Chicago.

18. There have been in Boston, Baltimore, and elsewhere more arrests in 1921 than in 1920. The figures, however, are still far below the last wet year, which ended July 1, 1919. The increase is not due to the "failure of prohibition" but to the betrayal of prohibition in these communities.—Exchange.

HEARKEN TO THIS.

There is one thing about which we may all of us be quite sure. It is this: we shall each one of us come to need all the faith we have and all the support which can come to us from God through our soul. We may be quite sure of that: that life shall yet make such demands upon our faith and upon our hope and upon our love; so many things will yet assail us and tempt us and try to wear us down, that it will be well for us not to have evaded any experience which later, as a memory, may fortify our soul. This, in fact, was the charge which our Lord made against the five foolish virgins of the parahle; they had set out upon life forgetful of its later demands. If everything had turned out gaily, and according to their most sanguine anticipations, all would have been well. They had oil enough for the hour or two which they hoped would be all the time they should have to wait. But they had nothing in reserve. They had no resources if their first resources should be exhausted. They had no deeper way of looking at life if their young dream should fail. And so they would be left a prey to bitterness—to bitterness about life which brings such misadventures, or to bitterness about themselves who might have had reserves on which to fall back after life's first blow.—John A. Hutton, in The Christian World, London.

"ALWAYS MORNING."

On a sun-dial which stands on the pier at Brighton these words are inscribed: "'Tis always morning somewhere in the world." Why should we grow so weary of life when the clouds hang low and the sun will not shine? The morning sun will drive all the mists away. Balmy breezes blown softly from a land of flowers and fragrance will make us forget the chill and damp of these low lands. Hurry across the valleys to the hills beyond.—Texas Christian Advocate.

Just to let thy Father do
What He will;
Just to know that He is true,
And be still;
Just to trust Him, this is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

—F. R. Havergal.

The Home Circle

FACE TO FACE.

No, I have never seen Him face to face;
But I have spoken in His listening ear;
Have tasted freely of His saving grace;
Have proved His promises and felt Him near.

I have not seen Him face to face; what need,
When, day by day, His tender love and care
Wrap me around; when I can with Him plead
My heart's desires, and know He answers prayers?

Not face to face; not yet! but hand in hand!
As He has willed it, I would have it so.
But some sweet day, I shall in His own land
Behold Him, and His glorious beauty see!

—Pauline Frances Camp, in The Congregationalist.

WHEN WORK WAS PLAY.

Mazie was sitting on a stool in front of an open fire. In her hand she held a little broom, as she had been sweeping up the hearth, and had sat down to consider whether she would take the corner of the dining-room which was next to the parlor, or let Lucile have it when she came over to play paper dolls. This was the favorite corner, as the parlor door opened into the dining-room in such a way as to make that corner a little room.

As she sat there thinking the matter over, her mother came in with her wraps all on. "Oh," she said, "you are brushing up. That's good! When you finish you can dust, and then set the table. I'm going up-street. I won't be gone very long."

Mazie was a well-trained child and did not argue with her mother. "Yes, mother," she said, but there was a look of disappointment in her face that made her mother think, "I'll stop at Kuntz's and bring her some candy." She kissed her daughter and hurried out.

Well, no paper dolls, that was clear, unless the work was finished before mother got back. For after she came Mazie would have to help in the kitchen, and Lucile would have to go home to her dinner.

Just then a tap was heard on the window, and a face framed in a red cap looked in. Mazie jumped up and opened the side door.

"Oh, Lucile!" she exclaimed, "I was just fixing up to play paper dolls and mother came in and told me to dust the dining-room and set the table. She's gone out."

"Let's play awhile first," suggested Lucile.

"I guess we'd better do the work first. Maybe there will be some time left if we hurry as fast as ever we can."

Tap, tap—another face at the window, framed by two blue mittens and a fur cap. "There's Maud!" exclaimed both children at once, as they rushed to open the side door.

Again the woeful tale was told—work instead of play.

"Well," said Maud, "I know what let's do. There's a game I learned at Cousin Clara's that you can do work by."

"A game!" said Mazie. "How can you play and work at the same time?"

"Just get me a sheet of paper and a pencil, and I'll show you." She tore the paper into halves, quarters, eighths, sixteenths. On each piece she wrote the name of an article of furniture—mother's chair, father's chair, high chair, mantelpiece, sideboard, and so on. Then she put these pieces into a box, saying, "We'll draw these first." Mazie and Lucile watched with great interest. On other pieces she wrote the names of things to go on the table—asbestos cloth, white cloth, plates, knives, and so forth. These she put into a separate box.

Taking up the first box, she held it out to Mazie and said, "Draw one." Mazie put her hand in and pulled out a piece on which was written "side table." "That means," said Maude, "that you must dust the side table."

It was not long before all three were as busy as bees, running to the box, drawing the slips and dusting the furniture. Soon the first box was empty, and they started on the second. These slips told how to set the table. Everything was on but the carving-knife and fork, and Lucile and Mazie were both hurrying back for the last slip, when the door opened and there stood Mazie's mother. "What is this?" she said. "You haven't put your friends to work, have you, Mazie?"

"Oh, it isn't work!" they all cried. "It's play. We've had lots of fun!"

"Perhaps, then, you don't want this?" said her mother as she handed Mazie a box of marshmallows.

"Yes, we do, too," said Mazie, "and we'll sit right down and toast them."—The Churchman.

THE SNAKE-SKIN BIRD.

By Winthrop Packard,
Secretary Massachusetts Audubon Society.

The crested fly-catcher arrives in Massachusetts in May with the first rush of really warm days. You may look for him about the fifteenth, at which time the bird migration is at its height and the woods are full of carolling hosts. You may hear the most beautiful bird songs of the year then, but the crested flycatcher is not responsible for any of these. I cannot say that he sings at all, though he is voluble enough, chattering to himself as he flits and explores restlessly in the taller trees. Often he calls aloud a single call rather harsh and often repeated. I always think this call says "grief, grief," and I take it he does not mean this for himself, but for the mourning-cloak butterflies which he devours. In earliest spring the mourning-cloaks frequent the sunny glades beneath the trees where great-crest loves to linger and cry "grief." Perhaps that is why he is there. He dashes upon them from his green ambush; you hear the snip-snap of his beak and it is all over for the mourning-cloak.

Economically this is well, and the great-crest is to be commended for his diligence, for the caterpillar hordes, which are the children of the mourning-cloaks are the bravest and hardiest of willows and make the twigs horrid with their spiny black bodies. On the other hand, the mourning-cloaks are the bravest and hardiest of our butterflies. Often they winter in image form and I find them in sunny nooks in the woods early in March, when ice and snow still linger, cheering the dull world with their sprightly flitting, and the soft brown beauty of their tan-margined, blue-spotted wings. Thus nature compensates. If the spiny black caterpillars were too numerous, the willows would be wrecked, so the crested flycatchers keep down the numbers while still leaving enough of the butterflies to make the woods joyous.

The great-crests, like all the flycatchers, are valuable insect eaters. They have the lordly ways of the flycatcher tribe and even their cousin, the kingbird, is not more pugnacious. Soon after their arrival the birds are nest hunting. They like well the hollow limb of a tall tree. They are not at all averse to an abandoned flicker hole, and bird houses, placed rather high, and with an entrance hole two to two and a half inches in diameter, are often occupied by them. In the bottom of the cavity they make a nest of twigs and rootlets. To these they add almost invariably the filmy cast skin of a snake. No one has ever been able to inform me why they do this, least of all the flycatchers themselves. It is an almost invariable custom. When it is not done, I have an idea that it has been a bad spring for snake skins and none have been where the flycatchers could find them. I cannot prove it, but I quite believe they do this to scare marauders from the nest. All creatures, including man, know and avoid snakes, so the great-crest not only takes a snake skin into the nesting hole, but usually takes care to leave a little of the end protruding. It is a very definite warning to nest disturbers. It is a bold small boy who will put his hand and arm into a hole from which a snake skin protrudes. I doubt if a chipmunk or a jay would enter a hole under such conditions, and I like to fancy that the great-crests reasoned it all out ages ago and wisely established the custom which has since existed. Great-crested flycatchers are useful and most interesting birds. They may be attracted to the home grounds by putting out flicker-sized nesting boxes.—In Our Dumb Animals.

GOOD ENOUGH.

"Johnny, do you know you should never do that? There was an article in the Mother's Home Journal just this month which said that little boys who pick their teeth are very bad mannered."

"Well, I'm going to be good by the Bible; that's good enough for me."—Cornell Widow.

SPECIAL OFFER

ONE $12.00 DINNER SET

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Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomh, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should he made payable to the New Orleans Christian Advocate.

Communications pertaining to suhscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab..l on a paper shows the date to which a suhscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should he directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side cf the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legihly. 5. Use letter paper if you can get it—not note paper. No attention will he paid to rolled manuscripts.

Editorial

DEATH OF REV. W. A. MANGUM.

On Saturday of last week we received a telegram from Shreveport, La., announcing the death and burial on Friday of Rev. W. A. Mangum, our pastor at Queensborough. We reported last week the serlous llIness of Brother Mangum of pneumonia, but the news of his death comes as a great shock. He was one of the most useful members of the Louisiana Conference, diligent in all his labors and uniformly successful in building up the interests of the church in all his charges. We have no details of his last llIness and burial, but we hope to have a suitable memoir for publication in due time. We extend sincere sympathy to the famlly of our deceased brother and pray that they may be sustained by the comforting grace of the gospel in this sad hour.

BISHOP McMURRY IN NEW ORLEANS.

Bishop W. F. McMurry, in charge of this Episcopal District, spent Saturday and Sunday in New Orleans, greatly to the delight of a multitude of frlends and to the profit of Methodlsm throughout the city. The occaslon of hls vlsit was the dedication of the beautiful new church in Algiers, at 4:30 o'clock Sunday afternoon; but he gave attention to other matters in connection with the development of the work of the church in this important field, and on Sunday morning he preached a thought-provoking and inspiring sermon at the Carrollton Avenue Methodist Church.

The dedicatlon of the church in Algiers marked an important event In the history of Methodism In New Orleans. Thls church, enterprised during the pastorate of Rev. R. M. Brown and completed under the leadership of Rev. C. C. Wier, is a beautiful brick structure, with splendid Sunday school facilities, and it is strategically located for effective servlce in an important part of the city. The fact that it is near the Algiers naval station gives It an opportunity for servlce not excelled by any other church in the city.

The dedication service was attended by probably the largest congregation that ever assembled on that side of the river in a Methodist church. In addition to the members and friends of the church in Algiers, there were many visitors from the other churches of the city, lncluding, of course, Rev. J. G. Snelling, presldlng elder of the New Orleans Dlstrlct, and practically all the pastors and resident Methodist minlsters. The program included the baptism of a number of infants by Bishop McMurry, the rendition of appropriate music by the capable choir, an acknowledgment by the pastor of several gifts by members and friends, and the receipt of congratulatory messages, the delivery of an appropriate and stirring address by the Bishop, and the formal act of dedication. There was no debt on the building to be provided for, but an offering was taken, to be applied to the beautiful furnishings.

Rev. R. M. Brown, a former beloved pastor, was a guest of honor, and he preached at the evenlng hour. A great future ls In prospect for our church in Algiers.

Those Pledges To The Advocate.

At the recent sessions of our three patronizing Conferences, the necessity of increasing the number of subscriptions to the Advocate was forcibly presented by an officially appointed representative of the Publishing Committee, and the pastors pledged themselves to secure a definite minimum number of subscriptions. The total number definitely pledged was as follows:

Louisiana Conference	1,700
North Mississippi Conference (about)	1,000
Mississippi Conference	1,300
Total	4,000

RESULTS TO DATE.

The Business Manager of the Advocate has just compiled the figures showing the number of subscriptions sent in by the pastors since the adjournment of the Conferences. These figures include both renewals and new subscriptions; and while there may be slight errors due to the immense amount of work involved in going through the books in detail, the figures are substantially correct, being brought down to March 21 of this year. According to these figures, the total number of subscriptions, renewal and new, sent in by the pastors is as follows:

Louisiana Conference	398
Mississippi Conference	453
North Mississippi Conference	486
Total	1,337

WORK STILL TO BE DONE.

It is evident from the above figures that these pledges have not yet been redeemed in full—and we are well into the Conference year. Shall those pledges remain unredeemed? Some of our pastors have not yet done anything, and comparatively few of them have met their pledges in full.

WHY NOT DO IT?

Brother preacher, if you have not yet given attention to this very important matter, will you not do so at once? We are relying upon your pledges.

PERSONAL AND OTHER NOTES.

Rev. J. F. Campbell, of Wlggins, Miss., is lssuing a quarterly publlcation, known as the "Wiggins Circuit," In the interest of his work.

The meeting at Gunnlson, Miss., conducted by Rev. W. M. Mclntosh, resulted in the addition of sixteen members to the Methodist Church.

Rev. D. L. Griffin, local preacher, requests us to say that any pastor who desires his assistance in meetings can communicate with him at Shreveport, La., Route 1.

Rev. A. W. O'Bryant. of Richton, Miss., was In the city last weck, having come for a slight surgical operation. We greatly regret being out of the office when he paid a brotherly call.

Dr. Jno. T. Sawyer occupied the pulpit of the McDonoghville Methodist Church on Sunday morning, March 19. He reports a large congregation and close attention to his message.

The report of church attendance at Noel Memorial, Shreveport, La., for Sunday evening, March 19, showed 210 present. The report reached us too late for insertion In last week's Advocate.

We learn from the Midland Methodist that Dr. M. N. Waldrip, pastor of McKendree Church, Nashville, Tenn., has suffered another nervous breakdown and has gone West in search of rest and health.

Rev. A. H. Williams, formerly of the North Mississippl Conference, ls now pastor of the First Methodist Church, Montevallo, Ala. A post card picture of the church shows it to be a beautiful and substantial structure.

According to a press dispatch, the Methodist Church at Greenwood, Miss., will soon begin the erection of a magnificent Sunday school building, the rapid growth of the Sunday school making such a step necessary.

Dr. W. G. Cram, superintendent of our mission work in Korea, spent last Sunday in New Orleans, delivering a strong message at Rayne Memorial at the 11 o'clock hour. He was en route to San Antonio, Texas, to attend the meeting of the Woman's Council.

The faculty of Southwestern University, Georgetown, Texas, has memorialized the General Conference to inquire into the situation and, if found desirable, to recommend to our church schools a definite and uniform policy concerning college fraternities and sororities.

Bishop Edwin D. Mouzon, chairman of the Commission on Unification, has called a meeting of the Commission for April 17 at Memphis, Tenn. The meeting is called for the purpose of preparing the report to be submitted to the approaching session of the General Conference.

We have heen unofficially but reliably informed that Rev. H. J. Moore, our pastor at Ellisville, Miss., has been appointed pastor at Forest, Miss., to take the place of Rev. J. W. Chisholm, transferred, and that Rev. J. B. Cain, of the Oak Ridgo charge has heen appointed to Ellisville.

H. Wynn Rickey, son of our pastor at DeRidder, La., a senior in Tulane University, has recently heen elected to membership in Phi Beta Kappa, a scholarship fraternity in which membership is a high honor. Mr. Rickey has made a remarkable record as a student at Tulane.

Bishop W. F. McMurry authorizes us to announce the appointment of Rev. Frank C. Collins as pastor of our church at McDonoghville, La., to succeed the late Rev. J. D. Harper. Brother Collins will soon receive his degree from Emory University, after which he will enter upon his new work.

An interesting item in connection with tho holding of the second quarterly conference at Okolona, Miss., was the appointment of Mrs. Laura Murdock, 91 years of age but still active, on the committee on Christian literature, tho other members being Mrs. Joe Herndon and Miss Aleyne Brewster.

The Western Assembly Commissioners, after protracted and careful investigation, have accepted the offer of Fayetteville, Ark., for the establishment of the Assembly. Fayetteville's offer included $35,000 in cash, 400 acres of land, connections for water, electric lights, and sewerage, and a good road to the entrance of the grounds.

We regret to learn that Mr. J. W. Carnes, formerly an official member of our McDonoghville Church, and later our Carrollton Avenue Church, this city, hut now residing in Tampa, Fla., has been ill for the past year, having undergone several serious operations and being confined to his bed much of the time. We are glad to know, however, that his condition is improving, and he expects soon to resume his business activities.

The work at Senatobia, Miss., goes well under the leadership of Rev. W. S. Shipman. The work is somewhat handicapped on account of the crowded condition of the Sunday school, but early relief is in sight, a committee having been appointed to let a contract for the building of the first unit of a Sunday school annex. Some of the classes meet now in neighboring buildings, the great class conducted by Prof. J. R. Brinson meeting in the courthouse.

Rev. R. A. Allums, of Monticello, Miss., serves an appreciative people. They have shown their appreciation by a "protracted pounding," beginning with the first of the year. Rev. T. W. Adams was with Brother Allums on a recent Sunday, delivering a strong message in behalf of the worn-out preachers of the church. Rev. Geo. H. Thompson will assist Brother Allums in a meeting at Monticello, the time including the fourth and fifth Sundays in April.

Rev. C. D. Atkinson, Louisiana Conference Sunday School Field Secretary, paid the Advocate office an appreciated call on Monday of this week. He was in the city in the interest of the District Standard Training School, which opens at First Church next Sunday. He gave a glowing account of the Wesley Bible Class Federation meeting, which was held at Mansfield last week. The attendance was remarkably good, and the interest was great. Mr. T. Wynn Holloman, of Alexandria, was elected president, and the next meeting will be held at Alexandria.

We are glad to be able to report that Rev. J. W. Porter, of Columbia, La., who has been seriously ill, seems now to be on the road to complete recovery. The good people of Columbia and of Graysn held prayer meetings at 10 o'clock Thursday morning to pray for his recovery. A touching featuro of the service at Columhia was the attendance of the school children in a body. His family attribute his recovery to the prayers offered in his behalf, and they give God the praise.

Plans are under way for the erection of a $60,000 church at Oxford, Miss., Rev. L. M. Lipscomb, pastor. The Board of Church Extension has promised substantial aid in the enterprise, and the local members of the church are enthusiastically interested in carrying the plans to a successful issue. The fact that Oxford is the seat of the University of Mississippi, with hundreds of students from Methodist homes, ought to make the building of this new church of interest to the State at large; and we doubt not that the local efforts will be seconded by Methodists throughout tho State.

Rev. Charles E. Downer, our pastor at Terry, Miss., under date of March 27, writes as follows: "At our second quarterly conference, held on the 19th inst. at Spring Ridge Church, one of the most historical in the district, Dr. A. F. Watkins preached for us and directed the conference proceeding, assisted by Rev. J. C. Chambers and Rev. H. M. Johnson. There was a good attendance, and reports were encouraging. Owing to illness, Brother Burton, the presiding elder, was absent, and we missed him. In addition to two of our own local preachers, Revs. W. W. Broom and T. A. Luster, we had with us Revs. J. M. Alexander, of Wiggins; W. T. Bazzel, of Tishomingo, and J. H. Cain, of Pascagoula, who are representatives from their home counties to the State Legislature, which is still in session at Jackson. Brother Bazzel preached for me last night at Byram."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. A. Allums, Monticello, Miss., 3; Rev. S. B. Watkins, Glancy, Miss., 5; Rev. W. F. Rogers, Coffeeville, Miss., 2; Rev. W. J. Dawson, Brandon, Miss., 13; Rev. J. H. French, Evergreen, La., 4; E. A. Howell, Durant, Miss., 9; Rev. T. J. Norsworthy, Meridian, Miss., 2; Rev. E. V. Duplantis, Ville Platte, La., 3; Rev. W. M. Williams, Purvis, Miss., 3; Rev. W. S. Shipman, Senatobia, Miss., 3; Rev. W. B. Baker, Eupora, Miss., 12.

CHURCH ATTENDANCE CONTEST, LOUISIANA CONFERENCE.

The following are the reports for last Sunday evening in the church attendance contest, Louisiana Conference:

Bogalusa	173
Lake Charles	291
Leesville	160
Ruston	134

We had received no other reports at the time of going to press.

DERIDDER-MERRYVILLE SUNDAY SCHOOL CONTEST.

The report for the DeRidder-Merryville Sunday school contest for last Sunday is as follows:

DeRidder had present 190, a total gain of 140.

Merryville had present 282, a total gain of 609.

The attendance of both schools was cut down on account of a terrific rainstorm Saturday night. Both schools expect an attendance of 400 next Sunday.

HOW THE TURKEY GOT HIS GOBBLE.

A Cherokee Indian Story.

"In the early days, the grouse had a very fine voice. His singing was the envy of all the feathered folks. The turkey had no voice at all, but desired to become a sweet singer like the grouse. So the turkey decided to ask the grouse to teach him to sing. The grouse consented, but on one condition, and that was that the turkey should give him enough feathers for a collar. Until then the grouse had no collar.

"The turkey was very slow to learn. One plan after another was tried by the faithful teacher, but with no success. At length the grouse became discouraged, but resolved on one final experiment.

"And so one day the grouse took the turkey into the woods where they found a hollow log. The grouse said, 'You go into the hollow log and when I tap on it you must cry out, "Halloo," three times, as loudly as you can.'

"The grouse climbed upon the hollow log while the turkey spread his feathers and strutted toward the opening in the end, proud that now he, too, was to have a sweet voice like that of the grouse.

"When the grouse tapped once, he listened, but only heard a faint gurgling sound from the turkey. This amused the grouse and he tapped more loudly. The turkey became so frightened at the loud tapping that he rushed from the log, and the only thing he could do when he opened his mouth to cry 'Halloo' was to say 'Gobble, Gobble, Gobble.'

"The grouse was so amused that he kept on tapping just to hear the turkey gobble. Ever since that day the turkey gobbles three times whenever he hears a noise. And ever since that day, also, when the grouse starts to tap on a log he cannot stop with the one tap, but continues just as he did when he frightened the turkey gobbler. The grouse wears his collar of turkey feathers. Ugh!"—Christian Advocate (N. Y.)

BE BRAVE.

"As we were returning, he spoke to me again, saying: 'I want you to remember that of all the advice I give you the chief thing is to be brave. If you start out with a war party, to attack enemies, do not be afraid. If your friends are about to make a charge on the enemy, still do not be afraid. Watch your friends, and see how they act, and try to do as the others do. Try always to have a good horse, and to be in the front of the fighting. To be brave is what makes a man.'"—From "When Buffalo Ran," the story of an Indian boy, by George Bird Grinnell, written as an autobiography.

THE SHALLOWS.

On, through the shadows deep,
Forward with Thee;
Till the glad morning shine
Thy hand is clasping mine,
Forward with Thee.

Closer the shadows press,
Greater the strain and stress
As the hours fly;
Oh, for the dawning light
Herald of morning bright,
Flooding the sky!

Pitch black may be the night,
Yet I can see the light
Hid in Thy face:
Sweet is Thy company,
Faithful Thy word to me,
Sure is Thy grace.

—Edith E. Trusted. Abr.

SALESMEN WANTED—To sell auto specialties of merit. Can prove worth within five minutes. State men make big money appointing county agents, county agents make big money. Bird-Liberty Brass Works, 542 W. Jackson, Chicago, Illinois.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Since God in His all-wise providence has seen fit to remove from our midst our honorary member and co-worker, Brother J. A. LEWIS, therefore be it resolved:

1. That we, the Galloway Memorial Class of Houston (Miss.) Methodist Sunday school, do hereby express our deep sorrow, and deplore our loss, pledging ourselves anew to the work he so much loved and to try to follow more closely in the footsteps of Him who was his guide. His faith shall be our inspiration to greater efforts in our Christian living.

2. That a copy of these resolutions be sent to the New Orleans Christian Advocate for publication, and to each of his four sons, with the assurance of our intense sorrow, sincere sympathy, and heartfelt prayer for each of them.

Signed by: Mrs. Joe E. Davis, Mrs. J. A. Evans, Committee.

WHAT IS THE MATTER WITH THE CHURCH?

From what we see in the Christian Advocate (Nashville) and some other papers, what is the matter with us anyway? An old tale went something like this: "A man had an unruly ox and desided to hitch himself up with him; so he put his neck into the other end of the yoke. The ox became unruly as usual and went tearing down the road, with the helpless man yelling, 'Some one head us—we are running away!'" Some seem to have yoked themselves up with the church and are now wanting some one to "head us."

Now I am really going to tell what (I think) is the matter—we seem to be using too much mechanics to accomplish the results hoped for. If we want it done, let's have one to three secretaries to put it over, with a number of set-up meetings. The General Minutes show that we have 330 men, members of Conferences, in detached service, enough to make up two Conferences as large as the Louisiana, and yet we have a shortage of preachers. Is it real or only apparent? If I were the General Conference, I think I should pass an act requiring every member of the Conference to be in the pastorate, and PREACH, or be a layman. College presidents, professors, editors, etc., ought to be laymen. I do not believe that ministers are the only ones that are competent or willing to fill these places. S. S. Thomas, of Centenary fame, and R. E. Bobbitt, of Mansfield College fame, are two worthy examples. Why not give the layman a chance?

Then there must be something wrong with our P. E's. Personally there has not been any complaint, with mine, for the most part. I served as a layman longer than in the pastorate, and the statement of a leading loyal layman to me a short time since seems to be about the general sense of preachers and laymen. He said, "I think the $144 paid to our P. E. last year would have been worth more to us if it had gone to the pastor, for he, the P. E., was probably worth about fifteen cents to cur church." I do not know how, but some one needs to "head us."

Some one has suggested that we are not producing great preachers. Perhaps when they cease to be the "key-men" to every kind of drive, and do not teach men how to farm, raise chickens, merchandise, how to care for nursing babies, etc., they may become more effective as preachers. Paul said, "This one thing I do;" and when our preachers, filled with power from on high, preach with power, and men find God, I think our financial problems will be solved as they can never be by "driving" them.

Then, what incentive has the average preacher to become a great preacher? When he goes to any kind of conference, district or annual, the same fellows from First Church, Piccadilly, or some connectional man, holds forth, and the preachers hear the same old stuff they heard from him before, or read in some of the literature; hence he strolls out to stretch himself and get some fresh air until someting new comes along; and then every church that amounts to anything is filled with an "imported" man. "Aw, what's the use?"

When the church of God, the Methodist Church, goes to its task from its knees, and preaches the Word, and eliminates about 95 per cent of the "Perfessers," Secretaries, etc., it will be more efficient. "Tarry, * * * Go."

Brethren, let's try it.

"RUSTICUS."

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

MARRIED.

In the Baptist Church, Seminary, Miss., on Feb. 19, 1922, the Rev. G. R. Ellis officiating, Mr. WILLIAM THOMAS AULTMAN and Miss MARY MAUD CRAWFORD.

GENERAL EVANGELISTS, METHODIST EPISCOPAL CHURCH, SOUTH, 1922.

Evangelist Emeritus.

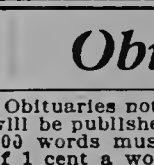
Culpepper, J. B., New Smyrna, Fla.

General Evangelists.

Allen, Harry S., Route 1, Macon, Ga.
Andrews, J. B., Siloam Springs, Ark.
Bridgers, Luther B., Gainesville, Ga.
Brown, John E., Siloam Springs, Ark.
Browning, Raymond, Box 376, Hendersonville, N. C.
Bromley, H. W., Wilmore, Ky.
Carter, Jordan W., Harriman, Tenn.
Coale, D. L., 2265 West Twenty-Second Street, Los Angeles, Cal.
Culpepper, Burke, 535 Le Master Street, Memphis, Tenn.
Dunaway, C. M., 433 South Candler Street, Decatur, Ga.
Fisher, Albert C., 2325 Market Avenue, Fort Worth, Tex.
Flowers, R. L., Box 650, Dallas, Tex.
Guice, Norman C., Conway, Ark.
Haynes, S. M., Clarkston, Ga.
Hanes, J. O., 5030 North Eleventh Avenue, Birmingham, Ala.
Harbin, Walter, Center Point, Tex.
Haskew, R. J., Dothan, Ala.
Hobbs, E. O., 35 South Bayly Avenue, Louisville, Ky.
Holcomb, Walt, Nashville, Tenn., or Box 503, Cartersville, Ga.
Jeter, Jerry, 7 Elgin Park, San Francisco, Cal.
Johnson, Andrew, Wilmore, Ky.
Jones, Bob, Box 440, Montgomery, Ala.
Klein, G. A., Box 484, Memphis, Tenn.
Law, Lovick P., Siloam Springs, Ark.
Lear, Robert, Marion, Ky.
May, John A., Box 185, Montevallo, Ala.
McIntosh, W. M., Iuka, Miss.
Miller, L. J., 1716 Sweetbrier Avenue, Nashville, Tenn.
McCall, F. P., Jasper, Fla.
Morrison, H. C., Wilmore, Ky.
Neal, W. Hardy, Fayetteville, Ark.
Neal, F. M., Amarillo, Tex.
Patterson, L. D., Menlo, Ga.
Price, Thurston, B., 21 North Liberty Street, Asheville, N. C.
Stem, Asa F., 2714 Prince Street, Berkeley, Cal.
Stewart, R. S., missionary, 135½ Kitano Cho, Chome, Kobe, Japan.
Swift,, W. A., 1108 Chapel Avenue, Nashville, Tenn.
Swope, W. C., Box 111, Charleston, Mo.
Tucker, George, Jackson, Tenn.
Waters, Bascom, Clinton, Tenn.
Waggoner, John B., Lebanon, Tenn.
Weigle, Charles F., Sebring, Fla.

Evangelistic Singers.

Bloodworth, Lloyd P., 2811 Avenue E., Polytechnic, Tex.
Clements, Miss Mary E., Munford, Tenn.
Culpepper, J. B., Jr., New Smyrna, Fla.
Earthman, Mrs. Hewitt, Murfreesboro, Tenn.
Edwards, C. E., Barlow, Ky.
Gossett, C. P., Wilmore, Ky.
Grenfell, B. G., Dawson Springs, Ky.
Jenkins, Rev. H. S., 213 Church Street, East Point, Ga.
Lifsey, M. L., Crumps Park, Macon, Ga.
Milam, D. Ward, Lincolnton, N. C.
Pickard, George, Resaca, Ga.
Prather, S. H., 1310 Clay Street, Henderson, Ky.
Notestine, Rev. A. J., 1751 North Woodland Ave., Birmingham, Ala.
Price, Rev. J. F., Florala, Ala.
Porterfield, Ralph, Comer, Ga.—Memphis, Tenn.
Shell, Rev. W. L., 621 Poplar Street, Terre Haute, Ind.
Sloan, Miss Mabel, Stilwell, Kans.
Smith, Rev. R. L., Herculaneum, Mo.
Wall, Jeff, Cookeville, Tenn.
Waltermire, W. G., 334 Floral Park, Birmingham, Ala.
Wiatt, Charles, Barlow, Ky.
Wilkinson, Holland R., Box 1572, Richmond, Va.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Henry Clay Brand Coffee
NOT JUST ORDINARY COFFEE
IT IS BETTER
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LOVE LIGHTENS LABORS.

A good wife rose from her bed one morn
And thought with a nervous dread
Of the pile of clothes to be washed, and more
Than a dozen mouths to be fed.
"There's the meals to get for the men in the field,
And the children to fix away
To school, and the milk to be skimmed and churned;
And all to be done this day."

It had rained in the night, and all the wood
Was wet as it could be;
There were puddings and pies to bake, besides
A loaf of cake for tea.
And the day was hot, and her aching head
Throbbed wearily as she said:
"If maidens but knew what good wives know,
They would not be in haste to wed!"

"Jennie, what do you think I told Ben Brown?"
Called the farmer from the well;
And a flush crept up to his bronzed brow,
And his eyes half bashfully fell.
'It was this," he said, and, coming near,
He smiled and, stooping down,
Kissed her cheek; "'twas this, that you were the best
And dearest wife in town!"

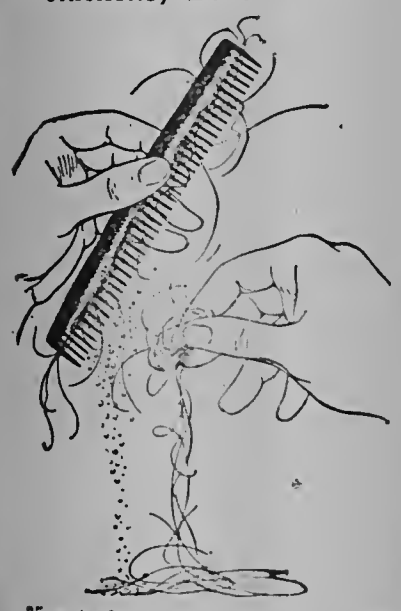
The farmer went back to the field and the wife,
In a smiling, absent way,
Sang snatches of tender little songs
She'd not sung for many a day.
And the pain in her head was gone, and the clothes
Were white as the foam of the sea;
Her bread was light and her butter was sweet
And as golden as it could be.

"Just think," the children all called in a breath,
"Tom Wood has run off to sea!
He wouldn't, I know, if he'd only had
As happy a home as we."
The night came down and the good wife smiled
To herself as she softly said,
"'Tis so sweet to labor for those who love—
It's not strange the maids will wed!"

—Anonymous.

DANDERINE

Stops Hair Coming Out; Thickens, Beautifies



35-cents buys a bottle of "Danderine" at any drug store. After one application of this delightful tonic you can not find a particle of dandruff or a falling hair. Besides, every hair shows new life, vigor, brightness, more color and abundance.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

SEX PROBLEMS

Every married couple and all who contemplate marriage should own a complete Book of Life, of 1,000 pages, handsomely bound, such as the "Medical Adviser." It unfolds the secrets of married happiness, often revealed too late. Sold formerly for $1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, First Aid to the Injured.

Special Offer: For a limited time we will send one copy for $1.00 (or stamps), to readers of this paper. Guaranteed, money back if not satisfied. Address Medical Press, 640½ Washington Street, Buffalo, N. Y.—Adv.

COVERING A SUNDIAL.

A missionary once gave a sundial to some savages. So desirous were they to honor and keep it sacred that they shut it away from the sun—closed it up in a dark room.

That is the way some people look upon Christianity. They hold it too sacred for daily and practical use. They carefully lay it aside for Sunday and special occasions. They think it is all right for women in the home or for preachers in the pulpit, but that it has no place in the office or shop or factory. No wonder they lose what little faith they have. Use your religion. Grow by exercise; that is the law of growth in anything. Let your faith inspire you to noble deeds.—Gospel Advocate.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Pleasant Hill ct., at Marthaville, April 2.
Campti ct., at St. Maurice, Apr. 9.
Rochelle and Standard, at Rochelle, April 16.
Columbia ct., at Grayson, April 20.
Glenmora, April 23, a.m.
Alexandria, April 23, p.m.
Provencal ct., at Provencal, April 28.
Lecompto ct., at Forest Hill, April 30.
Natchitoches, May 3, p.m.
Winnfield ct., at Sander's Chapel, May 7, a.m.
Winnfield station, May 7, p.m.
Jena and Jonesville, at Jonesville, May 28.

The District Conference will be held at Pineville April 25-27, beginning at 2:30 p.m. on the 25th. Reference to page 53 of the Conference Annual for 1918 will show that each church is entitled to have one delegate elected by the church conference, provided every charge shall have at least five delegates. Preachers in charge will please have these delegates elected, their names sent to Rev. F. W. Chase, Pineville, and to myself. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Second Round.

Eunice Circuit, at Basile, April 2, a.m.
Opelousas, April 2, p.m.
Indian Bayou, April 9, a.m.
Rayne, April 9, p.m.
Abbeville and Kaplan, at Perrier April 16, a.m.
Gueydan and Estherwood, at Estherwood, April 16, p.m.
Jeanerette and Patterson, at Jeanerette, April 23, a.m.
Franklin, April 23, p.m.
Many and Robeline, at Robeline, April 30, a.m.
Lake Charles, May 7.,
Merryville, May 14, a.m.
Ludington ct., May 14, p.m.
Hornbeck and Peason, at Peason, May 21, a.m.
Morgan City and Berwick, at Berwick, May 28, a.m.
District Conference, at Opelousas, April 26, 27, 28.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Second Round.

Monroe, Mar. 26. Preaching, 7:30 p.m.
Choudrant, at Choudrant, Mar. 28.
Calhoun, at Calhoun, April 2. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Ruston, April 2. Preaching 7:30 p.m.
Tallulah, at Tallulah, April 4, 7:30 p.m.
Farmerville, April 6.
Bonita, at Jones, April 9. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Oak Grove, at Pioneer, April 16. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Waterproof, at Newelton, April 23. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Rayville, April 28.
Bernice, May 4.
Lake Providence, May 7. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Eros, at Indian Village, May 14. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Chatham, at Frantum's Chapel, May 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Simsboro, at Antioch, May 21. Preaching at 11 o'clock; quarterly conference at 2 p.m.

The District Conference will convene at Rayville, April 28, 29, and 30 Lay delegates elected by church conference. K. W. DODSON, P. E.

Shreveport Dist.—Second Round.

Bienville ct., at Burk Place, Sun., Mon., April 1, 2.
Shreveport, First Church, Mon., April 3, p.m. (Conference.)
Haughton, at Doyline, Tues., April 4.
Arcadia, Wed., April 5, p.m.
Oil City, Thurs., April 6, p.m.
Gibsland ct., at Oak Grove, April 8, 9.
Mansfield, Mon., April 10, p.m.
Grand Cane ct., at Stonewall, Tues., April 11.
Bayou La Chuto ct., at Shreveport, Thurs., April 13. (Conference.)
Athens ct., at Arizona, April 15, 16.
Homer, April 16, p.m.
District Conference, at Vivian, April 19-21.
Pelican ct., at Mitchell, April 23, a.m.
South Mansfield, at Benson, April 23, p.m.
Ringgold ct., at Rocky Mount, Tues., April 25.
Plain Dealing, at Benton, Thurs., April 27.
Sibley ct., at Evergreen, April 29 and 30. (Sunday School Institute and Conference.)
Minden, April 30, p.m.
Castor ct., at Alberta, April 30.
Wesley ct., at Holly Springs, May 14.

R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.

Ponchatoula, at Ponchatoula, April 2, a.m.
Kentwood, at Kentwood, April 2, p.m.
Baton Rouge, First Church, April 3, p.m., and May 14, a.m.
Springfield, at Holden, April 9, a.m.
Pine Grove, at Montpelier, April 16, a.m.
Olive Branch, at Oak Grove, April 22, 23, a.m.
Clinton, at Pine Grove, April 23, 3:30 p.m.
Baker, at Deerford, April 29, 30, a.m.
Gonzales, at Meadows Chap., April 30, 3:30 p.m.
Greensburg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 14, 3:30 p.m.
St. Francisville, at Star Hill, May 21, a.m.
Franklinton, May 28, a.m.
Franklinton ct., at Mt. Hermon, May 28, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. Let the pastors have their church conferences elect their delegates in time as they make the round of the appointments in May.

J. W. LEE, P. E.

Let Me Send You FREE on trial a Pair of Handsome Tortoise Shell Glasses

For many years people have been coming to me from every part of Chicago on account of my wide reputation for supplying glasses that fit. I am now offering the benefit of this wide experience to people everywhere. No matter where you live, I positively guarantee to give you a perfect fit or there will be no charge whatever. I promise to send you a pair of glasses that will enable you to see perfectly and satisfy you in every way, or you will owe me nothing. They will protect your eyes, preventing eye strain and headache. They will enable you to read the smallest print, thread the finest needle, see far or near.

SEND NO MONEY

I will not accept a single penny of your money until you are satisfied and tell me so. Simply fill in and mail the coupon below giving me the simple easy information I ask for and I will send you a pair of my Extra Large Tortoise Shell Spectacles, for you to wear, examine and inspect, for ten days, in your own home. The glasses I send are not to be compared with any you have seen advertised. They are equal to spectacles being sold at retail at from $12.00 to $15.00 a pair. You will find them so scientifically ground as to enable you to see far or near, do the finest kind of work or read the very smallest print. These Extra Large Size Lenses, with Tortoise Shell Rims, are very becoming and your friends are sure to compliment you on your improved appearance. There are no "ifs" or "ands" about my liberal offer. I trust you absolutely. You are the sole judge. If they do not give you more real satisfaction than any glasses you have ever worn, you are not out a single penny. I ask you, could any offer be fairer?

SPECIAL THIS MONTH

If you send your order at once I will make you a present of a handsome Velveteen Lined, Spring Back, Pocket Book Spectacle Case which you will be proud to own. Sign and mail the coupon NOW. Dr. Ritholz, Madison & Laflin Sts., Station C, Chicago, Ill. Doctor of Optics, Member American Optical Association, Illinois State Society of Optometrists, Graduate Illinois College of Ophthalmology and Otology, Famous Eye Strain Specialist.

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You may send me by prepaid parcel post a pair of your Extra Large Tortoise Shell Gold Filled Spectacles. I will wear them 10 days and if convinced that they are equal to any glasses selling at $15.00, I will send you $4.98. Otherwise, I will return them and there will be no charge.

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How many years have you used glasses (if any).....
Name.....
Post Office.....
R. R. .....Box No.....
State.....

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

I filled orders for Sunday School Day programs for 125 schools, and have sent order blanks to every school in the Conference. We are planning to follow up every school with letters until we find out why some superintendents fail to give tho children the instruction they are due to give. Think of it, we are reaching only 32 per cent of our children in Mississippi. No wonder so many are going crooked. The reason of it all is, we do not give the right kind of religious instruction and give too little of what we do give.

Fill out those reports for Intermediate and Senior classes so I shall not have to write again and again. If I had not sent a stamped envelope for reply, there might be some excuse for not answering. The fellow that will not reply never reads these notes or much of anything else.

In a few days I shall send blanks for Young People's and Adult classes to make reports. I hope I may have better luck with them. We can never make much progress in bringing in the people when we work like that. It is enough to make one lose hope or rather lose faith in some fellows. We must bring in the ten thousand who are on the outside, literally starving for the Bread of Life. Help men, help.

Good progress is being made in securing faculties for the six Standard Training schools we are to hold in the Conference this summer. It is a big job to arrange everything to get ready to teach, but a harder task to get people to attend. The bottom of it is laziness on the part of some, mental laziness. The devil laughs at our lack of earnestness and determination to cast him out. We need a revival of honest study as well as other kinds of revivals. Let us pray more and pray harder. Resist the devil and he will flee.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Rev. J. M. Lewis, the pastor at Collins, arranged for a meeting of the Methodist Sunday school workers of Covington County for March 18. Half the charges were represented. They decided to postpone organization till they had another meeting along in the summer. This will prove, I am sure, a great help to all the schools of the county.

O. C. Hull was with me and we had a most pleasant time indeed. Brother Hull spent Sunday at Williamsburg and reports a great service out there and promises of improvement and advancement. Good for Williamsburg! May it be the beginning of great things!

The work at Collins is in good shape. There are many signs of life and improvement. The folks in the church seemed to be in fine spirits and have a mind willing to work. Last Sunday they reached their high water mark for attendance this year. I trust that it will go higher and mean more as the days go by.

They have an Intermediate League that would gladden any one's heart. It is a wonderful opportunity, and I am glad they are seeing it and entering. I enjoyed the visit very much and had such a good time. God's richest blessings be upon this kind people, and their big-hearted, brotherly pastor.

Children's Week! Please don't forget. If literature has not reached you, write to me for it.

Standard Training School! Make your plans to that end.

Pray for the work and workers.

Yours in Him,
JOHN C. CHAMBERS,
Field Secretary.

Splendid for every sort of external ache and pain, rheumatism, neuralgia, sciatica, lumbago, stiff joints and sore muscles, sprains and strains, and the after effects of weather exposure.

Sloan's *penetrates without rubbing.* At all druggists, 35c, 70c, $1.40.

Keep it handy
Sloan's Liniment Pain's enemy

CHURCH COMPLETED AT HOUMA, LA.

Dear Mr. Editor: This is to inform you and all the church that we have at last completed our new church here, and to give all former pastors a special invitation to the opening.

The building will cost $15,400 net, lighting fixtures and seating extra. When completed and furnished, the property, including lot, will have cost the church $20,000. Of this amount the General Board of Church Extension will have donated us $5,300. We will then owe the General Board $5,000 as a loan.

The opening service will be the first Sunday in April, at 11 a.m. Dr. R. L. Russell, of the Mission Board, will preach the opening sermon. We are expecting a grand time.

We wish here to thank all our friends who have sent us contributions from time to time.

Our membership now is one hundred and four. With the splendid opportunity we now have, we ought to double the membership in the next five years. Houma is a small city of six thousand, and growing gradually, so we need not fear for our future here.

We have a splendid Missionary Society, and will soon organize an Epworth League. Our Sunday school has been growing all the time.

We use the weekly envelope system. Of the 104 members, we have 98 on the weekly offering list. Pastor and elder are paid up to date.

Our Board of Stewards is equal to that of any church in the Conference. Soon we will hear of good men who will want the Houma church.

More after the opening service.

Fraternally yours,
F. J. McCOY, P. C.

HOBBIES.

The hobbies of some people are regarded as expensive luxuries by others. Sometimes hobbies are looked upon as the boring or grubby pursuits of persons who are unable to amuse themselves in a proper or normal fashion. Occasionally a hobby is respected as contributing to a man's usefulness or interest. But the word "hobby" carries with it a mildly disdainful atmosphere that does not cling round the more elegant yet essentially synonymous word, "avocation."

There is seldom any reason for people to disdain one another's hobbies, however inevitable, owing to differences in human disposition, lack of sympathy with them may be.

The hobby of collecting postage stamps, despised as it was by many when first it manifested itself, needs no longer to be admitted with an air of deprecation. The hobby of mechanics is one that in these days too often demonstrates its usefulness to arouse in any one who does not share it any feeling other than that of envy. The hobby of photography combines numerous admirable interests—those of nature, those of art, those of science; any one who seriously pursues that hobby is sure to increase his stock of knowledge and his capacity for enjoyment. The various hobbies of the collector—butterflies, shells, Indian relics—have their value, even though that value is not often of a social character.

If we look for the reason underlying the old prejudices against hobbies, it is to be found in the fact that many of them are of an unsocial nature. The people who don't share them—and usually they are hobbies in which partnership is difficult—feel that they raise a barrier against human intercourse, or that they introduce into human intercourse a devasting element. Talking shop is bad enough, but talking hobbies is usually worse, so far as general conversation is concerned.

The people without hobbies are usually to be commiserated. They may have their sports and their books, but neither sports nor books afford quite the same kind of interest that is to be derived from the pursuit of a well-chosen and congenial hobby; for in that pursuit there is always something satisfying to the creature impulse in man.—The Youth's Companion.

HOW FAR?

How far, then, is it to God? How long is the road? Is there some far away Mecca to which pilgrims must turn their feet? Or is there a priestly altar at the other end of the town? Or is there a long, bleak, heavy road called Legality? Nay, all these are long roads, and weary souls would faint before they got to the end of the way. The real road to God is shorter than an arm-stretch; nay, shorter than a hand's-breadth. This "way" has this strange characteristic: it is entirely without distance. You no sooner begin to walk it than you are there. You turn to the way and you find yourself at the goal. You have come to God; you have arrived. This is surely what St. Augustine means in his wonderful words: "Do not conceive of long journeyings. When thou believest then thou comest; for to Him Who is everywhere, men come by loving, not by traveling."

And therefore if God is the great Father-Spirit there is no need of any struggling to find Him. We need not set out on burdensome pilgrimages. There is no necessity that we should call as to some one afar off. There are no "heavenly steps" to climb to bring the Lord Christ down. We need not turn to height or depth. "A present help is He."

What serenity, then, ought to characterize the true believer's life! Indeed, this should be the Christian's royal distinction in the world. There ought to be a most outstanding register in our lives that we have got somewhere, and that Somewhere is God. As far as this fundamental thing in life is concerned we have arrived. Our Life is at rest, and therefore ready for progress.—Jowett.

THE GIFT.

He laid his gold within my hand,
But said, "I cannot pay you all."
I cried, "I do not understand,
You owe no more that I recall."

He said, "I wandered here forespent,
And your warm heart went out to me,
My debt is more than you have lent,
One cannot pay for sympathy."

—Paul L. Benjamin.

Peter Cooper, the inventor, in his autobiography, said: "I first obtained an old pair of shoes and took them apart to see the structure and then, after procuring leather, thread, and needless and some suitable tools, without further instruction I made the last, and a pair of shoes which compared very favorably with the country shoes then in vogue."—U. S. Bulletin.

EUROPE

Rev. Dr. L. D. Bass, Kilmarnock, Va., and Miss Eleanor Bass, music teacher, Greenville, N. C., are to take a party through Europe, starting in June, visiting ten countries, the battlefields, the Passion Play. Those who covet the opportunity offered for travel, at moderate expense, in a congenial group of cultured people are cordially invited to join this party, conducted by an experienced guide.

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Grands, Uprights and Player Pianos.

THE JOHN BROWN MEETING IN MERIDIAN, MISS.

Rev. John E. Brown, Siloam Springs, Arkansas, will open a thirty-day campaign in Meridian, Miss., Sunday, April 2, in a huge tabernacle on Eighth Street and Twenty-fifth Avenue. Mr. C. L. Virgin has been in Meridian for the past thirty days working out and completing the details of this campaign and everything is in readiness for Mr. Brown's coming.

A very unique plan was used in the erection of the tabernacle, all the work being done by voluntary labor. The schedule of Mr. Virgin was to complete the tabernacle within three days, and, with the exception of odds and ends, this program was carried out. The ladies of the various churches served a bountiful luncheon in the basement of the Central Methodist Church each day and all participating in the erection of the building enjoyed the fellowship immensely. This method brought many men from all walks of life into direct touch with the campaign, and the executive committee feels that this method was a most fortunate one.

A choir of some three hundred voices is being organized and preparations are going forward for one of the greatest revivals ever known in Meridian. Mr. Brown has just completed a campaign in Chattanooga and news stories in the press of that city indicate that thousands of people were turned away from the great Billy Sunday tabernacle where the meeting was held, and that there were during the campaign about four thousand conversions.

Many visitors are expected to attend the meeting, not only individually, but in delegations from the surrounding territory, and a splendid committee headed by Rev. Paul D. Hardin, chairman, will look after the delegations.

J. B. HOLLAND.

TO THE PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

When you read this article, I hope your church has already gone "over the top" and your report has been made; but if you have not completed the campaign, please continue until every subscriber has been seen and urged to pay the amount due.

If anything has prevented your putting on the Campaign during the week of March 26-April 2, would suggest that you put on the campaign yet, following out the same plan, so that every subscriber in each church shall have the privilege of paying the amount due.

Would further suggest that the committee of workers you have been using be continued as a "permanent" committee, to see the same subscribers until all payments have been made for the five years: a systematic follow-up of the work will bring large results in the future.

I thank you for what you have done, are doing, and you may do to bring the "pledge money" into the "storehouse," so that God will bless us as never before. Yours for service,

W. D. HAWKINS,
Conference Missionary Secretary.

To Prevent Taking Cold or Influenza

Keep a little Vacher-Balm in your nose.
It helps to prevent the germs entering the system.
If you are taking cold, it makes you feel better at once.
Nothing better for Aches and Pains.
Keep it handy this time of year. 30c in jars or tubes.
Ask your druggist.
E. W. Vacher, Inc., New Orleans, La.

DANDRUFF
quickly disappears when
TETTERINE
is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

HE WANTED TO KNOW WHERE TO FIND HER.

In a recent Y. M. C. A. shop meeting the subject was Roosevelt. The speaker, earnestly addressing a group of thirty or forty thousand workmen, was giving the source of the great man's power. This, he said, was drawn from five "wells." He was "well bred, well fed, well read, well wed, and well led."

He stopped long enough to explain just what he meant by good breeding, physical fitness, the well-stored mind, a happy home life, and above all, being led by the Spirit of God. As he concluded the simple explanation of what he meant by being well wed, a young Italian-American spoke up:

"Say, boss, where can I find such a girl? I am looking for her."

The speaker smiled. "Where have you been looking for her?" he asked. "Have you tried your church social or the prayer meeting?"

"No, sir."

"Have you not been looking for her on dance-hall floors?"

"Yes, sir."

"Well, old man, you can't find a prayer meeting girl on a dance-hall floor. The trouble is, you have been looking for the right thing in the wrong place. Suppose you slip around to the old church and see if the fine woman about whom you have been thinking is not in the same fine place where she has always been."

—Selected.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round.

Charleston, a.m., April 2.
Oakland, at Enid, 3 p.m., April 2.
Coldwater, at Love, a.m., April 9.
Como, p.m., April 9.
Pleasant Hill, at Baker's Chapel, Apr. 15.
Horn Lake, at Poplar Corner, Apr. 16.
Cockrum, at Hebron, Apr. 22.
Hernando, Apr. 23.
Olive Branch, at Mineral Wells, Apr. 29.
Longtown, at Cypress Corner, Apr. 29.
Sardis Circuit, at Fredonia, Apr. 29.
Arkabutla, at Sarah, Apr. 29.
Shuford, at Mt. Pisgah, Apr. 29.
Tyro, at Free Springs, Apr. 30.
Crenshaw, at Sledge, Apr. 30.
Mt. Pleasant, at Union, May 6.
Byhalia, at Emory, May 14.
Batesville, June 4.

The duplication of dates is due to the fact that the presiding elder will be assisted in making this round by the brethren—this being necessitated by his absence at the General Conference in May. The District Conference will be held at Horn Lake, Tuesday and Wednesday, June 13 and 14. The opening sermon will be preached on Monday night, June 12, by Rev. T. H. Porter.

R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.

Pontotoc, April 2, 3.
Vardaman, at Derma, Apr. 4.
Calhoun City, at Big Creek, Apr. 5.
Eupora and Maben, at Maben, Apr. 7.
Mathiston, at Providence, Apr. 8, 9.
Bellefontaine, at Walthall, Apr. 10.
Verona, at Plantersville, Apr. 12.
Sharon, at Brewer, Apr. 13.
Houlka, at Vanvleet, Apr. 15, 16.
Buena Vista, at Ebenezer, Apr. 23, 24.
Salem and Ecru, at Ecru, Apr. 27.
Tocopola, at Tula, Apr. 29, 30.
Randolph, at Shady Grove, Apr. 30, May 1.
Nettleton, at Grady's Chapel, May 4.
Algoma, at Ebenezer, May 6, 7.
Greenwood Springs, at Qunay, May 10.
Smithville, att Tranqull, May 11.
Fulton, May 13, 14.
Tremont, May 14, 15.
Prairie and Strongs, at Prairie, June 2.

T. H. DORSEY, P. E.

Greenwood Dist.—Second Round.

Black Hawk, April 2, a.m., at Emory.
Acona, April 2, p.m.
Moorehead, April 9, a.m.
Indianola, April 9, p.m.
Sunflower, April 12, at Blaine.
Coila, April 16, at Poplar Springs.
dora.
Webb, April 23, p.m., at Sumner.
Minter City, April 23, a.m., at Glen-
District Conference at Ruleville, April 27 to 30, inclusive. Opening sermon, night of 27th, by Rev. W. C. Galceran.
Ruleville, April 27 (pastor to set the hour).
Tutwiler, May 7, at Vance.
Drew, May 14, at Sandy Bayou.
Belzoni, May 21, a.m.
Inverness, May 21, p.m., at Inverness.
Greenwood, May 28, a.m.
Schlater, May 28, at Sunnyside, 3:30 p.m.
Sidon, June 4, a.m., at Cruger.
Tchula, June 4, p.m.

The district conference embraces the fifth Sunday in April. It is expected that all the pastors and delegates **remain through Sunday.** Stewards will please advise their pastor that services will not be expected on district conference Sunday.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Waterford ct., at Harris Chapel, Apr. 1.
Lamar ct., at Harris Chapel, Apr. 2.
Poplar Creek ct., at Wesley, Apr. 8.
Kilmichael ct., at Stewart, Apr. 9, 10.
Winona, Apr. 9, p.m., Apr. 10, p.m.
Tie Plant ct., at Bethel, Apr. 15.
Paris ct., at Salem, Apr. 16, 17.
Durant, Apr. 21, 23, p.m.
Sallis ct., at Bethel, Apr. 22.
Pickens and Goodman, at Goodman, Apr. 23, 24.
Ebenezer ct., at Ebenezer, Apr. 29.
Lexington, Apr. 28, 30.
Holcomb ct., at Spring Hill, May 27.
Coffeeville ct., at Bethlehem, May 28, 29.

District Conference will convene at Vaiden on Tuesday, April 25, at o'clock p.m., and will continue throug Thursday, April 27. R. A. TUCKER, P. E.

Greenville, Dist.—Second Round.

April 2.
Tunica, Quarterly Conference, 8:30, Mar. 29.
Walls, 11 a.m., April 2.
Shipman's Chapel, 11 a.m., April 8.
Jonestown, April 9.
Cleveland, 7:30 p.m., April 12.
Dubbs, 11 a.m., April 16.
Alligator, preaching, 7:30 p.m., April 16.
Leland, 7:30 p.m., April 19.
Clarksdale, preaching, 11 a.m., April 23.
Shelby, 7:30 p.m., April 23.
Alligator, 3 p.m., April 24.
Clarksdale, 7:30 p.m., April 24.
Dundee, 11 a.m., April 25.
Shaw, 3 p.m., April 25.
Glen Allen, 7:30 p.m., April 26.
Rosedale, 7:30 p.m., April 27.
Pace, 11 a.m., April 30.
Boyle, 7:30 p.m., April 30.

THe Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pimply or blotchey. Hood's Sarsaparilla strengthens and stimulates the kidneys, and clears the complexion. By thoroughly purifying the blood it makes good health.

Hollandale, June 4.
Glen Allen, 7:30 p.m., June 7.
Greenville, 7:30 p.m., June 9.
Duncan, 11 a.m., June 11.
Friars Point, 7:30 p.m., June 11.

Lay services as follows, by J. J. Baird:
Avon, 11 a.m., May 7.
Cleveland, 11 a.m., May 14.
Shaw, 11 a.m., May 21.
Hollandale, 11 a.m., May 28.

JAMES H. FELTS, P. E.

Corinth Dist.—Second Round.

Dumas ct., at Wier Chapel, Apr. 1, 2.
Marietta ct., at Gilmer's C., Apr. 8, 9.
Tishomingo ct., at Salem, April 13.
Iuka ct., at Harmony, Apr. 14.
Burnsville ct., at Chapel Hill, Apr. 15.
Iuka station, Apr. 16, 17.
Potts Camp ct., at Macedonia, Apr. 22; Potts C., Apr. 23.
Guntown ct., at Hebron, Apr. 27.
Baldwyn ct., at Asbury, Apr. 28.
Booneville ct., at Oak Grove, Apr. 29.
Booneville station, April 30, May 1.
Chalybeate ct., at Ebenezer, May 5.
Ripley station, May 5, night, and May 7.
Silver Springs ct., at Paine's Chapel, May 6.
Wheeler ct., at Hodges C., May 26; Rienzi ct., at Thrasher, May 27, 28.
Corinth Dist. Conf. will be held at Sherman, June 13, 14, 15.

J. B. RANDOLPH, P. E.

Columbus Dist.—Second Round.

Crawford, at Shafers, April 2.
Mayhew and Sessums, at Sessums, April 2, 3.
Shuqulak, at Cooksville, April 6.
West Point, April 9, a.m.
Brooksville, April 9, 10.
Mashulaville, at Mt. Hebron, April 15, 16.
Kosiusko ct., at ———, April 22, 23.
Kosiusko sta., April 23, p.m.
Cedar Bluff, at Cedar Bluff, April 26.
Noxapater, at Mt. Pleasant, May 2.
Louisville, May 3.
High Point, at ———, May 4.
Sturgis, at Big Creek, May 6, 7.
Chester, at Salem, May 20, 21.
McCool, at Bowie's Chapel, May 21, 22.
Ackerman and Wier, at Wier, May 28.

District Conference will convene at Macon, April 28 to 30. Opening sermon Thursday night, the 27th. Conference will open Friday morning at 9 o'clock. Sunday, the 30th, will be given over to religious services, beginning with Love Feast at 10 o'clock.

A. T. McILWAIN, P. E.

HEADACHE—?
GRIPPY FEELING—?
For Quick Relief Take
CAPUDINE

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

FRECKLES

March Brings Out Unsightly Spots. How to Remove Easily.

The woman with tender-skin dreads March because it is likely to cover her face with ugly freckles. No matter how thick her veil, the sun and winds have a strong tendency to make her freckle.

Fortunately for her peace of mind, Othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength Othine should remove them.

Get an ounce from your druggist and banish the freckles. Money back if it fails.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

THE ANNUAL MEETING, NORTH MISSISSIPPI CONFERENCE.

The 10th Annual Meeting of the Woman's Missionary Society convened in the First Methodist Church, Water Valley, March 7. The president, Mrs. J. W. Conger, of Winona, presented Miss Julia Wasson, who is at home on leave from her work at China, who gave a spiritual address, which was followed by Dr. Brandon, of Alabama, who delivered one of the best addresses heard. All during the conference, splendid musical numbers were given by the local choir, assisted by the visitors, and the devotionals, conducted by Dr. L. P. Wasson, Rev. B. P. Jaco, Rev. R. A. Tucker, Misses Wasson, Horner and Massey, Mesdames B. W. Lipscomb, J. M. Wyatt, R. P. Neblett and A. W. Stokes, were seasons of prayer and consecration.

Wednesday morning Mrs. Conger gave her address, full of the past year's work, with a note of encouragement from every department. Reports were heard from every Conference officer during the session. Mrs. Joe Herndon was not present, but sent a report of her year with the Young People, which was read.

During Wednesday Mrs. J. H. McCoy, of Nashville, gave a most wonderful address, touching on the activities of the Home Department, with reference to its most glaring needs, urging that Christianity start in the home. That evening Mrs. Lipscomb, of Nashville, who is known and loved by all Mississippians, and Miss Mary Massey, in charge of Sau Paulo college, Mexico, delivered addresses that were interesting and instructive.

The District Secretaries received the warm praise they have so well merited, when they came to the front and told of what the year had been in every district, naming many Auxiliaries that were doing all lines of work required by the Council.

Wednesday afternoon all business was suspended and Mrs. J. F. Evans, honorary president of the Conference, held the memorial service, assisted by Mrs. S. M. Thames, the other honorary president. Beautiful tributes were paid to those who have gone on before.

Thursday evening a number of young ladies came over from Grenada College and presented the beautiful pageant, "Call of the New Year." The local band gave a sacred concert, which was so much enjoyed.

Committee reports were heard Friday morning and adopted with very few changes. Mrs. J. M. Wyatt, of the Hospital Board, gave her report of her meetings with the Board, which was followed by Rev. L. H. Estes, who told many interesting things of the hospital.

Mrs. E. T. Clark gave her report as member of the Orphans' Board, and Mrs. Alma Riley and the two girls supported by the Water Valley Missionary Society, Misses Easter and Mattie Myrtle Thornton, were present. Mrs. Riley made a talk, while the young ladies gave several musical numbers.

Mrs. W. T. Johnson, in a very appropriate talk, invited the Conference to meet with Greenwood Auxiliary in 1923, which invitation was seconded by many who wanted to go to that city, and it was unanimously decided that Greenwood would entertain the next Annual Meeting.

The election of officers showed results as will be found in the Conference Directory. All district secretaries were reappointed, and Mrs. Wyatt was re-elected for the Hospital Board and Mrs. E. T. Clark for the Orphanage Board.

The noon hour and a half was given to social and committee meetings, lunch being served every day in the beautiful Masonic Temple banquet hall by members of the local auxiliaries. The first day, T. Q. Ellis, for the Masonic order, delivered a beautiful welcome, and the local orders spared no pains in their efforts to make their guests comfortable.

Thursday evening the Water Valley Young People entertained the visiting young people with a banquet in the Masonic Hall. Their departmental meetings were well attended, showing the young people were there to take a message home.

About 150 delegates registered and a number of visitors, many of whom gave inspiration to the Conference officers by their presence and interest.

Too much praise cannot be given the Water Valley Auxiliary and their friends, who gave the week to making the visit of their guests one of pleasure and profit. The local arrangements seemed perfect.

MRS. C. A. NEAL,
Supt. Publicity.

Report of Committee on Resolutions as Adopted at Annual Meeting, W. M. S.

Whereas, the 10th Annual Session of the Woman's Missionary Society of the North Mississippi Conference, held at Water Valley, March 7-10, 1922, has been one of the most pleasant in the history of the Society;

And, whereas, the generous hospitality, unstinted liberality and remarkable open-hearted and open-handed attitude of the citizens of Water Valley, regardless of church affiliations, have contributed so largely to our comfort and pleasure;

Therefore, be it resolved, That we, by standing vote, express our deep appreciation to Revs. L. P. Wasson and M. E. Scott, the genial and thoughtful pastor-hosts, and their accomplished wives; to Rev. Wain Allison, of the Baptist church, for his tireless co-operation; to Rev. R. A. Tucker, the efficient presiding elder, for his watchful direction; to the pastors of the Conference for their presence and guidance; to our connectional and other visitors, Dr. Brandon, Mrs. J. H. McCoy, Mrs. Bessie Lipscomb, Miss Julia Wasson, Miss Mary Massey, Miss Eva Horner and Mrs. Alma Riley, for their clear, inspirational presentation of our work; to the Masons for their whole-hearted welcome and continuous service; to the young people of Water Valley for their enjoyable luncheon; to the local committees for the splendid luncheons, the decorations, the car service, the postal conveniences; to the choir and the band for their well chosen music; to the members of the Methodist church and their friends of other churches of the city whose homes have been kindly opened to us; to the railroads, newspapers, reporters, for courtesies; to the telephones and efficient operators; to all who have in the remotest way made contributions to the pleasure and comfort of this occasion, we say, THANK YOU.

MRS. T. H. LIPSCOMB,
MRS. W. P. KRETCHMORE,
MRS. ERNEST MOORE.

LOUISIANA CONFERENCE.

A Letter From Korea.

Choonchun, Korea, Feb. 6, 1922.

My Dear Mrs. Montgomery: Thank you so much for your kind wishes for the year. Just a few words of remembrance and good wishes to one in a

(Continued on Page 16)

Good Rich Red Blood

And plenty of it, is essential to health, willing effort, good appetite.

Lack of it, or thin, watery blood, means illness, rheumatism, catarrh, humors, headache, wandering pains, cold hands and feet, decline of health-tone.

We recommend Hood's Sarsaparilla for all these and other symptoms because it is made from the best ingredients physicians prescribe, combined by pharmacists who have made a life-long study of medicines; and best of all, because it has helped thousands to have good, rich, red blood and all the blessings that come from it.

The worth and great economy of Hood's Sarsaparilla appeal to everyone. A bottle will last a month. War tax removed and price reduced. Get a bottle. For a mild cathartic, get Hood's Pills.

KEEP UP OR WHOOPING COUGH
ROCHE'S HERBAL EMBROCATION
Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.
W. EDWARDS & SON, London, England
All druggists or E. FOUGERA & CO., 90-92 Beekman St. N.Y.

SUFFERING?

Most of the pain we suffer is unnecessary. Why continue to endure it—to sacrifice your youth, beauty, and enjoyment to it?

The combination of simple harmless medicines found in

Dr. Miles' Anti-Pain Pills

is especially effective in relieving pain without bad after-effects.

For more than thirty-five years sufferers from headache, neuralgia, backache, toothache, sciatica and pains from other causes have found relief by taking these pills. Why don't you try them?

ASK YOUR DRUGGIST

Dodson's Liver Tone Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

ECZEMA

IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address DR. CANNADAY, 1225 Park Square, Sedalia, Mo.

WHEELER Business College BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

WORKS FOR CHILD MUST KEEP WELL

Mothers in a Like Situation Should Read This Letter from Mrs. Enrico

Chicago, Illinois.—"I took Lydia E. Pinkham's Vegetable Compound for a serious trouble. I had tried doctors and all said the same—an operation. At first I only felt the pain on my left side, but later I seemed to feel it on both sides. I am a power sewing-machine operator and have a little girl to support. I work in a tailor shop and that line of work has been very slack this year and I am home part of the time. I do not like to take any chances, so I consulted my friends, and one lady said, 'Take Lydia Pinkham's medicine,' so I did. I have felt better right along and am in good enough health to go to work. I recommend your Vegetable Compound and Sanative Wash to all."—Mrs. MARY ENRICO, 459 N. Carpenter St., Chicago, Illinois.

Often the mother is obliged to support her children and good health is necessary. Lydia E. Pinkham's Vegetable Compound is just the medicine you can depend upon. It is a medicine for women's ailments and the relief it brought Mrs. Enrico it may bring to you. Keep well by taking Lydia E. Pinkham's Vegetable Compound.

A FINE CLASS AT IUKA, MISS.

Dear Brother Carley: After reading Sister Calloway's interesting letter in last week's Advocate, I felt it was due my splendid class to tell of its activities, hoping to inspire others to go and do likewise.

Our Wesley class is composed of mothers from 30 to 70 years, or more. Our Class Motto is, "Love, Consecration, Service;" Aim, "No criticism, but helpfulness."

This is not a year's report, but one quarter's report. A number of members have been perfect in daily Bible reading and prayer, especially for each other, which has created a wonderful bond of unity. Number of visits, two hundred; amount given for charitable purposes, or in church work but not reported through the regular channels, $70.85; trays sent, sixteen; garments given, forty-three. This class superintends the Cradle Roll, five in number, and the Home Department, with eighteen enrolled. We hold monthly business meetings, at which time we have a regular course of Bible study. We sent a beautiful, well-filled basket, Xmas, to the widow of one of our superannuates.

We are planning to entertain our husbands again. We entertained them last year with a splendid supper (no lettuce, no salad), but things men like for entertainment. We had the men tell of their first courtship, which, of course, didn't embarrass any of the wives present. Then we all recited our first speech at school, after which we sang the old songs until a late hour; then we were dismissed with prayer.

We are planning to undertake bigger things for this year, some of which we may write you about later.

MRS. W. M. McINTOSH.

Iuka, Miss.

FROM EPPS, LA.

Dear Brother Carley: Everything is going well on the Midway and Epps charge. We have a good Sunday school in all the churches, and the leaders are doing splendid work.

We have just closed a revival meeting at Epps, which added to the membership, eleven. The Rev. G. D. Anders, of the Shreveport District, did the preaching. We feel that the church is greatly benefited by his having been with us. The business houses and also the school closed for the morning service. We will not forget to mention the hearty co-operation of our Baptist friends in letting us have a number of seats from their church, and also helping us pay the expenses of the meeting.

In conclusion we ask that the reader remember us at a throne of grace, as prayer is the road to success in Christian life.

Your brother in Christ,

P. B. McCLELLIN, P. C.

THE HOUSE OF WERLEIN.

Eighty years in serving this community with everything in the line of music and musical merchandise is the record of the house of Werlein, established during the administration of John Tyler as president of these United States. Nine national administrations have come and gone, and during all the changes in those many years and events, including the Civil War, the house of Werlein has stood all adverse business conditions and with succeeding members of the same family at the helm.

The founder, the first Philip Werlein, was esteemed by all who had the pleasure of his acquaintance, and he not only lived up to the religion which he professed, but to the precept of his Master in his relations with and obligations to the fraternal orders with which he was affiliated. At his death, about forty years ago, he was succeeded by his son, Philip Werlein the Second, who was also a most charitable man, the worthy son of his sire, succeeding in the business as his father had done. Another son is the Rev. S. H. Werlein, D.D., one of the most widely known ministers in the Methodist Episcopal Church, South.

When Philp the Second fell into ill-health, the reins of the business fell into the hands of his son, Philip Werlein the Third, nearly a quarter of a century ago, who carried it on successfully until his untimely passing, when pneumonia claimed him as a victim, and the management has fallen to his brother, Mr. Parham Werlein, who has proved himself the capable successor of his predecessor. It is worthy of note that no other business house in New Orleans has remained for so long a period of time under the management of one family and in one business exclusively, and the New Orleans Christian Advocate extends its best wishes and congratulations on the celebration of its eightieth anniversary.

WASTING OUR LORD'S MONEY.

A few days ago, in Toronto, Chief Justice Sir William Mulock, addressing the Grand Jury, took occasion to refer to the fact that in Ontario there were 200,000 autos, of which 150,000 were used solely for pleasure, and it is costing the people of the province $60,000,000 yearly for the maintenance of these machines. His lordship argued that under present conditions it would be vastly better if these millions were laid up for a rainy day. But this expenditure on automobiles is but one account, and by no means the most serious one, in the indictment against us for extravagant, unwise, and unchristian expenditure. We do not mean that it is an unchristian thing to own an auto, and we do not think the expenditure upon autos, even for pleasure alone, is half as blameworthy as some other expenditures, but as Christian citizens we need to learn and to learn quickly the lesson of a wise economy.

There is a feeling abroad that so long as a man is spending his own money he has a right to please himself as to how he will spend it. And even if he be a Christian man the only limitations upon his expenditures is that they be not essentially unchristian and hurtful. But this idea is not a defensible one. The State has a claim upon all its citizens and its claim should be regarded by every patriot. This claim is not met by merely paying one's taxes in full; and it is not met merely by keeping within the law. The claims of the State may be paramount long before they are embodied in an Act of Parliament, as our young men felt when the war was on. The State has passed no law forbidding foolish and useless expenditures, and it is not likely that it will. But it is not necessary to pass such a law. We all recognize that Canada is face to face with a very serious financial situation, and the only way out lies in hard toil and wisely curtailed expenditure, and each citizen must be brought to realize, if possible, that without any law in the matter, it is his bounden duty, as a true patriot, to labor and save, not for his own sake, but for his country's sake.

But the Christian has yet another claim upon him; for his money, his property, his all, are not his own, even if they are in his name and he has legal title to them; his money, his property, his all, belong to his Master and he is but that Master's steward, holding every dollar of that property in trust for Him. To many of us, possibly, this claim is so startling and so preposterous that we do not for one moment admit it; and yet it is the clear and unmistakable teaching of our Lord. And some of us, while admitting the claim theoretically, have utterly failed to realize the wide-sweeping character of its demands. If it were the money of a client which had been entrusted to us, we should never dream of spending it so recklessly nor so selfishly. And yet the money we are spending so freely upon our luxuries and extravagant and needless pleasures, is every dollar of it "trust funds," committed to us, not by men, it is true, but by the living God. In view of the present stringency, in view of the world-wide need, in view of the destitution all about us, and in view of the thousand projects for betterment that are waiting for money to carry them out, it is certainly up to every patriot and every Christian to revise his own personal and family expenditures and in Canada's name and in the name of our Lord to cut out every expenditure which can fairly be looked upon as either extravagant or useless. It is our Lord's money.—Christian Guardian.

TETTERINE

CLEARS BABY'S SKIN

and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA

Free To Pile Sufferers

Don't Be Cut—Until You Try This New Home Cure That Anyone Can Use Without Discomfort or Loss of Time. Simply Chew up a Pleasant Tasting Tablet Occasionally and Rid Yourself of Piles.

LetMe Prove This Free

My internal method for the treatment and permanent relief of piles is the correct one. Thousands upon thousands of grateful letters testify to this, and I want you to try this method at my expense.

No matter whether your case is of long standing or recent development, whether it is chronic or acute, whether it is occasional or permanent, you should send for this free trial treatment.

No matter where you live, no matter what your age or occupation, if you are troubled with piles, my method will relieve you promptly.

I especially want to send it to those apparently hopeless cases where all forms of ointments, salves, and other local applications have failed.

I want you to realize that my method of treating piles is the one most dependable treatment.

This liberal offer of free treatment is too important for you to neglect a single day. Write now. Send no money. Simply mail the coupon, but do this now, TODAY.

Free Pile Remedy

E. R. Page,
430-H Page Bldg., Marshall, Mich.

Please send free trial of your method to:

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ASPIRIN

Name "Bayer" on Genuine

say BAYER

Take Aspirin only as told in each package of genuine Bayer Tablets of Aspirin. Then you will be following the directions and dosage worked out by physicians during 21 years, and proved safe by millions. Take no chances with substitutes. If you see the Bayer Cross on tablets, you can take them without fear for colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago and for Pain. Handy tin boxes of twelve tablets cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

NOT ONLY FOR CHILLS AND FEVER BUT A FINE GENERAL TONIC.

Skin Troubles —Soothed— With Cuticura

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

DR. D. E. CAMAK, Founder of Textile Industrial Institute Saw More. He Saw a Great Educational Life-Saving Station

A half time boarding school where grown, disadvantaged, young men and women from the Southern mountains by way of the cotton mills could earn in adult age that common learning which should have been their childhood heritage. Hundreds of those who toiled in the Southern mills when children are now toiling in this school, honestly earning a living and education at the same time, equipping themselves for leadership of a significant, social sort. They are sane, Christian, 100% American, Anti-bolshevistic, Altruistic.

The Institute Owns and Operates a Complete Cotton Mill

in which its students, once expert workers in other mills, now make marvelous shirtings, dress goods, romper cloth, etc., called "Character Cloth," (trade mark reg.) They work one week in the mill and go to school a week. The school pays them to work, and they in turn pay the school. The cloth is sold to meet expenses. Experts pronounce the cloth "incomparable." It is guaranteed superior to the best imported fabrics, and is cheaper in price. Sold through stores and by mail direct to the home where not carried by a local store. **Shirts Tailored to Measure Taken in Own Home. Instructions Simple.** Address

TEXTILE INDUSTRIAL INSTITUTE, - Box 256, - SPARTANBURG, S. C.

Woman's Missionary Society.

(Continued From Page 14)

distant land cheer and encourage far more than the sender can imagine.

Am very sorry that this will not reach you in time for the Conference. If you want a letter by a certain time, it is necessary to allow at least two months for your letter to go and the answer to return; even then you cannot be sure. Three months should be allowed. In December I will write to you and then you will have it for next year. That will be the last meeting before my furlough is due. Only sixteen months now and I shall be starting home. Only those who have had a similar experience can imagine how happy I shall be to see the dear home folks.

It would be impossible for me to forget the many kindnesses shown me by the ladies of the Louisiana Missionary Society, for most of the things that I use every day were gifts from them just before I left home—the pillows that I lay my head on every night that I am at home; the rug that I put my feet on the first thing every morning; the bed linen, the towels, and all the useful things, even clothes: how could I have lived through this fourteen degrees below zero winter without the good warm suit that Carrollton Avenue gave me and the good winter coat from Rayne Memorial! And then I am reminded of the New Orleans District whenever any of my salary is used. But even though I have all these reminders of you, it is indeed good to receive a letter from some of you every once in a while to remind me that you are still thinking about me and praying for me. If people never write letters, how can we know that they have not forgotten us?

Love to every member of every Auxiliary in the Louisiana Conference, and best wishes for the personal happiness and prosperity of each and for the continued success of the great work which is being done by the Conference. Lovingly,

PAULINE GLASS RANDLE.

VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference will convene at Anguilla, at 7:30 p.m. Tuesday, April 18. The opening sermon will be preached by Rev. Victor G. Clifford to he followed hy the Sacrament of the Lord's Supper, administered by Revs. C. F. Emery and C. C. Evans.

Lct all pastors send names of delegates to Rev. C. A. Schultz, and to me.

Local preachers are urged to be present and make their reports in writing, as required by the Discipline. Let the pastors see that this quarterly conference records are on hand for examination.

Schoolmen and brethren representing special interests are invited to be prescnt. J. R. JONES, P. E.

Vicksburg, Miss.

HUMILITY.

There is a plant called "sensitive plant." You breathe on it and it instantly droops its head; you touch it and it withers away. Humility is of that character. It cannot safely be brought out on exhibition. A man who thinks he is humble is self-decelved. Moses knew not that his face shone. A snaky kind of Uriah-Heep effort to appear humble is disgusting. Sometimes a man's egotism is seen in his efforts to appear to be not egotistic. A studied endeavor to be indifferent to other men's ways of doing things, an apology for being odd, are evidences of egotism and are meant to call special attention to self. When humility speaks of itself, it vanishes. It consists not in thinking meanly of self, but in not thinking of self at all. —Gospel Advocate.

CHINESE DENTISTS.

The work of old-time Chinese dentists is rather primitive. The operator extracts all the teeth with his fingers. From youth to manhood he is trained to pull pegs from a wooden board, and this training changes the shape of the hand and gives him a finger grip equivalent to a lifting power of three or four hundred pounds. Gripping the aching tooth with only his fingers, he can remove it as neatly as a modern dentist who uses dental pincers.—Selected.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg District—Second Round.

Hermanville, at Sarepta, 11 a.m., Apr. 2.
Utica, at Carpenter, 7:30 p.m., Apr. 2.
Nebo, at Cool Springs, 11 a.m., Apr. 6.
Gloster, at Liberty, 11 a.m., Apr. 7.
Rosetta, 11 a.m., Apr. 8.
Centerville and Stephenson, at Centerville, 11 a.m., Apr. 9.
Woodville, 7:30 p.m., Apr. 9.
Vicksburg, Crawford St., 7:30 p.m., Apr. 10.
Vicksburg, Gibson Memorial, 7:30 p.m., Apr. 12.
Port Gibson, 11 a.m., Apr. 16.
Mayersville, 11 a.m., Apr. 23.
Rolling Fork, at Cary, 7:30 p.m., Apr. 23.
Silver City, 11 a.m., Apr. 30.
Louise and Holly Bluff, at Louise, 7:30 p.m., Apr. 30.
Anguilla, 11 a.m., May 26.
Rocky Springs, at ———, 11 a.m., May 27.
Oak Ridge, at ———, 11 a.m., Apr. 28.

District Conference opens Tuesday night, April 18, at Anguilla. Opening sermon will be preached by Rev. V. G. Clifford, followed by the Sacrament of the Lord's Supper, administered by Revs. C. F. Emery and C. C. Evans. The business of the Conference will open at 9 o'clock a.m., Wednesday, April 19. Committees will be announced at the opening session. Pastors will please elect their delegates and send names to Rev. C. A. Schultz, Anguilla, and to me. It is important that this be done promptly that Brother Schultz may know how many to secure homes for, and that I may complete my roll in due time.

J. R. JONES, P. E.

Newton Dist.—Second Round.

Deemer, at Deemer, Mar. 26, 11 a.m.,
Lake, at Lawrence, April 1, 2.
Raleigh, at Burns, April 8, 9.
Trenton, at Trenton, April 9, 2 p.m.
Shiloh, at Forest Hill, April 15, 16.
Carthage, at Conway, April 22, 23.
Walnut Grove, at Freeny, April 23, 3 p.m.
Harperville and Lena, at Yeager's Chapel, April 29, 30.
Union, at Mt. Zion, May 6, 7.
Newton, at Garlandsville, May 14.
Rose Hill, at Paulding, May 20, 21.
Bay Springs, at Bay Springs, May 21, 7:30 p.m., 22, 9 a.m.
Neshoba, at North Bend, May 27, 28.
North Neshoba, at Longino, May 28, 3 p.m.
Chunky, at Suqualena, June 3, 4.
Decatur and Hickory, at Decatur, June 11, a.m., 3 p.m.
Laurel, First Church, June 15, 7:30 p.m.
Laurel, Kingston, June 16, 7:30 p.m., 17, 7:30 p.m.
Laurel, West End, June 17, 3 p.m.

Sunday school institute at Forest, April 26, 9 a.m. District Conference at Forest, opening with sermon at 7:30 p.m., April 26. Pastors will please send names of delegates to Rev. J. W. Chisholm, Forest, Miss., and to me at Newton. J. A. MOORE, P. E.

Hattiesburg Dist.—Second Round.

Bonhomme, at Tunison, Apr. 2.
Heidelberg, at Sandersville, Apr. 9.
Ellisville, at Moselle, Apr. 9, 10.
Purvis, at Union Grove, Apr. 16.
Silver Creek, at Pinola, Apr. 22, 23.
District Conference, at Hattiesburg, Main Street, Apr. 25-28.
Avera, at Piave, Apr. 30, 11 a.m.
Lucedale, Apr. 30, 7:30 p.m.
Oloh, at Clyde, May 3, 4, 7:30 p.m.
Eucutta, at Newhope, May 6, 7.
Hattiesburg, Court St., May 7, 7:30 p.m.
Hattieshurg, Main Street, May 14, 11 a.m.
Sumrall, May 14, 7:30 p.m.
Lucedale circuit, at Merrill, May 21, 11 a.m.
Richton, at Ovett, May 21, 22, 7:30 p.m.
Leakesville, at Pine Grove, May 27, 28.
New Augusta, at Beaumont, May 28, 29.
Prentiss, at Mt. Zion, June 4, 5.

The Hattieshurg District Conference will be held at Main Street Church, Hattiesburg, April 25-28. Let all the pastors see that delegates are elected and their names sent to me and to Rev. J. T. Leggett, Hattiesburg. W. W. GRAVES, P. E.

Brookhaven Dist.—Second Round.

Osyka, at Holmesville, April 1, 2.
Foxworth, at Hopewell, April 6.
Meadville, April 8, 9.
Adams, at Ebenezer, April 13.
Bogue Chitto and Norfield, at Johnston, April 15, 16.
McComb, Pearl River Ave., April 16, 17.
Summit and Topisaw, at Topisaw, April 22, 23.
Scotland, at Hawkins Chapel, April 27.
Crystal Springs, April 30.
Bayou Pierre, at Pleasant Ridge, May 3.
Fernwood, at Kokomo, May 6, 7.
Barlow, at Brandywine, May 11.
Hazlehurst, May 14.
Pleasant Grove, at Sartinsville, May 20, 21.

District Conference will convene at 9 a.m., April 20, in Centenary church, McComb. H. M. ELLIS, P. E.

Seashore Dist.—Second Round.

Pass Christian, April 2.
Saucier, April 4-9.
Vancleave, April 11-16.
District Conference, at Poplarville, April 18-20.
Carriere, April 21-24.
Brooklyn and Bond, April 26, 30.
Mentorum, May 3-7.
Americus, May 9-14.
Moss Point, 7:30 p.m., May 14.
Gulfport, Q. C., 7:30 p.m., May 16.
Biloxi, Q. C., 7:30 p.m., May 17.
Long Beach, Q. C., 7:30 p.m., May 18.
Pascagoula, Q. C., 7:30 p.m., May 21.
Escatawpa, May 24-28.
Wesley Memorial, 7:30 p.m., May 28.
Wiggins, Wed., 7:30 p.m., May 31.

District Conference will convene at Poplarville, April 18-20. Brethren, please elect your delegates. Send names to Rev. A. M. Broadfoot at Poplarville, and to me, not later than April 10, so I can complete my roll. Let me say to the pastors and members that the report of the Conference Treasurer shows that the Seashore District paid more money for Conference work and General work last year than any other district in the Conference except the Jackson District. Let's make it in full this year. Prayer, faith and work will bring it to pass. I will mail, before you read this, to every pastor the standing of every church in his charge on the Centenary. W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Benton, at Midway, April 1, 2.
Vaughan, at Union, April 2, at 3 p.m.
Canton, April 2, at 7:30 p.m.
Satartia, at Phoenix, April 5.
Camden, at Soule's Chapel, April 9.
Capitol Street, April 9, at 7:30 p.m.
Monterey, at Lodibar, April 15.
Brandon, at Pelahatchie, April 16, at 11 a.m. and 2 p.m.
Sharon, April 19.
Bentonia, at Anding, April 23.
Flora, April 23, at 5 and 7:30 p.m.
Yazoo City, April 30, at 11 a.m.
Eden, at Pleasant Hill, April 30, at 2 p.m..
Madison, May 28.

M. L. BURTON, P. E.

Meridian Dist.—Second Round.

Porterville, at Union, April 1, 2.
Lauderdale, at Electric Mills, April 9.
Scooba, at Wahalak, p.m., April 9.
Quitman, at Cooper's Chapel, April 16.
Enterprise, at Stonewall, p.m., April 16.
Cleveland, at New Sharon, April 21.
DeKalb, at New Hope, April 22, 23.
Vimville, at Bethel, April 30.
District Conference, at Scooba, May 2-4.
Pachuta, at Pachuta, May 6, 7.
Shubuta, May 14.
Bucatunna, May 14, 15.
Daleville, at Soule's Chapel, May 20, 21.
De Soto, at Andrew's Ch., May 25.
Matherville, at Salem, May 26.
Waynesboro ct., at Big Rock, May 27, 28.
Waynesboro, p.m., May 28.

PAUL D. HARDIN, P. E.

Are You Ailing?

A Suggestion Worth While

Jackson, Miss.—"My trouble was feminine weakness. I suffered misery at times and was weak most all of the time. I was reading in a newspaper about Doctor Pierce's Favorite Prescription and I saw that I could order one of Dr. Pierce's books, the "Common Sense Medical Adviser," from him, so I did, and I found my complaint was woman's trouble. I started on the Favorite Prescription and am glad to say it did me all the good in the world. I had three doctors; they all said that I had to be operated upon, but after using the Prescription I began to feel better. I have now taken three bottles and feel fine. Am glad to recommend Dr. Pierce's medicine to all my friends." —Mrs. Pearl Holt, 934 Deer Park St.

Send $1.00 to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for the *Medical Adviser*, in cloth cover, 1,000 pages, fully illustrated.

HOLMES

80th BIRTHDAY SALE
APRIL 3rd TO 12th
WATCH PAPERS FOR DETAILS

CABBAGE AND ONION PLANTS

Genuine frost-proof, grown in open field at Texarkana, Ark. Plants are better and will stand colder freezes than plants grown farther south. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty, and bundle labeled separately with variety name. Cabbage: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Insured parcel post prepaid, 100, 40c; 200, 75c; 300, $1; 500, $1.25; 1000, $2.25. Onion: Crystal White Wax, Yellow Bermuda. Insured parcel post prepaid, 100, 40c; 200, 75c; 500, $1; 1000, $1.75; 5000, $7.50. Full count, prompt shipment, safe arrival and satisfaction guaranteed. Union Plant Co., Texarkana, Arkansas.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 14. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3452.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 6, 1922. CHAS. O. CHALMERS, Manager.

Editorial.

A GOOD TIME FOR REVIVALS.

Almost any time is a good time for a revival if preacher and people feel in their hearts a need of the manifest presence of God—and most of them feel that always. But the week preceding Easter Sunday is, in most cases, an especially favorable time for holding a series of meetings that will fix the minds of the people upon Christ as the center of saving faith and that will afford them the opportunity of reconsecrating their lives to the service of God. A glorious Easter is even more glorious if it marks the entrance of even one man or woman, boy or girl, into the blessedness of fellowship with the risen Christ.

GENERAL CONFERENCE LEGISLATION.

The approaching meeting of the General Conference at Hot Springs, Ark., on May 3, will have before it many matters that are of vital interest to the church. It is impossible, of course, to tell in advance what the action of the supreme law-making body of the church will be in any given case, just as it is impossible to know in advance all that will be presented to it for consideration. It may be of interest, however, to set down some of the things that will engage the attention of the Conference, and some of the things that have been proposed for its consideration. Some of these will arise in the regular order of its business; others may or may not get further than reference to committees; still others, in spite of discussion beforehand, may not be presented for consideration at all. We are merely setting down here some of the matters that have been discussed as being proper subjects for General Conference action, some of them being embraced in memorials properly adopted, others proposed only by individuals. We have not attempted to arrange these subjects in logical order, giving them simply as they occur to us. We may add that the New Orleans Christian Advocate will give a full account of the proceedings of the General Conference, enabling its readers to keep in touch with what is being done.

1. Election of bishops and other connectional officers. The suggestions concerning the number of new bishops needed range all the way from none to six.

2. Legislation concerning the presiding eldership. The suggestions concerning this office include such things as providing for their election by the Annual Conference; their appointment by the bishop upon nomination of the Annual Conference; doing away with the office altogether; providing for fewer presiding elders by requiring districts to be larger; restricting their appointment to not more than four years consecutively; providing that not more than one shall be eligible for election as a delegate to the General Conference from an Annual Conference.

3. A change of the name of the church, eliminating the word "South."

4. Limiting the tenure of office of the bishops.

5. Requiring the bishops to live within their episcopal districts.

6. Election of resident bishops for foreign mission fields.

7. Assignments of bishops to their various fields by a committee of the General Conference.

8. Establishment of a "brotherhood insurance plan" for church property, providing for the insurance of all such property.

9. Changing the Creed so as to substitute synonymous words for the expression, "the holy catholic church."

10. Abolishing the General Rules.

11. Appointment of a commission to investigate the character of teaching in church schools.

12. Consolidating into one publication the Nashville Christian Advocate, the Methodist Quarterly Review, the Epworth Era, and the Missionary Voice.

13. Consolidating Conference organs.

14. Providing for the "open cabinet" in all Conferences.

15. Discontinuing some of the Boards of the church and reducing the number of secretaries.

16. Providing for the publication of a new Standard Hymnal.

17. Providing for the election of all local church officers by the church conference without nomination by the pastor.

18. Making adequate provision for superannuate preachers.

19. Settlement of the Unification question.

20. Reduction of the "overhead" expense in administering the affairs of the church.

21. Adjustment and correlation of the functions of the Sunday school, the Epworth League, and the Young People's Missionary Society.

22. Removal of the time-limit altogether, or its restoration to a definite term of years.

23. Appointment of a commission to work out a standard system of report blanks for every department of church work.

24. Conservation of Centenary and Christian Education movements.

25. Strengthening of the publishing interests of the church.

26. Providing for the inclusion of reports from local churches in general records of the church.

27. Fixing the headquarters of the General Boards of the church in various cities throughout the church.

28. Adoption of a Constitution.

The above list is not complete, of course, and it is intended to be only a suggestion of the many things that will occupy the attention of the General Conference during its approaching session.

We do not look forward to the enactment of any radical legislation. Our own feeling is that this will be one of the most conservative assemblies in recent years, our opinion being based upon the fact that a large number of the delegates are serving for the first time and the well-known tendency of those newly charged with heavy responsibilities to move carefully. In our opinion, too, this is as it should be.

THE EASTER OFFERINGS FOR OUR ORPHANAGES.

As Easter Sunday approaches, our thoughts naturally turn to the institutions of our church which are doing so much to exemplify the Christ-spirit in their ministry to helpless children—the Louisiana Methodist Orphanage and the Mississippi Methodist Orphans' Home. These institutions are wholly dependent upon the church for their maintenance, and it is a beautiful thing that an offering on Easter Sunday is applied to their support. It is impossible to estimate the good these institutions are doing in furnishing Christian nurture for the little ones who have been deprived of the love and care of their parents, and it should be looked upon as a real privilege to assist them in their great work. We hope that every Sunday school and every church in our patronizing Conferences will give their members and friends an opportunity on Easter Sunday to contribute to the support of these institutions, and that the offering will be so liberal that their financial burdens may be greatly lightened.

It should be a matter of pride to Louisiana and Mississippi Methodists that their orphanages should be ranked among the most useful and most efficiently administered in the whole church, and they should, both as a duty and a privilege, stand by them with the utmost loyalty and devotion. Let us make this a notable Easter in the liberality of our offerings for the support of these institutions that make noble men and women out of helpless and dependent children.

THEY WILL WORK.

The fact that the American Cast Iron Pipe Company of Atlanta, Ga., has determined that the teachings of Jesus Christ are to be the ruling principles of its business, was thought of sufficient importance to be given rather extended notice in a recent number of the New York Journal and Commercial Bulletin. The platform upon which the officers of the corporation carry on their business is stated as follows: 1. A reasonable living wage to the lowest paid workman; 2. Constant employment for every member of the organization; 3. An actual application of the Golden Rule to all relations between employes and employer. On general principles we are convinced that Christ's teachings are thoroughly applicable in modern industry; and the testimony of this company, and of others that have put them into practice, shows conclusively that they are practicable. In fact, modern industry will never be organized right until it is organized according to Christ's teachings. The problems of capital and labor are not economic problems so much as they are religious problems. The great glory of Christianity is in the fact that it works in every case where it is given a chance.

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HOME HUNGER.

By Harold Trowbridge.

There lies a glory on familiar places,
Born of old dreams and long-remembered faces,
Touching all earthly things of mortal fancy
With an unearthly and immortal necromancy.

In that warm light lost hopes have being,
Dim figures live; there clouded eyes have seeing
Beyond the stars mysteriously wheeling,
Beyond Time's slow, inexorable revealing.

All hungers change, forever and forever,
Save the one hungering that changes never;
While that endures there may be cause for laughter—
Laughter, and the brave hope that follows after.

—Outlook.

LEAVES FROM MY NOTEBOOK.

By Bishop James Cannon, Jr.

III.

(Continued from Last Issue.)

A Printing Plant.

The printing plant deserves a special paragraph. At the beginning of the quadrennium there were two small papers circulating among our Mexican churches, one on each side the boundary line. In 1919 it was agreed to combine the two and to issue only one paper. That plan has been followed with great success, and we now have an attractive, well printed, well edited sixteen-page paper, with two editors, one from each side of the Rio Grande. The paper is printed at Chihuahua by our own plant. This plant was started at first in the basement of the boys' dormitory, and succeeded from the beginning. In 1920 we were fortunate to be able to secure a building located on a corner of one of the principal streets, only a square from the main business street of the city, and less than two blocks from our Centro Cristiano. This building was altered at small expense to answer our purposes and we now have a bookroom for the sale of books, tracts, stationery, a business office, pressroom, composition room, and storeroom. Under the able management of Brother Newberry, the printing establishment has been fairly well equipped and well organized. Our Conference paper is printed and job work is done in large quantities and at such prices as to produce a good profit, which is used to improve the equipment, and to print devotional and doctrinal tracts for free distribution. It is a heartening sight to look in the show windows and to see Gospel tracts, and the Bible itself, on public sale in a city where only a year ago the Catholic archbishop called upon the people to bring their heretical Bibles to be burned. No money will count for more in the evangelization of Mexico than the $20,000 invested in our printing plant. We greatly need a good linotype machine, which would so reduce the cost of composition that much greater profit could be made on our job work, and more money be free for colportage work and tract distribution.

A New Center.

At Parral we received a church and school property and a residence in exchange from the Congregationalists. In order to obtain adequate and convenient quarters, property adjoining the church and school has been purchased, and by some rebuilding, some rearrangement, some tearing down, and some new building, a good parsonage and good school quarters will be secured. The large residence on the edge of the city is being repaired and will furnish excellent headquarters for the presiding elder, Brother J. Thacker, who has just taken up his residence there.

We also took over from the Congregationalists a school in the country community of Las Onevas, which has three teachers and about one hundred scholars, which we hope to house suitably at an early date. Work will also be begun at Jiminos and Santa Rosalia, and property secured as soon as Brother Thacker can make satisfactory investigation.

In Torreon there has been a great advance. We already had a well located, well built church, with a fair parsonage for the American pastor adjoining, and a three-room, two-story school building adjoining the parsonage. A neat, comfortable parsonage for the Mexican pastor has been built on the rear of the lot. A two-story building with four good classrooms and a porch has been added to the rear of the present school building. Two large, fairly well-built houses, directly adjoining our school building, have been bought and will give accommodation for thirty or forty boarders when we are ready to open a boarding department. At present these houses are used as a home for our physician, for dispensary work and such patients as may be taken. We have bought an entire block of land, fronting south on the Alameda Plaza, and are now erecting a hospital at a cost of $30,000, which is built on such a plan that it can be enlarged as necessity may require. The citizens of the town seem interested in our plans and have promised to contribute the $10,000 necessary to purchase our hospital lot. The Woman's Council has definitely decided to purchase property and open a Centro Cristiano similar to the one at Chihuahua during the coming year, if possible. The number of workers at Torreon and in the Laguna country has increased from two to nine in three years.

In the city of Durango, all our work was suspended during the revolutionary period, except that our Mexican pastor stayed on the field and held the church together as best he could. In 1920 the school was re-opened, the Annual Conference was held in Durango, and now within less than eighteen months the school has over 150 students, the church has taken the entire support of the pastor, a large hall has been rented near the Roman Catholic Cathedral, in which very well attended meetings are held two or three times weekly. The Woman's Council already owns a valuable property about mid-way between church and school, and will open a Centro Cristiano there, similar to the one in Chihuahua.

Three circuits have been formed in the outlying district from Durango, but all of them have not yet been supplied with pastors. A new district has been cut off the Monterey District, with Piedras Negras as the center of operations. We secured by exchange from the Disciples a building prominently located near the public buildings and railroad station, but not well adapted for the work we wish to carry on. Still we have gone right ahead, and have utilized it as best we could, for day and night schools and for dispensary. The dispensary has been a great success from the beginning, and has not only treated hundreds of cases, but has been self-sustaining, except the salary of Dr. C. W. Maoune, who has managed it so well. We must, however, have a large school building in different locations before we can meet the needs of the hundreds of children who are ready for our ministry. Evangelistic work is being carried on with great success in the country between Piedras Negras and Del Rio on the west and Allende on the south, and a number of preaching appointments and three day schools have been opened. Similar work also is being done on the Allende circuit, there being eight preaching appointments regularly filled, and a day school at Rosales. I have written, however, several times of the phenomenal work at Allende, where the last Conference was held, and attended by 600 pupils. We are hoping to build school chapels at Sabinas and the mining town adjoining, and also at Lampacitas. Even the ancient capital of Monclova has awakened from her slumber and our work there is steadily growing.

Another New Field.

We secured in exchange from the Southern Presbyterians the beginnings of an industrial school at Montemorelos. Fortunately, we also secured Brother John N. McKay from the West Texas Conference to take charge of the school. He has taken up the work of construction, and by the end of the year will have finished the building, and installed part of the machinery and begun work. We have several acres of orange trees, and it is proposed to train the boys in the cultivation of citrus fruits and small vegetables, in dairying, and machine work. We are expecting great results from this new school.

Marvelous Educational Growth.

The growth of our educational work north of the Rio Grande is the outstanding feature. In San Antonio, the boys' school has developed steadily, and has a great future before it in that strong Mexican center of population. A new school for girls has been opened at Pharr. Holding Institute at Laredo is not only ready, but clamoring for the promised new buildings to accommodate its ever increasing roll of students. Kindergartens have been established at Alpine, Marfa and Roswell. A central lot 80x250 has been bought for a new school at Nogales, Arizona, which will, when built, draw a large patronage from Nogales, Mexico, and from the States of Senora and Sinaloa. The Woman's Council has purchased at a very low price a block of land in the midst of the Mexican population of Los Angeles, and is carrying on a Centro Cristiano, and in the same building the Sunday school and preaching services are held, with the largest Mexican Sunday school enrollment in the United States.

In El Paso, a large school building was purchased from the City School Board and converted into a Community Center, in which the workers live and carry on varied and useful forms of service.

Effie Eddington, our school for girls, has been removed entirely from its old quarters; two fine, well built adjoining houses have been bought in a good residential section, and a dining room and assembly hall and classrooms added on the back of the lot, at a total cost of approximately $50,000.

Additional adjacent lots have been bought for Lydia Patterson, and the Mitchell Annex has been built—all at a cost of about $175,000, giving a plant worth about $300,000, performing a great service in training Christian workers. Altogether there has been spent about $275,000 in the development of our institutions in El Paso during the past three years.

It is not extravagant to say that nowhere in the church has there been a greater proportionate increase in the number of native workers, exclusive of missionaries, in the number of pastoral appointments, in the number of Sunday schools scholars, of scholars in day schools, of scholars in boarding schools, and of church members, than in our Mexican work. And it is probable that nowhere has money been spent to better advantage in the erection of churches, hospitals, schools and social centers than in the Mexican field. Our presiding elders and superintendents are men of faith and vision and know what is needed to develop the work.

The Centenary Vital.

But no words can emphasize too strongly the tremendous, the absolutely vital significance of the Centenary Movement to the great work which has been done. The work could not have been done without the money and the workers furnished by the Centenary. There have been those who have not been enthusiastic supporters of the

Centenary Movement, some for one reason, some for another. But taking it for granted that all such persons are honestly and earnestly praying and working for the coming of Christ's Kingdom among men, I do not believe that they can thoughtfully consider what has been made possible in our Mexican work by the Centenary Movement without agreeing that while there may have been some mistakes in the details incident to carrying on so great a work (and who is infallible in the world except the Pope(?), yet after all has been said, the Centenary Movement has, under the blessing of Almighty God, been the greatest single method, operation, movement, call it what you will, in our church in the present generation, for bringing in the Kingdom of God. And I steadfastly believe that the two great movements projected by the last General Conference, the Centenary Movement and the Christian Education Movement, will make this present quadrennium to stand out as a great landmark, a point to reckon from in the future life of our church. May the coming General Conference have the faith, the vision, the courage, the consecration, to raise its Ebenezer of praise and thanksgiving, and crying aloud, "There remaineth much land yet to be possessed," sound forth a call to renewed consecration and effort, that will inspire our great church to assume joyously the responsibilities to which our Lord daily calls us!

Dakar, Senegal, Africa.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Well, this is funny! In one of my Pelican Pines letters I let the cat out of the wallet by saying that if there should be any profit from my forthcoming autobiographical book, "The Spirit of the Saxon," I intended to get me a few acres of land where I can "atavistleally revert" to the occupation of my boyhood, renew my youth and prolong my years by contact with mother earth, and so forth. I may not succeed in it. It is exactly what General R. E. Lee earnestly desired, yet never realized. When he was President of Washington-Lee University, or Washington College as it was then, he would mount Traveller, and ride off alone to the country, where one of his veterans had a little farm. There he would dismount, and leading Traveller, would walk by the side of the humble farmer as he plowed, and talk with him about the farm. So far as I have gone, which is only to express my desire, I am in mighty good company. But what is there funny about the case? Why, here comes a letter from a Supreme Court judge, subscribing for my book, but saying: "Away with that farm idea. Stay on your job!" And another letter, also subscribing for the book, but enclosing a cartoon, which shows a farmer lying flat on the ground, his skinny hand clasping a limp pocket-book, and a boll weevil standing on his breast, with uplifted spear about to deal him his death-blow, but pausing to ask, "Who is your favorite undertaker!" Did you ever! Now let me say this: I shall stay on my job.

"Happy if with my latest breath,
I may but gasp his name;
Preach him to all, and cry in death,
Behold, behold the Lamb."

And Brother Alley did not have me in mind when he drew the boll weevil cartoon, for no matter how much land I might have I would not cultivate cotton; and the boll weevil is a specialist in his department. No, all I want is a few acres in the Pelican Pines, where I can have a big garden, grow a plenty of berries, and set out some fruit trees, have a pig or two to remind me of old times, and a cow to revive memories of when, rain or shine, melting hot or freezing cold, I had to get up at 4 a.m. and milk nine of them, and so on! But especially where I can have a walk in a bit of woods, like Plato had in the suburbs of Athens; a shady path under the Pelican Pines, hidden away, where I can enjoy the great brotherhood of nature; breathe the atmosphere of perfect freedom; select my company, and associate with the intellectual aristocrats of all the centuries! In my woodland cloister, a mere lean-to perhaps, but idealized by fancy into a stately library, I would have my favorite poets, Homer, Dante, Tennyson and Browning; the big books in all departments of knowledge; a big rocking-chair and my type-writer! In such halcyon environment, how tame and stale, and beneath the dignity of serene thought, would be the piddling ambitions of men for office! Whether in church or State ambition for office always seemed to me the infirmity of little minds. I always admired the ex-emperor, Dioeletian. After his abdication he settled near Nicomedia. After some time, when there seemed to be no one who could rule the turbulent empire, a delegation from Constantinople came to induce him to resume the purple. He received them kindly, and after they had told their errand, he invited them to take a walk with him. He showed them his garden, called special attention to his fine cabbages, and told them he would rather grow collards than pester with politics!

We all have our ideals. Mine can bloom best in the private and sequestered walks of life. I spent four years in a "Secretary's" office, and that was enough for me. I am not built that way. Cog-wheels are necessary in all machinery, but I prefer to be the steam that makes them go. My present work is delightful, all except absence from home. And when I get my secluded den among the friendly Pelican Pines, where I can relax, discard the check rein, and let "nater caper," I can write in a vein that will make "loathed Melancholy" ashamed of herself! I have half a dozen books I am anxious to write. Recently I have felt an almost irresistible inclination to review the course of study we had at Emory and Henry College fifty years ago; renew my acquaintance with Cicero, Horace, Livy, and Taeitus; read again Herodotus and Thucydides, Homer and Sophocles, and revive the classic flame. My study in the College was the old Hermesian Hall, whose walls had resounded with the crude oratory of beardless Ciceros. It was a garret room, spacious and with two dormer windows. It had been long a haunt of rats, and bats, and spiders. When I discovered it, and asked the President, Dr. Wiley, if I might use it, he said if the ghosts had no objection, he had none. I quickly negotiated with the uncanny occupants, ousted them, and had the most commodious quarters in the College. Old White Top mountain, with its wintry crown of snow, was visible from my window, and mountains piled on mountains. To that den came Dr. John L. Buchanan, "Old Buck," Professor of Latin, and far into the night we discussed big questions. It was "Reconstruction" times, and we had something to talk about! Sometimes I heard the footsteps of Captain C. E. Vawter at the door, and he lingered till the moon rose over the hill, and reminded him that his wife would stay up till he returned! Vawter taught Mathematics and Hebrew, and we talked of the first chapters of Genesis. I asked puzzling questions, and Vawter advised me to postpone them for ten years! Wise man. He would not imperil the tender but growing faith of a student by premature discussion of problems which perplex older minds. I understand them now and they do not disturb my faith. Once or twice Dr. Wiley climbed to my den, and honored my cloister with his company. These are all gone. The last to depart was Dr. Buchanan, and his setting is like the fading of the evening splendor from the brow of old White Top!

Yes, I must have my den among the leafy seclusion of the Pelican Pines. Then these memories of the long ago will fan my spirit with golden plumes, and all the fountains of inspiration will overflow!

Mansfield, La.

The gist of co-operation is this: Have a common cause and then work the other fellow's way if he won't work yours.—Selected.

CONCERNING THE EXISTENCE AND NATURE OF GOD.

By Robert Edwin Meek.

"The fool hath said in his heart there is no God." On a parity with those who contend that there is neither sickness nor death, stand those who say there is no God. When the fact that their very existence and their whole fate in life, from the cradle to the grave, is entirely in God's hands is considered, their foolishness in denying Him is very evident. They seem to think that they can do away with God by shutting their eyes and ears to Him, and thus putting Him out of their lives.

The mightiest truth in the universe is the striking reality that there is a living and reigning God. There is an influence for good felt in the human heart and manifest in the affairs of the world that does not come from men. It is of divine origin. All people at some time in their lives feel this gentle, restraining force. John Wesley called it "a strange warming of the heart." John Henry Newman spoke of it in his great hymn as a "kindly light amid the encircling gloom." It is God seeking to direct men's lives by the agency of the Holy Spirit, the third Person of the adorable Trinity. The presence and action of the Holy Spirit in the hearts and lives of men, women and children is a proof of the existence of God.

The purity and greatness of God's character furnish further evidence of His reality. Men could not create a fictitious being possessing God's attributes and perfection. In order to show that this statement is true, we have only to take the gods of all the heathen nations of the past or present and compare them with our Jehovah. How their characters shrink in the comparison! It is well to note the difference between man-made gods, constructed out of material things, and the living God—the spiritual, divine Father.

It is impossible to conceive of creation being wrought by blind, inanimate force. It requires intelligence to start forces into constructive action and to direct them after they have been started. There is no intelligence in force, unless it comes from or is controlled by a personality. In our small circle, lifeless things do not move with intelligent design unless they are acted upon by living things. Why should it be contended that the earth and the forms of life found upon it have sprung into being as the products of senseless force? In considering the creation of all things, we must determine upon a starting factor—a first great cause, for we well know that nothing happens without a cause. In the present instance, the cause must be such as to have existed by its own might. This is our God. If no admission of His existence is made, we can never form a satisfactory explanation of creation. To call God some unknown force, is to try to deny Him in an unfair manner. It may be hard for the finite mind to conceive of God having always existed, but we have to start with something; and it is much harder to think of the world and the life it contains as having come into existence of their own accord or as having always been here. Wherever we see tasks done, we know there has been a worker. Creation required the efforts of a worker. The continued existence of the world and life demands that worker's constant care. Knowing this to be true, how much easier and wiser it is to think that we ourselves and our world have been created by the command and under the direction of so great a being as God.

The mission of Christ in the world has greatly increased man's assurance that there is a living God and his knowledge of Deity. Christ is the second Person of the Trinity, and He bore the strongest possible testimony to the other two Persons when He was in the flesh and dwelt upon the earth. No one can deny one Person of the Trinity without rejecting the witness of the other two Persons. The Son did not testify of Himself, for He said such testimony would not be good, but of the Father and the Holy Spirit. The Father and the Holy Spirit both testified of the Son when He was baptized by John in the river Jordan

Scientists speak of the value of the study of astronomy as a means of broadening the human mind. It will make men's minds still broader to think on God, for He must necessarily be greater than His works. Too many scientists worship the material works of God instead of God Himself. What an awful mistake!

How great and powerful a being is God! He only is great and good in the highest sense, and He only deserves to be worshiped. If He chose to be unjust or cruel, who could resist Him? But happily His government is founded upon love, justice, mercy, righteousness, peace, and truth. He knows all things, and there is nothing new to Him or that is hid from Him. His presence fills the universe. But He is not a part of the universe. He is distinct in Himself. Bible students need to guard against adopting pantheistic theories concerning God.

God is all powerful, but He will not do anything that is foolish or useless. What He does, He does with design. His power is unlimited, but He has never abused it. In all His reign up to the present time, we know of no unjust or unworthy act upon His part. He rules not only because He is the most powerful being in the universe, but also because He is the most worthy in the strength and beauty of His character. He will not do evil. That is contrary to His divine nature, and He hates it. Unlike man, God never goes contrary to the laws of His own nature. Evil is the one unsightly thing that troubles the heart of the eternal God. When He looks upon the work of His hand He can no longer pronounce it wholly good. A malignant enemy has sought to hurt Him in the only place where it was possible for him to do so.

God is the source of all life. He is exalted and holy. In heaven the majesty of the Most High is always carefully respected. The angels do Him reverence joyfully and with love. He is a sovereign to them in the truest sense. They apparently never forget this fact. What must they think when they hear foolish men denying God's existence, teaching false doctrines concerning Him, or taking His name in vain? How often do they see men seeking to put God's stamp of approval on things that are purely human and often entirely unworthy of Him. Let these men beware and desist, for the great God will bring them to judgment and punish them according to their guilt for their wickedness in misrepresenting and dishonoring Him.

The hope of the world is in the living God. With God reigning there is room only for optimism in our hearts. And He does reign. Who can doubt it? Even Satan will finally be forced to acknowledge His supremacy, when he has run his discreditable course. There will be a final reckoning with him. We may be assured that he will be severely punished for all the wickedness that he is doing in the world. In seeking to destroy others, he is really working his own destruction by increasing the transgressions for which he will be condemned and punished. God has sent His Holy Spirit into the world to aid and comfort men in their fight against Satan and the powers of darkness. If they reject the leadership of the Spirit and do not fight against sin, they deserve the fate that awaits them, though it be a hard one.

Black Hawk, Miss.

LOUISIANA METHODIST ORPHANAGE.

In accordance with our custom in the churches of the Louisiana Annual Conference, collections will be taken in the Sunday school and church for this institution. It is hoped that every church and Sunday school in the State will make an extra effort to secure funds for this cause on Easter Sunday, April 16.

We have 140 children in the home, all healthy, vigorous and growing. Food, clothing and schooling must be provided for all, and necessarily our expenses are heavy. We depend on the collections taken on Easter Sunday for the money necessary to carry us through the spring and summer months, and as we have no other method of raising funds it is very important that each and every church and Sunday school contribute as generously as possible, and we sincerely hope that none will fail to do their part.

Conditions at the Orphanage were never better than now. The work being done is of that order and class to deserve the loyal and hearty support of our people. Our children are being fitted for useful life, and are securing the best of educational and religious advantages, and the fact that these children have none other to look to but the people of our church, makes it imperative that all our people do what they can to secure the necessary funds that will enable us to "carry on."

Grateful for the help rendered us in the past, confident of the loyalty and devotion of our people to this great work, and assuring them that we are doing our utmost to make it worth while in every respect, I am, Sincerely,

ROB'T W. VAUGHAN,
Superintendent Louisiana Methodist Orphanage.
Ruston, La., March 30, 1922.

DEFEATING CULTURE FOR UNWORTHY ADVERTISING.

By Bishop Warren A. Candler.

There is a stir among even the more wealthy and worldly institutions with reference to intercollegiate athletics. Some would attempt to modify the evil, while others would abolish it altogether.

The movement for reform has not begun too soon. It has not come sooner than most serious-minded educators have desired.

The leading educators of the United States have become weary, not to say disgusted, with the mania for games which defeat all the worthy purposes of a college or university.

President Lowell of Harvard, President Angell of Yale, President Butler of Columbia, Dean Roe of the University of Wisconsin, and President Foster of Reed College have spoken in strong terms in condemnation of the evil, and what they have said has found response in the hearts of most of the ablest educators of our country.

Many who are silent on the subject are strongly opposed to the pernicious system, but are restrained by what they consider a proper prudence from speaking out as they really feel. I have received scores of letters which establish this fact. It may be doubted if there are a dozen competent educators in all the colleges and universities of the United States who do not desire the whole system of intercollegiate athletics abolished.

They are not indifferent to the need of physical training for students. On the contrary, they are deeply interested in the proper care of the bodies of the youths whom they instruct; but they believe that physical education is hindered by intercollegiate athletics, and in the belief they are undoubtedly correct.

They do not look with an evil eye upon the recreations of student life. They know the place of play in life, and they look kindly upon all proper and wholesome sports among their students. But they do not believe that intercollegiate athletics supply such recreation as is best for the well-being of young men in college. They know that this commercialized sport has become a business from which the recreative element is excluded.

Their convictions were well expressed by President Schurman of Cornell when a few years ago he called for a better system of physical education "to take the place of the unhealthy athleticism which has usurped so large a place in the life of our colleges and universities, and which not only seriously interferes with their real work, but tends to pervert their essential objects and to misinterpret them alike to the general public and themselves. The whole could, it is believed, be organized and conducted in a way that would gratify the natural impulses of young men, awaken and sustain their interest, and so displace the vast anomaly of organized intercollegiate athletics with its handful of highly trained players, its show games, its elaborate and costly agencies and paraphernalia, its gate receipts, its serious interference with the work of students, its betting and gambling, and its conspicuous misrepresentation of the proper function and service of the universities in the life of the nation and humanity."

Sensible and sincere educators know that they can not succeed with their work with so many of their students frequently absent on intercollegiate jaunts and always excited, both before and after the games, to a degree that is utterly incompatible with careful study and the formation of habits of study. How can any man teach such young men living and roaming and screaming in intercollegiate contests?

There lies before me the baseball schedule of a certain university in the South as published recently in the daily papers. That schedule shows the team will be engaged in games on March 24, 25, 27, and 28, and on April 12, 13, 15, 17, 18, 19, 20, 21, 22, 28, and 29, and on May 1, 2, 5, 6, 8, 9, 10, 12, and 15—in all twenty-four days, not counting the days occupied with going to and returning from the various places at which the games are to be played and the days consumed in training for the contests. This same university had an equally extensive schedule of football games during the fall term. It has also its basketball team, its soccer team, and sundry other student organizations that involve absence of young men from the institution and create distracting excitements when not absent.

This institution is not exceptional; but does any sane man believe its work can be successful under such conditions?

The faculties of the university doubtless object; but the coaches, who are more highly paid than any professor and who exercise a degree of influence and authority more dominating than all the members of all the faculties, decree these numerous and expensive games, and thus education is sacrificed to gate receipts to pay coaches.

In this connection it is worthy of remark that the control of not a few institutions has been usurped by the coaches to the subversion of government both by faculties and trustees. What the coaches say "goes."

Just the other day a callow captain of a football team took President Lowell to task for his views on intercollegiate athletics, using a luncheon attended by the learned president of Harvard as the occasion for his attack. The young man is a fair specimen of the conceit and arrogance of his craft.

Can the faculties and trustees of colleges and universities consent to turn over to coaches the control of the institutions committed to their care? If so, will they not thereby pervert the resources put into their hands by philanthropists and States for the education of the youth of the land?

Of course, there is in every faculty one or more professorial demagogues who would sacrifice an institution in order to win a spurious popularity with students. And there are some lazy instructors who are glad to get days off while their classes are adjourned for games. There are also "sports" among teachers who are as excited by games as are the rawest undergraduates; for there is beginning to appear in the educational world teachers produced since the mania for intercollegiate athletics began about thirty years ago. They have more degrees than culture, and bear grateful recollections of how some of their degrees were won by generous allowance made for them on account of their place in "teams."

The superficial work of men who were brought up under the system of intercollegiate athletics, and participated in it during their schooldays, is already damaging many institutions. Such work led President Wilson to say a few years ago: "I have found everywhere a note of apology. Learning is on the defensive. We have fallen of late into a deep discontent with the college. The college has lost its definiteness of aim. There is utter confusion and a hopeless dispersion of energy."

If this evil continues, the superficial men in faculties will become more and more numerous, and serious men, like Woodrow Wilson, will withdraw from the distasteful work which is dominat-

ed and defeated by coaches. Then what will result?

The games will be increased; for the number of games in any season tends to constantly increase in coach-controlled institutions, doting on large gate receipts. Study will be decreased to make room for the ever-increasing games. Philanthropists and States will cease giving money to game-ridden institutions, and the whole cause of higher education will be discredited and damaged. Already we are in sight of that bad goal.

Can coach-trained men serve efficiently as instructors and presidents of educational institutions? Can coaches and game-men alumni erect necessary buildings and provide adequate endowments from gate receipts? Can they command the confidence of those who can? Hardly.

Sensible and observing men are beginning to see and deprecate the evil results upon intellectual culture already accrued from intercollegiate athletics. For example, Dr. Craig Stewart, the able rector of St. Luke's Episcopal Church of Evanston, Ill. (a college center), said recently, "A good many hundreds and thousands of students come through a university course perfectly immune to ideas, or knowledge of truth, of any sort, because they are doing everything they can to develop their bodies, and they come through magnificent specimens of physical strength, but they have small, undeveloped, childish minds."

Commenting upon this utterence of Dr. Stewart, the Hon. Josepbus Daniels says in an editorial which appears in the "News and Observer" of Raleigh: "It is likely that most colleges pay too much attention to athletics. The best advertised college in the country is one in Kentucky which put out a winning football team. One never hears of a college getting wide newspaper publicity as a result of intellectual achievement of any sort. Athletics are necessary and important, perhaps; but after all, colleges are for the development of the mind, and training for the body is important only to the degree that it enables the mind to reach the maximum of capacity." That is a strong deliverence from the Ex-Secretary of the Navy, and he might have made it stronger without transgressing the limits of truth.

He puts his finger on a point of special peril and dishonor to colleges when he intimates that institutions of learning use intercollegiate athletics for advertising purposes. What would be thought of any other learned profession if it used such advertising to secure patronage? Imagine a lawyer or a physician resorting to such methods to obtain publicity! Will that profession, which underlies and is designed to qualify men for all other professions, degrade itself by a species of advertising that would be disreputable in the lawyers and physicians of the land?

A minstrel, with its brass band on the street, in gawdy garments and with blare of horns, trying to beat up an audience, is quite as dignified and deserving of respect as a college faculty sending over the land a crowd of schoolboys in gaming costume, directed by money-loving coaches and attended by noisy "rooters," in order to induce other boys of the same type to enroll in the institution. Bah! such advertising methods by educators "wearies contempt and fatigues disgust."

TO THE PRESIDING ELDERS, PASTORS, TREASURERS AND WORKERS, MISSISSIPPI CONFERENCE.

Dear Co-workers: Thinking probably the rain might have interfered with your plans for collection week, so much so that you did not get to finish your work, I am suggesting that you by all means continue the campaign until every subscription has been paid; and I would further suggest that if for any reason the "World Sunday Speaker" did not get to your church on "World Sunday," that you still have this message, from either yourself or some one else in order that the people in your churches may have the opportunity of hearing the Centenary message.

I would like to suggest again that you continue as a permanent committee your collection committee, and let them continue to work until the end of the five years, and all the pledges have been paid for the five years.

Please send in your final reports on your collections, not later than April 22.

Thanking you for your interest and co-operation, I am, Yours for Service.

W. D. HAWKINS,
Conference Centenary Treasurer,
Conference Missionary Secretary.

OUR GOD WILL ANSWER PRAYER.

By Mrs. W. E. Neely.

We need not fear, we need not dread,
When we have done the best we could,
For God is watching overhead,
And if we trust him as we should,
He'll surely answer prayer.

We need not care what others say,
Just do what's right and go ahead,
For he who watches o'er our way
And listens to each word that's said,
Will surely answer prayer.

And if we doubt just what is right,
Go read his Word, and there you'll find
Sweet comfort for the weary soul
And hidden treasures for the mind,
And that he answers prayer.

It does me good to hear that song,
"Our Father Knows." Ah! Yes, he knows.
He knows our every right and wrong.
He knows the very path we chose,
And he will answer prayer.

How careful, then, should each one be
To pray to Christ, who lives above,
That he our souls from sin will free
And fill our hearts with perfect love,
For he will answer prayer.

What consolation, then, to think
We have a friend so near at hand,
Who will not from his duty shrink,
And never fail to understand,
And that he answers prayer.

Then cheer, faint-heart, and go your way.
Just do what's right and never fear.
He'll listen while his children pray,
And, some day, dry each falling tear,
For he will answer prayer.

And though my lot is humble here,
I would not willingly exchange
This blessed truth, these words of cheer,
For all the wealth the world contains,
Our God will answer prayer.

Grenada, Miss.

JOHN WESLEY ON "RICHES."

"How unspeakable is the advantage, in point of common sense, which middling people have over the rich! There is so much paint and affectation, so many unmeaning words and senseless custom among people of rank, as fully to justify the remark made seven thousand years ago, 'For in such an elevated condition of life common sense is generally very rare.'" (July 1, 1758, p. 276, Vol. 4, Journal.)

"I cannot but wonder at the infatuation of men that really love and fear God, and yet leave great part of, if not all, their substance to men that neither love nor fear Him! Surely if I did little good with my money while I lived, I would at least do good with it when I could live no longer." (April 5, 1779, p. 227, Vol. 6, Journal.)

"As many of our members increase in worldly goods, the great danger I apprehend now is their relapsing into the spirit of the world; and then their religion is but a dream." (Oct. 21, 1760, p. 417, Vol. 4, Journal.)

"Riches increased; which not only led you, step by step, into more conformity to the world, but insensibly instilled self-importance, unwillingness to be contradicted and an overbearing temper. * * * Can you be too sensible how hardly they that have riches enter into the Kingdom of Heaven? Yea, or into the Kingdom of an inward Heaven? Into the whole spirit of the gospel? How hard not to conform to the world! How hard not to bo a little overbearing, especially to inferiors." (Letter, June 26, 1769, p. 323, Journal.)

"The society at Anghrim is well nigh shrunk into nothing! Such is the baleful influence of riches. The same effect we find in every place. The more men increase in goods (very few excepted) the more they decrease in grace." (April 25, 1785, p. 71, Vol. 7, Journal.)

"Sir: You are on the borders of the grave as well as I. * * * I reverence you as a magistrate * * * but I fear you are covetous, that you love the world. * * * Suppose that some make an ill uso of what you give, the loss falls on their own head; you will not lose your reward for their fault * * * you are not the proprietor of anything, no, not one shilling in the world. You are only a steward of what another entrusts you with, to be laid out, not according to your will but his. And what would you think of a steward who laid out what is called your money according to his own will and pleasure. * * * I beseech you, examine yourself whether you do not love money. If so, you cannot love God." (Oct. 26, 1754, letter, Journal.)

At the age of eighty-four: "Provide for family needs but beyond that do not increase your substance. As it comes, so let it go, otherwise you lay up treasures upon earth; and this our Lord as flatly forbids as murder or adultery. Every pound you put into earthly bank is sunk; it brings no interest above. But every pound you give to the poor is put into the bank of heaven and it will bring glorious interest." (P. 519, Vol. 3, Tyerman's "Life and Times of John Wesley.")

At the age of eighty-six: to rich men—"O how, pitiable is your condition! Few dare speak as plain to you as they would to your servants. You have helped me, when I stood in need. I would leave one word with you before I go hence. * * * O let your heart be whole with God! * * * Sit as loose to all things here below, as if you were a poor beggar. Be a good steward." (P. 594, Vol. 3, Tyerman.)

"Does it not seem (and yet this cannot be) that true Christianity has a tendency, in process of time, to undermine and destroy itself? For wherever it spreads it must cause diligence and frugality, which, in the natural course of things, beget riches. And riches naturally beget pride, love of the world and every temper that is destructive to Christianity. * * * I can see only one way to hinder riches from destroying religion. * * * Give all you can, otherwise I can have no more hope of your salvation than of Judas Iscarlot. I advise no more than I practice." (Pp. 637 and 638, Vol. 3, Tyerman.)

"O ye lovers of money, hear the word of the Lord! Suppose ye that money, though multiplied as the sands of the sea, can give you happiness? * * * Have those the largest share of content who love the largest possessions? Is not the very reverse true? In seeking happiness from riches you are only striving to drink out of empty cups." (P. 348, Vol. 3, Tyerman.)—Zion's Herald.

When God started to write a creed for us He did it not in words that might change their meaning, but He set before us a life, as though to teach us that whereas theology is a science which may be argued about, Christianity is a life that can only be lived.—Quintin Hogg.

SALESMEN WANTED—To sell auto specialties of merit. Can prove worth within five minutes. State men make big money appointing county agents, county agents make big money. Bird-Liberty Brass Works, 542 W. Jackson, Chicago, Illinois.

CROSSING THE NORTH ATLANTIC IN MID-WINTER.

By Mrs. J. L. Neill.

Do you like cold weather? Well, we can tell you one time and place where you could have found it: we left New York on January 7, 1922, and crossed the North Atlantic, making stops at Halifax, Nova Scotia; Plymouth, England, and Cherbourg, France, landing at Antwerp, Belgium, late in the afternoon of January 18. Perhaps the saying, "first impressions are lasting," caused me to mention the cold weather first, because there were many very interesting things in connection with our trip.

We were to sail on the Red Star Line S. S. Finland. We had followed the "red tape" to the boat, all of the baggage was on the pier, so it was "forward, march" onto the boat for us. But the second person in line, who was our eleven-year old daughter, failed to "march." When I inquired why she did not follow her daddy, she turned, and with one foot on the gangplank, and eyes, swimming in tears, she said, "Mother, I don't want to go, I don't want to leave the States." But after a few hurried words of comfort, she followed and we went at once to our cabin. As soon as the door was closed behind the three of us, she threw her arms around us and burst into tears. We reasoned with her, but she was only giving expression to the feeling that was deep in the heart of each of us: we were leaving "our country," we were going to live in a strange country; we were leaving loved ones and friends, we were going to live among strangers; the responsibility of the success or failure of the work of our church in Czecho-Slovakia was upon us; so why feel happy? But at once came the thought, "I will not leave you nor forsake you." After a few words of love and consolation from her father and mother, she was ready to begin the long journey that was ahead of us, to the capital of that new Republic in Central Europe, Prague, Czecho-Slovakia.

For a number of years it has been a pleasure to watch a crowd of people pass and try to discover a distinguishing mark or feature in each person. As the boat was not to leave for more than an hour, we decided to spend that time on deck, watching passengers and their friends, not one of whom we had ever seen before.

See! Are those kodak dealers who have come to sell their "wares" to the passengers who failed to provide themselves with this almost necessary article to travel, before boarding the boat? No, those kodaks are focused on the gangplank and a man is at each, ready, for what? A look at the passenger list revealed the names of several distinguished persons: Mrs. Roosevelt, wife of the ex-President, a "Sir and Lady" Somebody, General Evans, a native Mississippian, who was military attache in Berlin during Bismarck's life, two American Vice-Consuls, and a few others. How interesting it was to watch these people! It did not take long to decide that those nine cameras belonged to newspaper men who wanted to get a picture of somebody, "just before sailing for Europe." The warning signal was sounded, good-byes were said and friends went ashore, but not until the gangplank was removed and they knew that no more passengers would come aboard did they fold their cameras and with disappointment written on each face, go ashore on the freight elevator, all but one. His eagle eyes had spied the object of their quest on the bridge deck; quietly and quickly he secured the picture. The party was the young lady daughter in a family, the Stillman's, that has become "noted" because of a divorce suit. (This picture appeared in the Jackson, Mississippi, Daily News a few weeks later.)

Going out of the harbor at New York is a thrilling experience! What conflicting thoughts one has: the many ships in the harbor that have come from ports all over the world, and the cargo of each; the ships in dry dock that are being prepared for another voyage, and if they were not prepared to resist the winds and the waves what would happen? How fast one thinks! But I suppose the one thing that has attracted as much attention in New York harbor during the past few years as anything else is that monster of ships, the Leviathan. What a picture of despair she presents as she "rests" in dry dock while expert mechanics and engineers try to discover the secret mysteries of her construction! (And they will be successful!)

The skyline of New York reveals some of the wonders of the present age. The Woolworth building, which is fifty-nine stories high, attracts much attention, as well it might because it is a marvel both inside and out. As you pass the Statue of Liberty, one unconsciously bows his head in reverence to the significance of its meaning. Out into the Atlantic we go and head north because Halifax, Nova Scotia, is to be the first port of call.

The purser asked Mr. Neill to conduct the eleven o'clock service Sunday morning, which he was glad to do. Most of the ship's crew—by the way, they were very fine men—and a number of the passengers attended the service and seemed to appreciate it. The offering taken at the service was given to the Seamen's Charities.

Early Monday morning land was sighted and about eight o'clock we docked at Halifax, Nova Scotia. My, but it was cold, snowing hard and freezing as fast as it fell. The wheels had been taken off the wagons and carriages, and runners put on. This was the first time we had ever seen sleighs, but we would have known them anywhere because they looked just like the pictures we had seen ever since we were children—there were the sleigh bells and the people were wrapped in furs from head to foot. It was quite interesting to watch them. I have heard, and sometimes used, a slang expression about being in Halifax but I had never thought that I would really be there. Since being there, that slang expression has less meaning than ever. We took on a number of passengers, mostly second class, and quite a lot of mail. On account of ice, the St. Lawrence River had been closed for some time, so there was much mail for Europe. But about noon we "weighed anchor" and headed out into the open sea. We went in a southeasterly direction in order that we might miss the Grand Banks, fishing banks, south of New Foundland.

Shortly after midnight Monday night we were awakened by the noise of something falling. Tho light switch was convenient, but before either of us could get out of our bunks we decided that it would be best not to try it. Combs, brushes, talcum powder, and a few other such articles, fell one after the other, some one way, some the other. It was really amusing to lie in our bunks—we managed to stay in them—and hear things falling in the cabins near us. We had run into rough seas, and we "could dip into the future" just a little. Sure enough, the next morning when the bugle was blown for breakfast, only four passengers responded, of the hundred and nine on board, first class. Our boat rolled and rocked all day and part of the night, but by morning the sea was calmer and most of the passengers had recovered enough to venture to the dining room for breakfast.

Though cold, the weather was unusually good for this time of the year and the passengers could enjoy their deck chairs most of the time. We ran into snow twice, but one of the prettiest sights we had on the ocean was a hailstorm. The effect of this on the clouds and water was beautiful. It was a study to watch the course of the boat as the captain would have it steered this way or that in order that we might miss rain.

Mr. Neill was asked to hold service again the second Sunday. It was a pleasure to do it because passengers and crew seemed to enjoy it. While we were at service we noticed that the boat was rocking very badly again and after service when we went on deck we saw the cause of it. As far as one could see the waves were piled high with foam on top of each. They looked like snow-capped mountains. We thought we would walk on deck a few minutes before lunch, but discovered that it was impossible because we were rolling and tossing furiously. The deck chairs were tied to the boat, life lines were strung on deck, the life preservers, which usually hang on the railings, were taken down, long ropes fastened to them and placed on a bench ready for use at a minute's notice. How funny the tables looked when we went to lunch! They were latticed off with strips about two inches high, the plates and dishes fitted into the squares, and fastened onto one of the strips was a metal rack into which the tumbler fitted. How we did roll and rock! But strange to say, the passengers did not get sick. Most of them spent the afternoon in their deck chairs. The water was quite pretty and certainly interesting to watch and try to guess where the next wave would pile up and how high it would go. As we sat there, we thought of Columbus and his men in their three frail little boats. How courageous they were! No wonder the men of that day thought there were monsters in the ocean, for surely only a monster could move the waters so! That night, "Rocked in the cradle of the deep, I lay me down in peace to sleep." We were to reach Plymouth, England, about dark to next day. A crew of ten men spent the entire day Monday lifting the baggage and mail from the hold of the boat. What a pile of mail, over six thousand bags for England! We were making good time when all at once the boat hit a wave, swung far over on the one side and "A bag of mail overboard," was shouted by the captain who was watching from the bridge. He ordered the ship turned around. Six men in a life boat were lowered to the water and for a few minutes excitement was high, as the passengers naturally thought some one was overboard. The rudder of the life boat was soon whipped off by the heavy sea, but the men continued their search, and how they were cheered when, drenched to the skin, they returned to the ship!

It was so late at night when we anchored in the bay at Plymouth, that the passengers were not required to go ashore, but with a lighter on each side of the ship, a crew spent the night unloading the baggage and mail. An early breakfast was served the passengers who were to disembark, and we were soon on our way to Cherbourg, France, the next port of call, which we reached early in the afternoon. We did not tarry long at Cherbourg as there was not much baggage and mail to be unloaded. While anchored there, a French submarine passed us. What a neat, trim little thing it was! The English Channel was on its best behaviour, so very early the next morning we were anchored at the mouth of River Scheldt. Here a quaint old Dutch river captain came out from Flushing, Holland, and piloted our boat the fifty-four miles up the river to Antwerp, Belgium, where we landed just at dark on the twelfth day from New York. This last lap of the journey is very much like the first few miles up the Mississippi after passing the jetties, the most striking difference being the great number of Dutch windmills and quaint little villages nestling under the famous dikes.

"If any man." There is no arbitrary selection in Christ's dealings. He does not choose here a man because he is of singularly beautiful character and say, "That man will become my friend." He does not single out there a woman because she is of a spiritual nature and say, "That woman will come the more readily into my fellowship." But with all the breadth of the great love of God he says, "If any man!"—J. Stuart Holden.

Is God's presence a practical power in our lives? Does it ever try a fall with some strong sin and come off conqueror? Is it a principle of life for us? Does it come into our calculations and rule our estimate of things? Does it rise within us ever like a fountain of fresh force when we find ourselves near one in need of help? Does it sometimes surprise us with its suddenness of assistance, its strange opportunity of aid? Does it fill our future for us? Is life for us a growing experience of getting to know God?—R. W. Barbour

The Home Circle

HOW TO HELP.

"When I am grown a man,
I'll help my dearest mother
The very best I can.
I'll walt upon her kindly;
She'll lean upon my arm;
I'll lead her very gently,
And keep her safe from harm,"
Said Peter Paul Augustus.

"But when I come to think of it,
The time will be so long,"
Said Peter Paul Augustus,
"Before I'm tall and strong,
I thlnk it would be wiser
To be her pride and joy
By helping her my very best
While I'm a little boy."

—Brown's Memorial Monthly.

HOW KATE LOST HER CHAIN.

Billy and Kate were interested In a pair of Magples that had gone to housekeeping In a tall hedge close to the house. The big black and white birds with the long tails, which glistened blue, green, purple and gold In the sun, were not at all afraid of the children. Billy and Kate were very careful not to frighten them, and the pert, gay birds grew so tame that they went into the kitchen for scraps of food.

Billy and Kate had watched Mrs. Magpie and her husband build the dome-shaped house in the hedge. They saw them carry sticks of wood for the foundation and loads of wet mud for plaster. But when the birds put a roof on the house the children were delighted.

"They are making It of thorny twigs," Billy whispered to his sister.

"And crossing and recrossing the twigs until It looks like a lattice on our back porch," his sister observed. "It Is wonderful!"

When the roof was finished, the birds lined the cradle with fine twigs and fine rootlets. Billy and Kate watched them from an upper window. One morning they looked through the roof of the house In the hedge and saw seven greenish blue eggs marked with brown, in the cradle. A few weeks later there were seven ugly, big babies In the nursery crying for food.

"We must help feed them," Billy told his sister. "We will keep a plate of scraps on the kitchen table and leave the door open."

Then the funniest thing happened. The children were eating their breakfast, and Mr. Magple flew right into the room, snatched the bun Billy was eating, and carried it away to his babies In the hedge.

"He is a bold father," Billy said, laughing as he watched Mr. Magpie fly away with the bun.

"It is big enough to feed the whole family," Kate added. "Let us watch them eat breakfast."

The little Magpies enjoyed their breakfast and then went to sleep, for there was not a sound in the nursery. Even the father and mother that chattered most of the time were silent. Billy and Kate ran into the garden to weed the flower-beds. Suddenly they heard a great chatter in the hedge. Father, mother and all the little Magples were talking at once. They ran to see what had happened. Kate was the first to understand what the mischievous birds were doing. "They are thieves!" she cried. "Billy, Mr. Magpie has stolen my gold necklace, and they are trying to hide it in the hedge."

Both the Magples were holding the chain, one at each end. Mrs. Magpie pulled one way and her husband the other.

"They can't agree where to hide it so that you can't find it," said Billy.

At last Mrs. Magpie could keep still no longer, and she began to scold. The chain dropped from her beak, and away went her husband with the necklace.

"I am afraid he'll lose it," sighed Kate.

"He is going to hide it," Billy cried. "Let's follow him."

And where do you think he hid it? In a robin's nest. Billy climbed up the tree and got the chain for his sister.

"We would have thought the robins stole it if we hadn't caught the thief," Kate said as she took the chain from her brother.—The Presbyterian.

THE MAGIC WORD.

The manager of a department In a big store said to one of his aisle managers:

"I like the way you keep things running smoothly in your section, Parker. It sets a good standard for those who might not be so particular if your good results didn't keep them keyed up to their own best efforts."

Warmed with the words, the man went about his work with new zest. It wasn't long before he was saying to an alert little salesgirl:

"You have a very successful way of handling hard customers, Miss Belle. I'm going to see what can be done for you by way of rewarding such real merit."

Miss Belle flushed with pleasure. She was so happy that she was more successful than ever with the next troublesome, cranky buyer; and when she went out to lunch, she just couldn't help saying to the deft girl who served her order: "It's good of you to be so prompt. You must have guessed that I want to take a walk this nice noon hour."

The deft waitress carried the cheer of the friendly words in her heart all the rest of the day. It spoke out when her younger brother settled down to his studies that evening:

"It's not every girl who has a brother who stays in at nights and studies and gets ready to make something of himself, instead of running the streets and getting into bad company. I'm proud of you, Jimmy boy. You're my heart's comfort," and Jimmy dug into his work all the harder and put away for good a certain "What's the use after all?" feeling that had been trying to get a foothold in his heart of late. The next day he said to the teacher, who had patiently explained a hard point: "You certainly know how to make it clear; I wish I knew as much as you do," and a little nagging imp of discouragement fled from the tired teacher's heart at once.

On her way home she paused to say to the small boy who sold her a paper:

"It's nice to know I can depend on finding you here, right on time, every afternoon, Billy. You'll make a good business man some day," and she smiled as she paid him.

Billy went home in a such a glow of good feeling that he fairly shouted at sight and smell of the homely, substantial dish of hash for supper:

"Say, mother, but you're a dandy cook! A fellow can put in his best licks with a supper and mother like this at home waiting for him." And at the word—the magic word of praise—there vanished endless baskets of clothes to be washed and endless office floors to be scrubbed; and the world was a good place to live in after all, when one had a fine boy like Billy coming home nights with his bit of money and his blarney.

Nor did she dream—nor do we dream, often—how that magic word had been traveling from heart to heart, touching each with the joy of sincere appreciation, inspiring each to better work and living, before it passed on to repeat its good work.—East and West.

THE UPWARD WAY.

The great test question with which the believer should start each day, and with which he should close each day, is this: Am I more like Jesus Christ than I was? Is there in my life more of the love that believeth all things, hopeth all things, endureth all things, more of the love that taketh not account of evil? If we can say, Slowly but surely we are getting more like Him, then let us rest in the Lord, and wait patiently for Him, knowing that at last we shall see Him and be like Him.—G. Campbell Morgan.

He who rears up one child in Christian virtue, or recovers one fellow-creature to God, builds a temple more precious than Solomon's or St. Peter's, more enduring than earth or heaven.—Channing.

Now, I pray you, let your mouth be filled with laughter, your tongue with singing, and your heart with holy ecstasy, as you think of who your Well-Beloved is, how great He is, and what greatness He puts upon you by virtue of His union with you. We cannot very well remember Christ as we should while we carry about with us a heavy heart.—C. H. Spurgeon.

SPECIAL OFFER

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Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

A BOARD OF HOME MISSIONS.

We are of the opinion that the time has come for the General Conference to establish an independent Board of Home Missions. At present, as is well known, the Home Mission work of the church is administered by the Department of Home Missions of the Board of Missions. It is with no thought of criticizing the administration of the Department of Home Missions that we make the suggestion of the establishment of an independent Board of Home Missions, but with the thought of making adequate provision for a phase of our work that is becoming increasingly important and that needs the support of an independent Board.

While the organization of the Board of Missions makes no distinction between Home and Foreign Missions and while theoretically both fields may be properly administered by co-ordinate Departments of the same Board, we believe experience has demonstrated the impracticability of doing full justice to both fields by the same organization. Without the remotest suggestion that we should give less attention to the growing work of Foreign Missions, we believe that we have not yet, as a church, been able to work out a comprehensive program of Home Mission work that will enable us to provide properly for the development of the home mission territory of the church and to solve the problems arising from the constant influx of foreigners to our shores.

A very practical difficulty in the way of the fullest success of our present plan is the lack of time for the proper consideration of these problems at the meetings of the Board of Missions. There is no disposition, we are sure, to make of Home Missions a side issue, but after devoting several strenuous days to the problems of the foreign work, the members of the Board have not the time, and they are not in the proper frame of mind to deal with the problems of the home field that are just as important and just as pressing as those of the foreign field. We have never attended a meeting of the Board of Missions—but we have information which leads us to believe that our Home Mission work is not given the attention it needs—not by intention, of course, but through necessity.

We are well aware of the feeling on the part of many that there should be a consolidation of our Boards, rather than the organization of a new Board; but that feeling grows out of a desire to secure the greatest possible efficiency in our work at the least cost; it seems to us to be evident that in this case greater efficiency at no greater cost would be assured by the organization of an independent Board to administer a phase of our work that has become too great for merely departmental supervision. Consolidation at the cost of efficiency should never be the policy of any organization.

We are disposed to believe, too, that the organization of an independent Board of Home Missions would relieve a situation that at times is embarrassing to all the work of the church—the feeling that too much authority is centered in the Board of Missions. While we cannot feel that there is any disposition on the part of any Board to assume any authority beyond the limits of its own organization, the mere fact that one Board is charged with so much responsibility makes it almost inevitable that a dominant influence come to be exercised by that Board, to the possible disadvantage of other departments of the work as a whole. We believe in a consolidation of the agencies of the church when efficiency is to be gained thereby; but we do not believe in a centralization of power that makes one organization the dominant influence in the church at large. We do not know, but we imagine all the interests concerned would welcome the establishment of such a Board as we have suggested. A memorial from the New Orleans Methodist Preachers' Meeting will be presented to the General Conference, requesting that such action be taken.

PERSONAL AND OTHER NOTES.

Press reports indicate that a great revival is in progress at Flora, Miss., under the leadership of Rev. W. M. McIntosh.

Rev. T. L. Oakes, of Cockrum, Miss., has laid plans for a revival campaign throughout his charge, and he is looking forward to great results.

Things are moving along well on the Adams charge, Mississippi Conference, and the pastor, Rev. W. W. Nelson, is looking forward to a good year.

A fine revival meeting has just been brought to a close at Pittsboro, Miss., in which the pastor, Brother Bullard, was assisted by Rev. W. A. Wilson.

Brother Byron Smith, of Peoria, Miss., has been a subscriber to the Advocate since 1875, so he informs us in a letter renewing his subscription for another year.

Announcement has been made that Bishop James Atkins will preach the commencement sermon for Southern Methodist University, and that H. N. Snyder will deliver the literary address.

Captain Richmond Pearson Hobson, speaking under the auspices of the Anti-Saloon League of America, will deliver an address in the Methodist church at Ellisville, Miss., on Easter Sunday.

The 36th Annual State Convention of the Louisiana State Sunday School Association will meet in Shreveport, La., on April 11, and continue through April 14. Mr. J. Van Carter is the efficient State Secretary.

Dr. R. L. Russell, Home Mission Secretary, paid the Advocate office an appreciated call on Saturday of last week. He was passing through the city en route to Houma, La., where he was to conduct the opening service in the new church on Sunday.

Dr. H. Walter Featherstun is having a delightful pastorate at Bay St. Louis, Miss. The people are attentive and appreciative, the attendance upon all the services of the church is good, and the prayer meeting and the Sunday school show special enlargement.

The "Big Brother," of Greenville, Miss., speaks very highly of the series of addresses recently delivered by Dr. S. A. Steel in the Methodist church at Greenville.

Dr. Bradford Knapp, dean of the College of Agriculture in the University of Arkansas, who was instrumental in securing the location of the Western Assembly for Fayetteville, Ark., is a brother-in-law of Mr. A. M. Mayo, the great Methodist layman of Lake Charles, La.

Rev. John C. Chambers, Mississippi Conference Sunday School Field Secretary, paid the Advocate office an appreciated call on Saturday of last week. He was passing through the city on his way to Ocean Springs, Miss., where he is engaged this week in holding a Sunday school institute.

The Advocate office greatly appreciates the calls made by members of the faculty of the New Orleans District Standard Training School now in session in this city. The latch-key always hangs on the outside for members and friends of the church who have occasion to visit New Orleans.

The church auditorium at Indian Bayou, La., has been materially improved as a teaching place by curtaining off nine classrooms. These, with the use of the tabernacle, furnish splendid quarters for a large Sunday school, and Rev. P. O. Lowrey, the pastor, is active in pushing forward the work.

The Methodist Sunday schools of Shreveport, La., are among the most wide-awake organizations we know of. One secret of their success is to be found in the fact that they advertise liberally in the daily newspapers. The First Church and the Noel Memorial schools are especially aggressive in their campaigns of publicity.

The publication in this issue of the Advocate of the obituary of Lamar Lowrey, son of Rev. and Mrs. P. O. Lowrey, of Indian Bayou, La., brings keenly to mind the loss occasioned by the death of that splendid young man and the sorrow of his family and friends in his going away. The comforting grace of the gospel is a blessed support in such bereavement.

Rev. R. W. Tucker, of Homer, La., has sent to the Advocate this year 108 subscriptions. This is in keeping with his record in every charge he serves. He believes in the circulation of the church paper—and he circulates it. There is no secret about the method he follows in securing these subscriptions, the explanation of his success being in the fact that he goes after them. We hope to have Brother Tucker tell in an early number of the Advocate just exactly how he goes about it.

The Missionary Voice of April will be a special rural number. It will deal with the needs of the country church, at the same time showing in a most interesting way what our church is doing to meet these needs. This will be the best piece of rural church literature published thus far by the church, and every town and country preacher should read it. Extra copies of this issue may be secured without cost upon application to Dr. R. L. Russell, Home Mission Secretary, 810 Broadway, Nashville, Tenn.

The work of our church at Haynesville, La., is developing well. To date, the pastor, Rev. A. J. Gearheard, has received 56 members. The old parsonage has been sold, and a modern 8-room bungalow, built and completely furnished at a cost of $7,500, has taken its place. The contract for a new church, to cost approximately $40,000, will soon be let. Brother Gearheard is developing some interesting plans for the strengthening of the two country churches that are connected with Haynesville.

The New Orleans District Standard Training School began its sessions in the First Methodist

Church last Sunday afternoon with an attendance that was encouraging and inspiring. Every member of the faculty was in place, and all the details of organization were perfected. The faculty consists of Dr. Thos. Carter, Nashville, Tenn.; Professor C. A. Bowen, Jackson, Miss.; Rev. J. W. Hitch, Dallas, Tex.; Mr. C. M. Dannelly, Montgomery, Ala.; Mrs. W. M. Walker, Birmingham, Ala.; Mrs. W. F. McCann, Mobile, Ala.; Rev. E. R. Stanford, Nashville, Tenn. Rev. C. D. Atkinson, the Louisiana Conference Sunday School Field Secretary, is giving close attention to the affairs of the School, Mr. J. H. Carter being in charge of the local management.

The editor had the privilege on Wednesday of last week of visiting our church at Bogalusa, La., in company with Mr. Stephen S. Thomas, the Louisiana Conference secretary-treasurer, and addressing a meeting concerning the Centenary Movement. The pastor, Rev. E. C. Gunn, is busily engaged in looking after all the interests of the church, and marked progress is being made in every department of activity. One of the notable features of the Sunday school is a men's Bible class that has already enrolled about 160 members and is still growing. So far as we know, this is one of the largest classes of men in the State. Work on the new church will begin soon. We had the pleasure of hearing the unusually efficient choir rehearse a part of a cantata that it is planning to give on Easter Sunday as part of a fine program that has been prepared for that occasion.

An official statement from the headquarters of the Anti-Saloon League deserves the widest circulation possible at a time when the enemies of prohibition are doing all in their power to discount the enforcement of the prohibition laws. The statement is as follows: "We are confident every candid, well-meaning citizen is fully assured in his own mind that in spite of lax enforcement, prohibition has adequately proved its worth. Police and prison records testify for prohibition. In New York, Chicago, Philadelphia, Boston, and the ten other largest American cities, the average number of deaths from alcoholism in 1920 was less than one-sixth what it had previously been. Commander Evangeline Booth declares: 'Drunkenness among the men frequenting the Salvation Army hotels and Industrial Homes has almost entirely disappeared.' The above are 'straws' which show which indicate the 'way the wind is blowing.' The great danger to the cause of prohibition is the apathy of its friends. Too many are quitting—our enemies are fighting. We must continue the struggle."

Dr. Geo. S. Sexton, president of Centenary College, Shreveport, La., attended the meeting of the Southern Lumbermen's Association in New Orleans last week, and paid an appreciated call at the Advocate office while here. He gave a most encouraging account of the affairs of the college under the influence of the present great forward movement. Every detail of the management is conducted in the most business-like way, and it is evident that the institution will soon take its place as one of the best endowed and best equipped schools in the church. Already there have been 161 inquiries and applications for admission to the college next year, these applications coming from States other than Louisiana—ranging from New York to South Carolina, and from New Hampshire to California. The great problem confronting the administration now is to provide room for all those who desire to enter. A greater educational opportunity never presented itself to the church than is now furnished in Louisiana.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. G. Mohler, Sardis, Miss., 2; Rev. T. A. Ferguson, Silver City, Miss., 3; Rev. C. Y. Higginbotham, Hermanville, Miss., 2; Rev. Leon I. McCain, Lafayette, La., 5; Rev. G. W. Robertson, French Camp, Miss., 2; S. M. Collins, Monroe, La., 2; Rev. J. L. Carter, Wesson, Miss., 20; Rev. J. T. Little, Pleasant Hill, La., 2; Mrs. M. E. Cribbs, Lyons, Miss., 2; Rev. R. W. Tucker, Homer, La., 66.

TO THE PASTORS OF THE MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE.

Dear Brethren: Please send at the earliest possible date the names of delegates to the district conference, which convenes in Scooba, May 2-4.

Brethren, please attend to this at once, and we will greatly appreciate the favor.

T. H. KING, P. C.

Scooba, Miss.

DE RIDDER-MERRYVILLE SUNDAY SCHOOL CONTEST.

The report for the DeRidder-Merryville Sunday school contest for last Sunday is as follows:

De Ridder had present 199, a total gain of 160.

Merryville had present 313, a total gain of 801.

CHURCH ATTENDANCE CONTEST, LOUISIANA CONFERENCE.

The following are the reports for last Sunday evening in the church attendance contest, Louisiana Conference:

Bogalusa	191
Lake Charles	271
Leesville	205
Noel Memorial	155
Ruston	187
West Monroe	242

VERY FAR BETTER.

Thus the revised version of Philippians 1:23 places Christian dying in contrast with living. Paul's chief reason is that to be with Christ in Paradise brings unmarred satisfaction. The spirit world must be a real adaptation to our disembodied sensibilities. The spiritual fellowship with Christ and eternal verities will be a blessed substitute for all earthly associations. We will not painfully miss the circumstances of earth, so much will we be enamored with the heavenly. Our vision there will be clear. It will remedy all misunderstandings. Our employment will be a consummation of service performed in this life. "He that is holy, let him be made holy yet more." "He that is filthy, let him be made filthy still." Yonder Lamb-lighted world is the climax of our best ideals here. Now our goals recede like will-o'-the-wisps. After victorious death, our ambitions will come and sit down with us. Treasures laid up in heaven will meet us and become our only abiding investment. Living right is glorious; for "to live is Christ." It makes Him real and divine, personal and precious. But away with all fright; "To die is gain." We dare not shorten our stay here. Others need us. But get ready to shout your own departure! That is "very far better."—G. F. Oliver.

MORE FRUIT.

Such is the clue to many of His mysterious dealings. They disturb us and cut us. We may be stripped of much that we valued, and the process seems ruthless. But at the heart of it is God's perception that we are gathering round us what is showy rather than what is serviceable, and it is on fruitfulness of service that his mind is set. That is the object of our communion with Christ. "God loves us," said Augustine once, "not for what we are, but for what we are to be." Therefore, he can not spare us the discipline that involves suffering and straitening. We are here, in living connection with Christ, for ends which God only knows. He alone knows how much more can be made of us than we suspect. He sees rich results that are possible, if we are restricted and purged for the time being. And because he sees all this, he prunes our life of what is exuberant and superfluous. Times may come that bring little but severity and discomfort. Let us take courage as we reflect, modestly and firmly, that we must be worth God's interest. There must be something in us, something in store for us, that draws upon us this discipline. These anxious moments, these uncongenial experiences, justify us in believing that the Father who never acts willfully or wantonly, sees capacities in us which require such discipline in order to be ripened. Jesus says, it is just because you bear fruit, just because you prove yourself capable, that you are to be honored with God's sharper training.—British Weekly.

DAY BY DAY.

The daily walks of every day seem often trifling; we may do them without thinking as ordinary things, yet they are the scenes of our appointed lot—appointed by God for you and me. The ordering, the application of these ordinary occupations, is the appointing of the Divine purpose; it is for ourselves to carry them out. And secretly our character forms according as we handle them. Give thy heart to God Eternal, since thou art thyself eternal.

Join thy heart to what He has given thee to do. Join thy heart to His teaching, and thou becomest of a will like to His own will. Nothing comes by pure accident, not even the interruptions in our busy day. And such as follow on to know God's will see in all events what may lead to good, and so trust grows into a habit, as habit grows by perpetual use, till every circumstance may be seen to be but a fresh manifestation of the will of God working itself out in us.—T. T. Carter.

AN APPRECIATION.

Sad news, indeed, to learn through the Advocate of the death of W. A. Mangum. If my memory serves me correctly, he was the only one remaining in the Louisiana Conference who came in as I did at Monroe in 1912. He was the last preacher I saw when I left Louisiana on my way to the Panhandle. While remaining in the car, my wife and I congratulated him on the new church he had under construction. After a short conversation with him, he pointed out to us the road to Marshall, Tex., and we bade him a last farewell.

I think he was one of the coming men of the Conference. I am sure this was true so far as real usefulness to the church was concerned. He was deeply spiritual. His record will show that every interest of the church prospered under his ministry. His going is a distinct loss to the Conference and to the church.

I am sure he is better off. He is with his Lord he served so well. I trust our great church will be blessed with many more preachers of the Mangum type. His summons is another of the many reminders of the brevity of life. Life's struggles will soon be over. We that are still permitted to live must soon fight our last battle and gain our last victory for our Master. We know, however, "There remaineth therefore a rest to the people of God." May the blessings of heaven abide with his loved ones.

C. E. FIKE.

Paducah, Texas.

God wants a ministry of gladness. We must show people something better than they have, and we must carry the advertisement with us, and be living samples ourselves of a gladness which rises superior to all circumstances, and which draws men to its own divine fountain.—A. B. Simpson.

We are apt to be very pert about censuring others where we will not endure advice ourselves. And nothing shows our weakness more than to be so sharp-sighted at spying other men's faults and so purblind about our own.—William Penn.

What one has, that one ought to use, and whatever we take in hand, we ought to do with all our might.—Cicero.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

LAMAR, eldest son of Rev. P. O. Lowrey, was born at Lake Providence, La., May 12, 1903. When quite a child he united with the Methodist Episcopal Church, South, at Grand Cane, La. A few days after his sixteenth anniversary he was graduated from the Pleasant Hill High School. Then he entered Centenary College, where he was pursuing his third year's work when illness forced him to leave college for medical treatment. He was apparently recovering and recuperating at the home of his uncle in Mansfield, La., when, after some dental trouble, septicemia set in which proved fatal. He died at DeSoto Sanitarium, Mansfield, Feb. 23, 1922, at the age of eighteen. President George S. Sexton, of Centenary College, assisted by the Dean, officiated and the funeral was held from Mansfield Methodist Church. A large number of Lamar's team mates and schoolmates attended the last sad rites. The floral offering was beautiful and profuse. While the heavens mingled their tears with ours, we laid all that was mortal of our boy, Lamar, to rest in the beautiful Mansfield Cemetery to await the resurrection of the dead. R. E. SMITH, Dean.

Centenary College, Shreveport, La.

Brother B. H. NOBLES was born May 11, 1847, and was called to his reward December 28, 1921. On December 22, 1870, he was married to Miss Laura A. Martin. To this union were born eleven children, seven of whom survive. Most of the nearly three score and fifteen years of Brother Nobles' life were spent in the Shiloh neighborhood, in Rankin County, Mississippi. For fifty-seven years he was a faithful member of the Shiloh Methodist Church, much of the time an official member. As a neighbor and friend, he was kind and sympathetic, always ready to extend a helping hand to those about him. As a citizen, he was the soul of honor and integrity. His word was his bond. He never betrayed a trust nor intentionally wronged his fellow-men. No wonder he could say to his pastor just before he died, "In my long life in this community I have made no tracks that I would care to cover up." Would that we had more men in the world like Uncle Henry Nobles! The pastors at Shiloh will miss the helpful friendship of this good man. To this fact the writer, a former pastor, bears loving testimony. PAUL D. HARDIN.

Meridian, Miss., March 29, 1922.

Blessed are the dead which die in the Lord—they rest from their labors and their works do follow them. J. W. MAXEY, Jr.—"Bill," as he was generally known—was twenty-eight years, nine months, and five days old. He gave his heart to God at an early age and lived a consistent life till death. In February he became a prey to influenza; then complications of pneumonia and jaundice followed. Like a beautiful flower, he was plucked away and transplanted in God's own beautiful garden, to await our coming, and to welcome us to that city celestial. He leaves a wife, two little girls, mother, father, brothers and sisters, besides a large number of friends to mourn his going away. May his going away draw us closer to God, so at the "sounding of the trumpet, when the saints are gathered home," we shall greet each other by the crystal sea. What a gathering of the faithful that will be!

ONE WHO LOVED HIM.

RESOLUTIONS.

Whereas God, in his infinite wisdom, has called our friend and brother, GEORGE B. RAMSEY, to his reward; and whereas his life as an example has been worth so much to the community and church, be it resolved:

1. That the church has lost one of its most useful members and one of its most active stewards.

2. That we, the members of the board of stewards, shall miss him much in our board deliberations and more in our brotherly church relations.

3. That we extend to the bereaved wife and children our deepest sympathy, and that we pray that God indeed will be the needed support in this time of sorrow.

4. That a copy of these resolutions be spread on the minutes of the quarterly conference, a copy be sent to the town paper, a copy to the family, and to the New Orleans Christian Advocate.

Adopted unanimously Mar. 20, 1922.

Committee, Board of Stewards: R. J. Deckard, L. C. Lipsey, G. L. Bennett; R. A. Tucker, President; F. A. Howell, Secretary; R. P. Neblett, Pastor.

RESOLUTIONS.

In the untimely passing away of our well-beloved friend and co-worker, MRS. LESLIE FLETCHER, her family and friends, her church and community suffered a loss beyond the power of words to express; a more consecrated and consistent Christian never dwelt in our midst.

In the family circle she was ideal, tender and true, great of heart and of noble bearing. To her friends she was always gracious, generous and faithful. By all who were privileged to know her in this life, she was honored and loved and respected; to them her good name is as precious ointment poured forth.

Through her devotion and wise counsel, she made for herself a place in our Society that cannot be filled, and in our hearts, she won for herself a love that is as enduring as eternity.

With her loved ones, we too grieve; their sorrow and their loss are ours; therefore be it

Resolved, That we hereby express to the sorely bereaved family our tenderest sympathy and heart-felt love, and assure each one of a constant interest in our prayers at the Throne of Grace and Comfort; and be it further

Resolved, That a page in the Minute Book of our Society be dedicated to her precious memory by transcribing a copy of these resolutions thereon; that a copy be sent to her family, one to the New Orleans Christian Advocate, and one to our town papers for publication.

Signed by: Mrs. D. L. Bingham, Chairman; Miss Ethel Gillispie, Mrs. Robt. Bingham, Committee.

RESOLUTIONS ON THE DEATH OF REV. J. D. HARPER.

Whereas our Heavenly Father has seen fit in his infinite wisdom to remove from the walks of men Rev. JACOB D. HARPER; and whereas the life of this noble and generous-hearted man was a benediction to humanity, therefore be it resolved:

1. That we, the members of Harmony Chapel, where he preached his first sermon, some fifty-two years ago, mourn the loss of a friend and brother in the church of God, and shall treasure in our hearts the memory of the deeds he performed and the life he lived. These shall ever be an inspiration to us.

2. That we extend to the family our sincerest sympathy, and share with them in no small measure the sorrow and loss incident to his departure to another life, and earnestly pray that God's grace shall sustain and comfort them.

3. That a copy of these resolutions be given the family of our departed friend and brother, a copy be sent to the New Orleans Christian Advocate for publication, and that they be spread upon the minutes of our church conference.

Signed by: L. M. Green, Committee, for the Church Conference of Harmony Chapel, Dubach Circuit, Louisiana Conference.

THE MUSIC COMMITTEE

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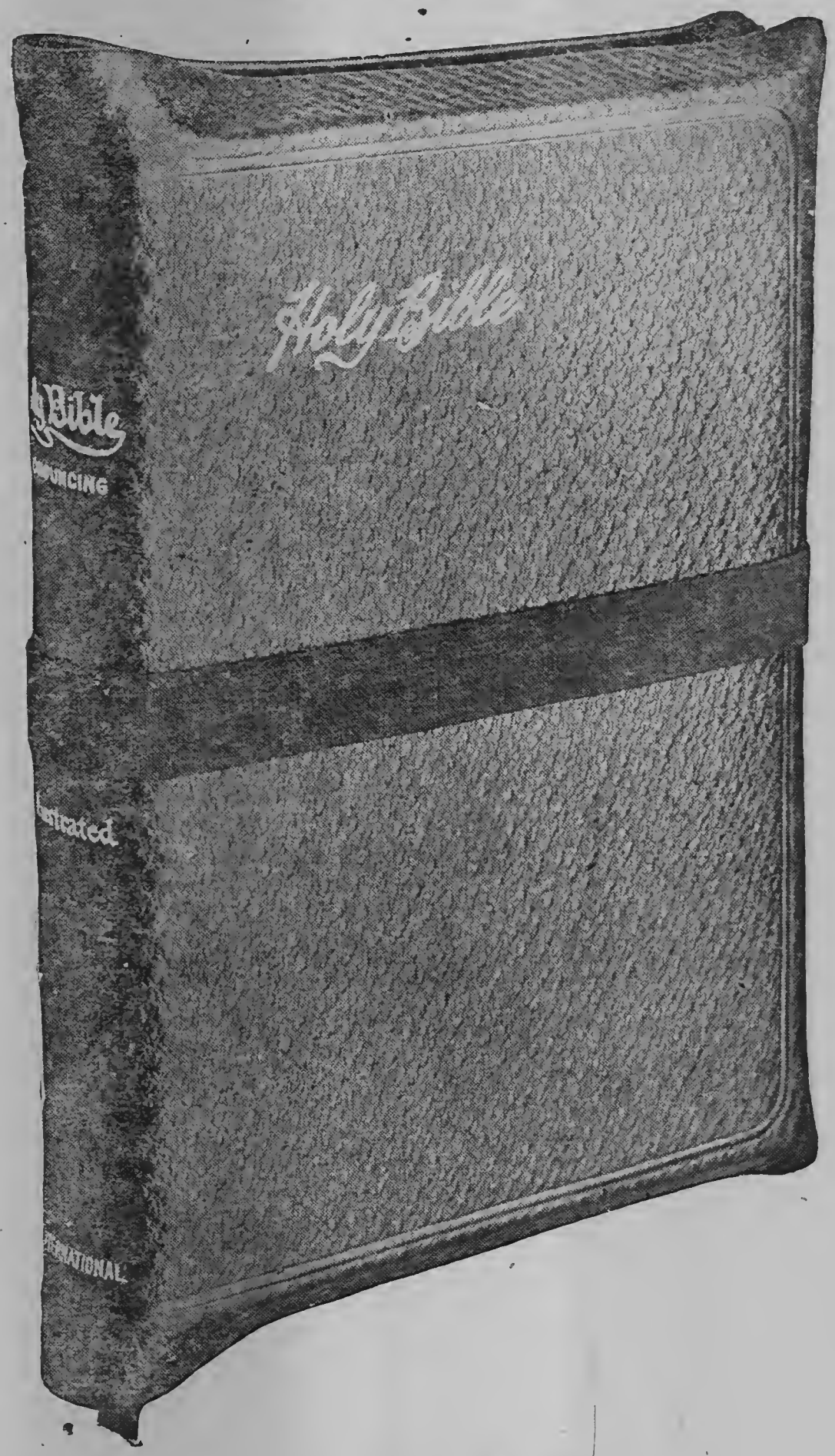

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Sunday School

MISSISSIPPI CONFERENCE NOTES

Saturday and Sunday were spent at Georgetown. Brother J. W. Sells, the pastor, organized a Boy Scout Troop of 15 boys. This will mean much for the boys and for the church. The Sunday school is well organized for a small school. They have faithful and loyal workers. Their school grades Progressive and better. They are going forward. Brother Sells is doing a fine work.

The Seashore District Institute meets at Poplarville at 2:30 p.m., April 19.

Vicksburg District Institute meets at Anguilla on Wednesday, April 19, 2:30 p.m.

Newton District Institute meets at Forest, April 26, 10 a.m.

Hattiesburg District Institute meets April 27, 2:30 p.m.

A written report from each school in the hands of an accredited representative is expected.

Sunday School Day Programs have been ordered sent to each pastor. If you have not received yours, let me know. Please give us the day promptly. Pray for the work and workers.

Yours in Him,
JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Orders for Sunday School Day programs are coming in slowly. The weather is all right, but how is your heart? Remember, I am not at home half the time and I cannot send out orders when I am on the train or when holding an institute. The programs have to be ordered from Nashville before they can get to you.

I see only one way to get a correct list of our Wesley Bible classes, and that is for the pastor to give the names of his classes, the numbers, and the teachers. It will be possible then to get in touch with the classes and render a service that cannot be given in any other way. It takes a lot of work to do big things and it calls for a number of people to work together. Please send me these facts now.

The time to prepare for the observance of Children's Week is at hand. Do you know of anything worth more than our children? Is any matter more pressing? Is any task more delightful? The leaflets that are to be used by the speakers are of a high order and, more than that, they are furnished for the asking. I beg you to send for them, if you do no more than read them. They are as follows: "The Physical Environment of Children in the Sunday School," "The Place of Play in the Life of Children," "Sunday with the Children in the American Home."

The Greenville District Elementary Council held at Shelby, the 24th and 25th, was a decided success in every respect. More than half the charges in the district were represented by teachers deeply interested in the welfare of the children under their care. Mrs. W. W. Adams, of Memphis, rendered the best of service to the teachers studying the needs of beginners. Miss Lynda Ramey had a large class of women with children of primary age. Her quiet, gentle manner made a lasting impression on her auditors. Mrs. H. L. Talbert, of Clarksdale, the instructor for junior workers, always overflowing with enthusiasm when she talks about "the golden period" of childhood, made the teachers think there is nothing finer than a junior boy or girl. Dr. Chapman, pastor at Shelby, led the services with skill. Rev. J. H. Felts, presiding elder, took an active part in the discussions and showed himself thoroughly alive to the importance of giving religious instruction to the people in his district. Rev. E. S. Lewis, Chairman of the Sunday School Board, is a leader worthy of our great cause. Parks, of Tunica, John Robertson, of Rosedale, made a large contribution to the pleasure and profit of all who attended. To sum it up, all gave something and all received a blessing. The close of the two great days projected a greater event in that Dr. Chapman said Shelby wants the Greenville District Standard Training School, October 15-20. Amen.

SELFISH AIMS.

By G. W. Robertson.

Man to-day is prone first to look after his own selfish interest and neglect God's work.

The sluggard, of course, is to be pitied, but we are not thinking seriously of people less fortunate than ourselves.

There are various ways to serve humanity, such as will spiritually fill the hearts of men and set aflame the love of God on earth.

Brotherly love and friendly advice, given by the right man, at the right time, in the right spirit, is often invaluable.

In charity work man is largely repaid. Many people are absolutely on the mercies of the world, not always through laziness or the lack of energy, but caused by some unfortunate event, sickness, or family trouble.

Man, many times, is self-conceited. He seems to forget that there is anybody better or bigger than himself. If the same man were to die, the world's business would continue just the same.

Selfish motives must be eliminated from the church of God if Christianity is to reign supreme in the heart of the earth.

We all recognize God, as Christian people; but if we know him, love him, obey him, he will recognize us, and in this service we will not only serve God, but the people and the age.

Thrift has led to a mode of living and a view of life conducive to success. It is in time translated into character.—James J. Hill.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Campti ct., at St. Maurice, Apr. 9.
Rochelle and Standard, at Rochelle, April 16.
Columbia ct., at Grayson, April 20.
Glenmora, April 23, a.m.
Alexandria, April 23, p.m.
Provencal ct., at Provencal, April 28.
Lecompte ct., at Forest Hill, April 30.
Natchitoches, May 3, p.m.
Winnfield ct., at Sander's Chapel, May 7, a.m.
Winnfield station, May 7, p.m.
Jena and Jonesville, at Jonesville, May 28.

The District Conference will be held at Pineville April 25-27, beginning at 2:30 p.m. on the 25th. Reference to page 53 of the Conference Annual for 1918 will show that each church is entitled to have one delegate elected by the church conference, provided every charge shall have at least five delegates. Preachers in charge will please have these delegates elected, their names sent to Rev. F. W. Chase, Pineville, and to myself. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Second Round.

Indian Bayou, April 9, a.m.
Rayne, April 9, p.m.
Abbeville and Kaplan, at Perrier April 16, a.m.
Gueydan and Estherwood, at Estherwood, April 16, p.m.
Jeanerette and Patterson, at Jeanerette, April 23, a.m.
Franklin, April 23, p.m.
Many and Robeline, at Robeline, April 30, a.m.
Lake Charles, May 7.
Merryville, May 14, a.m.
Ludington ct., May 14, p.m.
Hornbeck and Peason, at Peason, May 21, a.m.
Morgan City and Berwick, at Berwick, May 28, a.m.
District Conference, at Opelousas, April 26, 27, 28.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Second Round.

Farmerville, April 6.
Bonita, at Jones, April 9. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Oak Grove, at Pioneer, April 16. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Waterproof, at Newelton, April 23. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Rayville, April 28.
Bernice, May 4.
Lake Providence, May 7. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Eros, at Indian Village, May 14. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Chatham, at Frantum's Chapel, May 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Simsboro, at Antioch, May 21. Preaching at 11 o'clock; quarterly conference at 2 p.m.

The District Conference will convene at Rayville, April 28, 29, and 30 Lay delegates elected by church conference. K. W. DODSON, P. E.

Shreveport Dist.—Second Round.

Oil City, Thurs., April 6, p.m.
Gibsland ct., at Oak Grove, April 8, 9.
Mansfield, Mon., April 10, p.m.
Grand Cane ct., at Stonewall, Tues., April 11.
Bayou La Chute ct., at Shreveport, Thurs., April 13. (Conference.)
Athens ct., at Arizona, April 15, 16.
Homer, April 16, p.m.
District Conference, at Vivian, April 19-21.
Pelican ct., at Mitchell, April 23, a.m.
South Mansfield, at Benson, April 23, p.m.
Ringgold ct., at Rocky Mount, Tues., April 25.
Plain Dealing, at Benton, Thurs., April 27.
Sibley ct., at Evergreen, April 29 and 30. (Sunday School Institute and Conference.)
Minden, April 30, p.m.
Castor ct., at Alberta, April 30.
Wesley ct., at Holly Springs, May 14.

R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.

p.m., and May 14, a.m.
Springfield, at Holden, April 9, a.m.
Pine Grove, at Montpelier, April 16, a.m.
Olive Branch, at Oak Grove, April 22, 23, a.m.
Clinton, at Pine Grove, April 23, 3:30 p.m.
Baker, at Deerford, April 29, 30, a.m.
Gonzales, at Meadows Chap., April 30, 3:30 p.m.
Greensburg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 14, 3:30 p.m.
St. Francisville, at Star Hill, May 21, a.m.
Franklinton, May 28, a.m.
Franklinton ct., at Mt. Hermon, May 28, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. Let the pastors have their church conferences elect their delegates in time as they make the round of the appointments in May.

J. W. LEE, P. E.

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FROM ST. MARTINVILLE, LA.

Dear Brother Carley: We closed a meeting at Palmetto on the 26th, which, in spite of inclement weather keeping the people from the surrounding country to attend during the latter part of the week, was a good revival.

A good number publicly acknowledge Christ and five were received into the church. Just before leaving for home I was informed that four more want to take the vows the first time I go back to this appointment. Due to bad roads, they were not present to identify themselves with the church the last night of the meeting. A few more whom we have been working with are on the verge of decision.

I had the right kind of help in the person of Rev. Lee R. Sparks, the pastor-evangelist of Franklin, La., whom I had the pleasure of assisting as song leader in another meeting recently held at Franklin, where he had sixty-four accessions. He is a man of prayer and faith, who does not mince words, but has a message red-hot from the heart. With earnestness of speech and the blessed energy of the Holy Spirit, he is a real fire-brand, kindling the fire of religion. His preaching has a spiritual thrill that pricks his hearers to the heart and awakens those who wish to slumber on in their sins. He is an able expositor of Bible doctrines, a strong preacher, and of a gentle and deeply spiritual nature. It gives me pleasure thus to recommend Brother Sparks, and I am doing this unknown to him and without solicitation.

Fraternally,
A. J. MARTIN, P. C.

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Trying Times.

The reconstruction period after the great war is characterized by what may be called high pressure days. The demands of business, the wants of the family, the requirements of society, are more numerous now than ever before.

The first effect of the praiseworthy effort to keep up with all those things is commonly seen in a weakened or debilitated condition of the nervous system, which results in dyspepsia, defective nutrition of both body and brain, and, in extreme cases, in complete nervous prostration. It is clearly seen that what is needed is what will sustain the system, give vigor and tone to the nerves, and keep the digestive and assimilative funcions healthy and active. Many persons from their own experience recommend Hood's Sarsaparilla for this purpose. It acts on the vital organs, builds up the system, and fits men and women for these trying times. In cases where there is biliousness or constipation, it is well to take Hood's Pills. They are a thorough cathartic, a gentle laxative.
—Advertisement.

TO EPWORTH LEAGUERS AND PASTORS!

The second Sunday in May, according to the Discipline, should be recognized in every church as Epworth League Anniversary Day. Those churches without Epworth Leagues are supposed to observe it as Young People's Day. If it is not practical on the second Sunday, then the observance should be had on some Sunday near that time.

The theme this year is "How the Epworth League can help the church and how the church can help the Epworth League." Here is an opportunity to quicken in both the Epworth League and the church the spirit of mutual helpfulness.

May we urge that pastors and Epworth Leaguers everywhere interest themselves in the observance of this day? Fraternally yours,

E. O. HARBIN.

Patience is the finest and worthiest part of fortitude, and the rarest, too.
—Ruskin.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round.

Coldwater, at Love, a.m., April 9.
Como, p.m., April 9.
Pleasant Hill, at Baker's Chapel, Apr. 15.
Horn Lake, at Poplar Corner, Apr. 16.
Cockrum, at Hebron, Apr. 22.
Hernando, Apr. 23.
Olive Branch, at Mineral Wells, Apr. 29.
Longtown, at Cypress Corner, Apr. 29.
Sardis Circuit, at Fredonia, Apr. 29.
Arkabutla, at Sarah, Apr. 29.
Shuford, at Mt. Pisgah, Apr. 29.
Tyro, at Free Springs, Apr. 30.
Crenshaw, at Sledge, Apr. 30.
Mt. Pleasant, at Union, May 6.
Byhalia, at Emory, May 14.
Batesville, June 4.

The duplication of dates is due to the fact that the presiding elder will be assisted in making this round by the brethren—this being necessitated by his absence at the General Conference in May. The District Conference will be held at Horn Lake, Tuesday and Wednesday, June 13 and 14. The opening sermon will be preached on Monday night, June 12, by Rev. T. H. Porter.

R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.

Eupora and Maben, at Maben, Apr. 7.
Mathiston, at Providence, Apr. 8, 9.
Bellefontaine, at Walthall, Apr. 10.
Verona, at Plantersville, Apr. 12.
Sharon, at Brewer, Apr. 13.
Houlka, at Vanvleet, Apr. 15, 16.
Buena Vista, at Ebenezer, Apr. 23, 24.
Salem and Ecru, at Ecru, Apr. 27.
Tocopola, at Tula, Apr. 29, 30.
Randolph, at Shady Grove, Apr. 30, May 1.
Nettleton, at Grady's Chapel, May 4.
Algoma, at Ebenezer, May 6, 7.
Greenwood Springs, at Qunay, May 10.
Smithville, att Tranquil, May 11.
Fulton, May 13, 14.
Tremont, May 14, 15.
Prairie and Strongs, at Pralrie, June 2.

T. H. DORSEY, P. E.

Greenwood Dist.—Second Round.

Moorehead, April 9, a.m.
Indianola, April 9, p.m.
Sunflower, April 12, at Blaine.
Coila, April 16, at Poplar Springs.
dora.
Webb, April 23, p.m., at Sumner.
Minter City, April 23, a.m., at Glendora.
District Conference at Ruleville, April 27 to 30, inclusive. Opening sermon, night of 27th, by Rev. W. C. Galceran.
Ruleville, April 27 (pastor to set the hour).
Tutwiler, May 7, at Vance.
Drew, May 14, at Sandy Bayou.
Belzoni, May 21, a.m.
Inverness, May 21; p.m., at Inverness.
Greenwood, May 28, a.m.
Schlater, May 28, at Sunnyside, 3:30 p.m.
Sidon, June 4, a.m., at Cruger.
Tchula, June 4, p.m.

The district conference embraces the fifth Sunday in April. It is expected that all the pastors and delegates remain through Sunday. Stewards will please adviso their pastor that services will not be expected on district conference Sunday.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Poplar Creek ct., at Wesley, Apr. 8.
Kilmichael ct., at Stewart, Apr. 9, 10.
Winona, Apr. 9, p.m., Apr. 10, p.m.
Tie Plant ct., at Bethel, Apr. 15.
Paris ct., at Salem, Apr. 16, 17.
Durant, Apr. 21, 23, p.m.
Sallis ct., at Bethel, Apr. 22.
Pickens and Goodman, at Goodman, Apr. 23, 24.
Ebenezer ct., at Ebenezer, Apr. 29.
Lexington, Apr. 28, 30.
Holcomb ct., at Spring Hill, May 27.
Coffeeville ct., at Bethlehem, May 28, 29.

District Conference will convene at Valden on Tuesday, April 25, at o'clock p.m., and will continue throug Thursday, April 27. R. A. TUCKER, P.E

Greenville, Dist.—Second Round.

Shipman's Chapel, 11 a.m., April 8.
Jonestown, April 9.
Cleveland, 7:30 p.m., April 12.
Dubbs, 11 a.m., April 16.
Alligator, preaching, 7:30 p.m., April 16.
Leland, 7:30 p.m., April 19.
Clarksdale, preaching, 11 a.m., April 23.
Shelby, 7:30 p.m., April 23.
Alligator, 3 p.m., April 24.
Clarksdale, 7:30 p.m., April 24.
Dundee, 11 a.m., April 25.
Shaw, 3 p.m., April 25.
Glen Allen, 7:30 p.m., April 26.
Rosedale, 7:30 p.m., April 27.
Pace, 11 a.m., April 30.
Boyle, 7:30 p.m., April 30.
Hollandale, June 4.
Glen Allen, 7:30 p.m., June 7.
Greenville, 7:30 p.m., June 9.
Duncan, 11 a.m., June 11.
Friars Point, 7:30 p.m., June 11.

Lay services as follows, by J. J. Baird:
Avon, 11 a.m., May 7.
Cleveland, 11 a.m., May 14.
Shaw, 11 a.m., May 21.
Hollandale, 11 a.m., May 28.

JAMES H. FELTS, P. E.

Corinth Dist.—Second Round.

Marietta ct., at Gilmer's C., Apr 8, 9.
Tishomingo ct., at Salem, April 13.
Iuka ct., at Harmony, Apr. 14.
Burnsville ct., at Chapel Hill, Apr. 15.
Iuka station, Apr. 16, 17.
Potts Camp ct., at Macedonia, Apr. 22; Potts C., Apr. 23.
Guntown ct., at Hebron, Apr. 27.
Baldwyn ct., at Asbury, Apr. 28.
Booneville ct., at Oak Grove, Apr. 29.
Booneville station, April 30, May 1.
Chalybeate ct., at Ebenezer, May 5.
Ripley station, May 5, night, and May 7.
Silver Springs ct., at Paine's Chapel, May 6.
Wheeler ct., at Hodges C., May 26; Rienzi ct., at Thrasher, May 27, 28.
Corinth Dist Conf. will be held at Sherman, June 13, 14, 15.

J. B. RANDOLPH, P. E.

Columbus Dist.—Second Round.

Shuqulak, at Cooksville, April 6.
West Point, April 9, a.m.
Brooksville, April 9, 10.
Mashulaville, at Mt. Hebron, April 15, 16.
Kosiusko ct., at ———, April 22, 23.
Kosiusko sta., April 23, p.m.
Cedar Bluff, at Cedar Bluff, April 26.
Noxapater, at Mt. Pleasant, May 2.
Louisville, May 3.
High Point, at ———, May 4.
Sturgis, at Big Creek, May 6, 7.
Chester, at Salem, May 20, 21.
McCool, at Bowie's Chapel, May 21, 22.
Ackerman and Wier, at Wier, May 28.

District Conference will convene at Macon, April 28 to 30. Opening sermon Thursday night, the 27th. Conference will open Friday morning at 9 o'clock. Sunday, the 30th, will be given over to religious services, beginning with Love Feast at 10 o'clock.

A. T. McILWAIN, P. E.

Tremendous Value For 15c

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer.

Washington, D. C. (Special). People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and that he will keep the offer open until the Pathfinder passes the 500,000 circulation mark, which will be in a few weeks. Exciting serial story starts soon. Fifteen cents mailed at once with your application to Pathfinder, 209 Douglas St., Washington, D. C., will keep the whole family informed, entertained, helped and inspired for the next three months.—Advertisement.

BABIES LOVE
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label.
At All Druggists

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Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

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GRIPPY FEELING—?
For Quick Relief Take
CAPUDINE

THE MAJESTIC HOTEL AND BATH HOUSE
A Modern Family Hotel
HOT SPRINGS NATIONAL PARK
HOT SPRINGS, ARKANSAS
Write for Free Descriptive Booklet. HARRY A. JONES, Manager

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Children's Work.

We, your committee on Children's Work, recommend:

1. That the attention of the Adult Auxiliary be called to the fact that its most important work is the conservation of the child life of the church.

2. That since the duty of training the children of the church and of giving them a vision of world service through missions devolves upon the superintendent of children's work, each auxiliary choose its most faithful, efficient, and consecrated worker for superintendent of children's work.

2. That the Junior Auxiliary be represented at the annual meetings by the superintendent of children's work and that the adult auxiliary be asked to pay her expenses.

4. That the adult auxiliary provide refreshments for the quarterly mite box openings.

5. That the Superintendent of Children's Work and one or more Juniors represent the Juniors at the district meetings.

6. That, although the Conference banner is given for the greatest financial report, no auxiliary shall be awarded the banner that does not also reach the Standard of Excellence.

7. That the making of missionary posters and scrap books be encouraged and books brought to the district meetings for exhibition.

8. That a committee from the Adult Auxiliary be appointed quarterly to visit a meeting of the Junior Society and bring a report of the work being done.

9. That each superintendent of Children's Work endeavor to have the Junior Society give a public demonstration of its work once during the year.

10. That the children use as their slogan for the year, "Each One Win One."

11. That every Junior Society have a "Prayer Special."

12. That where ages differ decidedly a division be made in Junior Societies, grouping according to age.

13. That standing rule three, page 47, be amended to read, that the attention of the superintendent of Children's Work be called to the fact that theirs is not an honorary office, but one of great responsibility and opportunity; and rule seven amended to read, that at each District Meeting, the work of the children be magnified and presented by the Conference Superintendent of Children's Work or her appointee.

14. That recommendations 3, 4 and 6 be made standing rules.

MRS. R. P. NEBLETT, Chairman.
MRS. T. H. LIPSCOMB, Sec'y.

—Conference Bulletin.

THE CHILDREN'S WORK OF THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council of the Methodist Episcopal Church, South, is keenly alive to the potential value of the young life of the church. In forty-six hundred and five groups or auxiliaries, one hundred thousand eight hundred and forty-eight children have been gathered and taught the great principles of service and love. Last year these little folks gave $198,494.74 to the cause of missions.

ST. MARK'S HALL.

The plans for the new St. Mark's Hall, New Orleans, La., are under way to make this the greatest institution of the kind in the Methodist Episcopal Church, South. This will represent the greatest investment in city mission plants among the many splendid centers for city work in the Church This new St. Mark's Hall is not only to minister to the needs of the Italian people of this section, but is also to become an observation plant for workers in training.

MARGARET WILLIAMSON HOSPITAL.

The Margaret Williamson Hospital for Women, in Shanghai, China, is a union institution in which the Woman's Council is a participating body. This is a new hospital, opened in January, 1921. Already the results are noteworthy. From January to December 1550 in-patients were treated and a monthly average of 2500 clinic patients. This is the first woman's hospital in China to open a dental department, and here is located Dr. Fang, a graduate of Ann Arbor, the first Chinese woman dentist.

LOUISIANA CONFERENCE.

A Statement from the Corresponding Secretary.

New Orleans, March 18, 1922.

Dear Auxiliaries: This is to ask you to send your reports to your District Secretary on time. This will help your officers to do the work of the Conference in a creditable and systematic way. If you want to be on the "Honorary Roll" this year, now is the time to start. This one item of reporting on time will give you five points toward the Standard of Excellence. We cannot stand still. We must either go forward or backward. Which shall it be? You are to determine.

The Conference minutes will soon be out, and you will be furnished with a quiz prepared by the Secretary. In this way special attention will be called to matters of greatest importance. Study the reports of the officers and district secretaries, also the committee reports, and see wherein you can make an improvement over last year.

The meeting at De Ridder was one of the best in the history of the work. May we not make the one at Monroe next year "the Best"?

Following is the list of Conference officers:

President—Mrs. C. F. Niebergall, 5830 Prytania st., New Orleans.

Vice President—Mrs. R. H. Harper, 5830 Prytania st, New Orleans.

Corresponding Secretary—Mrs. S. A. Montgomery, 7926 Elm st., New Orleans.

Recording Secretary—Mrs. Geo. S Brown, 2030 Broadway, New Orleans.

Treasurer — Mrs. C. C. Carver, Rayne, La.

Superintendent Y. P.—Mrs. B. F. Key, 2607 Highlands, Shreveport, La.

Superintendent Children—Mrs. J. W. Peyton, Fullerton Road, Shreveport, La.

Superintendent Mission Study—Mrs. W. T. Cunningham, Natchitoches, La.

Assistant Superintendent Study and Publicity Mrs. V. Y. Ilyam, Natchitoches, La.

Superintendent Social Service—Mrs. W. W. Holmes, Lake Charles, La.

Superintendent Supplies—Mrs. H. L. Baker, Plattenville, La.

District Secretaries — Alexandria District, Mrs. H. G. Owen, Lecompte, La; Baton Rouge District, Mrs. R. E. Stearns, 620 Boyd ave., Baton Rouge, La.; French Mission District, Mrs. G. W. Hatch, Humphreys, La.; Lake Charles District, Mrs. Joe Wynn, Rayne, La; Monroe-Ruston District, Mrs. J. W. Darby, Mer Rouge, La.; New Orleans District, Mrs. J. D. Rumph, 1429 Nashville ave., New Orleans; Shreveport District, Mrs. J. W. Giles, Spring Hill, La.

Distribution of Literature—Mrs. S. A. Steel, Mansfield, La.

Editor of Woman's Page in the New Orleans Christian Advocate—Mrs. J. G. Snelling, 631 Freret st., New Orleans.

Communicate with the head of your department, in order that she may know who you are and that she may be able to help you in your work.

March and April have been designated as "Periodical Month," in which you are asked to make a special effort to get new subscriptions to the Missionary Voice and Young Christian Worker. The Woman's Page in the New Orleans Christian Advocate always has something of interest to the auxiliaries. Do you see it?

Very Cordially,
MRS. S. A. MONTGOMERY,
Corresponding Secretary,
2926 Elm Street,
New Orleans, La.

Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest take Hood's Sarsaparilla,—that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure, and steadies the nerves.—Adv.

B-Z-Z-Z-Z!

Grandfather was taking a nap and his little grandson was sent to call him to dinner.

"Was he asleep?" asked his mother when Tommie came back.

"All but his nose," was the reply.

—Boys' Life.

Vitamines and Your Blood

An abundance of vitamines, so necessary for the proper nutrition of the body, results from taking Hood's Sarsaparilla either just before or after eating.

This medicine aids digestion, promotes assimilation, converts

ALL THE GOOD IN YOUR FOOD

into blood, bone and tissue, and is of great benefit for humors, eruptions, catarrh, rheumatism, that tired feeling and run-down conditions. It is pleasant to take;

Re-VITA-lizes the Blood

and builds up the whole system. It thus provides an abundance of vitamines, gives the lips and cheeks the hue of health, brightens the eyes, gives vigor and vim. This is the testimony of thousands of letters voluntarily written.

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Vapo Cresolene Est 1879

For Whooping Cough, Asthma, Spasmodic Croup, Nasal Catarrh, Bronchitis and Sore Throat

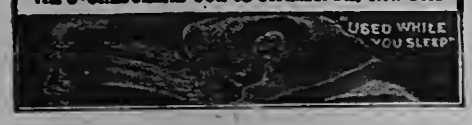
The Vapor Treatment for Coughs and Colds

The time to use Cresolene is at night. This fact appeals to every one, for the healing, antiseptic vapor is breathed all night and is constantly in contact with the seat of the disease, relieving the cough and difficult breathing.

Cresolene has been recommended and used for forty years. The benefit derived from it is unquestionable.

Send For Descriptive Booklet 43. For Sale By Druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York



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STOP ITCHING

Skins with Tetterine

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

AILING WOMEN OF MIDDLE AGE

Mrs. Linton Tells How Helpful Lydia E. Pinkham's Vegetable Compound is at This Period

Denver, Colorado.—"I have taken Lydia E. Pinkham's Vegetable Compound for seven years and I cannot tell you the good it has done me. It is good for young and old and I always keep a bottle of it in the house, for I am at that time of life when it calls for Lydia E. Pinkham's help. My husband saw your ad. in the papers and said 'You have taken everything you can think of, now I want you to take Lydia E. Pinkham's Vegetable Compound!' So I let him get it, and I soon felt better and he told me 'I want you to take about six bottles.' So I did and I keep house and do all my own work and work out by the day and feel fine now. I tell every one about the Vegetable Compound, for so many of my friends thought I would not get well."—Mrs. R. J. LINTON, 1850 West 33d Avenue, Denver, Colorado.

After reading letters like the above, and we are constantly publishing them, why should any woman hesitate to take Lydia E. Pinkham's Vegetable Compound if she is in need of help? It brings relief where other medicines fail.

LOUISIANA CONFERENCE SUNDAY SCHOOL FEDERATION IN SIXTH SESSION.

The Louisiana Conference Sunday School Federation met in Mansfield March 21, 22, 23, for its sixth annual session. This was a great Federation, perhaps tho best that has ever been held in the State. The faculty sent by the General Sunday School Board at Nashville was of the highest quality. Miss Pauline Suddath was in charge of the Elementary work and it was well done. She is a great Elementary worker and an expert when it comes to the child problem.

Rev. R. E. Stanford led the Intermediate-Senior work and was full of the work and gave this department excellent service. Rev. W. C. Owen had charge of the Young People and Adults and did some very efficient service. Every one came away saying that they knew more about Sunday school work than before and were fired with a greater zeal. Mr. M. W. Brabham led in the administrative discussions and there was much good accomplished. One of the great needs of the Sunday schools of our church is efficient leaders, leaders who know how to plan and get results. One could not listen to Brother Brabham without learning something about how to run a Sunday school.

Our Conference Field Secretary was at home in his leadership. He made us a good general. He is certainly putting his whole self into the task that his church has assigned to him.

Our beloved president, A. M. Mayo, presided at each session with ease and was always at his post of duty. He is one man that has given the best part of his life to the Sunday school work, having been superintendent of our school at Lake Charles for the past thirty years. He is loved by all. We are sorry to give him up as president, but he is willing to pass the honor on to others.

The Federation was well attended. There were others who would have been present had it not been that there was a lot of "flu" over the State.

The following were elected as officers for the next year: President, T W. Holloman, Alexandria, La.; Vice President, Claude McCrocklin, Mansfield, La.; Recording Secretary, D. B. Boddie, Glenmora, La.

The Federation adopted as Federation Week for each year the week between the third and fourth Sundays in March, the same as this year.

Upon request of T. W. Holloman, the Federation set as its 1923 Federation goal: 200 Sunday schools represented in the annual meeting and not less than 500 delegates in attendance. The next Federation meeting will be held in Alexandria.

We missed the presence of Miss Caroline Hess, our Primary Superintendent, who was busily engaged with the "flu."

Mansfield and Alexandria caused quite a little commotion over their promise to raise not less than $100 on Sunday School Day, and this challenge was followed by other pledges as follows: Noel, Shreveport, $100; Lake Charles, $50; Glenmora, $30; Lafayette, $50; Oakdale, $50; Grand Cane, $15; Naborton, $10; Logansport, $30; First Church, Shreveport, $100; Bogalusa, $75; Jena, $25; Natchitoches, $15. There were other churches that promised to do what they could, but what we want is something that can be counted. Who will be next? Send in your pledge right away and it will be published. Let every Sunday school in the State do this. D. B. BODDIE, Secretary.

FROM LUCEDALE, MISS.

I came here in December, 1921, and served this church and Shipman last year. The church at Lucedale showed signs of much improvement and last Conference was made a station.

There were 14 Sunday school rooms added to the church and a lot of work done on the parsonage.

The financial report was the greatest ever made by the church in one year.

One of our general evangelist conducted our revival and it was a time of seed sowing. We expect yet to reap the harvest in the fullest sense. Some of the results at that time were about forty members added to the church and a number of lives deciding for Christ.

Lucedale being a station, it became necessary to organize a Lucedale circuit. Brother J. C. Jackson is pastor of this circuit. The people seem interested and the outlook is encouraging.

No small town can boast of a better Sunday school attendance than Lucedale. Brother J. R. Bane is our superintendent and is tireless in his efforts to push the work. He has some faithful helpers who are growing in grace and trying to help others in the Christian life. The school comes nearer measuring up to our standard of efficiency than most schools of our Conference.

Our Woman's Missionary Society, after taking their mission study books last year, took up "The Pupil" and are now ready for their examination on this splendid teacher training book.

The work of the Epworth League is growing. Miss Elmo Hammond is the hustling president and the members are ready to work as directed.

Rev. C. M. Dunaway is to conduct our revival beginning the second day of August.

We desire an interest in the prayers of God's people that his "Word may be glorified."

J. W. THOMPSON, P. C.

THE WAY LOVE LEADS.

Thorns or flowers in life may be,
But the way Love leads is the way for me.

Never a question, never a fear
Under God's heaven, if Love be near.

Bitter the burdens of life, but still
I bear them meekly at Love's sweet will.

Knowing that Love of Life is Lord,
Not a rewarder, but a Reward!

—Frank L. Stanton.

ASPIRIN

Name "Bayer" on Genuine

Warning! Unless you see the name "Bayer" on package or on tablets you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for Colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago and for Pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Ousts Rheumatism.

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Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, Sec'y

110 Broadway Nashville, Tenn.

TETTERINE

For the Complexion

60c at your Druggist's, or from The

SHUPTRINE CO., SAVANNAH, GA.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expells the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says, "Within two or three days after using Renwar my rheumatism disappeared." Price 50c. Ask your druggist for it, or write Warner Drug Company, Nashville, Tenn.—Adv.

AGENTS—Auto Free

We need special agents to travel by Automobile introducing our complete line of National Advertised Pure Food Products, Soaps and Household Necessities. Here is an opportunity to earn $6 to $12 a day, and if you are ambitious and obtain an Automobile Free besides. Write at once for full particulars. Address

AMERICAN PRODUCTS CO.
3510 American Bldg., Cincinnati, O.

Are You Rundown, Weak or Nervous?

If So, You Cannot Afford to Overlook This.

San Antonio, Texas.—"For a long time I had suffered with a weakness that was brought on by over-work and worry. Through this I became all run-down and extremely nervous. I had scarcely any strength left—the least exertion I would be all in. I was a physical wreck when I began taking Dr. Pierce's Favorite Prescription and it was very quick in building me up in health and strength, and I was so much better after taking this medicine that I feel I can safely recommend it to others."—Mrs. N. A. Briggs, No. 614 Adams Street.

Health is wealth. Do not neglect the most valuable asset you have. If you are troubled, write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., and receive good medical advice in return, free of all expense, or send 10c. for trial pkg. of tablets.

WE TURN COTTON TO CHARACTER

Hundreds of thousands who worked in the Southern cotton mills as children have come to maturity with little or no cultural education. Thousands of these are so eager for common learning that they are willing to postpone marriage and work every other week to get to go to school every other week. They are highly experienced in textiles and make wonderful cloth which is trade marked "CHARACTER CLOTH", because of its marvelous intrinsic value, and the fact that its manufacture and sale form the financial basis for a great character-forming school.

"Character Cloth" is Guaranteed Superior

to imported fabrics, and is cheaper in price. The reputation of a great educational institution is back of this statement. Adapted to shirts, pajamas, dresses, bathing suits, childrens' clothes. Many beautiful designs and colors.

WE MAKE SHIRTS TO MEASURE. Instructions Simple

Sold through stores, and by mail direct to home in small amounts where not carried by a local store. For full particulars address

TEXTILE INDUSTRIAL INSTITUTE. - Box 206. - Spartanburg, S. C.

Stop that Pain!

It's spoiling your enjoyment and ruining your health.

When you're suffering from headache, neuralgia, sciatica, rheumatism, earache, toothache or any other pain.

Dr. Miles' Anti-Pain Pills will bring relief without unpleasant after effects.

Buy them of your Druggist.

ALEXANDRIA DISTRICT CONFERENCE.

As has already been announced, the Alexandria District Conference will be held at Pineville, April 25-27, beginning at 2:30 p.m. on the 25th. Rev. W. W. Perry will preach the sermon on the evening of the 25th, and Rev. O. W. Bradley on the evening of the 26th.

Our Conference Sunday School Field Secretary is arranging a program for the eleven o'clock hour on the morning of the 26th. He has secured the consent of Rev. W. J. Pearson, of Mansfield, to be with us for the address. It is the plan of the presiding elder to have the election of lay delegates to the Annual Conference, the consideration of our district evangelistic campaign, and other matters of particular interest to the laity during the afternoon of the 26th. Some of the brethren in nearby charges are planning automobile parties from among their members for this day. Let all who can reach us for this day, come, bringing their lunches. We will have lunch served on the ground at the church and give the day over to matters of interest in our work. Let the pastors seek to secure such an attendance from their people. Attendance of Sunday school people is especially desired.

The following brethren are appointed to serve on committees: Licensing committee: S. S. Bogan, H. T. Young, Geo. Fox; local elder's orders: O. W. Bradley, A. M. Shaw, D. B. Boddie. Other committees will be announced at the conference. Brethren will please have their delegates elected immediately and send their names to Rev. W. F. Chase, Pineville, La., and to myself. Let every member of the district conference be present on time.

W. L. DOSS, Jr., P. E.

A WORD OF WARNING.

So much has been said and written about evangelists that I hesitate to speak of them at all, lest I might be misinterpreted. However, after much experience and observation, I am venturing to say this, knowing of course that none of us have infallible views, also that He who said, "By their fruits ye shall know them," is the one unto whom we must all give account.

Sometime ago we heard one of our evangelists who has been highly recommended by many of our strong pastors. While we know one sermon is not necessarily an index to any minister, and we believe this particular man is doing excellent work in many ways, nevertheless may we not profitably consider the following: This one sermon impressed us with the idea that this evangelist considered it his chief duty to entertain his audience. We cannot imagine any really great soul-winners producing SO MUCH levity in the pulpit. A little later we heard a good church woman, who had recently attended revival services held by an evangelist of another denomination, then had made a special effort to hear the above referred to evangelist of our church, say she was much disappointed in the latter. She seemed to get the same impression we did. This woman does not belong to either of the churches represented by these two evangelists.

We do not mean to be passing judgment on any one. Personally I feel that I owe much to the spirit of real Christian charity of the ministry and the laity. But might it not be well worth while for all of us, evangelists, pastors, etc., to review, study and pray over such passages as II Timothy 2:15?

I for one am convinced that there never was a time when the rank and file of the church more greatly appreciated the pure old Gospel, preached "in demonstration of the Spirit and of power."

The greatest of all drawing cards is our Savior, who said, "And I, if I be lifted up * * * will draw all men unto me."

All this is said in the spirit of love and good will to all, hoping it may help us all to know, love and serve Him better in this day when Satan is trying every possible way to hinder His work and when souls are perishing, while hungering for the gospel.

LEE R. SPARKS.

Franklin, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Vicksburg District—Second Round.

Gloster, at Liberty, 11 a.m., Apr. 7.
Rosetta, 11 a.m., Apr. 8.
Centerville and Stephenson, at Centerville, 11 a.m., Apr. 9.
Woodville, 7:30 p.m., Apr. 9.
Vicksburg, Crawford St., 7:30 p.m., Apr. 10.
Vicksburg, Gibson Memorial, 7:30 p.m., Apr. 12.
Port Gibson, 11 a.m., Apr. 16.
Mayersville, 11 a.m., Apr. 23.
Rolling Fork, at Cary, 7:30 p.m., Apr. 23.
Silver City, 11 a.m., Apr. 30.
Louise and Holly Bluff, at Louise, 7:30 p.m., Apr. 30.
Anguilla, 11 a.m., May 26.
Rocky Springs, at ———, 11 a.m., May 27.
Oak Ridge, at ———, 11 a.m., Apr. 28.

J. R. JONES, P. E.

Newton Dist.—Second Round.

Raleigh, at Burns, April 8, 9.
Trenton, at Trenton, April 9, 2 p.m.
Shiloh, at Forest Hill, April 15, 16.
Carthage, at Conway, April 22, 23.
Walnut Grove, at Freeny, April 23, 3 p.m.
Harperville and Lena, at Yeager's Chapel, April 29, 30.
Union, at Mt. Zion, May 6, 7.
Newton, at Garlandsville, May 14.
Rose Hill, at Paulding, May 20, 21.
Bay Springs, at Bay Springs, May 21, 7:30 p.m., 22, 9 a.m.
Neshoba, at North Bend, May 27, 28.
North Neshoba, at Longino, May 28, 3 p.m.
Chunky, at Suqualena, June 3, 4.
Decatur and Hickory, at Decatur, June 11, a.m., 3 p.m.
Laurel, First Church, June 15, 7:30 p.m.
Laurel, Kingston, June 16, 7:30 p.m., 17, 7:30 p.m.
Laurel, West End, June 17, 3 p.m.

Sunday school institute at Forest, April 26, 9 a.m. District Conference at Forest, opening with sermon at 7:30 p.m., April 26. Pastors will please send names of delegates to Rev. J. W. Chisholm, Forest, Miss., and to me at Newton.

J. A. MOORE, P. E.

Meridian Dist.—Second Round.

Lauderdale, at Electric Mills, April 9.
Scooba, at Wahalak, p.m., April 9.
Quitman, at Cooper's Chapel, April 16.
Enterprise, at Stonewall, p.m., April 16.
Cleveland, at New Sharon, April 21.
DeKalb, at New Hope, April 22, 23.
Vimville, at Bethel, April 30.
District Conference, at Scooba, May 2-4.
Pachuta, at Pachuta, May 6, 7.
Shubuta, May 14.
Bucatunna, May 14, 15.
Daleville, at Soule's Chapel, May 20, 21.
De Soto, at Andrew's Ch., May 25.
Matherville, at Salem, May 26.
Waynesboro ct., at Big Rock, May 27, 28.
Wayneshoro, p.m., May 28.

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Second Round.

Heidelberg, at Sandersville, Apr. 9.
Ellisville, at Moselle, Apr. 9, 10.
Purvis, at Union Grove, Apr. 16.
Silver Creek, at Pinola, Apr. 22, 23.
District Conference, at Hattiesburg, Main Street, Apr. 25-28.
Avera, at Piave, Apr. 30, 11 a.m.
Lucedale, Apr. 30, 7:30 p.m.
Oloh, at Clyde, May 3, 4, 7:30 p.m.
Eucutta, at Newhope, May 6, 7.
Hattiesburg, Court St., May 7, 7:30 p.m.
Hattiesburg, Main Street, May 14, 11 a.m.
Sumrall, May 14, 7:30 p.m.
Lucedale circuit, at Merrill, May 21, 11 a.m.
Richton, at Ovett, May 21, 22, 7:30 p.m.
Leakesville, at Pine Grove, May 27, 28.
New Augusta, at Beaumont, May 28, 29.
Prentiss, at Mt. Zion, June 4, 5.

The Hattiesburg District Conference will be held at Main Street Church, Hattiesburg, April 25-28. Let all the pastors see that delegates are elected and their names sent to me and to Rev. J. T. Leggett, Hattiesburg.

W. W. GRAVES, P. E.

Some people show good judgment by exhibiting a lack of self-confidence. —Exchange.

After all is said and done, truth is the best argument that can be put forth on any subject.—Selected.

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 13, 1922. CHAS. O. CHALMERS, Manager.

Editorial.

DISCOVERING THE RISEN LORD—AN EASTER MEDITATION.

Great Discoveries.

The pages of history are strewn with the records of great discoveries, and the progress of civilization can be measured by these discoveries, appearing as mileposts along the upward struggle of the race. Never yet has the mind of man been completely baffled by a problem upon the solution of which depended material welfare, intellectual enlightenment, or spiritual development. Many a time it may have seemed that the end of the journey was in sight—that impassable barriers had set themselves across the way and that the race was to be hurled back upon itself, hopelessly defeated and cruelly crushed; but always—even though it may have been in the nick of time—either a gleam of light has broken through from the other side that showed the way to further progress, or a glorious revelation has come that in its fullness made plain illimitable stretches yet to be traversed and magnificent heights yet to be attained.

The Greatest Discovery.

The greatest of all discoveries is that of the Risen Lord by the individual soul. It means a new life to the soul that makes it—a life that by that very fact is relieved of the limitations that have oppressed it, and that is endowed with new aspirations and enlarged capacities that change small hopes into an outlook as wide as the horizon, and painful struggles into joyous endeavors to know and do the will of God.

This discovery, too, means more to the world that all other discoveries ever made. Paul made it—and Europe heard the message of salvation; Luther made it—and a continent awoke from the lethargy of death to the joy of a living faith; Wesley made it—and all lands felt the warmth of the spiritual ardor kindled in his own heart. It is the discovery of the Risen Lord that has transfigured countless human lives and transformed the world into a place of hope.

A Personal Experience.

In the deepest sense, though, this discovery that has already been made by so many, that has meant so much to the world, still has to be made for himself by every man who would enter into the Kingdom. Other discoveries, once made, are available for the benefit of others upon the testimony of those who have made them and upon the fruits of those discoveries in the affairs of men; but this discovery must be made by each soul for itself.

As Easter Sunday approaches, when we celebrate the resurrection of the Lord, we may well ask ourselves the question, "Do I know that Christ is risen?" If we do not know for ourselves that Christ is risen, the Easter celebration can mean nothing more to us than a ceremonial—an empty form. Our main concern should not be the establishment of the resurrection as a historical fact, though that is important, but its personal realization as a present truth. Not from another, but for myself would I know that Christ has risen from the dead, that he lives to-day, and that he will live for evermore.

How Two Discovered Him.

There were just two of them traveling the road from Jerusalem to Emmaus that day. They were friends and they were journeying together. How richly suggestive is the companionship of friends! Sometimes a friend of ours—we call him friend—has to make his journey alone. His heart may be full of things he would say to us, and his spirit may yearn for the fellowship of a kindred spirit—but there is none journeying with him. We let him go away by himself, or we may have turned back after going part of the way with him, or we may have gone in another direction and lost sight of him; but he is a friend who would commune with us of the things in his soul—if we were by his side! Is there a friend by whose side we should be to-day?

These friends were sad and disappointed as they journeyed. They were sad because they had lost another friend—one who had sympathized with them in all the experiences of life, who had communed with them concerning the deepest needs of their souls, one who had loved them with all his heart, and whom they had loved. Now he was gone—crucified—buried—and they were sad.

They were disappointed, too, because they had believed that this friend was he who should be the Redeemer of Israel. They had heard him speak of his Kingdom, they had seen him do marvelous works, they had witnessed scenes such as mark the presence of the king; and they had expected him to assert his power, overthrow his enemies, and establish a government that should restore the ancient glory of the nation. Now he was dead and all their hopes were vanished.

And yet these friends were in a state of amazement, because they had heard on that day—the third day after the crucifixion—a marvelous report from some women that they had visited the tomb and found it empty, and who declared that an angel had announced to them that their friend was risen.

Thus, sad, disappointed, and yet in a state of amazement, they talked together of all these things which had happened. But while they talked, a Stranger joined them. Though they knew it not at the time, this Stranger was the Lord. Their hearts burned within them as he talked with them and opened to them the scriptures—but their eyes were holden. Too often is it true that we fail to comprehend the significance of those strange stirrings of the heart that ought to indicate to us the presence of the Divine Spirit; too often are we blind to the evidences all around us of the immanent God; too often are we unresponsive to the appeals that come to us from the high realms of the Infinite One.

As the small company drew near to the end of their journey, the Stranger made as though he would go further, but the two constrained him to abide and eat with them, and he consented. Has the Lord ever turned away from a pleading soul? How true are those beautiful words, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me!" Can it be that the Risen Lord has been by our sides for a time and then has passed on because we have not constrained him to remain with us? Can it be that he cannot reveal himself to us because we will only talk with him along the way—not knowing with whom we talk—and will not open our hearts and lives to him in the intimate way that is symbolized by the breaking of bread together? Well has it been said that "He is Lord of all, or not Lord at all."

It was at their simple meal, in the act of blessing and breaking the bread, that the revelation was complete, the discovery was fully made, and the glory of the resurrection for them was complete. The two friends hurried back to Jerusalem to tell the glorious news; and when they found the disciples, they heard them, too, saying those wonderful words, "The Lord is risen indeed!"

Companionship—communion—hospitality—what wondrous possibilities are wrapped up in those words! If we do not know the Risen Lord to-day, how sad we must be! But if we would know him, we may; and this Easter season may be the happiest that our hungry hearts have ever known. Would you know him? talk about him to-day with some friend like-minded, commune with him in your thoughts, take him into your heart of hearts—and your evening meal will be hallowed by the presence of the Son of God.

THE BEST OF ALL.

According to notices in the newspapers, we have just celebrated "Book Week." We do not know just exactly how the week was celebrated by the country at large—probably by devoting most of its time to reading the daily papers as usual—but we joined in the exercises by glancing through several suggestive, as well as several platitudinous, notes, essays, and articles in various periodicals concerning the necessity of reading good books. Of the making of books, there is no end; but there is one Book that stands so far apart from all others that its value can never be estimated and its superlative excellencies never exaggerated. With all thy reading, be sure to read the Bible!

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CHOSEN LESSONS.

In the way that He shall choose
He will teach us;
Not a lesson we shall lose,
All shall reach us.

Strange and difficult indeed
We may find it,
But the blessing that we need
Is behind it.

All the lessons He shall send
Are the sweetest,
And His training, in the end,
Is completest.

—Frances Ridley Havergal.

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Thirteenth Paper.

I.

The government of the Southern Church was not formed upon any scriptural model; it is purely conventional, receiving its authority, form and force from the fiat of the whole Southern Methodist people who ordained and established it, basing it upon American civil analogies and political ideals, with which they were familiar.

Being an American church, organized as a result of an ecclesiastical revolution, in which there were sharp constitutional conflicts, which had been brewing for thirty years in the old church, under the conflicting political theories of Hamilton and Jefferson, it could not, in the nature of things, have escaped from American principles and ideals, and, indeed, made no effort to do so, but consciously and expressly adopted many of them.

II.

One of the principles of civil liberty embedded in the church constitution is what is known in English and American political history as **Popular Sovereignty, or the Sovereignty of the People.**

By this we understand that all governmental power is vested in the people; all government exists by their authority and for their benefit; by their authority laws are made and executed; and they are the sovereign owners and rulers of the government, its institutions, instruments, appliances and property.

This principle lies at the base of every governmental fabric where "Saxon Freedom" has found a firm footing among men

A fundamental principle of the British Constitution is: **The laws of England do not receive their force from any power communicated by the king to Parliament, but such laws are made by and receive their force from the whole body politic, the whole realm of England.**

The sovereignty of the people in this country is asserted in the preamble to the Federal Constitution:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America."

Chief Justice Marshall, in one of his immortal judgments, discussing this subject, said:

"The convention which framed the constitution was indeed elected by the State legislatures. But the instrument, when it came from their hands, was a mere proposal, without obligation, or pretentions to it. It was reported to the then existing Congress of the United States, with a request that it might be submitted to a convention of delegates, chosen in each State by the people thereof, under the recommendation of its legislature, for their assent and ratification.' This mode of proceeding was adopted; and by the convention, by Congress, and the State legislatures, the instrument was submitted to the people. They acted upon it in the only manner in which they can act safely, effectively, and wisely on such subjects, by assembling in convention. It is true, they assembled in their several States—and where else should they have assembled? No political dreamer was ever wild enough to think of breaking down the lines which separate the States, and of compounding the American people into one common mass. Of consequence, when they act, they act in their States. But the measures they adopt do not, on that account, cease to be the measures of the people themselves; or become the measures of the State Governments." (McCulloch vs. Maryland, 4 Wheat., 316, 403.)

Here we have demonstrated, by judicial reasoning of the highest and most invincible character, the fact that the Government of the United States, the greatest in the world, the very flower and fruitage of "Saxon Freedom," was created, ordained and established by the sovereignty of the people—the people of the United States, acting, not as one consolidated community, not compounded "into one common mass," but as the people of the States, each respectively, assembled in convention in their several States.

And something exactly the same in principle was done by the people of the sixteen Annual Conferences which established the Southern Church, acting separately, distinctly and severally, and not as one consolidated body.

III.

A connected consideration of the successive steps taken by the sixteen Annual Conferences, or in which they were directly concerned, will make it manifest that the Southern Church was ordained and established by the **Sovereign Power** of the 500,000 Methodist people who at the time formed the constituencies of those Conferences, and that it has continued to exist by the sovereign will, authority and activities of those same constituencies and their successive generations in the faith and connection. A church cannot exist without a people, any more than a State; the preachers and their Conferences, Annual and General, important, noble and worthy though they be, are not the church.

"The General Conference, or a majority thereof, is not the church." So believed the Convention of 1845.

"The General Conference is in no sense the church, not even representatively. It is merely the representative organ of the church, with limited powers to do its business, in the discharge of a delegated trust." Such was the opinion of the Southern delegates in 1844.

But the majority faction of 1844 "took themselves" and the General Conference far more "seriously"; in their opinion, if the Conference was not the church itself, it was invested with irresponsible power over all its members and ministers, and might destroy them all; they, the majority, denied that a bishop was an officer of the church; they alleged that a bishop was the mere creature and officer of the General Conference, and might be destroyed without cause or a moment's notice; the church was nothing, and centralized, despotic power, with personal aggrandizement of those who wielded that power, was all there was in the system. The General Conference then had its Machiavelli, to whose personality was likewise added the character of a Robespierre. He delighted in ecclesiastical decaptions.

It was under such auspices, led by men of such views of the church, that the General Conference of 1844 dealt such a crushing blow to Southern Methodism that it aroused all the **Methodist people of the Southland,** who, then, by their own sovereign ecclesiastical power, erected the Methodist Church, South; and briefly and connectedly to trace the successive steps in that enterprise, the next paragraph will be devoted.

IV.

Following the deposal of Bishop Andrew on June 1, 1844, the following successive steps were taken by the Southern and Southwestern Annual Conferences to erect and establish the Methodist Episcopal Church, South, to-wit:

1. On June 3, 1844, the said Annual Conferences, acting by their delegates, declared to the General Conference of the Methodist Episcopal Church their ecclesiastical independence; and in less than one year subsequent to that date the people of those Annual Conferences, acting separately, distinctly and severally, each within its own bounds, adopted, approved, ratified and confirmed the said Declaration of Independence by a vote of 95 to 5 in its favor.

2. On June 6, 1844, the said Annual Conferences, acting by their delegates, presented to the General Conference their "Protest" against its "attempt * * * to degrade and punish the Rev. James O. Andrew, one of the bishops" of the church, the protest reciting that it was on behalf of "nearly five thousand ministers, travelling and local, and a membership of nearly five hundred thousand, constitutionally represented" there, which Protest was likewise afterwards approved by the whole Southern Methodist people.

3. On June 7, 1844, the Committee, to whom had been referred the Declaration of the delegates, reported to the General Conference what is known as the "Plan of Separation," which was adopted and became a solemn and binding contract between the Methodist Episcopal Church on the one part and the Southern and Southwestern Annual Conferences on the other part. Those were the high contracting parties. They were competent parties. The competency of the parties, and the validity and binding force of the contract were declared by the U. S. Supreme Court; and the Court likewise held that the Southern and Southwestern Annual Conferences complied with their part of the contract.

By the "Plan of Separation," (1) the Northern Church relinquished its sovereignty, jurisdiction and authority over the Southern and Southwestern Annual Conferences, and ceded the same to them, and (2) stipulated that upon the division of the church certain property interests were and should be secured to the Southern Church.

The agreements and stipulations of the Northern Church contained in the "Plan of Separation" were based upon one condition only: that condition was that the "Plan" and its stipulations and provisions should be accepted "by a vote of the majority of the members" in the said Annual Conferences; that vote was necessary to make the paper operative and effective; the required vote was given, and by the mandate of the people the "Plan of Separation" became a **Living Treaty** Stipulation, and the high contracting parties became in fact, as well as in law, separate, distinct, independent ecclesiastical organizations. **Vox populi est vox Dei.**

4. On June 11, 1844, the Southern delegates issued to said Annual Conferences a call for a Convention of delegates to be held in Louisville, Kentucky, to determine the propriety of organizing a Southern Methodist Church in which the following direction was given, to-wit.:

"The several Annual Conferences shall instruct their delegates to the proposed convention on the points on which action is contemplated—conforming their instructions, as far as possible, to the opinions and wishes of the membership within their several Conference bounds."

A most remarkable feature of this call for a Convention is this:

Instead of waiting until the Convention should assemble and act upon the subject matter of the call, and then submit their action to the people for their approval, instructions were to be given to the delegates in advance "on the points on which action was contemplated"—and "conforming their instructions, as far as possible, to the opinions and wishes of the membership within their several Conference bounds."

And that programme was carried out to the letter, even to the changes, if any, which should be made in the Book of Discipline.

Simultaneously with issuing the above call, its authors issued and "sent abroad" an address "to the ministers and members of the Methodist Episcopal Church," in the territory covered by said Annual Conferences, in which, among other things, it is stated: "Some time before the adjournment, however, upon a declaration made by the Southern delegates, setting forth the impossibility of enduring such a state of things much longer, the General Conference, by a very large and decided majority, agreed to a plan of formal and pacific separation, by which the Southern Conferences are to have a distinct and independent organization of their own, in no way subject to the Northern jurisdiction.

* * * * *

"The plan does not decide that division shall take place; but simply, and it is thought securely provides that it may, if it be found necessary. Of this necessity you are to be the judges, after a careful survey and comparison of all the reasons for and against."

5. Pursuant to the call for a convention, the Annual Conferences appointed delegates to it, with full instructions "on the points on which action was contemplated"—upon all the great issues then pending before Southern Methodism, which had arisen out of the arbitrary and revolutionary action of the majority in the General Conference of 1844, the Declaration and Protest of the Southern delegates, and the stipulations of the Plan of Separation. The delegates were given no discretion upon those issues, but were bound by specific pre-convention instructions.

6. But before the Annual Conference convened and appointed delegates they, as required by the Plan of Separation, take a vote of the membership within their several Conference bounds," upon all the aforesaid points and issues, and "the opinions and wishes of the membership" so ascertained were made the instructions of the delegates. So that, as in all great political, social, and religious movements, the vital, determinative force arose spontaneously from the hearts of the people—indigenous Southern Methodism.

7. The vote of the Southern and Southwestern Annual Conferences was, each, separately, canvassed by the Convention, and it was found and declared by that body that the ministry and membership of the church, amounting to nearly 500,000, had voted upon the aforesaid questions and issues which had arisen and been submitted, as aforesaid; and that by an affirmative vote of 95 per cent, they concurred in and sustained the following propositions, to-wit:

(1) They concurred in, ratified and confirmed the Declaration of Independence of the Southern delegates in the General Conference of 1844, presented to that body on June 3; (2) they approved, ratified and confirmed the plan of separation adopted on June 7; and (3) they approved, ratified and confirmed the proposition that the relations existing between the Methodist Episcopal Church and the Southern and Southwestern Annual Conferences be dissolved, and that those Conferences be organized into a Methodist Episcopal Church in the South, based on the Book of Discipline, in which no changes at all should be made, except such verbal alterations as should be necessary to adapt it to the new organization.

8. The Convention took action in conformity to the instructions given the delegates by the vote, and then, on May 19, 1845, sent out its "Pastoral Address" to ministers and people, in which, after stating that "we have been able to conduct the business confided to us by you with great harmony," and after a recital of the canvass and results of the vote, it is declared that:

"So great appears to have been the unanimity of opinion prevailing, both among the pastors and people, as to the urgent necessity of the great measure which we were deputed to effect, by organizing on the basis of the Discipline, and the plan provided by the late General Conference, the Methodist Episcopal Church, South."

V.

The above outline of the facts of our Constitutional History, which are undisputed, and, indeed, are indisputable, demonstrates beyond all question the fact that the Southern Church was created, ordained, and established by the people, and that the principle of popular sovereignty—the sovereignty of the people—lies at the foundation of the whole fabric.

By and through the same Historical Induction, the people—the Southern Methodist people—adopted as their Constitution the little book of Discipline, and they adopted no other Constitution; and that little instrument embraces, in its protecting aegis, all of the canonical books of the Old Testament and the New Testament, and this is in all probability the reason why some of the Higher Destructive Critics of our church and ministry have been unable to find the Constitution of the church, for should they face the little document, it may appear that their teachings are in conflict with its doctrinal guaranties.

(To be continued.)

Holly Springs, Miss.

COMMITTEE ASSIGNMENTS.

The following are the committee assignments of the North Mississippi Conference delegates to the General Conference:

1. Episcopacy—J. R. Countiss, J. G. McGowen.
2. Itineraney—R. A. Tueker, Herbert Holmes.
3. Revivals—R. A. Tueker, Herbert Holmes.
4. Publishing Interests—R. A. Meek, J. G. McGowen.
5. Education—J. H. Felts, D. C. Hull.
6. Church Extension—J. R. Countiss, D. C. Hull.
7. Missions—R. A. Meek, D. H. Hall.
8. Boundaries and Finance—R. A. Tucker, D. H. Hall.
9. Temperance and Social Service—J. R. Countiss, D. H. Hall.
10. Sunday Schools—J. H. Felts, Herbert Holmes.
11. Epworth Leagues—J. H. Felts, D. C. Hull.
12. Church Relations—R. A. Meek, J. G. McGowen.
13. Laymen's Missionary Movement—D. H. Hall.

Perhaps it is well to state that the odd-number committees will meet on one day, and the even-number committees on the next day. This fact had to be taken into consideration in making these assignments.

Respectfully,

R. A. MEEK.

Sardis, Miss.

LOUISIANA CONFERENCE EDUCATIONAL NOTES.

The local collectors for the Christian Education Movement represent a score of persons who are serving the church without salary and at some personal expense, not to mention the time they give to the work. They need to be encouraged by those who love to build up the Kingdom.

Your local collector wishes to remit every dollar due and he does not like to keep sending out notices, so save him and the church further embarrassment by handing him your first payment. Unless different time of payment was specified when the pledges were made, the first installment has been due since November 1. The urgent need of our schools forces headquarters to put pressure on the immediate collection of the first payment.

In order to stimulate collections, Centenary College will offer three scholarships to the districts making the largest payment on their subscriptions. The full conditions for these scholarships will be worked out later.

ALBERT S. LITZ.

Conference Secretary of Education

CHRIST THE LIFE.

(Some Pen Sketches from A. B. Simpson's Splendid Book, "The Christ Life."

By Rev. Hilary S. Westbrook.

"I am the resurrection and the life." (St. John 11:25.)

We find from a close study of the Holy Scriptures that two of the New Testament books, the Gospel and the Epistle of St. John, treat of "The Christ Life." The mystery of nature at its best is life. The one thing man does not understand is life. The Epistle of John unfolds the source, the evolution and the outflow of His divine life. Let us study it through five successive, crispy chapter heads, as follows:

1. Christ is the Eternal Life. Before a planet rolled or an angel sang, Christ was Himself the embodiment of eternal life.

"This is the true God and the life eternal." From Him all life has come to mortal man. The power that moves the universe is His personal life, for "by Him all things consist." In Him we are secure.

Every new-born soul is begotten of His majestic life. The life of every saint is sustained every moment by the life of the living Head. He is of infinite duration.

2. The Life Manifested. "The Life was manifested." This covers the whole earthly life of the Lord Jesus specifically. Instead of giving us merely a written document, God sends us a living person to exhibit in the details of life the character of God and His purposes of love to the whole human race. Christ's earthly life was a complete pattern of all that God expects a life to be. For the first time in human history the Father beheld a man of whom He could say, "In Him I am well pleased" (I John 1:2.)

3. The Life Crucified. That life went out on the rugged cross. The life so divine, so human, was laid down as a sacrifice for all sins, a ransom for our guilt. The blood of Jesus Christ means His noble life, with all its infinite value, given as a substitute and ransom for one forfeited life. This vicarious death stands for a great and potential fact, but to be of value to us faith must enter into partnership with Him in that fact and know by personal appropriation "the fellowship of His suffering." For "if we suffer, we shall also reign with Him." That death was my death and through it I pass to union with a once crucified, but now risen Lord. (Romans 6: 5, 8.)

4. The Life Risen. Christ's death is only the superb background of His resurrection. The life that was laid down was taken up again and now He says, "I am He that liveth, and was dead; and, behold, I am alive for evermore." He stood among His disciples and said, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." He claimed once more the place of master and the touch of love in its fullest meaning.

We are saved and secure in His perfect life. He has conquered death, and now is the depository of all the fullness of God. (Col. 2:9-10.)

5. The Life Indwelling. This life is not for Himself, but for us. Having risen from the dead, He now comes to re-live His great life in us. This is the secret of sanctification as it is unfolded in the First Epistle of John, and it is the solution of every puzzling problem with that epistle as we view it. This epistle is shot through with a gospel of love divine, and, best of all, it is flowing with the milk of a full salvation for every one who will take the Calvary route. He poured out His great life there on Calvary's cross for man's redemption. The empty tomb of Joseph testifies to the world's hope. "He is not here; he is risen."

The Sinless Life.

The key to this great mystery is couched in two

verses of this epistle. "Whosoever abideth in Him sinneth not." (1 John 3:6.) Our holiness is from God. It is only as we draw our life from Him that we are kept from the power and dominion of sin. It is the indwelling life.

Again, "Whosoever is born of God sinneth not, but he that was begotten of God keepeth him, and that wicked one toucheth him not." (1 John 5:18.) The only Begotten Son dwelling in us keeps us from the power of sin, and though the old devil vehemently strikes, yet we are not harmed or shipwrecked.

There is one more passage which belongs to this connection. "He that hath the Son hath life, and he that hath not the Son of God hath not life." (1 John 5:12.) Our union with the person of Christ is one source of spiritual life. Christ dwelling in us is our hope of glory. He lives, and if we are joined to Him in a living faith, we shall ever live and reign with him also. "Unto him who hath washed us from our sins in his own blood, be glory both now and forever." This life shoots the star of hope into the trusting heart and makes it long for the reuniting of the sacred ties which have been so closely known here on earth. It cheers the dying saint, and leaves a balm of comfort to the bereft ones, as they look into the dismal tomb and know that some glad day their loved one will break its confines and come forth to enter in that larger realm of eternal life. His life in us is the bridge which spans the dreary distance between man mortal and God immortal. It is the power which lifts us out of the mucky path of death into that of the abundant life.

Jesus is passing in triumph to-day! See the joyous, grateful multitudes who sing to his name. The long line runs back through a thousand yesterdays to the dim horizon of Christian history.

"Lord Jesus, make Thyself to me
A living, bright reallty,
More present to faith's vision keen
Than any outward object seen,
More dear, more intimately nigh
Than e'en the sweetest earthly tie.

"Nearer and nearer still to me,
Thou living, loving Savior be.
Brighter the vision of Thy face,
More glorious still Thy words of grace;
Till life shall be transformed to love,
A heaven below, a heaven above."

Seminary, Miss.

SEASHORE DIVINITY SCHOOL.

The fourteenth session of Seashore Divinity School will be held on the Seashore Camp Ground, in Biloxi, Miss., from 8 p.m., Tuesday, June 13, to the same hour on Thursday, June 22. A programme which guarantees both mental and spiritual profit has been arranged.

Rev. W. A. Shelton, D.D., Emory University's gifted instructor in the Old Testament, will deliver the address at 8 p.m. and 11 a.m., through Saturday, the 17th. He is aware of the preacher's problems and responsibilities, and he will bring a message specially adapted to help the faithful man of God in this trying day.

Sunday, June 18, Bishop W. A. Candler, LL.D., one of the greatest preachers and leaders of our Southern Methodism, will bring the message of God, and he will speak at both principal hours each day through the remainder of the session. Bishop Candler needs no introduction to this section. We all know and love him, and we know a helpful and inspiring treat is in store for all who shall be privileged to sit under his ministry. Our preachers should give special heed to this great leader of God's hosts at this time.

Each of the four undergraduate classes will be specially cared for by efficient instructors from each of the patronizing Annual Conferences. These teachers are making diligent study and preparation for this work. Examinations will be given those who have previously read the course prescribed for their class.

The last General Conference showed appreciation of this work by putting it on the same basis as the Correspondence School. Our students say this has the advantage, because it has the instructor as well as the text book. Why should not all our young preachers avail themselves of this best of helps, and complete their course of study early in the year?

We are glad to report greatly improved boarding accommodations on and near the Camp Ground. We expect even better this year. Very satisfactory board and lodging can be had for $2 a day. We shall try to get even lower rates.

Seashore Camp Ground, in the quaint little city of Biloxi, Miss., is a delightful place for a summer outing. It is on the most beautiful section of the Mississippi coast, where the sea bathing is the best and the fishing and boating are superb. It would be hard to imagine a better place for rest and recuperation. And Seashore Divinity School will make your vacation a season of inspiration for worthier and happier service.

For further information write Rev. D. F. Ellisor, Publicity Agent, Chipley, Fla.; Rev. R. H. Wynn, Vice President, Shreveport, La., or myself, Brookhaven, Miss. H. M. ELLIS, President.

CHANGCHUN TO KIRIN.

By the Late Bishop W. R. Lambuth.

Our party left Changchun on the 9 o'clock train, Tuesday morning, July 26. The first sixty miles was through a broad plain, the mountains to the northeast barely visible in the distance. As far as the eye could reach, there were fields of millet, maize, soy beans and kaffir corn. The rains had been heavy. In some places the crops were slightly injured, but the soil was rich and capable, in the short hot summer, of producing almost anything. One has the feeling that he is traveling through either Missouri or Kansas. The soil reaches down in a heavy loam several feet in depth. An important eastern branch of the Sungari River lay on our left about noon. It was evident that much timber land exists in the upper reaches of this stream and its tributaries. There were indications on every side of abundant material for building and construction purposes.

On reaching Kirin at 12:30, a distance of 79 miles from Changchun, we were met by Brother Choi Soo Young, pastor of our little group, and a number of lay members. It was raining, the mud was deep, and the roads bad, so that we were driven through the town, into one gate of the Chinese city and out again, in a drosky, or Russian carriage, to the little chapel which was about two miles from the station. One finds for the first time in all Eastern Asia heavy board walks, another indication of the abundance and cheapness of lumber. A slab twenty feet long, ten inches wide and three inches thick, which would cost 5 to 10 yen in Korea, could be had here for one-fourth that amount.

Upon reaching the chapel, we found a group of thirty awaiting us, twenty-four men and boys and six women. Thirteen men were in European costume, two in Korean garb, and the remainder wearing Chinese clothes. After a short service, in which every member of our party had a share, the church gave us a warm reception.

Koreans are inclined to be stately and deliberate in such matters. We quietly awaited developments, while the leader posted the outline of the program on the wall above our heads, and referred to it from time to time. There were two songs which had been composed by the pastor. They were sung with spirit by the young men, who kept good time, and were in fair tune. An earnest prayer was offered on behalf of the evangelization of Manchuria and Siberia, and that we should be divinely guided in all our plans. The layman who delivered the welcome address was Mr. Pak Hui Paik, of about forty years. Six months ago he was a non-believer and joined in the persecution of the church. He has been soundly converted, and gives evidence of a deep religious experience.

The first song, to the tune of "Old Lang Syne" and composed for the occasion, ran as follows:

"Since the great loving Heavenly Father has given
us the hoped-for opportunity,
Of giving this reception, we are indeed happy.
Jehovah God, who makes our desires to come to
pass in this place,
Now pour out Thy blessings upon us.

Thou, Brother, who useth thy strength in our
behalf,
Since you have now come in person and we have
met thee,
We are truly grateful.

In this glad reception,
Let the love from Heaven come down and
Write upon our hearts
That it may never be erased."

The Asiatic has a rare insight into spiritual things. This was brought out in the address which reviewed the needs of a scattered people, of a wide open field, of our providential coming and of God's grace. It was followed up by the presentation to the writer and Doctor Cram, the others not having been expected, with a silver medal each. On one side the design in relief is that of a man in his helplessness about to drown in a lake. A few yards from him a second man is seen in a boat pushing out from the shore to rescue his brother. The reverse of the medal shows a man with a lantern searching in the coves of the mountains for the lost. A spiritual truth was intended and applied in both. There could be no mistaking its significance—the search for the lost. The letters in English, "C. M. K. C.," signified "Centenary of Missions, Kirin Church."

When the medals were presented, a rather awkward situation developed. There were four missionaries and only two medals. Brothers Brannan and Taylor had not been included. Dr. Cram attempted to reassure the Koreans by saying, "Oh, that's all right, never mind." A dignified fellow in the last row, with some sense of humor, got up and replied, "All right for you because you got one, but how about the two who did not?"

The number and intelligence of the fine young men who were present were striking. They spoke Chinese well, some of them Japanese. They were vigorous in body and mind, one of them having represented China in the Far Eastern Olympic, and was the best runner in all China. They fully demonstrated their ability to sing.

In the rendering of the second song composed for the occasion, there was an interpretation of the designs on the medals.

1. The Vast Field.
   Since God protects us,
   Who are scattered,
   In far Manchuria and Siberia,
   His love is great.

   Chorus.
   Since He came to lift us
   Out of death and save us,
   We gladly receive you,
   We gladly receive you.

2. The Searchlight.
   In this broad plain,
   We have lost the way,
   But since Thou hast let the light shine,
   Great is Thy grace.

3. The Lifeboat.
   In these fearful billows,
   We who have no boat,
   Have been rescued with thine oar,
   And we are grateful.

4. Finding the Way.
   Since Thou hast helped us to find our way,
   With one mind and heart,
   We glorify the Lord and
   He will give even greater blessings.

Kirin is a great student center. There are several Middle Schools for Chinese in which the course of study is similar to that of schools of the same grade in Japan. One prominent feature of the city is a fine Confucian temple with yellow tile roof, which speaks of literary work in the past. The city itself has a population of from

60,000 to 100,000, including suburbs. In the city and the surrounding country, we already have eight groups organized with four hundred members. One bright young fellow desires to study for the ministry. The Siberia-Manchuria Mission is making headway with steady strides. We feel confident that God is moving upon and through the Koreans to a great religious awakening in the Far East.

OPENING OF THE NEW CHURCH AT HOUMA, LA.

Dear Mr. Editor: I promised to write you as soon as our opening service was held. Yesterday was a great day with us. Dr. R. L. Russell preached two great sermons to crowded houses, all seats being taken, with children sitting on all convenient stoops. There were 107 in Sunday school. The offering for the day was $70. We received into the church six members.

On Saturday night we visited Labadieville, where we held service. On Sunday afternoon we were at Pointe au Chein, and at 6 at Bayou Blue, where we had about seventy-five people present. In our round the Missionary Secretary "flivered" something over 100 miles and made five addresses.

At Labadieville we have forty members and no house of worship; at Pointe au Chein we have near fifty members, and no house of worship, but the Secretary has promised help; in both instances services were being held in the homes of the people. This is surely the largest mission field in the United States. If any brother cares to make a donation to missions where he can visit and see his money at work, let him send it to me and I will see that it is wisely and properly expended.

I am enclosing to you a cut of the church; if you think it worth the space, please insert it in your paper.

Our next move is to organize an Epworth League, then to have a great campaign for the salvation of others. Pray for us that the Lord may continue his blessings upon us.

Fraternally,
F. J. McCOY, P. C.

GRENADA DISTRICT CONFERENCE.

The Grenada District Conference will meet in Duck Hill, Miss., on Tuesday, April 25, at 2 o'clock p.m., and will continue through Thursday, April 27. Please note the change of place from Vaiden to Duck Hill. The pastor of Vaiden, Rev. J. W. Raper, is absent from his charge, recuperating from recent illness, and could not give the arrangements for entertainment of the conference his personal attention. Hence the change to Duck Hill.

Committee to Examine Applicants for License to Preach and Recommendation for Admission on Trial into the Annual Conference—J. E. Stephens, W. M. Langley, and R. G. Lord.

R. A. TUCKER, P. E.

April 5, 1922.

LAKE CHARLES DISTRICT CONFERENCE.

As has been previously announced, the Lake Charles District Conference will meet at Opelousas, April 26 to 28, beginning at 3 p.m., Wednesday, April 26.

Rev. L. I. McCain will preach at 7:30 p.m., April 26. Our Conference Sunday School Field Secretary, Rev. C. D. Atkinson, is arranging a program for April 27, from 10 a.m. to 11 a.m.

The following brethren are appointed to serve on committees:

Licensing Committee—Rev. W. W. Holmes, Rev. H. W. Rickey, Rev. A. A. Bernard.

Local Elders' Orders—Rev. F. M. Freeman, Rev. L. N. Hoffpauir, Rev. S. D. Howard.

Other committees will be announced at the conference. Brethren will please have delegates elected immediately and send names to Rev. S. L. Riggs, Opelousas, La.

J. B. WILLIAMS, P. E.

CENTENARY OBSERVATIONS.

The reports from some of the churches who put on the campaign for the collection of the 60 per cent due following "World Sunday" show that they collected more money during this week than they collected during the entire year 1921, and in one or more cases more than for 1920 and 1921. This emphasizes the FACT that if the subscribers are seen regularly about their pledges, the majority of them will pay.

Therefore, I am appealing to the treasurers and collectors to continue their work until the entire amount pledged by each subscriber is paid. The work of sacrifice you may put in this will be an investment that will pay.

Please let me have your report not later than the 23d, showing what you have done.

Let every treasurer report whether anything has been collected or not.

Yours for "Carrying On,"
W. D. HAWKINS,
Conference Centenary Treasurer.

HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference will convene at Main Street Church, Hattiesburg, on Tuesday, April 25, at 2:30 p.m.

The opening sermon will be preached by Rev. A. W. O'Bryant, Tuesday evening at 7:30, followed by the Sacrament of the Lord's Supper, administered by Rev. W. M. Williams and Rev. J. L. Greenway.

The following committees have been appointed: Licensing Committee—J. E. Williams, C. M. Crossley; J. W. Thompson; Admission and Readmission—H. Mellard, J. M. Lewis, H. S. Westbrook; Deacons' and Elders' Orders—J. T. Leggett, J. L. Greenway, W. M. Williams. Other committees will be announced at the opening session of the conference.

The pastors will please see that the Quarterly Conference Records are on hand to be examined by the committee. Local preachers are urged to be present and make written reports as the Discipline requires.

Brethren, representing special interests of the church are cordially invited to be present, and a division of time will be given them.

W. W. GRAVES, P. E.

Hattiesburg, Miss.

TO THE PASTORS OF THE HATTIESBURG DISTRICT.

Please send the names of your district conference delegates to Rev. J. T. Leggett, Hattiesburg, and to me. Please DO IT NOW.

W. W. GRAVES, P. E.

Hattiesburg, Miss.

NORTH MISSISSIPPI EPWORTH LEAGUE ANNIVERSARY DAY.

The second Sunday in May is set apart by the General Conference as "Anniversary Day" for the Epworth League. Whether you have a League or not, this is the time to get your young people interested. Please call attention to the matter, place a program in the hands of some of your young people and church leaders, with request that they assist you in getting this matter before the people. These programs will be sent you from Nashville, and if you need others, order them at the expense of the League Board. When the offering has been taken, send it at once to Mr. Victor H. Stevenson, Treasurer, Booneville, Miss.

R. P. NEBLETT,
Chairman Epworth League Board,
North Mississippi Conference.

TO THE BRETHREN OF THE SEASHORE DISTRICT.

Please see to it that the local preachers have written reports at the district conference, as the law requires. I trust they will attend the district conference, if possible.

W. M. SULLIVAN, P. E.

TO THE PASTORS OF THE SEASHORE DISTRICT.

Dear Brethren: The district conference will open at Poplarville, April 18, at 3 o'clock in the afternoon. Push Centenary collections, and please let me have the names of your delegates to the district conference. I can not complete my roll until I get them. Let us pray for a great meeting at Poplarville.

W. M. SULLIVAN, P. E.

DON'T BECOME A CYNIC.

By Daniel L. Marsh, D.D.

Don't become a cynic, O my boy,
While the innocent years fast increase,
Though the things father brings,
And the songs mother sings,
May be labeled as bribes to buy peace;
For a cynical thought
Will produce the dry-rot
In the structural beams of your soul,
That, by merciless laws,
In the future will cause
A most awful collapse of the whole.

Don't become a cynic, O my lad,
In the wonderful years of your youth,
Though you hear people say,
Through the whole blessed day,
That they doubt both high honor and truth;
For a cynical twist,
Like a hard knuckled fist,
Soon will knock all the light from your face,
And the rainbow's bright gleams
Of your youth's happy dreams
Will but lead to a mocking disgrace

Don't become a cynic, O my man,
In the strenuous years of your life,
Though you've seen people bought,
And yourself have been caught
In the mesh of their mean, selfish strife;
For a cynical sneer
Will curse sympathy's tear
And then, like a malevolent fiend,
Will make darkness of light,
And make Wrong to seem Right,
And will jeer till the Lord is bemeaned.

How not become a cynic, you ask?
Build a fire of true love in your soul
Till the frost of cold doubt
Has been thawed, then look out
And see God, through the sky's upturned bowl,
Shine and rain, in frank trust,
On the just and unjust:
So a service unselfish will mellow your heart,
And you'll find that your mind
Is disposed to be kind,
If you're true, and in love do your part.

—Selected.

SALESMEN WANTED—To sell auto specialties of merit. Can prove worth within five minutes. State men make big money appointing county agents, county agents make big money. Bird-Liberty Brass Works, 542 W. Jackson, Chicago, Illinois.

Meyer The Hatter,
INC.
116 ST. CHARLES STREET
FEATURES THE
"Clarion" Hat
JUST DIFFERENT ENOUGH TO BE DISTINCTIVE
—o—
SOLE AGENT
Hopkins Straw Hats

A JOURNEY TO THE ORIENT—ABOUT THE INLAND SEA.

By Dr. Fitzgerald S. Parker.

XI.

From Nakatsu my way led to Oita, one of the places of lasting interest in connection with the work of the Lambuths, when the mission of our church to Japan was in its beginnings. The wisdom of the church in appointing Dr. J. W. Lambuth, a veteran missionary and a Spirit-filled evangelist, to lay the foundation and give permanent direction to this new building is everywhere evident. He and his apostolic son were as surely guided of God as was Israel when the pillar of cloud and of fire went before them. In my mind Oita is associated with an experience of which Bishop Lambuth had spoken. In peril by a mob he, Dr. S. H. Wainright, and a Japanese preacher experienced a baptism of the Holy Spirit by which they were endued with power; at the same moment awe fell upon the Japanese mob and in a short while when the missionaries went from the place of the Pentecost into the church these same men became quiet hearers of the message. Such a meeting followed that on the following morning the newspaper contained a local to the effect that on the night before the Christian's God had descended into his temple. Bishop Lambuth told me that his inner life had from that day undergone a great change. Was it the so-called "second blessing?" If one must interpret it by the exegetical peculiarities of some good men or by the psychological crudities of some others, certainly not. But I am fully persuaded that to every one who is to realize the largest possibilities of the Christian ministry there must come such an empowering. I am further persuaded that the lack of such an experience accounts for the fact that much preaching and teaching, though doubtless sincere, is merely "beating the air." It was the Pentecostal enduement that Drs. Lambuth and Wainright experienced and this experience marked a new day in their ministry. It was the typical experience of the early Methodists; both preachers and hearers were urged to seek and find it. Woe to their spiritual posterity if they lose the precious gift, and the "promise of the Father" remains unclaimed by the children of God!

On the other side of Kyushiu is Uwajima, another place of note in connection with the early work of the Lambuths, from which have come some of the outstanding men of Japanese Methodism. There a group of people desiring to learn about Christianity were advised to write to a certain Presbyterian minister, inviting him to visit them. He replied that he would gladly do so, provided they paid his expense of travel. To the one through whom the invitation had been extended the condition seemed likely to involve an unfavorable reaction on the part of his friends, and the matter was allowed to drop. Subsequently they were told of a missionary who would go anywhere; so an invitation was extended to the elder Lambuth. As Uwajima was then difficult of access and the voyage sometimes dangerous, the younger Lambuth proposed to go. "But," his father remonstrated, "Walter, it is I they have invited." Accordingly he went. On landing he found a line of gentlemen in high hats, white gloves and Prince Albert coats waiting to receive him. So punctilious were their attentions during the visit that when he was about to retire he found a deputation of young men in attendance to put him to bed. From this function he dispensed his over-careful hosts. Here also the gospel prevailed and some of the best material of the land was wrought into the kingdom of Christ. Mr. J. W. Frank, one of the most useful of our force in Japan, and his noble and capable wife are our resident missionaries at Uwajima; they may be depended upon to keep the ship of Zion true and steadfast in the course upon which she was then launched. I was regretful not only because I was unable to visit this scene of apostolic evangelism, from which a fame spread throughout the land, but because I was denied the pleasure of a visit to Mr. Frank, whom I had known in America.

Our missionary in residence at Oita is the Rev. T. W. B. Demaree. At his home, after many days of Japanese or semi-Japanese living, the visiting brother entered a paradise. The love of home is stronger than the love of country. There is not much poetry in John Howard Payne's popular song, but there is poetry in the soul of the most phlegmatic when the home emotions are called up, it matters not by what stimulus or association of ideas. How much stronger is the home feeling when it is called up by the memory of a Christian home; when the natural ties of family love have been wrought into the bonds of Christ's love; when the mutual consideration and honor without which a home becomes a horror, are strengthened by the motives of self-sacrifice and prayer; when the community of ideals attains a unity in faith and worship that else cannot be realized. At Mr. Demaree's I thought of these things the more because on the mission field I have found this type of home at its best and count it one of the missionary's strong demonstrations. The Christian nation, so called, has failed; the Christian home has not. I am glad the Japanese do not know America; I am glad they have some opportunity of knowing the American Christian home.

At Oita I addressed the Wesley Endeavor Society and visited the Women's Social Evangelical Center and residence, where Misses Whitehead and Van Hooser are carrying on the work in the absence of Miss Gist, the head resident, who was at Matsuyama, bringing up some language study. It is often the case that the exigencies of the work result in deflecting a missionary from studies by which alone the language can be mastered. Miss Gist is wise in refusing to allow herself to be permanently handicapped in her work by the heavy demands to which she had yielded. The new Centenary plant and residence is beautiful and commodious.

From Oita to Beppu, an hour's drive over such a road as the Japanese know how to build between the precipitous mountains and the sea, Mr. Demaree conveyed me. With the waves beating upon the revetment of stone that prevents erosion, and the mountains rising on the other side and circling the bay that soon come into view before us; informed by our kind host of many features of interest in the scenery and of their connection with the early Roman Catholic missions to Japan, which had their beginning here, and of which through centuries of fierce persecution there remained a seed until the reintroduction of Christianity in modern times, the drive was all too short. But Beppu is a wonder. We called at the parsonage and saw the Japanese bath, into which water runs from the earth at a temperature of 140 degrees F. This is decidedly an asset for a people to whom the daily hot bath is a necessity and who find fuel high. The Japanese bath ordinarily consists of an oval tub made of cypress or cedar about three feet in depth by four in length, in one end of which is a small, water-tight stove, fed through a door in the end of the tub. By this arrangement the water is heated at a minimum consumption of fuel, and the same bath is used by the whole family and the guest, if there should be one; each, however, is scrupulously careful to take a cleansing bath in advance in order to avoid polluting the water. Thoroughly washed, the bather is then ready to enjoy the luxury of a par-boiling. Of course, we Americans are too individualistic and too finical to conform with this custom of the land.

At Beppu, it is said, there are twenty-seven hundred hot wells; most of them have been bored, a few are natural vents of the heated streams below. Along the mountain-sides the vapor may be seen rising from some of the larger wells, and at a short distance and on an elevation above the city is a resort that bears the orthodox but horrifying name, "Heli," where one may look into the ever-boiling crater of a mud volcano, drink tea that has been made by steam from the volcano and eat eggs cooked by the same natural agency. The cost of this thrill is not affected by cheapness of the fuel, and the profiteer seems undismayed by the imminent suggestion of future torment that orthodox teaching should cause his kind to dread.

An excellent site for the erection of an institutional plant has been purchased at Beppu, which is an important health resort, to which yearly a million tourists and invalids come, affords opportunities and presents difficulties. Mr. Demaree had promised me a street meeting in Beppu, but we lingered so long amid the luxurious surroundings of a beautiful hotel, owned and operated by a Methodist, where we enjoyed the finest baths in the city, that time was wanting for the meeting. At Beppu free baths are provided for the poor, who do not seem to mind a degree of publicity at which American modesty professes to experience shock; but it is not much worse than what appears at some of our popular bathing beaches, where properities are ostentatiously violated and semi-nudity is affected with a self-consciousness that the Japanese are strangers to.

From Oita I crossed the Inland Sea to the Island of Shikoku, on which Matsuyama is situated. I had exact instructions from Mr. Callahan as to what train I should take on landing and what I was to say to the 'ricksha man at the station; but my joy was great when Mr. Callahan himself hailed me from the dock, thus a third time appearing when I did not expect him. Relieved of all anxiety of travel, I could watch the bright lights on mountain and shore, and later revel in the life and color of the gay streets of the city. Again, in the missionary's home, amidst the captivating refinements that are as truly of the "beauty of holiness" as the ritual of the temple! Mr. Callahan was both host and hostess until the next morning, when Mrs. Callahan returned from a sojourn in Kobe. The men of the mission are often excellent housekeepers, and that tells the story of some of the hardest experiences of the missionary's lot. The children must be educated in America and at certain ages cannot be left alone; and thus it is that the missionary's home is sometimes broken up for years. During this trip in Japan I was a guest in four such homes. Both the men and the women are heroic; no word of complaint emanates from them; and they are justified by their children, who, as far as I know, register a higher average of success and character than those of parents of any other class.

At Matsuyama I visited a remarkable night school, the work of a strong and holy woman of the Congregational Board, who has seen a small beginning of thirty-one years ago grow into a great institution, and that with scarcely any foreign help. I addressed the two hundred young women and then saw them in their classes. From this center three Sunday schools are carried on. Miss Judson, the founder, has always kept the evangelistic motive well to the front and the school has made its important contribution to the strong church in the city. Of its fruits eight young men and two mothers were to be baptized the following Sunday.

Of course I saw the kindergarten at Matsuyama. Everywhere in Japan the churches conduct kindergartens and our missionaries are unanimous in their opinion that these are among the most effective agencies for touching the life of the people. Through them access to the mothers is had, and in many cases the hold gained upon the child is retained throughout the years.

Mr. Callahan is interested chiefly just now in the construction of a great institutional plant, in which many forms of service will be carried on side by side with the preaching of the gospel. The land has been purchased with Centenary money and the building will be erected as the funds become available from the same source. I tremble even to think of the aborted enterprises that would remain to point to our shame if the Centenary subscriptions were to remain to any great extent unpaid. But they will not remain unpaid. The generosity of the subscribers will be equaled by their fidelity, and the enthusiasm of the great drive will be followed by the perseverance of the givers of the great offering.

Steamship Golden Stae, Mid-Pacific Ocean.

The Home Circle

WHAT CAN A LITTLE CHAP DO?

What can a little chap do
For his country and for you?
What can a little chap do?

He can play a straight game all through
That's one thing he can do.

He can fight like a knight
For the truth and the right;
That's another good thing he can do.

He can shun all that's mean,
He can keep himself clean,
Both without and within;
That's a very fine thing he can do.

His soul he can brace
Against everything base,
And the trace will be seen
All his life in his face;
That's an excellent thing he can do.

He can look to the light,
He can keep his thoughts white,
He can fight the great fight,
He can do with his might
What is good in God's sight;
Those are truly great things he can do.

Though his years be but few,
If he keeps himself true
He can march in the queue
Of the good and the great,
Who battled with fate
And won through;
That's a wonderful thing he can do.

And in each little thing
He can follow the King—
Yes, in each smallest thing
He can follow the King—
He can follow the Christ, the King.

—John Oxenham.

A RESURRECTION.

By Gertrude May Forge.

A bluish-green caterpillar spun, one October afternoon, a silken cocoon upon a willow-tree. There it hung all winter long, looking to the unobservant like a shriveled brown leaf.

The frosts of winter came, the icy winds blew and the snow drifted on and around the willow, but the leaflike home was not disturbed.

Spring at last had forced Winter to relax its hold on the meadow-land, where the brook now bubbled and gurgled over its pebbly bed, all tumultuous and joyous with awakened life. Catkins hung in tasselled daintiness on every branch of the bordering willows, and the elder bushes were beginning to put forth tiny leaves.

It brought also a message to the "shriveled brown leaf." From one end of the cocoon, a head with two feathered antennae pushed out, followed by the large, velvety body striped with red, brown and white. It looked all body, for at the sides were folded the moist and crinkled wings. Its strong, hairy legs anxiously sought a firm footing, and then, with a constant fluttering movement, those insignificant looking wings slowly expanded and dried until they measured five inches from tip to tip. Gorgeous white, brown, black and red markings were revealed which harmonized with its body colors. The Cecropia moth was ready for flight—a creature of exquisite grace and rare coloring.

From the repulsive, crawling, caterpillar stage of the year before, the same life, transformed and beautified, had emerged from its apparent death in the cocoon to a fuller, richer life of activity.

Thus at each joyous Easter season an intimation of the resurrection comes to us from God's wonderful insect world, breathing a message of hope and joy and infinite peace to all mankind.

"And with childhood's credulous affection
We behold those tender wings expand,
Emblems of our own great resurrection,
Emblems of the bright and better land."

—Our Dumb Animals.

BILLY'S WIND WOLVES.

They were three happy children, Jennie, Tom and little Billy. They lived in a quiet country district in New England from which the wild creatures such as their Uncle Charles had been telling them about had long ago disappeared.

Uncle Charles had ended a short visit and had started on his long journey to his interior Alaska home. The children had been delighted with him and had spent many hours romping with him. His stories of wild life in the great northland had made a strong appeal to their vivid imaginations. Jennie liked the caribou stories best and Tom preferred the bears; but little Bill, though only six years old, couldn't get his uncle to tell him enough stories about the great northland wolves, especially how they howl and how they sometimes hunt in packs.

Father and mother were comfortably settled before a blazing hearth—father with his paper and mother busily knitting a new sweater for Billy. Tom and Jennie were deep in their story books and Billy was stretched full-length beside Hunter, his beloved little mongrel dog. Outside the March wind was moaning through the trees, at times striking a livelier note that sounded more like echoing voices in the distance.

The stories so recently told by his Uncle Charlie were actively revolving in Billy's young mind and at the wind's first sharp howl around the corner of the house he gave Hunter a quick shake, whispering mysteriously: "Hear that, Hunter? They're comin'! The wolves are comin'!"

Rising cautiously, Billy tiptoed to the door; Hunter, alert, close at his heels. Putting his hand down close to the crack at the lower corner of the door, Billy waited a moment and then again whispered to his dog: "They're right out there, old boy. One sniffed my hand just now. Smell 'em, Hunter!" And the lad held his open palm for the dog's inspection. The little hand having been duly inspected Hunter obediently placed his nose to the crack to which Billy was pointing and drew a long breath as if trying to confirm his little master's words.

Soon a louder blast swept past the angle of the deep window, giving out a note that might well be called a howl. Thither Billy and the now excited Hunter went.

"Watch 'em, Hunter," whispered Billy. "We mustn't let 'em get into the old cabin to-night; there's maybe more of 'em than we could handle. You watch the window while I get my gun; then let 'em come if they dare!" and Billy quickly secured the wooden gun his Uncle Charlie had whittled out of a piece of pine board while telling some of his stories a few days before.

Just then a still wilder blast from the rising storm swept across the long porch at the end of the house, giving a swaying movement to a picture hanging on the wall.

"Hear that? They're breaking into our meat cache! They'll get our moose meat we hung in there a few days ago; we've just got-a-get 'em now, Hunter, old boy!"

"Oo-oo-ee-ee-e oo oo o," again wailed the wind, hissing through the door crack like the sharp breathing of some great animal, with nose pressed close.

"Here he is, Hunter, here he is!" and Hunter's eager nose was again pressed to the crack in excited search for evidence. And so intent was Billy on guarding his cabin against invasion by the great wolves that he did not notice that Hunter and he had an audience of three very interested observers—Jennie and Tom, with hands held tightly on their lips to restrain laughter, and father smiling broadly and trying to signal mother to share in the entertaining scene.

So excited had Hunter become at the mysterious movements and whispered urgings of his little master that when his bright eyes caught a glimpse of the large ball of sweater yarn moving jerkily beneath mother's skirt, he was sure the dangerous creature had been located and he went for it.

"I—I—was just havin' some fun with a pack of Uncle Charlie's big wolves, mother," Billy explained half ruefully as he saw what a mess Hunter had made of the yarn ball before it could be rescued.

Such a sorry ending for a wolf hunt! Poor Bill! Again stretching himself beside Hunter on the hearth rug, he was soon adventuring in the age-old land of dreams, Hunter occasionally touching his cheek with the merest mite of a caress, as if assuring the sleeper of safe keeping.—Robert Joseph Diven, in the Continent.

There is no time so appropriate as to-day to take stock of one's ability to save money and to devise plans for stimulating one's savings instinct—the only sure door to comfort, independence, and fortune.—U. S. Bulletin.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab i on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

PERSONAL AND OTHER NOTES.

Let all our people remember to make liberal contributions to our orphanages on Easter Sunday.

Dr. Theodore Copeland writes that he is in the midst of a great meeting at Portsmouth, Va.

Dr. Briscoe Carter, of Minden, La., visited the District Standard Training School in New Orleans last week.

Dr. S. A. Steel delivered a series of lectures at Greenwood, Miss., on the Bible during the week beginning April 2.

Mrs. Elizabeth Bulla, mother of Dr. Chas. D. Bulla, celebrated her 100th birthday on March 22. Her home is at Albany, Mo.

The World's Convention of the Woman's Christian Temperance Union will be held at Philadelphia, Pa., November 11-16, 1922.

T. H. Yun, a leader among Korean Christians, has recently given $1500 to the mission school conducted by Rev. A. W. Wasson.

Rev. D. C. Bennett, of Coushatta, La., has been hindered in his work by "flu" and bad weather, but he reports the outlook as encouraging.

Rev. Victor G. Clifford, pastor of the Centerville charge, Mississippi Conference, is issuing a monthly bulletin in the interest of his work.

Rev. R. P. Neblett, of the North Mississippi Conference, is the author of the "League Rally Song," which has been set to music by Chas. B. Wiatt.

Rev. R. A. Forrest, of Toccoa, Ga., is assisting the pastor, Rev. H. N. Harrison, in a meeting at Felicity Street Church this week. The meeting will close on April 17.

The Florida Christian Advocate reports that it is now going into every home represented in the membership of 66 churches in its patronizing territory. The budget plan is used.

We saw a statement recently to the effect that during the pastorate of Dr. Clovis G. Chappell at the Representative Church, Washington, D. C., 1980 members have been added to the church.

Columbia College, New York, claims to have the largest student enrollment in the world—32,420. The University of California disputes the claim, declaring it has a bona fide enrollment of 43,266.

Rev. J. B. Williams, presiding elder of the Lake Charles District, Louisiana Conference, reports that all his preachers are busily engaged with their work, and that a great year is in prospect.

A list of nine subscriptions from Okolona was recently secured by "Aunt" Laura Murdock, 91 years of age. Her pastor, Rev. E. H. Cunningham, writes of her as a devoted worker in the Methodist church.

The meeting announced to begin at Waynesboro, Miss., on April 2 had to be indefinitely postponed on account of the prevalence of smallpox in the community. Rev. H. A. Wood is the pastor at Waynesboro.

Rev. and Mrs. W. M. Williams, of Purvis, Miss., are eagerly looking forward to the visits home next winter of their son, Frank Starr, in business in China, and their daughter, Mrs. Lillian Beanland, a missionary in Africa.

Rev. J. Tillery Lewis, of Winona, Miss., recently assisted his brother, Rev. Osmond S. Lewis, in a fine meeting at First Methodist Church, Laurel, Miss. The Laurel Daily Leader gave good reports of the meeting each day.

The Methodist Sunday schools of Shreveport, La., reported the following attendance for last Sunday: First Methodist, 1285; Noel Memorial, 470; Mangum Memorial, 270; Texas Avenue, 197; Cedar Grove, 125; Bossier City, 82.

The Louisiana State Teachers' Association met in New Orleans during the latter part of last week. We had the pleasure of meeting several friends from over the State who were in attendance upon the sessions of that body.

We learn from the Midland Methodist that the wife of Dr. Jno. R. Stewart, pastor of Monroe Street Church, Nashville, Tenn., died suddenly recently. The sympathy of the whole church will go out to Dr. Stewart in his great sorrow.

Rev. J. B. Grambling, field worker of the Louisiana Conference Epworth League, made a pleasant call at the Advocate office on Tuesday of last week. He reported a most encouraging outlook for the Epworth League Assembly at Mansfield in June.

Rev. Paul D. Hardin, presiding elder of the Meridian District, Mississippi Conference, requests us to announce that the date of the second quarterly conference of the Cleveland charge has been changed from Friday, April 21, to Monday, April 24.

Rev. A. Inman Townsley, formerly of the Louisiana Conference, but now stationed at Columbus, Texas, has recently assisted in a great meeting at University Church, Austin, Texas. The University of Texas, located at Austin, has 5000 students, 1400 of whom are Methodists.

Rev. J. H. Bell, agent for the North Mississippi Conference Superannuate Endowment Fund, made a very successful visit to Okolona, Miss., recently. According to the press reports, Brother Bell states that interest in this great cause throughout the Conference is greater than ever before.

Dr. L. J. Miller will assist the pastor, Dr. W. Winans Drake, in a meeting at Noel Memorial Methodist Church, Shreveport, La., beginning April 23. Dr. Miller recently held a meeting at Holly Springs, Miss., and the pastor there, Rev. W. R. Lott, is very much pleased with the results.

The Foreign Mission Board of the Southern Baptist Convention reports that it received last year $2,399,392.43, which was $1,600,607.57 less than the amount due for the year on the 75 Million Campaign, and that it has received this year only 68 8-10 per cent of the amount received for the same period last year.

A note from Rev. C. M. Crossley, pastor of the Court Street Methodist Church, Hattlesburg, Miss., informs us that work on the new church building, to cost $40,000, will begin about May 1. It will be recalled that the old building was destroyed by fire several months ago.

On April 2, the Newton Sunday school classes reported as ready in cash over $1600 for the purpose of building a Sunday School Annex. The Building Committee expect to begin work as soon as they have $2000 in cash. It is estimated that $10,000 will be needed for the completion of the enlargement, of which about $7500 has been subscribed.

On the second Sunday of March Rev. I. F. Hawkins, presiding elder of the Roanoke District, North Alabama Conference, preached morning and evening at Newton, Miss., and the congregation was so stirred by these two messages that they besought the pastor, Rev. H. G. Hawkins, to secure the services of his brother Ira for a revival meeting. Accordingly, this has been done, and May 30 is the date fixed for beginning the meeting.

We are grieved to learn of the death of Rachel Virginia, infant daughter of Rev. and Mrs. J. W. Pearson, of Mansfield, La., on Saturday, April 1, in a sanitarium at Shreveport, where she had been carried for treatment. She was buried at Mansfield on the following day, the funeral services being conducted by Dr. H. F. Brooks and Dr. W. Winans Drake. Our deepest sympathy goes out to Brother and Sister Pearson in their great sorrow.

The New Orleans District Standard Training School came to a very successful close on Friday night of last week. Fine interest was maintained throughout the week, the attendance was highly satisfactory, and the number of credits issued—51—shows that faithful work was done by instructors and students. The school was a blessing to the community, and we predict that much good will result to all the churches whose representatives completed the courses of study.

Rev. H. L. Johns, pastor of our Cedar Grove Church, Shreveport, La., is conducting special Easter services this week. Sermons will be preached by the pastor, Dr. W. Winans Drake, Dr. R. H. Wynn, Dr. R. E. Smith, Dr. H. F. Brooks, Dr. George S. Sexton, and Rev. A. S. Lutz. The Sunday school of this church is making a new attendance record nearly every Sunday. Some of the classes meet on vacant lots near the church and in nearby residences. Sixteen delegates from this school attended the recent Wesley Bible Class Federation meeting at Mansfield.

We have received the following, with request for publication, from Rev. D. F. Ellisor, of Chipley, Fla., publicity agent of the Seashore Divinity School: "To all cottage owners, Seashore Camp Ground: If you will rent your cottage, or rooms, for the use of the Divinity School for the ten days beginning June 13, please write me, giving me number of your cottage, its general condition, and your terms. We shall need your cottage; if you do not expect to be in it at the time, please let us have it. I will take pleasure in renting it for you without charge." Brother Ellisor may be addressed as above.

Rev. John A. May, of Montevallo, Ala., one of our general evangelists, and Rev. John M. Adams, choir director, of Tyler, Texas, began a meeting at Tupelo, Miss., on March 26, which will close on Easter Sunday. The Presbyterian pastor, Dr. Dudley, and his people are co-operating in this meeting. Much interest has been shown thus far

in the meeting, and the indications are that much good will be accomplished. More than two hundred men heard Brother May at the courthouse on Sunday afternoon, April 2, on the subject, "Government, Law and Order." At the night service many people were turned away for lack of room in the church.

Our church at Batesville, Miss., Rev. J. D. Wroten, pastor, bas just closed a successful revival meeting, conducted by the pastor. During the afternoons, as many as forty people met in prayer meetings in homes and places of business. The evening services at the church were fruitful, several persons being added to the membership of the church, some of them on profession of faith. The Sunday school at Batesville is doing splendid work under the leadership of Brother M. E. Jarratt. Each Sunday some class opens the school with a special program, and these programs have proved to be very attractive features. The program last Sunday was given by Mrs. O'Bryant's class of boys—a class which nearly always has a perfect attendance record. The program was on the work of the Orphanage, as a result of which the Sunday school adopted the monthly payment plan for the upkeep of the Orphanage, the first offering amounting to about $20. Another feature of this school is the Men's Bible Class, which has an enrollment of more than 60. Dr. F. A. Stacy is the president of the class, and Hon. J. B. Caruthers is the teacher.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. A. Sibley, Decmer, Miss., 2; Rev. D. C. Bennett, Coushatta, La., 3; Rev. A. J. Henry, Ebenczer, Miss., 2; Rev. H. L. Norton, Fernwood, Miss., 2; G. W. Holloway, Carson, Miss., 4; Rev. W. B. Jones, Crystal Springs, Miss., 2; Rev. E. H. Cunningham, Okolona, Miss., 9; Mrs. H. O. Adams, Locust Ridge, La., 2; Rev. W. M. Williams, Purvis, Miss., 3; Rev. W. N. Duncan, Drew, Miss., 3; T. C. Sledge, Sunflower, Miss., 2; Rev. J. A. Poe, Lexington, Miss., 3; Mrs. A. J. Stevens, West, Miss., 5; Rev. Olin Ray, Kosciusko, Miss., 2; Rev. Standifer Raper, Coldwater, Miss., 2.

NOTICE.

Rev. H. J. Moore has been moved from Ellisville to Forest and Morton to fill the vacancy caused by the transfer of Rev. John W. Chisholm to the West Texas Cinference. Rev. J. B. Cain has been moved from Oak Ridge to Ellisville. These appointments are all in the Mississippi Conference.

W. F. McMURRY.

April 6, 1922.

NOTICE.

To Pastors and All Others Who Expect to Attend the Greenwood District Conference, to Convene at Ruleville, April 27:

Please send me names of all delegates and visitors who will attend, at once, that we may provide entertainment.

Trains from north reach Ruleville at 7:06 a.m. and 5:11 p.m.; from south, 9:20 a.m. and 7:20 p.m. We are expecting a great time.

Sincerely,

R. O. BROWN, P. C.

DeRIDDER-MERRYVILLE SUNDAY SCHOOL CONTEST.

The report for the DeRidder-Merryville Sunday school contest for last Sunday is as follows:

DeRidder had present 195, making a total gain of 176.

Merryville had present 306, making a total gain of 986.

Both schools are working hard for an attendance of 500 on Easter Sunday.

THE ORIGIN, PURPOSE, AND USES OF THE NORTH MISSISSIPPI RURAL PASTORS' ASSOCIATION.

By Rev. N. D. Guerry.

Last summer, in July, a number of pastors were at Lake Junaluska, North Carolina, attending the Rural Pastors' Training School, under the auspices of our Mission Board.

Here, under the instruction of the men who were masters of their subjects, a new field of service was opened up to us that heretofore we had but dimly perceived. All the needs of those who dwell in the country were revealed in their true relation to the spiritual growth and progress of our rural people, and to the prosperity of our church as a whole.

As our session drew to a close, there arose among the representatives from the North Mississippi Conference the feeling of a need for some means whereby what we had received might be passed along, and whereby further study in this field might be fostered and the results conserved The North Mississippi Rural Pastors' Association has been devised to fill this need. It is still in the making, and if adapted to the need, will grow and conform itself to conditions.

The formation of the Association is in no wise an attempt to erect a political party, or to array the country against the city. Its sole purpose is to advance the Kingdom of God, by setting as many minds as possible to grappling with those problems which confront us in the country, and to assist the thinking of these minds by pointing them to a source of facts, and by an interchange of ideas.

In this undertaking we solicit the active assistance of all whose work or interest lies in the country, and we desire the sympathy and co-operation of all who love the Lord.

One of the immediate uses of the Association will consist in supplying the great number of laymen and laywomen throughout our Conference, who have a desire to serve, with an idea as how to serve best in certain fields.

There are many such who are filled with a real desire to do something for their community. When the relation of the church to all the vital activities of the community is revealed to them, and they find that its ministry is no longer confined to some future existence, we will see more workers with their shoulders to the wheel.

So I suggest to those pastors who may be discouraged by a seeming lack of interest on the part of able laywomen and laymen, that they interest them in reading some of the books suggested by the Association. The amount of energy and enthusiasm that is released by some of them is surprising.

A complete list of such books will soon be published by the Superintendent of Study, and every one will be allowed to choose such as appeal most to him. To those who would like to read at once, I would suggest the following books as being most helpful in the beginning:

"The making of a Larger Parish," by Mills; "Solving the Rural Problem," by Bricker; "The Country Church Serving the Community." Those interested in the Sunday school side of it would do well to get "How to Run a Little Sunday School," and those in the Social Life, the "Philosophy of Play." All these books may be had from Smith & Lamar. Further comments will be published later.

Any one who desires to become a member may do so by sending in his name to me until the secretary's name is announced. There are no fees, nor is any one obliged to attend the meetings at Conference. At the same time, we hope to make it a privilege. By N. D. GUERRY, Shuford, Miss., For the Association.

Constitution of the North Mississippi Rural Pastors' Association.

ARTICLE I.

The name of this organization shall be the North Mississippi Rural Pastors' Association.

ARTICLE II.

The purpose of this Association is the advancement of the Kingdom of God in the rural sections, by studying those problems peculiar to our rural people with a view towards their solution.

ARTICLE III.

All pastors serving a rural charge, together with all presiding elders, and Conference connectional men, shall be eligible for membership.

ARTICLE IV.

Membership in this Association carries with it the requirement that each member read at least two books a year bearing upon the Rural Problem, selected from those suggested by superintendent of study, and also be prepared to give his personal observations on the subject when called upon.

ARTICLE V.

Laymen and laywomen on rural charges are eligible for membership as associate members, and the pastors should urge them to join.

ARTICLE VI.

Since the chief object of this Association is study, any member who fails to bring up said study two years in succession shall have his name dropped from the roll.

ARTICLE VII.

The officers shall be President, Vice Presidents (one in each district), Secretary, and Superintendent of Study.

ARTICLE VIII.

The officers shall be elected annually.

ARTICLE IX.

The President shall provide for meetings of the Association at Annual Conference, and the Vice Presidents shall provide for meetings at district conferences where possible.

ARTICLE X.

This Constitution may be amended at any Annual Meeting by a two-thirds vote of those present.

CHARTER MEMBERS.

Clerical R. A. Meek, J. H. Felts, A. T. McIlwain, T. H Dorsey, R. A. Tucker, R. H. B. Gladney, J. H. Holder, Guy Ray, A. R. Beasley, W. S. Selman, C. A. Northington, G. D. Burt, W. C. Beasley, W. W Brunner, H. H. Wallace, E. G. Mohler, W. G. Hunt, N. D. Guerry.

Lay—Shuford Circuit: P. C. Magee, T. C. Gardener, Aston Davis, Miss Cora Lewellen, Mrs. N D. Guerry. Black Hawk Circuit: B. M. Melton Will Lundy, A. E. Ellington, A. J. English.

CHURCH ATTENDANCE CONTEST, LOUISIANA CONFERENCE.

The only reports we had received at the time of going to press of the church attendance contest for last Sunday evening, are as follows:

Bogalusa 203
Lake Charles 208
Noel Memorial 167

JUST AS YOU MAKE IT.

Life is just a constant grind,
If you wish to make it so;
All the breezes are unkind,
If you grumble while they blow.
Every hill is bleak and drear,
Not a songbird that you hear
Ever sounds a note to cheer
If you wear the mask of Woe.

Life is triumph, life is joy,
If you wish to make it so;
Why let the little ills annoy?
Toss them off and let them go.
All the woods with glee may ring;
Every season may be spring,
If you have the heart to fling
Laughter in the teeth of Woe.

—S. E. Kaiser.

God asks something far more than worship. He asks self-sacrificing, brotherly relations between men. What does He care for our songs except as our lives are serving His other children?—Harry Emerson Fosdick.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

WILLIAM ALFRED SMITH was born in Lee County, Mississippi, March 28, 1865, and departed this life March 23, 1922. He was married on December 22, 1886, to Miss Sarah E. Blaylock, who, with five children, survives him. Brother Smith's death was the first death in the family since 1888, when he lost his first-born child. He was converted in 1879 in a meeting held at old Hebron church by Rev. H. C. Parrott, and joined the M. E. Church, South, being only 14 years old. He lived a consistent Christian life for 43 years. He was Sunday school superintendent of Hebron Sunday school for a number of years, until the condition of his health caused him to ask to be relieved from this responsibility. He lived a quiet, unassuming life and was a regular attendance at Sunday school and church until the end came. Brother Smith was always "ready to give a reason for the hope he had within him," and only two weeks before his death, in a conversation with the writer and speaking of the assurance he had, he said, "I would hate not to know that I was saved." He lived the victorious life and I am sure when the summons came it found him ready. The day of his death he went to his work at the usual hour after dinner, and not returning home at the usual time at night, his son went to see what was the matter and found him dead. He had been dead for some time and this was a great shock to the family. On March 24, 1922, in the presence of a great crowd of his friends and neighbors and after services by the writer, he was buried in Spring Hill cemetery. We shall miss him from his accustomed place in the church and Sunday school, but we expect to meet him again some day.

C. WESLEY BALEY, Pastor.
Guntown, Miss.

MRS. MARY ESTES RANEY was born in Warren County, Mississippi, April 24, 1841, and died Febrnary 23, 1922. She was happily married, August 31, 1854, to Mr. Samuel Raney, of Virginia, who had recently moved with his parents to Warren County, Mississippi. She was the mother of 10 children, all but two dying in early childhood. She is survived by one daughter, Mrs. Hinda Miller, of Phoenix, Miss., four grandchildren, and six great-grandchildren. Mrs. Mary Bradshaw was her granddaughter, with whom she spent the last years of her life, and from whom she received every attention that love and affection could bestow. She was afflicted with inflammatory rheumatism for many years, and could not walk. But she was optimistic and always looked on the bright side, and bore her afflictions with fortitude and resignation. She joined the church very early in life, and was a devout Christian and an enthusiastic member of Flower Hill Methodist Church. She spoke often of going Home to rest and be with her "babies." Her friends were those who knew her. She was very much loved by everybody.

ONE WHO LOVED HER.

REV. GEORGE W. HIVELY.

REV. GEORGE W. HIVELEY was born in Drew County, Arkansas, April 11, 1870, and died at his farm home near Bon Aqua, Tenn., February 22, 1922, after an eleven-days' illness of typhoid pneumonia. He was the sixth child of a family of nine children born to Peter C. and Margaret C. Hiveley, whose family consisted of three sons and six daughters.

After the death of his father, which occurred in 1874, his mother moved back to her native State, near Crystal Springs, Miss., in the "Bethesda vicinity." It was here, in a neighborhood of God-serving people, and in a home where the family altar had been established and under the guiding hand of a devoted, praying mother that the foundation of a beautiful Christian life received its inception.

Before he was fifteen years of age, his two brothers had passed away, leaving the responsibilities of the farm upon him and the other members of the family.

Owing to the cares of the home and farm that naturally fell to his lot, it greatly hindered him in his school work; but with his energy and studious disposition, coupled with high aspirations, he improved every opportunity, receiving for his reward a liberal education.

In his early manhood he thought quite seriously of studying law; but the gentle call of the Master ringing constantly in his ears for workers in his vineyard prevailed, and he offered himself for God's work and became an ordainned Methodist minister. He served in the Mississippi, the Louisiana, and the Arkansas Conferences. He was also engaged in mission work in Mexico and Arizona. By causes beyond his control, and a throat affection, he was compelled to give up his ministerial work as an actlve member of the Conference.

After retiring from pastoral work, he spent a year in California. After returning from the Pacific Coast, he was employed by the Goodyear Rubber Company, remaining with them about two years. It was during his stay at Akron, Ohio, that the writer became intimately acquainted with him.

Brother Hiveley was a Christian gentleman of the highest type. His consecrated life, his gifts and his services to his church are enduring. He was ever ready to do his part towards its needs and activities. His society was inspiring, and as a friend he was painstaking, loyal and true; and in passing to the Bright Beyond he leaves behind him a legacy of a devoted and well spent life for his Master.

On January 4, 1922, he was united in marriage to Mrs. Malinda Bush, of Bon Aqua, Tenn., who, with four sisters, mourns the loss of an affectionate husband and a kind and loving brother.

E. C. MOSHER.
Antwerp, N. Y.

RESOLUTIONS.

On Sunday, January 8, 1922, there passed from this life Mrs. JULIA A. ABNEY, one of our most faithful and devoted members. She had been a member of this society from its beginning, and, though not able to attend for the last few years, she gave to the work loving sympathy and material aid.

Resolved, first, That we cherish the memory of her devoted life and strive to emulate those traits of character which made her what she was to the church and her home.

Resolved, second, That herein we as a society express our most sincere sympathy to the family in their loss.

Resolved, third, That a copy of these resolutions be spread upon the minutes of this missionary society and a copy be given to the family.

Signed by: Mrs. J. H. Jolly, Mrs. W. D. McClellan, Mrs. J. A. Lyon.
Heidelberg, Miss.

Never mind the good you mean to do as a missionary or teacher by and by; that will take care of itself when the time comes. Be now the best sister, daughter, and friend that you can.—Selected.

"Four things a man must learn to do,
If he would make his record true;
To think without confusion clearly,
To love his fellow-men sincerely,
To act from honest motives purely,
To trust in God and heaven securely."

—J. E. Freeman in St. Mark's Outlook.

The sickle rests in the hand that waits for the harvest. — Persian Proverb.

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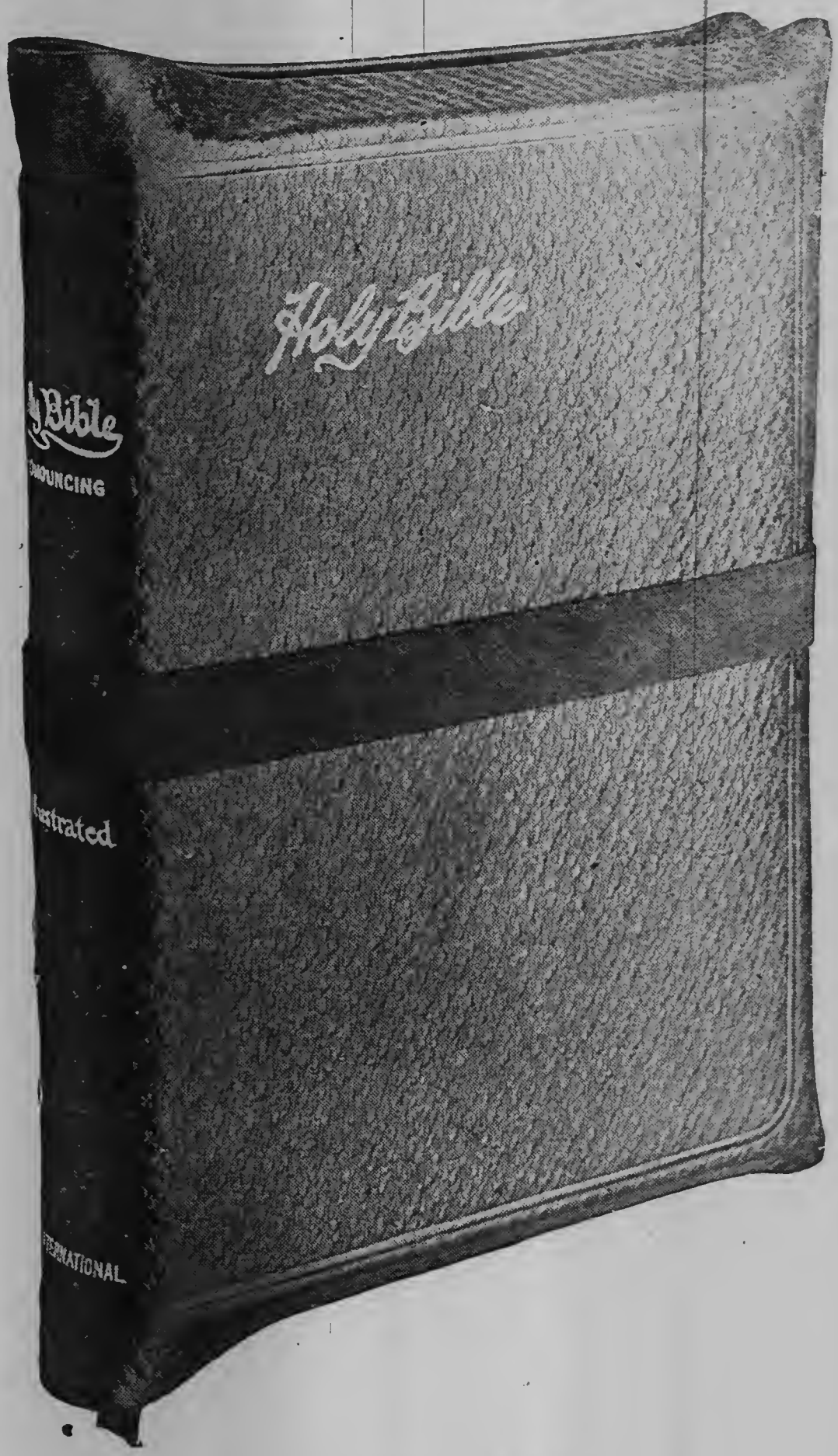

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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, the 2d, was spent at Ocean Springs. They have a good school here. A Cradle Roll was started. They are arranging to rearrange their classes in order that they may be better graded. They are planning a good bit of forward work. They have fixed the parsonage and Brother Grice now has a very comfortable home. The church is to be repaired and I feel that when all the work planned is completed they will have an unusually good working plant. The work looks hopeful.

Monday was spent at Vancleave, with a public meeting Monday night. Vancleave is talking building and I trust that they will be enabled to build the kind of building they ought to have.

I visited the Consolidated School and they have indeed a good school and are making fine progress. They have the best library and the best lot of magazines I have found in any community so far. They have a good Domestic Science Department and they have a good start at equipment for Science. This will be a community center for a good big territory and the church ought to be in the lead here as well as the school. Pray for these good people that the Lord will give them the victory they ought to have for His cause.

Tuesday was spent in Mount Pleasant. This is a mighty good circuit Sunday school. They are forward-looking and have many good features. We visited in a number of the homes in the community and in spite of the bad looking weather we had a good meeting Tuesday night. This school, if it keeps the plans, will be 100 per cent.

Wednesday was spent in Biloxi. The Biloxi Standard Training School is arranged for and we will have a good one there. The towns and schools around should profit by this school and take part in it. We have a strong faculty.

Don't forget Sunday School Day. The Board has tried to get the programs to each school and if you have failed to receive yours, please let me know and I will get them for you. If you need more programs, let me know and they will be sent you.

Every school is expected to have a written report at the District Institute. No school can be 100 per cent that fails to have this written report. We would like to have a delegate from each school also, but at least let us have these reports. We wish these reports to be read. The Institute can thus be of more value to the Sunday schools.

Yours in Him,
JOHN C. CHAMBERS,
Field Secretary.

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Children's Week will be observed April 23 to April 30, where the proper estimate is placed upon childhood and the home life of children. It has been said you can estimate the civilization of the State by what the State does for its children. You can likewise measure the Christianity of the church by what the church does for its children.

We have 551 Sunday schools in this Conference. So far, 176 superintendents have ordered programs for Sunday School Day services. It may be in some instances the letters sent from this office in regard to ordering programs may have been lost or misplaced. In such cases write me and I shall send your programs as soon as they can be had from the Publishing House. If we get half the schools of our Conference to give the instruction contained in these programs to the children and to the entire community, some one must take the lead. We desire to find out why the day is not observed, so we can help such places. The program not only furnishes instruction needed, but the opportunity is given to our people to help reach the ten thousand church members who do not attend the Sunday school.

The program for our Wesley Bible Class Federation is nearly complete.

(Continued on Page 13)

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Rochelle and Standard, at Rochelle, April 16.
Columbia ct., at Grayson, April 20.
Glenmora, April 23, a.m.
Alexandria, April 23, p.m.
Provencal ct., at Provencal, April 28.
Lecompte ct., at Forest Hill, April 30.
Natchitoches, May 3, p.m.
Winnfield ct., at Sander's Chapel, May 7, a.m.
Winnfield station, May 7, p.m.
Jena and Jonesville, at Jonesville, May 28.

The District Conference will be held at Pineville April 25-27, beginning at 2:30 p.m. on the 25th. Reference to page 53 of the Conference Annual for 1918 will show that each church is entitled to have one delegate elected by the church conference, provided every charge shall have at least five delegates. Preachers in charge will please have these delegates elected, their names sent to Rev. F. W. Chase, Pineville, and to myself. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Second Round.

Abbeville and Kaplan, at Perrier April 16, a.m.
Gueydan and Estherwood, at Estherwood, April 16, p.m.
Jeanerette and Patterson, at Jeanerette, April 23, a.m.
Franklin, April 23, p.m.
Many and Robeline, at Robeline, April 30, a.m.
Lake Charles, May 7.
Merryville, May 14, a.m.
Ludington ct., May 14, p.m.
Hornbeck and Peason, at Peason, May 21, a.m.
Morgan City and Berwick, at Berwick, May 28, a.m.
District Conference, at Opelousas, April 26, 27, 28.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Second Round.

Oak Grove, at Pioneer, April 16. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Waterproof, at Newelton, April 23. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Rayville, April 28.
Bernice, May 4.
Lake Providence, May 7. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Eros, at Indian Village, May 14. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Chatham, at Frantum's Chapel, May 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Simsboro, at Antioch, May 21. Preaching at 11 o'clock; quarterly conference at 2 p.m.

The District Conference will convene at Rayville, April 28, 29, and 30. Lay delegates elected by church conference. K. W. DODSON, P. E.

Shreveport Dist.—Second Round.

Bayou La Chute ct., at Shreveport, Thurs., April 13. (Conference.)
Athens ct., at Arizona, April 15, 16.
Homer, April 16, p.m.
District Conference, at Vivian, April 19-21.
Pelican ct., at Mitchell, April 23, a.m.
South Mansfield, at Benson, April 23, p.m.
Ringgold ct., at Rocky Mount, Tues., April 25.
Plain Dealing, at Benton, Thurs., April 27.
Sibley ct., at Evergreen, April 29 and 30. (Sunday School Institute and Conference.)
Minden, April 30, p.m.
Castor ct., at Alberta, April 30.
Wesley ct., at Holly Springs, May 14.

R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.

Pine Grove, at Montpelier, April 16, a.m.
Olive Branch, at Oak Grove, April 22, 23, a.m.
Clinton, at Pine Grove, April 23, 3:30 p.m.
Baker, at Deerford, April 29, 30, a.m.
Gonzales, at Meadows Chap., April 30, 3:30 p.m.
Greensburg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 14, 3:30 p.m.
St. Francisville, at Star Hill, May 21, a.m.
Franklinton, May 28, a.m.
Franklinton ct., at Mt. Hermon, May 28, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. Let the pastors have their church conferences elect their delegates in time as they make the round of the appointments in May.

J. W. LEE, P. E.

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NORTH MISSISSIPPI CONFERENCE NOTES.

(Continued from Page 12)

We have the promise of some excellent speakers. One object in asking for a report from the organized classes is that we may get a list of the teachers of these classes. When we get that list we can send information as to the value of the federation. We desire to help every class, but we must have the help of the class in getting these names.

The Greenville District Conference held at Tunica last week was genuinely religious from the first day to the last. The attendance was above the usual for such meetings. Rev. J. H. Felts, P. E., gave one afternoon to the consideration of the work of his Sunday schools. Miss Lynda Ramey, Conference Elementary Superintendent, Mrs. H. L. Talbert, District Elementary Superintendent, Mrs. J. M. Wyatt, Conference Superintendent of W. B. Classes, and Rev. E. S. Lewis, Chairman of Sunday School Board, gave messages that elicited a splendid response on the part of those in the audience. Fifteen asked Mrs Wyatt to visit their charges and organize Wesley Bible classes The district is contemplating a District W. B. C. Federation at an early date. Rev. C. A. Parks asks that Tunica be made one of the demonstration stations of the Conference. To be explicit, that his church be brought up to the point where it can be of help to other churches. We need not less than a hundred such churches. People can learn better and quicker by seeing a thing than by hearing about it.

One fine high school boy at Tunica said he would like to attend the Training School at Grenada, provided other boys would attend. Let us have 25 boys at this school so we can begin training a new generation of superintendents of schools and departments. We must give the boys training in this business of leadership if we take front rank among the churches that amount to something. Line up the boys for this training in Leadership.

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Extends a cordial invitation to ministers and people attending the General Methodist Conference during the month of May, 1922. Rates: Rooms, $1 to $1.50 per day, Single. Rates: $1.50 to $2.50 per day, Double. **Special Weekly Rates.**

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One tablet on the tongue at bedtime with a swallow of water, that's all; no taste, no nausea, no griping. The next morning you are feeling fine, liver clean, appetite splendid. Eat what you please—no danger nor unpleasantness.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—Adv.

NORTH MISSISSIPPI CONFERENCE NOTES.

By Lynda Ramey,

Conference Elementary Supt.

In making your plans for Children's Week, do not let it be sacrificed on account of other meetings, but set aside a week that can be used and along with the little poem, "It Can Be Done," put it through. Sometimes there are meetings, very important and already planned for, coming at that time or during a part of that week. In that case put the observance up a week, or, if more convenient, the week following April 23-30, though postponement is not a good policy.

Use of Posters.

In order that the printed posters for use in connection with Children's Week may be used to the best advantage, some suggestions follow. For instance, both front and back of this poster may be used, reversing sides. Most people will use cut-outs from the magazines—attractive and artistic productions resulting, too. Others may use water colors or poster paints effectively. The cut-outs of children may illustrate even a Parents' Meeting effectively. Adults going to church with place, hour, and date, has been suggested for a Parents' Meeting. The

(Continued on Page 16)

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round.

Pleasant Hill, at Baker's Chapel, Apr. 15.
Horn Lake, at Poplar Corner, Apr. 16.
Cockrum, at Hebron, Apr. 22.
Hernando, Apr 23.
Olive Branch, at Mineral Wells, Apr. 29.
Longtown, at Cypress Corner, Apr. 29.
Sardis Circuit, at Fredonia, Apr. 29.
Arkabutla, at Sarah, Apr. 29.
Shuford, at Mt. Pisgah, Apr. 29.
Tyro, at Free Springs, Apr. 30.
Crenshaw, at Sledge, Apr. 30.
Mt. Pleasant, at Union, May 6.
Byhalia, at Emory, May 14.
Batesville, June 4.

The duplication of dates is due to the fact that the presiding elder will be assisted in making this round by the brethren—this being necessitated by his absence at the General Conference in May. The District Conference will be held at Horn Lake, Tuesday and Wednesday, June 13 and 14. The opening sermon will be preached on Monday night, June 12, by Rev. T. H. Porter.

R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.

Sharon, at Brewer, Apr. 13.
Houlka, at Vanvleet, Apr. 15, 16.
Buena Vista, at Ebenezer, Apr. 23, 24.
Salem and Ecru, at Ecru, Apr. 27.
Tocopola, at Tula, Apr. 29, 30.
Randolph, at Shady Grove, Apr. 30, May 1.
Nettleton, at Grady's Chapel, May 4.
Algoma, at Ebenezer, May 6, 7.
Greenwood Springs, at Qunay, May 10.
Smithville, at Tranquil, May 11.
Fulton, May 13, 14.
Tremont, May 14, 15.
Prairie and Strongs, at Prairie, June 2.

T. H. DORSEY, P. E.

Greenwood Dist.—Second Round.

Coila, April 16, at Poplar Springs.
Webb, April 23, p.m., at Sumner.
Minter City, April 23, a.m., at Glendora.
District Conference at Ruleville, April 27 to 30, inclusive. Opening sermon, night of 27th, by Rev. W. C. Calceran.
Ruleville, April 27 (pastor to set the hour).
Tutwiler, May 7, at Vance.
Drew, May 14, at Sandy Bayou.
Dolzoni, May 21, a.m.
Inverness, May 21, p.m., at Inverness.
Greenwood, May 28, a.m.
Schlater, May 28, at Sunnyside, 3:30 p.m.
Sidon, June 4, a.m., at Cruger.
Tchula, June 4, p.m.

The district conference embraces the fifth Sunday in April. It is expected that all the pastors and delegates remain through Sunday. Stewards will please advise their pastor that services will not be expected on district conference Sunday.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Tie Plant ct., at Bethel, Apr. 15.
Paris ct., at Salem, Apr. 16, 17.
Durant, Apr. 21, 23, p.m.
Sallis ct., at Bethel, Apr. 22.
Pickens and Goodman, at Goodman, Apr. 23, 24.
Ebenezer ct., at Ebenezer, Apr. 29.
Lexington, Apr. 28, 30.
Holcomb ct., at Spring Hill, May 27.
Coffeeville ct., at Bethlehem, May 28, 29.

District Conference will convene at Vaiden on Tuesday, April 25, at o'clock p.m., and will continue throug Thursday, April 27. R. A. TUCKER, P. E

Greenville, Dist.—Second Round.

Dubbs, 11 a.m., April 16.
Alligator, preaching, 7:30 p.m, April 16.
Leland, 7:30 p.m., April 19.
Clarksdale, preaching, 11 a.m., April 23.
Shelby, 7:30 p.m., April 23.
Alligator, 3 p.m., April 24.
Clarksdale, 7:30 p.m., April 24.
Dundee, 11 a.m., April 25.
Shaw, 3 p.m., April 25.
Glen Allen, 7:30 p.m., April 26
Rosedale, 7:30 p.m., April 27.
Pace, 11 a.m., April 30.
Boyle, 7:30 p.m., April 30.
Hollandale, June 4
Glen Allen, 7:30 p.m., June 7.
Greenville, 7:30 p.m., June 9.
Duncan, 11 a.m., June 11.
Friars Point, 7:30 p.m., June 11

Lay services as follows, by J. J. Baird:
Avon, 11 a.m., May 7.
Cleveland, 11 a.m., May 14.
Shaw, 11 a.m., May 21.
Hollandale, 11 a.m., May 28.

JAMES H. FELTS, P. E.

Corinth Dist.—Second Round.

Iuka ct., at Harmony, Apr. 14.
Burnsville ct., at Chapel Hill, Apr. 15.
Iuka station, Apr. 16, 17.
Potts Camp ct., at Macedonia, Apr 22; Potts Ct., Apr. 23.
Guntown ct., at Hebron, Apr. 27.
Caldwyn ct., at Asbury, Apr. 28
Booneville ct., at Oak Grove, Apr 29.
Booneville station, April 30, May 1.
Chalybeate ct., at Ebenezer, May 5.
Ripley station, May 5, night, and May 7.
Silver Springs ct., at Paine's Chapel, May 6.
Wheeler ct., at Hodges C., May 26; Rienzi ct., at Thrasher, May 27, 28.
Corinth Dist Conf. will be held at Sherman, June 13 14, 15.

J. B. RANDOLPH, P. E.

Columbus Dist.—Second Round.

Mashulaville, at Mt. Hebron, April 15, 16.
Kosiusko ct., at ———, April 22, 23.
Kesiusko sta., April 23, p.m.
Cedar Bluff, at Cedar Bluff, April 26.
Noxapater, at Mt. Pleasant, May 2.
Louisville, May 3.
High Point, at ———, May 4.
Sturgis, at Big Creek, May 6, 7.
Chester, at Salem, May 20, 21.
McCool, at Bowie's Chapel, May 21, 22.
Ackerman and Wier, at Wier, May 28.

District Conference will convene at Macon, April 28 to 30. Opening sermon Thursday night, the 27th. Conference will open Friday morning at 9 o'clock., Sunday, the 30th, will be given over to religious services, beginning with Love Feast at 10 o'clock.

A. T. McILWAIN, P. E.

666

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All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Frêret St., New Orleans, La.

COMMITTEE REPORTS OF THE NORTH MISSISSIPPI ANNUAL MEETING.

Young People's Work.

We, your committee on Young People's Work, recommend:

1. That the aim for 1922 be a 25 per cent increase in finances, in auxiliaries, in number of honor roll societies, in volunteers, and in Mission and Bible Study Classes.

2. That we adopt as our specials for 1922, Sue Bennett, London, Ky., and Bennett College, Brazil, and fix our budget at $2,000.

3. That we co-operate in every possible way with the great educational movement of our church.

4. That, if possible, a separate meeting be held for young people in each district, that the young people in each district be urged to write original songs, stories, yells and poems and present them at the district meeting, to be judged there and then passed on to the conference at large and that honorable mention be made of the best in the next meeting. That a pennant be awarded in each district to the auxiliary making the highest record, provided that record reach the Standard of Excellence.

5. That the Superintendent visit once during the year each of the two girls' colleges within the conference bounds.

6. That in each local society the young people invite the co-operation of the pastor and adult society in observing Good Friday as a special day of prayer for volunteers.

7. Have Executive Committee meetings quarterly before sending in reports.

8. That the young people strive to secure pledges of daily Bible Study and prayer for every member.

MRS. J. BUSBY, Chairman.
MISS TOMMIE FOSTER, Sec'y.

Committee on Finance.

We, your committee, recommend that careful study of Standing Rules be made early in each Conference year with reference to finance.

2. That Council rule for the division of the $3 dues be followed. This rule is found in the back of the treasurer's book.

3. That office expenses of the Conference officers and district secretaries do not exceed $30 each per year, and when extra expense is necessary it shall be referred to a committee of the president, corresponding secretary and treasurer.

4. That article 5 of the minutes of 1921 be passed to the standing rules.

5. That since Stewardship is the only Christian basis for an adequate financial policy, auxiliary corresponding secretaries are urged to feel and to discharge their responsibility for the finance of their auxiliaries, by stressing the Christian stewardship of money by every method and means and that they co-operate in the Educational campaign.

6. That in view of the Council's recommendations and example, our auxiliaries are urged to adopt the Budget System at the earliest possible date. That in each auxiliary the President, Treasurer and Corresponding Secretary shall constitute a budget committee to promote the adoption of their financial system during the current conference year.

7. That we make $25,000 our Council Budget for 1922.

8. That we pledge an additional $1200 for the support of the Field Secretary, prorating this amount among the districts as follows: Aberdeen, $175; Columbus, $175; Corinth, $175; Greenville, $200; Greenwood, $175; Grenada, $175; Sardis, $175.

MRS. W. W. WILBURN,
Chairman.

Mission Study and Publicity.

We, your committee on Study and Publicity, recommend the following report be adopted:

1. That Standing Rules No. 2 and No. 8 be stricken out.

2. That a circulating library be urged. Any auxiliary having finished a set of books may advertise through the Bulletin name and number of books in set which may be exchanged for books from another auxiliary, or sold, as members prefer.

3. That the conference superintendent of study and publicity be sent to the standard training school in Grenada this year, expense of said trip to be borne by Conference.

4. That the following Standard of Efficiency adopted last year be printed in the Bulletin:

1. Bible Study—20 points.
2. Home mission study—20 points.
3. Foreign mission study—20 points.
4. Attendance at study classes to be 75 per cent of membership—10 points.
5. Book read by every member of class—10 points.
6. A report made to local paper at least once a month—10 points.
7. Report to conference superintendent quarterly—10 points.

MRS. C. A. NEAL, Chairman.
MRS. C. B. BAKER, Secretary.

LOUISIANA CONFERENCE.

Lake Charles Holds First District Meeting.

The district meeting of the Woman's Missionary Society of the Lake Charles District, was held in Crowley on March 15 and 16. The meeting was called to order by Mrs. J. W. Wynn, of Rayne, District Secretary. Devotions were led by Mrs. Freeman, of Crowley, after which registration of delegates took place. A committee on resolutions was appointed, consisting of Mrs. W. W. Holmes, Lake Charles; Mrs. C. C. Carver, Rayne, and Mrs. P. O. Lowrey, Indian Bayou.

A discussion was directed on "The Weakest Point in our Auxiliary." Facts brought out showed that Bible study and the small per cent of women enrolled in the auxiliaries in comparison to the number of women in the church, were the "weak points" in the Lake Charles District. Some good suggestions for remedying this were given. Mrs. Holmes gave a splendid address on Social Service, stressing the inter-racial work and telling something of the Memphis meeting. She also told some of the things accomplished in the Lake Charles District.

Mrs. White, of McDonell Wesley House, of Houma, was introduced, and special prayer was made for the work at Houma, Social Service Week, and for Mrs. A. P. Holt.

At the night session the Rayne Juniors, one of the three 100 per cent Junior auxiliaries of the State, gave a beautiful flower pageant, after a splendid Bible lesson by Mrs. Carver, State Treasurer.

The Juniors of Crowley sang prettily a solo and quartet. Mrs. White then spoke on "Life at the McDonell Wesley House.

Wednesday morning's session was opened with devotions by Mrs. Leon I. McCain, of Lafayette. This was followed by a discussion on Reports, and it was decided that the Lake Charles District would no longer be delinquent on this important point.

Mrs. P. L. Lawrence, of Crowley, gave a splendid talk on "Mission Study." She drew two pictures—the "Typical Mission Study Class," and the "Ideal Study Class." Mrs. J. H. Nuh, of Lake Arthur, then discussed "The Benefit of Bible Study," and we feel sure that the auxiliaries represented, at least, will form Bible Study Classes.

The committee on resolutions reported, and then the Lake Charles District meeting closed, determined to do better work this year and to have a much larger representation at our next district meeting. The Crowley ladies entertained the visitors at a delightful luncheon in the banquet hall of the church. As a result of this meeting, the Crowley missionary circles have taken a scholarship in the new industrial school at Houma.

We need not be troubled about meeting the Lord at death if only we learn the sweetness of meeting and recognizing him in every event of life—the comfort of his daily help and presence.—Selected.

No boy ever became great as a man who did not in his youth learn to save money.—John Wanamaker.

The present is the point where we stand and watch the future dissolve into the past.—Selected.

I wasted time and now time doth waste me.—Shakespeare.

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

SPENT HALF HER TIME IN BED

Farmer's Wife Tells How Lydia E. Pinkham's Vegetable Compound Made Her a Well Woman

Carter's Creek, Tenn.—"Three years ago I was almost an invalid. I spent half of my time in bed, being afflicted with a trouble which women of a certain age are apt to have. I took Lydia E. Pinkham's Vegetable Compound Tablets and used Lydia E. Pinkham's Sanative Wash. I am a well woman now and have been for two years. I can work as well as any one who is younger and as I am a farmer's wife I have plenty to do for I cultivate my own garden, raise many chickens and do my own housework. You may publish this letter as I am ready to do anything to help other women as I have been so well and happy since my troubles are past."—Mrs. E. T. GALLOWAY, Carter's Creek, Tenn.

Most women find plenty to do. If they are upset with some female ailment and troubled with such symptoms as Mrs. Galloway had, the smallest duty seems a mountain.

If you find it hard to keep up, if you are nervous and irritable, without ambition and out of sorts generally, give the Vegetable Compound a fair trial. We believe it will help you greatly, for it has helped others.

ASPIRIN

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Beware! Unless you see the name "Bayer" on package or on tablets you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for Colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago, and for Pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

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"WHY SEEK YE THE LIVING AMONG THE DEAD?"

By G. A. Kennedy.

Man's disobedience brought into this world sin and death, while "God so loved the world that He gave Christ" in death and then resurrected Him that we might have eternal life.

No historical event is more sure than that Jesus rose from the dead. All hopes of redeeming the world walled outside that sealed sepulcher.

As it began to dawn—yes, the dawning of another day; still more, the dawning of the day of eternal life—came the two Marys and other good women. Why? Because their love, faith, and zeal for Christ were greater than that of the disciples. No wonder Christ appeared to them first.

An angel of the Lord descended from Heaven. Angels feel honored in being the servants of the Lord and of His people. Jesus is their King as He is ours. Who knows but that He died and was resurrected on another planet for the redemption of those angels as He died and was resurrected for us? Some scientists predict that when our greatest telescopes are finished, we will probably be able to see living humanity on the other planets and will also probably be able to see Christ performing miracles among them.

While these women were coming, there was a great earthquake. When Christ died, the earth shook for sorrow and when He arose the earth leaped forward for joy.

These women were worrying about their inability to move the stone from the tomb. Our greatest troubles are like theirs—they never happen. An angel rolled the stone away, and they found it so—like the waters of the Red Sea parted for Moses and the Israelites; like the waters of the Jordan rolled back for the same people to cross.

The angel sat upon the stone and said to the women, "Fear ye not." I believe the angel would have said the same to the guards had they been Christians. "Ye seek Jesus? He is not here for He is risen." All the poison and all the corruption of this world could not have made His body decay. If all the mountains of the world were heaped at the mouth of the tomb, they would have been removed. "Come see the place where the Lord lay."

Then the good women saw the empty tomb—the empty tomb of Joseph of Arimathea. This reminds me of my boyhood days in North Louisiana. We organized a little string band for concerting, and at night we would go to the homes of our friends and play some music. One piece we played, I loved so well I shall never forget, is this: "Empty Is the Cradle, for Baby's Gone." The chorus goes this way:

"Little empty cradle, baby's gone.
O'er the silvery waters she has flown
Gone to join the angels; peace for evermore.
Little empty cradle, baby's gone."

We played and sang this little song at a home one night where the parents had lost a sweet little baby. When we had finished, the door swung wide open and the mother came out weeping bitterly and asked us to play it again, which we did. Now, some day, Jesus has made it possible for us to meet that little woman in the new Jerusalem, where I hope and expect to see that baby, then a robed little angel, fly into her mother's arms—see them caress and embrace. Then the mother shall weep again not from sorrow, but for joy in Heaven. Then I expect to hear her proclaim, "Now I understand the resurrection of Christ." So, empty is the tomb of Joseph of Arimathea, for Jesus is not there, but has risen as He said. O'er the ethereal waters He has flown. Gone to join the angels, but not for evermore. He is coming to claim His own on that bright resurrection morn. Empty is the tomb, for Jesus is not there. I am so glad the tomb is empty; are you? We are worshiping today the living Christ instead of commemorating the sweet memories of a dead hero. Jesus is the same to-day, yesterday and forever.

A few proofs of the resurrection are these: first, the New Testament; second, every Jew that I have conversed with concerning Christ frankly admits we are serving the right Christ; third, Christ answers prayers—millions will testify to this. The dead sleep, the living perform miracles. The resurrection of Christ converted the grave of mortal man to an inn of a Christian traveller on his way to the new Jerusalem.

All of us that have children well remember when the little ones were going picnicking the next day, the night before as they started to bed they would kiss us good night and say, "Wake us up early in the morning;" and the next morning when the sun was shining bright and the birds were singing sweetly, we would go into their room, bid them arise then, what joy! So shall it be on that resurrection morning. God will have Gabriel to sound his horn at the appointed hour; then we shall awake to sleep no more. Jesus said to the good women at the tomb, "Go tell my brethren that they depart into Galilee."

Every Easter night the Christians gather in a darkened church in Jerusalem, each carrying an unlighted lamp. They crowd in there, then a priest enters the shrine of the tomb of Christ and lights his lamp from a lamp that never goes out, and then comes out and lights the lamp nearest him, and in turn each of these lights the others, and so on until the church is ablaze with glory. So I believe this Easter message will reach all nations and all people, and practically every soul will be ablaze with its gory of the resurrection. Then the devil will give up the battle he has been fighting for centuries—first, with Adam, which he won; the climax, with Christ, but lost. Then he will return to the regions below, never to bother us any more. Then the Lord's prayer will be answered, "Thy will be done on earth as it is in Heaven."

"Why seek ye the living among the dead? He has risen as He said."

When the Lord's supper was finished they sang, I believe, the 118th Psalm and departed. Had Edison been there with his graphophone, we would have the pleasure of hearing them sing the Messiah's part. I believe I could pick out Christ's voice, don't you? But the opportunity was lost, and we may never see Him performing miracles on another planet; but by the resurrection we shall see and hear Him on that resurrection morn. For he has risen and is coming, as He said.

The secret of many a person's success rests in uniting energy, unremitting application, manly courage, and Job-like patience.—Exchange.

The person who tells the truth, the whole truth, and nothing but the truth at all times can never hope to be popular in human society.—Exchange.

Dodson's Liver Tone

Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

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Start on the Road to Wellville By Following This Advice

Wickliffe, La.—For several years I suffered with attacks of indigestion. I was completely broken-down in health. I doctored a great deal with different physicians without permanent benefit. Finally I wrote to Doctor Pierce, describing my case, and he advised me to use the Golden Medical Discovery Tablets, which I did, and found great relief. I can say that I feel better in every way since. I cannot say enough in praise of the Discovery and never miss an opportunity to recommend it to a suffering friend."—Rogers Jeanpierre.

If you need a building-up tonic for stomach or blood, obtain Dr. Pierce's Golden Medical Discovery from your druggist, in tablets or liquid, or write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice.

Bad Blood Bad Health

First, the well-known cause.
Second, the sure result.
It is equally sure that if you purify your blood with Hood's Sarsaparilla, the standard blood purifier and tonic medicine, good health, appetite and strength will follow as night follows day.

Hood's Sarsaparilla gives relief in such troubles as blood humors, scrofula, eczema, boils, pimples, and other eruptions; acid blood which causes the pains and aches of rheumatism or lumbago; nervous twinges and catarrh; weak blood, that tired feeling, loss of appetite and run-down conditions.

Heed these warnings before you decline to the condition of chronic illness. Get Hood's today. Some one in your family needs it now. War tax removed, price reduced.

For a mild laxative, Hood's Pills.

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I can recommend this medicine to be excellent.
Yours truly,
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NORTH MISSISSIPPI CONFERENCE NOTES.

(Continued from Page 13)

phase of Children's Week most needed in the local church may be carried out in theme in a series of posters. In that way they serve as educational and are not merely announcement of meetings. Stress may be put on the needs to be carried out in the forward steps. If the plan of the local church is to make a forward step in the way of providing better moving pictures or calling attention to the productions, a series of posters may be provided with appropriate picture and apt wording, as: "1 Hour in Sunday School vs. 6 Hours at Picture Shows;" "Do you know what kind of seed the picture show sows in the life of your child? Have you thought of the harvest?" These, and many others, are forward steps to be stressed. In this year's plan the Play Life and its educational value should be emphasized, the Sunday school equipment and physical conditions, and certainly, most certainly, Sunday in the modern American home. Positive suggestions are best in each case, though contrast may better stimulate thought and action as resultant forces.

Many posters may be made on varying kinds and colors of cardboard or heavy paper; these placed in your church, in the store windows, in public buildings, anywhere they may be seen and heeded.

The Parents' Meeting.

Children's Week centers around the Parents' Meeting in the local church. The main preparations lead to this hour, the forward steps will be initiated there, and upon the impetus given these adopted plans at this time will depend the lasting good of the entire observance. The time suggested for this meeting is Sunday afternoon, April 30, but any hour of any day in the week that best suits local conditions may be used. If the last day of the week is used, then the home visitation by the Elementary teachers can be made an effective means of publicity, as the teachers can explain the purpose of the meeting and extend the parents a personal invitation to be present.

Not only parents, but day school and Sunday school teachers, church officials and all other adults interested in the welfare of children should attend. It is preferable to have this meeting in charge of a parent, and the Forward Step Committee should be composed of parents wherever possible.

Success depends upon three things being well done. First, the program should be carefully prepared, and the speakers selected with discrimination and given specific instructions. Just saying "We want you to make us a nice little talk at our parents' meeting" is vague and the person receiving such an invitation would not attach much importance to it. Instead, the speakers should be provided with leaflet bearing on their topic, and in addition should be asked to study conditions and present local needs. Upon the clearness and fervor of these talks much depends.

Second, the meeting should be advertised. Use every available means of publicity.

Third, the Forward Step Committee should act with wisdom and discretion, in order that their report shall not fall flat but be received with enthusiasm and followed up accordingly.

The following is a suggestive program:

Opening Hymn: "A Charge to Keep I Have."
Scripture Reading.
Prayer: By Pastor.
Appointment of Forward Step Committee.
Brief Address: "The Place of Play in the Life of the Child."
Hymn: "I Think When I Read That Sweet Story of Old."
Brief Address: "Physical Conditions in our Church."
Solo: "Up To Me Sweet Childhood Looketh."
Brief Address: "Sunday in the Modern American Home."
Hymn: "Lead On, O King Eternal."
Forward Step: Report of Forward Step Committee. Discussion and adoption of some plan to help benefit childhood of community.
Benediction.

—Elementary Newsletter, Nashville, Tenn.

MINERALIZED WATER ROUTS CHICKEN LICE

Tablets Dropped into Drinking Founts Banish Vermin, Make Fowls Grow Faster and Increase Egg Yield.

Any poultry raiser can easily rid his flock of lice and mites, make chickens grow faster and increase their egg yield by simply adding minerals to the fowls' drinking water. This does away with all bother, such as dusting, greasing, dipping and spraying. The necessary minerals can now be obtained in convenient tablets, known as Paratabs. Soon after the fowls

drink the mineralized water, all lice and mites leave them. The tablets also act as a tonic conditioner. The health of the fowls quickly improves, they grow faster and the egg yield frequently is doubled. Little chicks that drink freely of the water never will be bothered by mites or lice.

The method is especially recommended for raisers of purebred stock, as there is no risk of soiling the plumage. The tablets are warranted to impart no flavor or odor to the eggs or meat. This remarkable conditioner, egg tonic and lice remedy costs only a trifle and is sold under an absolute guarantee. The tablets are scientifically prepared, perfectly safe, and dissolve readily in water.

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big $1 packages for only $1. Send no money, just your name and address—a card will do—to the Paratab Laboratories, Dept. 944, 1100 Coca Cola Bldg., Kansas City Mo., and the two $1 packages, enough for 100 gallons of water, will be mailed. Pay the postman $1 and postage on delivery, and if you are not delighted with results in 10 days—if your chickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't hesitate to accept this trial offer as you are fully protected by this guarantee.

The less logic there is in some people's arguments, the louder they talk. —Exchange.

It is easier to be good than great—one has less opposition.—Exchange.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Bogue Chitto and Norfield, at Johnston, April 15, 16.
McComb, Pearl River Ave., April 16, 17.
Summit and Topisaw, at Topisaw, April 22, 23.
Scotland, at Hawkins Chapel, April 27.
Crystal Springs, April 30.
Bayou Pierre, at Pleasant Ridge, May 3.
Fernwood, at Kokomo, May 6, 7.
Barlow, at Brandywine, May 11.
Hazlehurst, May 14.
Pleasant Grove, at Sartinsville, May 20, 21.

District Conference will convene at 9 a.m., April 20, in Centenary church, McComb. H. M. ELLIS, P. E.

Seashore Dist.—Second Round.

Vancleave, April 11-16.
District Conference, at Poplarville, April 18-20.
Carriere, April 21-24.
Brooklyn and Bond, April 26, 30.
Mentorum, May 3-7.
Americus, May 9-14.
Moss Point, 7:30 p.m., May 14.
Gulfport, Q. C., 7:30 p.m., May 16.
Biloxi, Q. C., 7:30 p.m., May 17.
Long Beach, Q. C., 7:30 p.m., May 18.
Pascagoula, Q. C., 7:30 p.m., May 21.
Escatawpa, May 24-28.
Wesley Memorial, 7:30 p.m., May 28.
Wiggins, Wed., 7:30 p.m., May 31.

District Conference will convene at Poplarville, April 18-20. Brethren, please elect your delegates. Send names to Rev. A. M. Broadfoot at Poplarville, and to me, not later than April 10, so I can complete my roll. Let me say to the pastors and members that the report of the Conference Treasurer shows that the Seashore District paid more money for Conference work and General work last year than any other district in the Conference except the Jackson District. Let's make it in full this year. Prayer, faith and work will bring it to pass. I will mail, before you read this, to every pastor the standing of every church in his charge on the Centenary. W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Monterey, at Lodibar, April 15.
Brandon, at Pelahatchie, April 16, at 11 a.m. and 2 p.m.
Sharon, April 19.
Bentonia, at Anding, April 23.
Flora, April 23, at 5 and 7:30 p.m.
Yazoo City, April 30, at 11 a.m.
Eden, at Pleasant Hill, April 30, at 2 p.m.
Madison, May 28.

M. L. BURTON, P. E.

Vicksburg District—Second Round.

Port Gibson, 11 a.m., Apr. 16.
Mayersville, 11 a.m., Apr. 23.
Rolling Fork, at Cary, 7:30 p.m., Apr. 23.
Silver City, 11 a.m., Apr. 30.
Louise and Holly Bluff, at Louise, 7:30 p.m., Apr. 30.
Anguilla, 11 a.m., May 26.
Rocky Springs, at ———, 11 a.m., May 27.
Oak Ridge, at ———, 11 a.m., Apr. 28.

J. R. JONES, P. E.

Newton Dist.—Second Round.

Shiloh, at Forest Hill, April 15, 16.
Carthage, at Conway, April 22, 23.
Walnut Grove, at Freeny, April 23, 3 p.m.
Harperville and Lena, at Yeager's Chapel, April 29, 30.
Union, at Mt. Zion, May 6, 7.
Newton, at Garlandsville, May 14.
Rose Hill, at Paulding, May 20, 21.
Bay Springs, at Bay Springs, May 21, 7:30 p.m., 22, 9 a.m.
Neshoba, at North Bend, May 27, 28.
North Neshoba, at Longino, May 28, 3 p.m.
Chunky, at Suqualena, June 3, 4.
Decatur and Hickory, at Decatur, June 11, a.m., 3 p.m.
Laurel, First Church, June 15, 7:30 p.m.
Laurel, Kingston, June 16, 7:30 p.m., 17, 7:30 p.m.
Laurel, West End, June 17, 3 p.m.

Sunday school institute at Forest, April 26, 9 a.m. District Conference at Forest, opening with sermon at 7:30 p.m., April 26. Pastors will please send names of delegates to Rev. J. W. Chisholm, Forest, Miss., and to me at Newton. J. A. MOORE, P. E.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 16. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3454

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 20, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ULTIMATE VICTORY.

Are we fighting for the right? That is the only question that really ought to concern us greatly as we take part in the struggles of the times in which our lot has been cast. The man who will allow the demands of mere expediency to determine his course is not the kind of man upon whom great movements rest and through whom great victories are won. When principle is involved, the brave man stands by his guns even in the face of apparent defeat, and the good man fights on undismayed, because of the great Leader whose side he is on. It is inconceivable that the right should not ultimately triumph. In spite of seeming failure at times, the march of the race is always onward and upward. The mariner on the bosom of the deep may be tossed by the tempest, and around him he may see the debris of many wrecks—but when he takes his bearings, he finds that he is appreciably nearer his port of call, that he is headed toward his haven in spite of the storm. When we are sure we are fighting for the right, we can afford to fight on, for victory will come at last.

OUR SENTIMENTS EXACTLY.

It is positively exhilarating to note the development of sentiment throughout the country in opposition to objectionable moving pictures and moving picture actors. The recent acquittal of "Fatty" Arbuckle, after a third trial on the charge of manslaughter, has brought forth expressions that indicate that public opinion can no longer be brazenly outraged by those in the industry who seem to have no higher conception of their function as public servants than is held by the animal that, when left to himself, delights to root in filth and wallow in mire. The leading editorial in the Times-Picayune, of this city, on Friday of last week, so exactly expresses our own sentiments that we take the liberty of reproducing it in full. That vigorous and unequivocal expression is as follows: "So the Arbuckle case has ended in 'a splendid victory!' The gross comedian has escaped legal punishment for acts that, whatever their relation to existing statutes, ever have been and ever must be condemned utterly by the clear-minded. The judge in his charge talked of unavoidable homicide as distinguished from manslaughter, and we are to assume that the jury when returning its verdict of acquittal presumed that 'Fatty' Arbuckle's deed was 'unavoidable.' It doubtless was 'unavoidable' that the actor should have convoked his sweet outfit of malo and female cronies in his hotel rooms, there to violate primarily the laws of the United States by an alcoholic orgy. It doubtless then was further unavoidable that in a condition of satyriasis he should have accidentally destroyed his victim. Unavoidable homicide! So is the deed of the maniac, but the maniac is thereafter fended away from society lest other 'unavoidable' conditions develop. However, that is neither here nor there. The lecher has been acquitted! Public opinion is one of the most powerful influences in the world, but it is peculiarly short of breath. The first Arbuckle trial was followed with eagerness as the public, almost as a unit, hoped the law would find some means of punishing acts so obviously wrong. Two mistrials wore away that indefinite thing, public interest, and the forces for acquittal, ceaselessly at work, had little difficulty in beclouding the issue and rendering a moral wrong a legal right. All that, too, is over and done with, but almost before the 'splendid victory' had been announced 'by acclamation,' movie magnates who had profited greatly by Arbuckle's popularity were being called together to decide whether or not the comedian might again be flaunted before the public. We have no means of knowing what those men will decide, but if they should see fit to offer this man's grimaces to the American public, they will be justifying the worst criticisms that have been made upon the film stage. We doubt whether Arbuckle in the flesh would dare appear before a respectable audience on the stage, and we trust that the American public will show itself of a moral fibre to refuse utterly to accept the shadowgraphs of this person whose every laugh would be an insult to our sense of human propriety." We give a hearty Amen to this vigorous utterance of our confrere across the street.

A POOR RECOMMENDATION.

The Business Men's Racing Association of this city, which has repeatedly declared it to be its purpose to furnish "clean racing," has very little to recommend it in the way of achievement. The daily newspapers during the recent racing season made frequent references to scandals and rumors of scandals in connection with the races and the management of the Association, and the public was constantly regaled with news items that had very little in them even to suggest that racing was being conducted on the high moral plane that its promoters claimed for it. For two years in succession, as we understand it, the Business Men's Racing Association has declined to pay the installments due on a piece of property bought by it for the city—a deplorable transaction in itself—and the city itself has had to provide something like $80,000 to meet these obligations. It is evident from current reports that there is dissension within the ranks of the Association itself, and that even violence is being used by some of the officials to carry out their purposes. Under the direction of such interests, "clean racing" can be little more than a joke. The suggestion that a State Racing Commission be formed to clean up the situation has in it absolutely no promise of a better condition of affairs. The backbone of racing is gambling, and gambling is wrong, morally and economically. It ought to be unthinkable that any legal provision should be made in modern government for gambling of any kind, especially of a kind that has shown such pernicious results as race track gambling, and we believe the right-thinking citizens of Louisiana have just about come to the end of their patience in dealing with a "sport" that has not a single good thing to commend it. The next State legislature should be called upon to destroy gambling at the races as it destoyed gambling through the lottery. If it has not been unmistakably demonstrated that there is no such thing as "clean racing," we do not know what kind of proof it takes to appeal to fair-minded men, and when a thing has been proved to be evil and that continually, it ought to be got rid of without further ado. "Clean racing"—bah!

A WORSHIPFUL SERVICE.

Certainly one service a week in the house of God should be a worshipful service. There are many interests of the Kingdom that have to be presented, advocated, and provided for, and these things necessarily have to be brought to the attention of the people in the public congregation. But the hearts of most men are hungering for the Bread of Life, and they go to church on Sunday to hear a message that will bring them into contact with the spiritual forces of life. One of the most pitiful pictures in the world is that of "the hungry sheep that look up and are not fed," and one of the greatest tragedies is for men to ask for bread and be given a stone.

LITTLE PROFIT.

We read the other day that a Washington engraver, after devoting all his spare time to it for months, has succeeded in producing a perfect engraving of the Capitol Building upon the head of an ordinary pin. We have no criticism to offer of this man's achievement, for he used his spare time in what was probably to him a genuine recreation. But we have not much to say in favor of a man who spends the working hours of his lifetime upon tasks that are as trivial and profitless in the end as is that of the engraver. A beautiful jewel should be enclosed in a beautiful casket—but it would be foolish to spend years in making the casket and then fail to secure the jewel. First things should always come first.

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BRING CHRIST THE BEST.

There is a lad—five loaves hath he,
And fishes twain; but what are they,
Where hungry thousands be?
Nay, Christ will find a way.

In order on the fresh green hill
The mighty Shepherd ranks his sheep
By tens and fifties, still
As clouds when breezes sleep.

O, who can tell the trembling joy,
Who paint the grave, endearing look,
When from that favored boy
The wondrous pledge he took?

Keep thou, dear lad, thine early word;
Bring him thy best. Who knows but he
For his eternal board
May take some gift of thee? —Selected.

TRAVEL LETTER FROM DR. AND MRS. I. W. COOPER.

To fully appreciate the glories of Roman art galleries, the departed grandeur of Grecian ruins and the past and present message of life in Palestine and Egypt, one must have some knowledge of art, history, literature and religion; but no such background is required for understanding of and delight in most of the worthwhile sights of Switzerland. Here the only equipment needed is a heart on fire with the love of holding communion with the "visible forms of nature," and an eye and ear responsive to the "varied language" which she speaks, here—more than anywhere else.

In a previous letter, we have told something of the pleasure we experienced as we passed through a portion of Switzerland, en route to Italy, but it was not until we had made a stay of several days —all too short!—in the heart of this country, that our enthusiasm reached its climax.

After the heat of an August day and the dust and smoke incident to the passage of many tunnels, we were so tired when we reached Montreaux, at eleven thirty at night, that we were not even "thrilled" over the thought of being in Switzerland. We were, however, thankful to find ourselves, very soon, in a beautiful and cleanly little hotel, one in which not only good taste but artistic taste showed itself in furnishings and hangings. Arrived at our room, we opened the window to look out. A cold wind struck us, and in the dim light of the stars we thought we discovered a very wet pavement just below us. We went to sleep thinking that a heavy rain had fallen and cooled the heated atmosphere we had breathed all day. Imagine our delight next morning when the early sunshine revealed not a wet pavement, but the glimmering waters of Lake Geneva, stretched out in glorious panorama below our window, and just beyond a lovely little "formal garden," which belonged to our hotel. But the greatest feast for the eye was across the lake, where rose a dozen or more majestic mountains, some darkly purple in the distance, some wreathed in smoke-like mist, some glittering white with snows and glaciers—all irridescent in the morning sun! Here and there on the lake little pleasure craft floated or steamed along, trailing gay banners and flags of many nations. Among them, we noted the passage of a tiny motor-boat, floating only one beautiful flag—Old Glory! The joyousness of the whole scene made the heart bound! How we wished for the pen of a poet or the brush of an artist to give this wonderful beauty a transcription which would enable us to share it with our friends. As for ourselves, its loveliness is indelibly stamped upon our minds and hearts, and when memory calls up the picture, it is with thanksgiving and holy joy that we repeat the words:

"Think you the artist who has spread
Such wealth of beauty where we tread
Hath naught of glory overhead?"

The enchantment of our casement was so great that we were late in getting ready for breakfast. Arrived in the dining-room, we were delighted to find that our table was next a window which opened—all the way to the floor—on the terraced garden we had seen from upstairs. Added to this, we found the room full of cut flowers and growing ferns, the linen spotless, the food palatable and abundant and the waiters pretty Swiss girls in white caps and aprons. Don't you wish you had been there?

The Swiss are, perhaps, the greatest linguists in Europe. Many of them speak as many as five languages, very fluently. So we were not surprised that our hotelkeeper could give us excellent instructions as to how to find our way around in the city; and, as our party was not scheduled to begin sight-seeing before nine o'clock, we had an hour and a half for an excursion all our own. This little exploration made us more in love with Switzerland than ever. We found the shops attractive and quite up-to-date in service and methods of display. There were several department stores and almost innumerable beautiful jewelry stores. We visited a bank and found it perfect in all its appointments. The streets, even where narrow and unpaved, were most cleanly and attractive. Scarcely a shop or a residence was to be seen without its tiny garden, window-box or some other form of floral decoration. Several of the tea-rooms, dotted here and there, looked like tiny club-houses fitted up with beautiful gardens, wide verandas, pretty green chairs and tables. At every turn we felt like exclaiming over the thrift, the industry and most of all the sense of beauty displayed by these people. But how could it be otherwise? Beauty must enter their souls when they live in the presence of Lake Geneva and its surrounding mountains!

Promptly at nine o'clock, our party took a trolley car which carried us for three miles or more along the shores of Lake Leman, until we came to the Castle of Chillon, long an historic bulwark of the Swiss borderland and for many years made famous by Byron's song and story of the martyr prisoner, Bonnivard. This was our first experience in entering a European stronghold of Mediaeval days, and, even aside from its romantic connection with the life of the Prisoner of Chillon, we found the castle itself wonderfully interesting. By means of a rustic bridge, rather than a drawbridge, we crossed the deep moat which fortified the castle on the landward side. Entering beneath the portcullis, we found ourselves in a small open courtyard, surrounded on all sides by frowning walls of heavy masonry. A bright-faced young Swiss matron was here appointed as our guide. Our first visit, under her direction, was to the prison dungeon. Here we realized the semi-darkness, the dampness, the hopelessness of this living-tomb. One of the half dozen huge stone columns had imbedded in it the iron ring to which Bonnivard was chained. We stood and listened to the lapping of the waves of Lake Leman on the rocky side of this gloomy passage. In imagination, we lived over with him the physical suffering and greater mental agony which he endured while watching the death of loved brothers to whom his chains forbade him to minister. No wonder that the horrors and gloom of this charnel-house so broke his fine spirit and comparatively young body that when, after only six years of imprisonment, he was liberated by the Bernese and Genevese, not even the gratitude of his countrymen or his own patriotism was sufficient to restore to him the love of life and liberty; but he came forth, as Byron pictured him—a man broken in mind and spirit, a living corpse who felt that his place was not in God's lovely out-of-doors, but with the rats and spiders of this terrible dungeon. We no longer wondered at the realistic way in which Byron has pictured Bonnivard's suffering when we were told that Byron himself spent a whole night in this dungeon, in order that he might the more vividly portray its horrors. We saw where Byron had carved his name in the rock below the ring which held the chains of Bonnivard.

Near by this terrible dungeon was a stone cell which was too small to allow a grown person either to stand or to lie at ease within it. Here many political prisoners were confined the night before they were cast into Lake Geneva, bound hand and foot and weighted down with stones. In this cell they passed the last night, listening to the waves which on the morrow would engulf them. Surely the cruelties of modern warfare can not exceed some of the tortures practiced on men and women who were here imprisoned for no greater faults than "political differences!"

Other underground apartments were unexplained as to former use. At present, they are used as a magazine for military stores, for Chillon is dangerously near the Austrian border, and the castle, for all its peaceful appearance from a distance, has, since the year of its construction—1238—been a fortress and state prison.

On the ground floor we found a council hall, which was evidently a judgment hall for prisoners. Into it opened a smaller room which was the "torture chamber." Most of the instruments of torture have long since been removed, but we were shown and told enough to make us visualize all its horrors.

The banquet hall and living-room, with their interesting remains of "period furniture" and wall frescoes were much more pleasant places in which to linger. Here were wonderful old carved chests of metal and of cedar, containing suits of armour and old weapons. And from the deep window easements of these rooms, we had glorious views of the lake and the surrounding mountains. Our guide dropped hints of "romantic love tragedies," as she called them, as she named one or two beautiful young brides who were brought here by the lords of the castle. In spite of the honor of their positions and the beauty of their natural surroundings, they sickened and died, because of the wild and dangerous lives of their lords and their indirect contact, in this castle, with "man's inhumanity to man."

Upstairs we found a chapel and quite a number of the private and state apartments. Here we had our first sight of secret doors—behind panels or pictures—and of secret passages leading from one apartment to another. All of this made us feel as if we were really back in the middle ages and this feeling was strengthened as we were shown around the fortifications of the castle walls and told of how one lady of the castle lost her mind while seated where she could overlook the army which was besieging the castle.

As we came out of the Castle of Chillon, we felt that not even the glorious sunshine of that beautiful day could chase away the gloom and tragedy which envelop the history and saturate the walls of this ancient fortress.

A more cheerful place was the little souvenir shop which we found near the end of our car line. Here some of our party invested in beautiful pictures of Chillon, Lake Geneva and the mountains. Others bought pretty pottery vases, made in the neighborhood, and beautiful little white pins made of ivory or of the ivory vegetable compound of the edelweiss, the Alpine flower. Some thought of the future and bought Alpine sticks.

Alpine sticks! Did we use them to climb the mountains? Not we! The brevity of our stay in Switzerland prohibited any such arduous under-

taking. Moreover, the days of mountain climbing are at an end for most tourists, for modern engineering has conquered tho steeps of what were formerly impassable heights and now the trolley car makes possible a safe, sane and speedy ascent of the cliffs, and gives the traveler the glorious views which were, some years ago, the reward only of the brave and industrious mountain-climber. But there is something bracing, stimulating and enticing in the very atmosphere. The mountains seem to dare one to attempt their ascent; so we believe that one who lingered long in their presence would feel forced to climb upward. All of our climbing, however, was left to steam and electricity.

Time and vocabulary would fail us to tell of two wonderful experiences that we had—one, the sight of Lake Geneva illuminated by a full moon; tho other, a boat-ride on Lake Geneva, from Montreaux to Lousanne. Indeed, we stayed long enough in fair Switzerland to realize that it is an earthly paradise of beauty. Its enchanting loveliness of lake and flowers, its grandeur of mountain scenery, the cleanliness and cordiality of its people—all these make it the country of all countries to which we should like to return, some day—to dream, to rest and to be uplifted in spirit!

CORINTH DISTRICT FAR AHEAD.

When I went down with "flu" on March 20, and was twice found unconscious on the floor in one night in a hotel, I had sickness at heart over World Sunday in North Mississippi. I wanted to make it a success. I could only leave it to my brethren. I thank them all for their sympathy for me, and good work on collections. Had each presiding elder succeeded as well as J. B. Randolph, of the Corinth District; and each treasurer as well as Sam Fryar, of Ripley Station! The elder reports over six thousand dollars for his district and is not done, while Ripley went over seventeen hundred dollars. Hurrah for that long-headed, systematic worker, Rev. S. A. Brown, the pastor. No doubt I shall have good cause to praise many others when all have reported. And just here let me ask every presiding elder, pastor, and Centenary treasurer not only to report at once full amount raised to date, but that you send me exchange or cashier's check for all money on hand. Make these payable to John E. Edgerton, and send them by mail to Ben P. Jaco.

You will confer a personal favor on me, accommodate the Nashville office by enabling the workers there to complete the church-wide report before the General Conference meets. Therefore, please put into my hands at once all these matters. And, besides, the money can be sent on to the mission fields, where it is needed. I have been told that pastors on mission charges in our Conference have written to the president of our Board pleading for immediate help to enable them to provide the necessities of life. **Unpaid Centenary Pledges** in our Conference are due these suffering men now over twenty-five thousand dollars! Think of that!

This one need is sufficient to inspire all to pay up, to stir all pastors who have comfortable salaries paid up to date, to organize their forces and raise the money. And when the money has been raised and is in bank, how can we afford to not report and send it in at once? I am glad I am living and have the privilege of helping on the great cause of Missions, and am grateful for your co-operation.

Faithfully,

BEN P. JACO,
Secretary and Treasurer.

THROUGH EUROPE IN MIDWINTER.

By Mrs. J. L. Neill.

We had expected to feel very far from home and lonely when we landed at Antwerp, but found taxi drivers, hotel porters and clerks speaking English, so that feeling did not come. Although the hotel was small, our rooms were the most handsomely furnished we have ever occupied in a hotel—carpets that your feet sink into, and even the window draperies had much of the famous Belgian laces on them. We had been in our rooms only a few minutes when we heard the famous chimes of tho cathedral, and, going to the windows, we saw the tower only half a block away, and decided that we would climb it the next day. The chimes of those bells stirred within us the spirit of devotion. The next morning Nellie and I climbed the tower. The carillon consists of eighty-two bells, the largest weighing seven and three-quarters tons. The upper gallery is reached by six hundred and sixty-two steps, and the tower is only about four feet in diameter, so you can imagine how "wound up" we were by the time we reached the top; but the view from there of the city and harbor were worth the effort. While we were enjoying this pleasure, Mr. Neill was giving his time to passports, baggage, tickets, etc. Having to carry a lot of baggage on the trains of Europe will cause some member of the party to devote most, if not all, of his time to it. Of course, we had lots of baggage, so most of Mr. Neill's time was given to seeing after, having it transferred from one depot to the other, weighed and paying for it. Then you must watch to see that all of it is put on the train, and not only that, but we found it safe to get off at the stations to see that some of it was not put off before we reached our destination.

"First, second, or third-class tickets?" We took second class tickets and were quite comfortable. A ride of forty-five minutes brought us to Brussels, famed in song and story as Belgium's capital. We spent several days in Brussels at our headquarters building, which is in charge of Dr. Sloan. The first afternoon we were there we had a delightful "four o'clock tea." All of our workers in Brussels, three of our missionaries who were in Brussels taking the medical course required by the Belgium Government of missionaries to the Congo (Miss Hall from Walnut Grove, Miss., was one of them), and several workers in other denominations, two from Australia, were present at this tea; Miss Daisy Davies was also there. What an enjoyable hour we had! Our headquarters building in Brussels has made for itself quite a place in the hearts of missionaries of all denominations, not only to the workers in Europe, but those who pass to and from the Congo. At this building they find not only a courteous and efficient force, but this force is glad to render assistance to them in securing their tickets, looking after baggage, having passports vised, etc., and, best of all, they find a cordial welcome to an English service at eleven o'clock Sunday morning and a French service Sunday evening.

We were indeed glad to make a visit to the orphanage and girls' school owned and operated by our church and to see some of the splendid things they are doing. What a blessing these two institutions are to Belgium! Among other interesting things, at the girls' school we saw pear trees trained on a brick wall as if they were some kind of clinging vine, and were told that they bear delicious fruit. This is done to conserve space.

We have found many customs in Europe different from what they are in the States. One that is very interesting, is the requirements of the Belgium Government of couples who wish to marry. (It might be well if some other countries would imitate some parts of these requirements.) One requirement is a civil wedding. While Mr. Neill was looking after business matters, Nellie and I went to see one of these weddings. It lasted such a few minutes that we stayed to see several of them. The civil wedding is performed in Hotel de Ville (city hall) by the mayor. The handsome antique decorations of the room, the "civil attendants," who are dressed in velvet breeches with shining knee buckles, and bralded velvet jackets, white gloves, etc., give these weddings solemnity, but the service, which is in French, appeared to be a matter of form. We were told that if the parties wanted to change their minds, that they had plenty of time while they were getting all papers that were necessary before this service could be performed. The persons married and two witnesses are required to write their names in the marriage register. After the civil wedding, the parties may have a religious service, if they so desire. Should there be more couples to be married than time will allow before noon, some must wait until another day, as it is not lawful for a civil wedding to be performed after noon. Two of our missionaries had the experience of being married in Belgium. At the close of the civil wedding, the mayor rose and paid a beautiful tribute to America and expressed his appreciation of America's interest in Belgium, especially as was shown during the World War.

But one other thing about Hotel de Ville: in one of the small courtrooms the entire ceiling is covered with a beautiful painting. The figure directly over the judge's seat is a woman with a trumpet in her hand and another one in her mouth. It matters not from what position in the room this figure is viewed, the trumpet in her mouth seems to point directly toward you. Several people may view it at the same time from different angles, but it presents this appearance to each. No other figure in the picture causes the optical illusion that this one does.

We saw the monument that has been erected to the memory of Edith Cavil and the Countess who worked with her. It is erected on the spot where they were shot and bears the strange but striking inscription. "Tell your children that they killed us."

From Brussels to Paris, a ride of about six hours, we came through the edge of the battlefields of northern France. What destruction! The land is so torn that in its present condition it cannot be tilled; fruit trees cut about a foot and a half from the ground and left, dead; houses, factories, whole towns blown to pieces; railroad tracks and shops dismantled; and the heartbreaking sight of "crosses, row on row, that mark the place of those who sleep In Flanders Fields." Oh, may they not have died for naught!

There were only three trains a week from Paris to Prague, so we had a day and a half in Paris. A walk around the River Seine to Eiffel Tower proved interesting. What would Paris do without this river? One of the best modes of travel is on the neat little passenger boats that hurry up and down the river; and tons and tons of freight are carried on them. But how did the freight boats with those tall smokestacks go under the bridges? Easy enough! A rope is fastened to the top of the stack and hangs down to the deck; as they near a bridge, a man catches the rope and gently pulls the stack, which is evidently on hinges, to an angle that will allow the boat to pass under; then on the other side he gently releases the rope and the stack goes back to place. And those locked boxes on the top of the low concrete walls that are on each side of the river, what could be in them? They are books! A person rents as many boxes as he (many of them were old women) wants and "opens a bookstore." The tops are fastened on the back edge and propped up on the front edge, so, unless the rain comes from a certain direction, it is not necessary to "close the store." There were miles (shall I say?) of these book-stores and they were well patronized. We visited the interesting L'Eglise Notre-Dame, located on an island in the River Seine, and saw some of the robes worn by the nobles and some of the wonderful Cathedral jewels used during the medieval period. Womanlike, I wanted to spend a while in one of the large stores of Paris, so while Mr. Neill was seeing after our tickets, baggage, etc., Nellie and I spent the time in Au Bon Marche. A womans' wants certainly could not stretch to something that store did not have! And the aisles were as crowded as if it were nine thirty Christmas Eve night.

We left Paris at five o'clock in the afternoon and spent that night and the next day on a European Pullman (Wagon-Lits). They are quite different from the Pullmans in the States (the berths run cross-ways the car), but in some respects are more convenient, in others, not so much so. The conductor had occasion to use French, German,

English and Italian: he may have spoken other languages (he did not speak Czech), but this did not give him the "bighead." He did the work of a conductor and also a porter, but not for a minute did he forget to be courteous and helpful to the passengers. We were to cross the French-German frontier at two o'clock in the morning; before we retired he insisted that it would not be necessary for us to be up at that hour, that he would look after our baggage, etc., and he did.

That part of Germany that we came through was very pretty; the fields were beautifully terraced and the buildings in the towns were substantial looking. This was quite a contrast to what we had seen in northern France. But how beautiful were the mountains of western Bohemia! The trees on them looked like Christmas trees. They belong to the pine family, the needless are short and grow close together. Nature had spread a thick blanket of snow over all and much of it had been held by the branches of the trees. With the blue sky above and the sun shining on all that whiteness, the picture was lovely. We were sorry that we had to pass part of it after dark. Yes, it was very cold outside, but the train was comfortable.

We reached Prague at eight o'clock on the night of January 25, 1922, the eighteenth day after leaving New York.

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Fourteenth Paper.

I.

"Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act—act in the living Present,
Heart within, and God o'erhead!"

There is no "dead Past"; the poetic implication is a "chartered lie"—one that is being overworked.

Shall the Southern Church scrap its Constitution of 1845 upon the silly and unethical assumption that it is an effete ecclesiastical polity of a dead civilization?

Shall the church eliminate from its Constitutional name the distinctive word "South" upon the assumption that the word is a useless and obnoxious relic of a "dead Past"?

It appears from the church papers that these special issues are to be submitted to the General Conference at its approaching session.

II.

Southern Methodism has no "dead Past." Its Constitution is not effete, but neglected, disregarded, violated, overriden.

All that is vital in the present civilzation of the South had its genesis in the civilization of the Old South, and Southern Methodism is a product of that civilization—the South's contribution to the world's pure Christian doctrine, and to free, honorable ecclesiastical government.

Southern Methodism was, in its origin, the friend of Constitutional Government, and the antagonist of "covenant-breakers."

The organization of the Southern Church was a protest against lawless ecclesiastical despotism; and its Constitution cannot die until righteousness and honor are dead. Its organizers were the Constitutional party of Ameriean Methodism; and it cannot be that the church is now ready to repudiate its paternity. To recede from the principles of the Convention of 1845 would be a pitiful confession of decadence.

III.

The word "South" in the name of the church denotes and indicates an origin, history, prestige, power, and a body of high and honorable principles, of which the church should never be ashamed, and which should challenge the admiration of Wesleyan Methodism the world over.

The word "South" is a source of strength to the church in the land of its nativity, and a source of influence and respectability abroad; its signifieance, from the very first, rose far above the idea of locality and sectionalism, because of the universality and greatness of the principles which it represented.

The South has ever been the conservator of the highest type of Wesleyan Methodism, and saved it in a great crisis.

IV.

The blandishments of materialistic power, false ideas of progress from a "dead Past," and the dreams of ecclesiastical conquest and imperialism, have neutralized the truths and sentiments of Southern Methodist history, in the minds of a school of ecclesiastics who owe all they are to Southern Methodism, and who now seem determined to discredit it by stripping the church of the insignia of its historic honor and glory; and, in support of their position, they offer only the argumentum ad invidiam.

The entire population of the South, without regard to church affiliations, is interested in the glorious heritage of Southern Methodism, and will resent its surrender. The truth is, the demand for the elimination of the word "South" from the name of the church had its origin in a sectional fight against the South from without, which fight is unremitting and relentless. The preservation and development of Methodism in the South is one of the great glories of Southern civilization—one of its crown jewels—and both at home and abroad the name of the church proclaims to the world the achievements of the South in high thinking and noble living.

Our honered ecclesiastics should leave it to Senator Henry Cabot Lodge and men of his "ilk and kidney" to assail the prestige of the South and her achievements in Christian civilization.

As the word "South" in the name of the church is historic and characteristic, rather than local and sectional, it should not be unacceptable to the Western Conferences; it indicates to them a pure Methodistic origin, free from political affiliations and ambitions schemes of a worldly nature; and it would seem that those Conferences would readily forego any whimsical notions, insistence upon which would tend to weaken the ties that bind them to their brethren of the South whose ancestry stood by Methodism in the hour of its extreme peril.

V.

One of the bishops has declared in the religious press (1) that the word "South" should be eliminated from the name of the church, and (2) that the General Conference has the constitutional power to make the change; that is to say, he has prejudged for himself and for the whole church these very important questions—not withholding judicial action until the questions were presented in due course of administration.

The name of the church is a part of the Constitution of the church; the ordinance of the Louisville Convention establishing the church declares that:

"And that said Annual Conferences shall be, and they hereby are constituted, a separate ecclesiastical connection, under the provisional plan of separation aforesaid, and based upon the Discipline of the Methodist Episcopal Church, comprehending the doctrines, and entire moral, ecclesiastical, and economic rules and regulations of said Discipline, except only in so far as verbal alterations may be necessary to a distinct organization, and to be known by the style and title of the Methodist Episcopal Church, South."

And in the "Pastoral Address" issued by the Convention, it is declared that they were appointed by the people to organize "on the basis of the Discipline * * * The Methodist Episcopal Church, South."

It is inconceivable that any sane man of even ordinary intelligence will deny that the name of the church is fixed in its Constitution and is a part of that instrument; and that the word "South" cannot be eliminated from the name, except by the same sovereign power which established the church.

The General Conference is not a sovereign body and cannot eliminate the word, because:

(1) The relinquishment by the Northern Church of sovereignty over Southern Methodism was to the Annual Conferences, and that sovereignty was formally ceded to them.

(2) The General Conference is a mere creature of the Annual Conferences, and had no existence until the Southern Church had been created, ordained and established by the Annual Conferences through their representatives in Convention assembled.

(3) The Convention did not vest in the General Conference any power to alter or amend the Constitution, or to make a new one.

(4) The Convention declared that the General Conference is a delegated body, receiving its appointment and authority from the whole constituency of Annual Conferences; and that declaration is binding on the consciences of the bishops and all the members of the General Conferences, and, unless they get their consent to become a band of "Covenant-breakers," as did the majority in 1844, they will permit the word "South" to remain a part of "the style and title" of the organization until eliminated by the sovereign power of the church.

VI.

In the Nasfhville Christian Advocate of February 3, 1922, under the title, "What Should The Constitution Be?" one of the bishops, discussing the divergence of opinions between the Constitutional Commissions of 1914 and 1922, says:

"The voluminous report of the 1914 commission makes the Constitution distressingly inclusive and alarmingly dominating, while the 1922 commission makes it embarrassingly restricted. The 1914 report leans heavily upon the interpretations and arguments of Bishop Bascom, formulated in the heat of the controversy of 1844. The 1922 report goes back to an earlier period and restores the conceptions of the 1808 document, which was accepted previous to 1840. We need a new viewpoint for the interpretation of our fundamental law.

"What is the Constitution of the Methodist Episcopal Church, South? It does exist, but what is it? These two reports offer ground enough for a very great and long-drawn-out controversy and an unsatisfactory conclusion. Why not change the question and ask, What should the Constitution of the Methodist Episcopal Church, South, be? We are one hundred and fourteen years from 1808 and seventy-six from 1846. Has not the time come when we should formulate a documentary Constitution which will express what we conceive to be and should be our basic law? We should put in what we want and leave out what we do not want. The document could be prepared by a competent commission appointed by the General Conference. Provision could be made for its submission to the Annual Conferences not later than 1925. The General Conference of 1926 upon assembling could pass upon the document; and if the requisite favorable constitutional vote had been given by the Annual Conferences and the General Conference, the new Constitution could at once go into effect.

"I see no other way out of our present uncertainty as to what the Constitution is and out of the controversy which must necessarily ensue if efforts are made to approve the recommendations of either of the commissions. Not only so, but a commission of three bishops, nine ministers, and nine laymen, or even a larger or smaller number, chosen so as to represent all phases of opinion as to what the Constitution should contain, would give us a modern Constitution expressive of what the fundamental law of a modern Methodism should. These two reports might well be referred to this new commission, but the commission should be left free to formulate the documentary Constitution in accordance with its own judgment and knowledge. The reconstruction and restatement of Constitutions have been a necessity in the political life of our States and nation. Why may not a progressive, vigorous church like our own profit by the same intelligent and commendable process?"

The article just quoted, evidently based on broad information, carefully and cautiously thought out, contains internal evidence that it is designed as the plan of action of those who deem

themselves the "forward-looking," progressive element of the church, and who are determined to break away from the past. As a contribution to constitutional discussion, it is novel and radical in the extreme.

(1) Admitting that the Constitution of the Methodist Episcopal Church, South, "does exist," it is a specious plea—a plausible argument to unceremoniously abandon and scrap that Constitution, and to create a new one, out and out, under the management of and subject to the final approval of the General Conference.

(2) It assails the sound, just, conservative, free and liberal constitutional views of Bascom, and declares in favor of "a new viewpoint for the interpretation of our fundamental law."

(3) It would have the new Constitution formulated by a General Conference Commission, "in accordance with its own judgment and knowledge," and would deny to the Annual Conference all initiative and give them no voice but to vote on what had been prepared by the commission and submitted to them.

(4) Its appeal to civil analogies is not justified by the political history of the country; Constitutions are made by delegated conventions, and not by commissions. The only Constitution the Southern Church has ever had was made, formulated and promulgated by the delegates of the several Annual Conferences, "in General Convention Assembled;" that is a fundamental rule of action in Southern Methodism; the question is foreclosed by precedent.

(5) Whatever else may be uncertain about the Constitution of the church, there is one thing that is certain, namely: The General Conference has no constitutional power to order a new one for it, nor to appoint a commission to draft it; and an attempt by it to do so would be a palpable, naked, inexcusable usurpation.

(6) It is respectfully and humbly submitted that there should be little or no difficulty in ascertaining, identifying and defining the Constitution of the Southern Church; it could not have had one before it came into existence, and but one effort has been made to make one for it since it came into existence, and it is a reproach to the learning and statesmanship of the church to say that its Constitution cannot be eliminated from the proceedings of the Louisville Convention.

If there be in the world any one field of learning which has been exhausted, it is that field which embraces the canons and rules of legal and constitutional construction, and the construction of deeds, contracts, treaty stipulation, the proceedings of parliaments, legislatures and constitutional conventions; and the results are accessible to any man of ordinary intelligence who can read the English language. There is absolutely no intricacy in the subject. The whole trouble in the instant case arises from the fact that there are in the Southern Church two schools of ecclesiastical statesmen; one of them desires to maintain the conservative and liberal views of the Louisville Convention, and the other desires to centralize all ecclesiastical power in the General Conference. It is the same old fight between Hamiltonism, and the constitutional views of the Southern delegates in 1844. No one should be deceived in respect to the real issue.

The Southern Church is scandalized by the implication that, although it has a Constitution, its elders and bishops and college and university presidents have not sufficient learning to ascertain its principles, provisions and guaranties, and its distribution of powers. This writer has too much respect for the learning and ability of the church to accept the implication. It presents a fictitious issue.

Protestant scholarship has wisely adopted the method of historical induction; by that method, it has routed the destructive critics of the New Testament narrative; that was the method of Chief Justices Marshall, Taney, Chase and Waite, and by that method they translated the Federal Constitution into an "Open Book" to all men, and made it the hope of humanity; and if our troubled ecclesiastics will apply that method to the Constitution of the Southern Church, beginning with the Declaration of the Southern Delegates on June 3, 1844, and concluding with the "Pastoral Address" of May 19, 1845, issued at Louisville, they will see a great light.

(7) The Convention at Louisville adopted the little Book of Discipline, but placed upon it a Southern construction, and gave it a Southern spirit; and, passing through the crucible or melting-pot of that body, it emerged a new book, with a new life—a new Constitution for the Southern Church. "The letter killeth, but the spirit giveth life."

(8) Bascom's "interpretations and arguments" were not, it is respectfully submitted, "formulated in the heat of the controversy of 1844;" they had been in process of growth and development for 60 years, and they were supported by the consensus of opinion throughout Southern Methodism, and that opinion had been deliberately formed and entertained through a long series of years, and this must be conceded by all who are conversant with the history of American Methodism.

The Southern Church was not created and established rashly, hastily, in the heat of passion, in hot blood; it was reluctantly entered into, and after everything possible had been done to avert a separation; it was the most conservative, deliberate act known in ecclesiastical history.

Bascom was not a man of factional spirit; he was a natural leader of men who had a great and just cause to be championed, and who had already determined on decisive action; and Southern Methodism cannot now be discredited by the suggestion that its brilliant and trusted leader formulated and delivered the avowed principles of a great people "in the heat of controversy." Bascom was a statesman, not less talented, cultured, self-poised and magnetic, than the illustrious secular statesman of the same commonwealth; and to attack now the soundness of the constitutional principles of 1845 upon the ground of the supposed want of equilibrium in the leader is a confession of confusion, failure and defeat.

(9) The church, with its scholarly, gifted and accomplished bishops and general leadership, cannot repudiate its Constitution upon the ground that to maintain it would provoke extended discussion; had the founders of this Republic yielded to that consideration, the Federal Constitution would have fallen dead-born from the hands of its framers, the government provided for in it would never have come into being, and the world would have been left without an organized champion of human freedom.

Full and free discussion is a condition of civil and religious liberty, and no cause but a bad one will object to it; the American Colonies discussed those great human interests for more than a century before they were enabled to secure them by constitutional guaranties, and a church that inhibits or discourages free discussion of its doctrines and polity is un-American and has no place in the life of a free people.

The membership and ministry of the Southern Church are entitled to a full and open discussion of the constitutional issue which has been joined by the reports of the commissions of 1914, and 1922; the suggestion for "a modern constitution expressive" of "a modern Methodism" is not justified by existing conditions, but what is needed is respect for and observance of the Constitution which "does exist." Men may not shirk a duty because its performance is difficult; such a suggestion presents a "new viewpoint" in ethics; the Constitution cannot be disregarded because it is difficult to reconcile conflicting opinions respecting it, otherwise there would be an end of all government. To state the proposition is reductio ad absurdum.

VII.

It has been painful to the writer to discuss adversely the declarations of two of the bishops regarding the Constitution; he entertains for those officers of the church the highest respect and esteem, and disclaims any intentional discourtesy to them, but feels that their statements should not go unchallenged.

Were it a question of theology or "higher criticism," he would not presume to enter the discussion; it is conceived, however, that a layman may with propriety and without offense challenge the opinion even of a bishop in regard to the Constitution.

Holly Springs, Miss.

(To be Continued)

TO THE PRESIDING ELDERS OF LOUISIANA AND MISSISSIPPI CONFERENCES.

The Divinity School, held annually at Seashore Camp Ground, will this year cover dates, June 13-23. As you know, this school is doing much for our preachers and laymen, young and old, and especially our undergraduates. I earnestly request you to be present yourself, and exhort all of your preachers to be present. If you can't come, please don't let any conference fall between the dates June 12-24, if avoidable. We are expecting your bishop to be there. Let the Divinity School be the time and place for a mid-year meeting of the presiding elders with the bishop. We will thank you.

D. F. ELLISOR,
Publicity Agent.

GRENADA DISTRICT CONFERENCE.

Please say through the Advocate to all who expect to attend the Grenada District Conference, which will convene at Duck Hill April 25, that the northbound trains are scheduled to arrive at Duck Hill as follows:

No. 6	1:29 a.m.
No. 24	12:19 p.m.
No. 34	5:50 p.m.

Southbound.

No. 33	5:09 a.m.
No. 23	1:30 p.m.
No. 34	5:50 p.m.

We welcome this conference to our town.

I should like to have the names of all who are coming so that we may arrange for their entertainment.

Cordially yours,

GUY D. BURT.

NEWTON DISTRICT CONFERENCE.

The Newton District Sunday School Institute will be held at Forest, Miss., April 26, beginning at 9 a.m., and continuing through the day. The opening sermon of the District Conference will be preached by Rev. J. W. Ramsey, at 7:30 p.m., April 26, the sermon to be followed by the sacrament of the Lord's Supper.

The pastors will please send the names of delegates to Rev. H. J. Moore, Forest, Miss., and to me at Newton.

Please see that quarterly conference records are on hand to be examined as the law provides.

Licensing Committee: J. F. McClelland, J. S. Purcell and H. G. Hawkins.

J. A. MOORE, P. E.

Never become discouraged; work zealously, and you will surely succeed.—Meyer Rothchild.

Meyer The Hatter,
INC.
116 ST. CHARLES STREET
FEATURES THE
"Clarion" Hat
JUST DIFFERENT ENOUGH TO BE DISTINCTIVE
SOLE AGENT
Hopkins Straw Hats

HOW TO CIRCULATE THE ADVOCATE.

(At the editor's request, Rev. R. W. Tucker, of Homer, La., tells in this letter how he circulates the Advocate in his charge.)

Homer, La., April 7, 1922.

My Dear Brother Carley: In response to your suggestion that I write you how I get so many subscribers to the Advocate, I will say that my plan is very simple and easy. First of all, I believe that the Advocate is a blessing in the home—it is a friend to Christ, to the church, to right living; and I feel that when I have put the Advocate in a home I have a friend there helping me to preach.

I set aside one to two weeks each year in which I say, "I am working for the Advocate." I make a visit to all the Methodist homes. They say "Come in," etc. I answer, "I hardly have time—I am giving this week to the Advocate." I never argue the question. I say in a few words how I feel about our Advocate, and then I say, "Let me renew your subscription, or enter you as a subscriber," and almost without exception they subscribe. Sometimes, indeed quite often, they say, "But I haven't the money just now." I say, "That is all right—I will advance the price for you, and you can hand me the $2.00 at your convenience." So far, I can't recall that any one has failed to hand me the $2.

I repeat, my plan is simple and easy. I just resolve to get them, and I get them. And, really, I do not lose any time, because I make it count as a pastoral call which I would make anyway.

I think the above will give you a clear enough idea of my way of doing it. I reckon the secret of my success is that I start out determined not to stop until each home has had the matter presented. I think I shall be able to send you a few more.

Cordially,

R. W. TUCKER.

Homer, La.

A JOURNEY TO THE ORIENT—HIROSHIMA.

By Dr. Fitzgerald S. Parker.

XII.

At Matsuyama I bade adieu to the Callahans and other dear friends in Shikoku and again crossed the Inland Sea to Hondo, the largest of the bodies of land upon which the Island Empire sits in mastery of the western Pacific. This time passage was upon a very small steamer. As I was about to enter the main salon I was requested to take off my shoes; but as the weather was cold and the boat poorly heated, I demurred. The polite "boy" then showed me to an up-stairs place, a cross between salon and dining room, in which I was permitted to sit upon a bench and still keep my shoes on. As the height of the ceiling here and everywhere else, also of the awning frames on deck, was not great enough to admit of standing erect or walking with comfort, I was content to sit and reflect upon the relative advantage of the Japanese and the American average of stature. As in this case, sometimes the advantage lies with the short people. I soon had other things to think about. My only fellow-passenger of the English-speaking habit was a young American who had learned a few phrases of current irreligious thought. I forgot the caution of the wise man, "Answer not a fool according to his folly," and undertook to reason with him; but as I was not wise enough to "Answer a fool according to his folly," the conversation was in vain.

My destination was Hiroshima, a city of 175,000 population, with growing industries, prefectural schools, normal college and military barracks, but better known as the seat of the Hiroshima Girls' School, more famous than anything else in the city and a greater factor in the uplift of Japan than any of the other institutions of which it boasts. Night had fallen when the little steamer turned from the sea and began the ascent of the river on which the city is situate; the peace of the high stars was in my heart, and as I walked forth upon the dock I was indeed glad to find Miss Gaines awaiting me. This distinguished woman was a co-laborer with the Lambuths in the early days of the Japan Mission, and herself perpetuates the ideals and methods of these God-sent ploneers in the kingdom and patience of Jesus. The Girls' School is one of the monuments of Bishop Lambuth's faith. Not long before his death he remarked to Mr. J. O. J Taylor, "Men lack courage because they lack faith." In his own character, courage was as conspicuous an element as some others of which more note has been taken. With no other resources than those of which his trust in God assured him, again and again he assumed financial burdens that would have crushed timorous men, but they did not dampen his ardor nor diminish his joy—they simply drove him to prayer. He was sensitive to money obligations; there was about him nothing of the "let the other fellow worry" spirit. He was scrupulous to the last penny, and even on long journeys could at any time tell within a few dollars how his expense account stood. It was out of one of his ventures of faith that the Hiroshima Girls' School arose; it has been under the direction of Miss Gaines, a soul of faith and courage like that of Bishop Lambuth, that it achieved its great record and growth. Miss Gaines has been succeeded by the Rev. S. A. Stewart as Principal, but continues with rare ability to teach English.

I believe it may be safely said that Hiroshima Girls' School has done more to commend the ideals of Christian education to the Japanese and to cause the government to take a favorable attitude toward missionary enterprise than any other institution, not excepting the celebrated Doshasha, fruit of the great life of Neesima; and it is probable that there is no other Christian educator in Japan in whom the government places more confidence than Miss Gaines. She has recently been commissioned by the government to study the schools in Manchuria and Korea and in travel receives the recognition due a government official.

Recently Hiroshima Girls' School has extended its grade to include the first two years of college, and, as the classes are advanced, the entire college course will be added. Well aware of the gravity of this advance step, involving, as it does, a considerable increase in the budget and a large investment for additional buildings, Mr. Stewart felt that the step was required. Graduates of the high school courses had no college in this part of Japan in which to finish their education, and the reasons that originally led to the founding of Hiroshima Girls' School required its extension to the grade of a college. A new dormitory for the college has been made possible by the liberal gift of Mr. J. W. Lantz, of Cedar Springs, Va., and is nearly complete. But there yet remains to be provided an adequate building and a faculty for a conservatory of music. A beautiful piece of land adjoining that on which Lantz Hall stands could be had for the conservatory, and I coveted it, not as Ahab coveted Naboth's vineyard, but for the glory of God and the uplift of the womanhood of Japan. Opportunities for thorough musical education are few in Japan, and the government educational authorities are earnestly desirous that our school should specialize in this important department of woman's education in order that teachers of music may be available for the government schools. How I wish that some lover of music whom God has endowed with wealth might see here an opportunity for the development and extension of his art as a means of glorifying God. It is possible for Christianity in this way to become a powerful factor in the government schools.

In Hiroshima I visited the government schools. The buildings are not impressive. They are constructed of soft pine lumber on a general plan of a series of classrooms succeeding each other connected by a long hall. On the south side the walls are almost entirely of glass, both in order that the light may be sufficient and that the heat of the sun may take the chill off the otherwise unheated rooms. The buildings are two stories in height, with ample stairways and vestibules, but devoid of architectural beauty and without paint or varnish anywhere. I believe that I could pay for the construction of the entire series of government schools in Hiroshima, including everything from the kindergarten to the normal college, with a sum smaller than the cost of the Hume-Fogg school in Nashville. But within an entirely different impression is made. Physical, chemical and biological laboratories of ample size and thorough equipment are installed in these plain rooms. As required by law, there are extensive collections of natural history specimens, minerals, plants and agricultural products. The geology of these volcanic isles is illustrated by maps and papier mache models of the strata, and there are contour maps that acquaint the young Japanese with the physical features of their country. In the classrooms the teaching seemed to be thorough. But for the ideographic writing, in which the Japanese persist despite the fact that they have an excellent phonetic system, the blackboard demonstrations and exercises might have been in American schools. English is taught in all the higher schools, though for the most part I should judge with results less than satisfactory. But what a multitude of pupils! There is no illiteracy in Japan, but the higher courses, while open to all who are prepared, are really available for only a fourth of the youth of the empire. It is an education without religious teaching of any kind, unless the reverence for the Emperor, that reminds one of the ancient Roman cultus of Caesar, be classed as religion. In the cities Japan is rapidly becoming materialistic. The leaven of Christian education is the only factor that can arrest this rapid descent upon the rocks that lie at the bottom of the downward course of atheism.

Through the gift of Mr. H. W. Frazer, of High Point, N. C., there has been founded and carried on a night school for boys and young men in Hiroshima that reminds one of Palmore Institute in Kobe, to which I have referred in a previous letter. This is one of the saving forces in a sea of materialistic education. The faith of Jesus Christ is never forgotten in Frazer, where Miss Bennett, night after night, assisted by competent Christian teachers, puts it within the power of these young men both to better their earthly estate and become citizens of Heaven. It is not by its mass, but its qualities of salt, leaven and light that the spiritual principle prevails.

A beautiful work is being done under the direction of Miss Miller among an outcast people living in a section of the city apart, like Indian pariahs. These Etas suffer a strange discrimination of caste that one would not have expected to find in Japan; they are usually diseased and show the evidences of an inheritance of vice. Blindness prevails to a great extent. They are not permitted to attend the city schools and there seems little hope that they will escape the exterminating effects of generations of vice and neglect. But the church has gone to them with her Christ-like pity and will save them. A piece of ground has been purchased with Centenary money and from the same source will come buildings in which their necessities of body and spirit will be ministered unto. Jesus put forth his hand and touched the leper. The hand of health was not infected by disease, but the disease was healed by the touch. So again the miracle will be wrought among these outcasts.

Steamer "Golden State," Mid-Pacific.

I bent before Thy gracious throne
And asked for peace on suppliant knee;
And peace was given—nor peace alone,
But faith sublimed to ecstasy.

—Wordsworth

O Lord, if only my will may remain right and firm toward thee, do with me whatsoever it shall please thee. For it cannot be anything but good, whatsoever thou shalt do with me.—Thomas a Kempis.

The Home Circle

GET OUT OF DOORS.

Get out of doors! 'Tis there you'll find
The better things of heart and mind,
Get out beneath some stretch of sky
And watch the white clouds drifting by,
And all the petty thoughts will fade
Before the wonders God has made.

Go wade a trout stream in the spring
And brother with the birds a-wing;
Know what it means to wander far,
Your guide the sun or evening star.
Who sleeps beneath the open sky
Soon grows too big to tell a lie.

Get out of doors! The fields are clean,
The woods will teach you nothing mean.
Who toils beneath the summer sun
Sleeps soundest when his work is done.
If splendid manhood you would know,
Get out where you've a chance to grow.

Read deeply kindly Nature's books,
Familiarize yourself with brooks
And with the majesty of trees,
The constant industry of bees,
And all that shapes the Master's plan—
They'll teach you how to be a man.

—Selected.

THERE ARE—OTHERS.

By Kate S. Gates.

"O-oh!" sighed Joe at the supper table; "chocolate cake? Why cannot we have it every night, mother?"

"You're not the only pebble on the beach," said Phil before his mother had a chance to speak. "There are others, and said others do not happen to care for chocolate cake."

Father gave a queer little chuckle. "Really," he said, "that bit of slang seems quite popular; that is the fifth time I have run up against it today. Two high school boys were waiting at the corner for the car this morning. One of them was eating a banana, and carelessly dropped the skin on the walk. The other promptly picked it up and tossed it over the bank. 'You're not the only pebble on the beach, Tom,' he said. 'Somebody coming along here might slip on that and get hurt. I was laid up for two months once from slipping on one, and I don't forget it. Just remember there are others.'

"Going down on the car, I overheard a bit of conversation between two young girls. 'Stop off at Brown & White's,' said one. 'It is my mother's birthday to-morrow, and I guess I'll get her one of those cute Japanese tea sets—teapot, sugar-bowl, and creamer, with cups and saucers to match. They will come in handy when I want to serve tea to the girls.' 'You make me tired, Sue,' said the other sharply. 'You never seem to remember that you are not all there is, but there are others. And seeing it is your mother's birthday and not yours, I should say you'd better get something especially for her convenience—not yours.'

"Coming home tonight, a boy went through the car with pond lilies, and a gentleman in front of me took a big bunch. A working-man sat beside him, and I saw him looking at the lilies rather wistfully. Evidently the gentleman who had bought them observed it also, for presently he divided the bunch. 'Wouldn't you like these?' he asked. 'I've really more than I care to carry, and they are too pretty to throw away.' The expression on the man's face changed instantly. It had been not only wistful but a trifle bitter. 'I would, sir, very much. I have a little girl who is a cripple, and she has never seen a pond lily, I guess. She will be so pleased with them. I'd have bought some for her myself, but there's other things we need more. I was just thinking as most folks forget as there's others who wants pretty things and can't get 'em—but you remembered.'

"When I came home I found Phil in the big chair reading the paper, and helping himself quite lavishly to some very inviting fudge on the table beside him. In a moment or two I heard Marjorie come bounding in, exclaiming reproachfully as she took up the plate and what was left of the fudge: 'There are others, Philip Avery.'

"It looks as if we all needed continually to remember the 'others,' doesn't it?"—Zion's Herald.

PATTY'S GARDEN.

The last day of the house party Selma slipped into Aunt Catherine's room. Her small, vivid face was like a wind-beaten flower. Aunt Catherine, from her invalid chair, looked upon it tenderly.

"I never had such a beautiful time in my life!" Selma cried, passionately. "Every day I keep thinking, 'Only five meals more—only four—only three.' O, why do happy times have to end—ever, Aunt Catherine?"

"So that new happy times may come," Aunt Catherine's wise voice responded.

"But they can't be the same!" Selma protested, passionately.

"No more than two skies are ever the same, or two springtimes. You wouldn't want to miss any springtime, would you?"

"But that isn't the same," Selma repeated. "How do I know that there will be any more times as happy as this one?"

"Did I ever tell you," Aunt Catherine asked, "about Patty Pemberton's garden?"

Selma shook her head. She was not interested in Patty Pemberton's garden. But Aunt Catherine, smiling a little, went on as if she did not notice:

"We had gardens exactly alike one February—a great armful of pussy willows that a cousin of Patty's brought in from the country. Patty divided them with me. We were both wild over them, and watched the 'pussies' through all their lovely stages. I fairly grieved over each one that fell, and when, at the end of six weeks, I threw away the bare branches, I remember how broken hearted I was and what a very doleful note I wrote Patty about it.

"Patty was quarantined with tonsilitis at the time, and my mother wouldn't let me go to see her, because I always had a delicate throat. It was three weeks before I could see her, and almost the first thing I said, after I had satisfied myself that she wasn't fading away, was: 'O Patty, if only your willows had stayed while you were sick!' Patty laughed and caught my hand.

"'Come and see my private springtime,' she said, mysteriously.

"We ran up to her room. At the doorway I stopped short. Patty had not thrown away her willows when the pussies fell; there in her jar they stood, a little forest of eager green leaves, and perched among them—nobody but Patty would have thought of it!—a tiny yellow bird she had picked up at a toy shop for five cents. 'You dear goosey,' Patty cried, "there are always new things coming, if you watch! You shall have half of these—the bird half.'

"That," Aunt Catherine finished, "was Patty's garden. I never forgot its lesson. After that, when one joy went, instead of mourning for it, I kept on the watch for the next."

"Did it always come?" Selma asked.

Aunt Catherine smiled back at the half-doleful, half-hopeful face.

"It always comes—if you have eyes to see," she answered.—Youth's Companion.

THE MESSENGER AT THE DOOR.

"When I opened the door and saw one of those messenger boys with a yellow envelope in his hand, my heart was all a-flutter," said an old lady to her caller. "Actually, I was afraid to open it, for I was just sure it was bad news. Well, you can guess how I felt when I finally mustered courage to read it and found it was only from Maxwell, saying he was coming home for a nice, long visit." Often when God's messengers come to our doors, they see our pulses quicken and our faces blanch with fear. We are always so sure that we know what they mean. Is it illness that the Father sends? Is it poverty that hovers like an apparition in our path? How sure we are of their messages even before we have read them! Yet how often our fears are turnd into faith and our dismal forebodings into rejoicing in the presence of the unexpected blessings these messages contain!—Forward.

Few people ever get ahead, ever become financially independent, unless they save patiently, persistently and with a system.—U. S. Bulletin.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

HOW BROTHER TUCKER DOES IT.

We desire to call special attention to the letter from Rev. R. W. Tucker, which appears on page 6 of this issue, in which he tells how he succeeds so admirably in circulating the Advocate among his people. Even a casual reading of his communication will show that the solution of the problem of the circulation of the church paper lies in the hands of the preachers. There is nothing remarkable about the plan he follows—but the results are remarkable as compared with the results of those who have no plan at all.

It would not seem to be a specially hard thing for the pastors of the three patronizing Conferences of the New Orleans Christian Advocate, with a constituency of 173,207 members of the Methodist Episcopal Church, South, to bring the circulation of the paper, within so short a period as even one month, to a figure that would represent a creditable number of people who are keeping in touch with the affairs of their Church. We believe all that is needed is the determination to do so desirable a thing, a definite plan of work, and the devotion of a reasonable amount of time to the work. And, as is suggested by Brother Tucker, the time so spent can be made to count on the regular work of the pastorate.

If anybody has a better plan than that of Brother Tucker, we hope he will tell us what it is; if nobody has a better plan, we hope all will try the one that has proved so successful in operation.

STATED DAYS.

According to the Discipline, the last Sunday in April, or as near thereto as practicable, shall be observed by every Sunday school as Sunday School Day, and the second Sunday in May shall be observed as Epworth League Anniversary Day. As we read the law, the observance of these days is not merely suggestive—it is a fixed part of the program of every church throughout the connection, and it should be followed everywhere. Directions concerning these days are laid down in paragraphs 321 and 384 of the Discipline of 1918, and we respectfully call the attention of all pastors, Sunday school superintendents, and Epworth League officers to these paragraphs. It is greatly to be regretted that the provisions concerning these stated days are frequently overlooked.

PERSONAL AND OTHER NOTES.

Extensive repairs are being made on the parsonage at Hazlehurst, Miss., where Rev. W. H. Saunders is pastor.

Mobile, Ala., was selected as the place for the next meeting of the Woman's Council, which met this year in San Antonio, Texas.

The Seventh National Convention of the Young Women's Christian Association will convene in Hot Springs, Ark., on April 20, and will continue until April 27.

The Sunday school attendance at Lake Charles, La., on Easter Sunday was 504, and the offering for the Louisiana Methodist Orphanage amounted to more than $175.

Press reports state that the revival meeting conducted at Grenada, Miss., by Rev. Burke Culpepper attracted large congregations, and that much interest was manifested.

Rev. A. W. Recs, presiding elder of the Cordele District, has been elected president of Emory Academy, an institution under the management of the trustees of Emory University.

At the Easter Sunday morning service of Rayne Memorial Methodist Church, this city, Rev. W. L. Duren, pastor, fifteen members were received into the church on profession of faith.

Rev. Guy Ray is serving his first year on the McCool charge, North Mississippi Conference. He has a splendid people to labor with, and the outlook for the year is encouraging.

The Epworth League Assembly will be held at Lake Junaluska, N. C., June 29-July 9. The general theme for consideration will be "Leaders." Prominent speakers will be on the program.

The Noel Memorial congregation and Sunday school, Shreveport, La., raised nearly $400 for the Orphanage on Easter Sunday. There was a fine attendance at all the services on that day.

The Annual Meeting of the Board of Church Extension will be held in Louisville, Ky., April 26-27. According to Dr. S. H. C. Burgin, the secretary, the financial exhibit of the Board indicates a healthful condition.

As a result of the meeting at Laurel, Miss., in which the pastor, Rev. O. S. Lewis, was assisted by his brother, Rev. J. Tillery Lewis, a large class was admitted to the membership of the church on Easter Sunday morning.

The Brookhaven District Epworth League Conference was held at Hazlehurst, Miss., on Monday and Tuesday of last week. According to a note from the pastor, Rev. W. H. Saunders, the occasion was a delightful and profitable one.

Rev. O. C. Seevers, pastor of the First Methodist Church, Maysville, Ky., requests us to say that Professor Grenfell, one of our song leaders, will be in Louisiana soon, and that he would be glad to assist the brethren in their meetings.

Rev. W. W. Murray, our pastor at Foxworth, Miss., had the misfortune recently seriously to injure his hand by the accidental discharge of a shotgun. Only the most skillful treatment at the sanitarium at Columbia saved him from serious consequences.

Rev. John Burns Horton, of Elizabeth, West Virginia, paid the Advocate office an appreciated call on Friday of last week. He was passing through the city en route to Orange, Texas, where he was going to assist Rev. W. H. Vance in a series of evangelistic meetings.

We have received a card announcing the marriage of Miss Elizabeth Iles and Mr. Louis Leroy Harris at Lubefu, Congo Belge, Africa, on December 23, 1921. These splendid Christian workers are at home at Wembo Niama, Africa. We pray Heaven's richest blessings upon them.

Rev. W. H. Giles, pastor of our church at Slidell, La., with whom the New Orleans District Conference will meet, May 8-10, requests that the names of all delegates be sent to him as soon as possible. The District Woman's Missionary Society will hold it annual meeting at Slidell on May 10.

A fine Easter program was given at the Methodist church of Franklinton, La., Rev. L. W. Cain, pastor, on Easter Sunday morning. The offering for the Orphanage amounted to $100 in cash. Extensive repairs are being made on the parsonage at Franklinton, including the addition of a 46-foot porch.

Rev. J. G. Snelling, presiding elder of the New Orleans District, assisted Rev. W. H. Giles in a meeting at Slidell, La., for ten days preceding Easter. The meeting was well attended, and much good was accomplished. Seven young men were received into the church on profession of faith on Easter Sunday as a result of the meeting.

The work of the Shuqualak charge, North Mississippi Conference, Rev. Seamon Rhea, pastor, is moving along nicely. A considerable amount of repairing has been done on the parsonage, consisting of new flooring in every room, and some new furniture has been added. The Sunday school attendance has almost doubled this year.

At the Methodist Preachers' Meeting in New Orleans on Monday morning of this week, reports were made showing that approximately one hundred members had been received into the church on Easter Sunday, and that approximately $1000 had been raised for the Louisiana Methodist Orphanage.

The following delegates were elected to the Annual Conference at the recent meeting of the Greenville District Conference: A. J. Simmons, G. F. Maynard, Mrs. J. M. Wyatt, F. W. Bullock, J. H. Sherard, Sterling Owen, S. V. Wall, H. J. Allen; alternates: Percy Bell, Mrs. H. J. Talbert, Mrs. E. T. Clark.

The Austin American, of Austin, Texas, devoted a good deal of space to reports of the meeting recently conducted at the Ward Memorial Methodist Church, that city, by Rev. A. Inman Townsley. Under the caption, "Thunderbolts," it gave many of the striking statements made by the forceful and versatile preacher.

We acknowledge the receipt of a copy of "Theodora," a dramatic poem in twenty-six cantos, written by Duncan F. Young, editor of the Gulf States Farmer. The poem is an adaptation of a Spanish romance. Mr. Young is known to the literary public, having published several other works of interest.

During the week, April 9-16, Rev. F. B. Hill, our pastor at Ponchatoula, La., held services daily, preaching on subjects appropriate to the days preceding Easter. On Easter morning the service was attended by the Masonic Lodge and other fraternal organizations of the city. The service was a unique one in the history of Ponchatoula.

At the morning service of the Carrollton Avenue Methodist Church, this city, last Sunday, an offering was taken looking to securing a fund for the erection of a modern Sunday school building as soon as conditions are favorable for undertaking the work. Pledges amounting to about $1600 were made. Rev. Ellis Smith is the pastor of this church.

The Sunday school attendance at Trinity Methodist Church, Ruston, La., on Easter Sunday was 518. There were twenty accessions to the church on that day, and the total offering amounted to $800. Rev. N. E. Joyner is the pastor.

The Sunday school attendance of the Methodist churches in Shreveport, La., on Easter Sunday was as follows: First Methodist, 1566; Noel Memorial, 506; Mangum Memorial, 305; Texas Avenue, 211; Cedar Grove, 141; Bossier City, 85.

We understand that there was an interchange of pulpits last Sunday by which Rev. J. Loyd Decell, pastor of Central Church, Meridian, Miss., preached to the Knights Templars at Brookhaven. Rev. W. H. Lewis, the pastor at Brookhaven preached at Hazlehurst, and Rev. W. H. Saunders, the pastor at Hazlehurst, preached at Central, Meridian.

The great Sunday school at Gulfport, Miss., had 1123 present on Easter Sunday. The enrollment is 814, and every member was present. Every officer and teacher was in his place. The congregation at the morning preaching service was one of the largest in the history of the church. Rev. W. L. Linfield is pastor, and Col. J. C. Hardy is superintendent of the Sunday school.

Mrs. A. E. Price has been a teacher in the Methodist Sunday school in Lake Charles, La., for twenty-eight years. A recent issue of the Lake Charles American gives a front-page picture of Mrs. Price and a group of nearly two hundred of the more than one thousand who have been members of her classes during the years she had taught.

Rev. and Mrs. S. N. Young, of Lake, Miss., announce the marriage of their daughter, Ruth, to Mr. James Lester McKay, of Philadelphia, Miss., on April 6. The ceremony was performed at the parsonage home of the bride's parents, Rev. J. A. Moore, presiding elder of the Newton District, officiating. The Advocate extends hearty good wishes to this fine young couple.

We thank Rev. A. T. McIlwain, presiding elder of the Columbus District, North Mississippi Conference, for a copy of the program of the Columbus District Conference, which will convene at Macon, Miss., on April 28. The opening sermon will be preached by Rev. W. V. Shearer on the evening of April 27. The program is a most attractive one, and we wish we could accept the cordial invitation of the presiding elder to attend.

The editor had the pleasure of spending Wednesday of last week with Rev. Elmer C. Gunn, our faithful and aggressive pastor at Bogalusa, La. Under the tutelage of Brother Gunn, he spent a delightful day on the golf links—as a result of which his anatomy has been afflicted with various aches and pains ever since. Golf is a great game, but it needs to be played regularly to keep the muscles from developing the most excruciating kinks.

We have received the following sad news from Rev. W. R. Lott, our pastor at Holly Springs, Miss.: "We buried here on April 10 Sister J. W. Honnoll, widow of the late Rev. J. W. Honnoll, of the North Mississippi Conference. Sister Honnoll had reached the ripe age of eighty years. She spent a long life in the Methodist itinerancy with her husband, who preceded her to the better land some ten years or more ago. For a number of years she had been living in Memphis with her daughter, Mrs. Neal." The Advocate joins with all those who are in sorrow because of the passing of this noble woman.

We learn from the Port Gibson Reveille that Professor D. S. Hogg, of Greenville, S. C., has recently been elected president of Port Gibson Female College, to succeed Dr. Rolfe Hunt, who announced at the beginning of the present session that he would not retain his position after this year. Professor Hogg formerly taught in Chamberlain-Hunt Academy at Port Gibson, and he already has many friends and acquaintances in that city. He is a graduate of Emory and Henry College, and is highly recommended by leading educational authorities. We wish for him a most successful administration of this historic school

We learn from a recent issue of the Daily Corinthian that the congregation of the First Methodist Church, Corinth, Miss., voted to have the regular midweek prayer meeting on Monday evening during the week the pastor, Rev. E. R. Smoot, was attending the State Sunday School Convention, in order that they might not miss one of the series of lectures being given by Brother Smoot, his attendance upon the Convention necessitating his absence on Wednesday evening. The attendance at the Monday evening service was 160. Mrs. Smoot and Mr. R. M. Weaver were also delegates to the Convention from Corinth.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

We wish to observe May 21 to 28 as "Go to College" week. The need for such observance is apparent to all. We ought to see that all of the boys and girls of this generation have clearly brought before them the need for such a preparation for their life's work.

We will ask every pastor to preach on some phase of Christian Education that will lead up to the thought of "Go to College Week." Our high school graduates ought to hear something about Centenary and Mansfield College. Let our pastors visit the high schools, and, where they have an opportunity, give them a message on true Americanism.

We will ask our Sunday schools, Epworth Leagues and Woman's Missionary Societies to observe "Go to College Week" with appropriate services. In many cases, lists of names of those who ought to go to college can be secured and sent in to the heads of the colleges.

Let every collector do his best to bring his district out in full. Three scholarships are available at Centenary College for the districts making the best showing on collections.

ALBERT S. LUTZ,
Conference Secretary of Education.

A GREAT SUNDAY-SCHOOL ATTENDANCE IN JACKSON, MISS.

The following telegram from Rev. M. L. Burton, presiding elder of the Jackson District, Mississippi Conference, gives the record of a great day for the Sunday schools in Jackson: "Two thousand, one hundred in Methodist Sunday schools here to-day. All past records in each school broken. Three hundred and fifty men in Bible classes." We congratulate the Methodist forces of Jackson upon this great showing.

DE RIDDER—MERRYVILLE SUNDAY SCHOOL CONTEST.

The report for the DeRidder-Merryville Sunday school contest for last Sunday is as follows:

DeRidder had present 220, making a total gain of 217.

Merryville had present 339, making a total gain of 1204.

Although the original agreement was to run the contest thirteen Sundays, it was decided to close it on Easter Sunday. Merryville won the contest, and that school will be entertained by the DeRidder school at a picnic in the near future, when a banner will be presented to the winner by the loser.

The Merryville Methodists believe they have the best Sunday school in the State, considering the size if the town and the membership of the churches—202. If there is a better one, they would like to hear of it. Mr. R. H. Nelson is the superintendent.

CHURCH ATTENDANCE CONTEST, LOUISIANA CONFERENCE.

The reports in the Sunday evening attendance contest, Louisiana Conference, for last Sunday are as follows:

Bogalusa	365
Lake Charles	197
Leesville	167
Noel Memorial	340
Ruston	622
West Monroe	287

TO ALL UNDERGRADUATES OF THE MISSISSIPPI AND LOUISIANA CONFERENCES.

Doubtless you are beginning to make plans for your 1922 course of study. Before you go further, I want to call to your attention the advantages of the Seashore Divinity School, held at Biloxi, Miss., June 13 to 23.

At the Divinity School, you get more out of your text books, eliminate the probability of failure in your course, form new and valuable friendships, get an outing by the sea, have the benefit of the excellent bathing facilities, get a rest from the grind of the daily routine of the true pastor's life, besides the rare opportunity of hearing some of the best lecturers on the American platform.

It should be to you a sufficient commendation of the Divinity School when I tell you that of all the undergraduates who were continued in the same class at last Conference not one took his course at the Divinity School. Make your arrangements to attend the Divinity School this year, and just before the time write me, and I can give you rates, etc.

D. F. ELLISOR,
Chipley, Fla. Publicity Agent.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. M. Shaw, Hollandale, Miss., 3; Rev. J. L. Carter, Wesson, Miss., 3; Rev. J. D. Wroten, Batesville, Miss., 2; Rev. C. M. Crossley, Hattiesburg, Miss., 2; Rev. M. B. Sharbrough, Biloxi, Miss., 5; Rev. J. H. Foreman, Flora, Miss., 3; F. A. Howell, Durant, Miss., 5; Rev. J. A. Goad, Kilmichael, Miss., 3; Rev. J. B. Conner, Robinsonville, Miss., 3; Rev. W. H. Saunders, Hazlehurst, Miss., 2; Rev. F. B. Ormond, Tylertown, Miss., 2; Rev. Seamon Rhea, Shuqualak, Miss., 4.

VICKSBURG DISTRICT CONFERENCE POSTPONED.

Dear Brother Carley: The Vicksburg District Conference, which was to meet on April 18, has been postponed on account of high water.

Your friend,
J. R. JONES, P. E.

GOD GENTLY CALLS US.

God gently calls us every day:
Why should we then our bliss delay?
He calls to heaven and endless light;
Why should we love the dreary night?

Praise, Lord, to Thee for Matthew's call
At which he rose and left his all;
Thou, Lord, e'en now art calling me;
I will leave all, and follow Thee.

—William Washam How.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, THOMAS G. JOHNSON, was born October 18, 1852, and died January 17, 1922. He was converted when quite young and joined the church at Adams. During his last sickness, he talked to the writer much about the good old times at Adams, how souls were saved in the old-fashioned way. Death was not a surprise, as he had been sick for some time. During the last day or two of his life, he sang many songs, and praised the Lord. It was almost like being in a meeting where souls were being saved. Thank God for a life like that! He is greatly missed at Adams, but our loss is heaven's gain. May we all so live as to meet him in heaven. His pastor,

W. W. NELSON.

Brother S. S. SCALES was born February 2, 1852, in Crawford, Miss., was reared in this place, and spent his life here. He was a graduate of the University of Mississippi, making the highest grade of any student that ever attended that institution. He was a man of great intellectual power. He was married to Miss Lou C. Burney, of Oxford, Miss., November 23, 1876. To this union were born four children—two of these, a son and a daughter, with his companion, stood by his bedside while he passed away. As a business man, he was successful; he made a host of friends, as was shown by the beautiful floral offerings that were banked upon his grave. He was a friend to all who would show themselves friendly, a man who was ready to help the poor and unfortunate. As a churchman, he had a high regard for the church of Christ. He joined the Methodist Church several years ago under the ministry of Rev. N. G. Augustus. As a husband, he held his wife in the highest esteem, and provided well for her comfort; as a father, he set before his children the example of a gentleman, giving that advice needful and worth while, and caring for their wants and needs. The Lord honored him with the allotted time—three-score and ten years. The summons came at 8:45, o'clock, March 31, 1922, making him seventy years and twenty nine days old.

After funeral services at the home, on Saturday afternoon, his body was laid to rest in the Crawford Cemetery, by Rev. D. W. Babb, his former pastor. He had been a great sufferer for many years. He was confined to his room for nearly three months before he died. He never forgot his mother's religion. I talked with him some days before he died about his going away, and he told me there was no horror in death to him, that he was ready to drink the cup at any time; and he said: "I believe my mother was the best Christian, or as good as ever lived, and I believe that I will go home to my mother and live with her."

He leaves a wife, who tenderly and lovingly cared for him to the end; two children, a son, Burney, and a daughter, Miss Lucy; four brothers, two sisters, a stepmother, and a host of friends to mourn his going away. To the bereaved, while that vacant chair can never be filled, and the voice is hushed forever, you have my sympathy and prayers. May Jesus be your comfort in this dark hour. May you not weep as those who have no hope, but may we have that hope that your loss is his great gain.

R. G. A. CARLISLE,
His pastor.

We, the Board of Stewards of the First Methodist Church of Pontotoc, Miss., wishing to record some estimate of the life of Brother J. M. NISBET, who for many years was an officer of this Board, therefore be it resolved:

1. In the passing of Brother Nisbet, the world has lost one of its best, for he was a man of stainless honor, of the highest ideals, and of the finest and most delicate courtesy.

2. The community has lost one of its best citizens, one who was thoroughly interested in every progressive movement, and who was in every way worthy of the trust and confidence which his fellows so freely bestowed upon him.

3. In his death the church has lost a splendid witness to the beauty, charm, and value of real Christian living. This Board has lost an officer whose service always gave peculiar satisfaction, and whose life will continue to be an inspiration.

4. He was a generous and devoted brother, husband, and father, and his loved ones may recall with righteous pride his stainless life, and emulate with confidence his example.

5 We have all lost a friend, whom we shall sorely miss. Yet we have not lost a friend, for we believe that he still lives, and, living, loves. It is our faith that if we shall but follow on, some day "We shall see those angel faces smile, that we have loved long since and lost awhile."

6. Finally, we wish to assure his sister, his wife, his sons, and his daughters of our sympathy, our prayers, and our abiding interest.

W. A. BOONE, President.
R. H. FURR, Secretary.

LILLA LOUISE WERLEIN, baby child of Dr. P. E. Werlein and wife, was born January 31, 1921. Brother Sharbrough, the pastor, christened her the Easter Sunday following her birth, her parents thus early dedicating her to God. Few homes have ever been so graciously blessed of God as was this home in her birth. She was endowed with beautiful features, a perfect form, a bright mind, and a most winning and attractive disposition. Her fatal sickness lasted nine days. At its very beginning her father, a physician, secured aid, but all that physicians, nurses, relatives, and friends could do was unavailing. She went away without a struggle, like the gentle falling of a petal from the flower. Presley, her five-year-old brother, fondly loved her and, with the parents, shares this great loss. Little children and grown people alike loved her, and many outside of the family circle had tears in their eyes at her going, and a most impelling feeling that they wanted to go where she is. Her short life was not in vain. Heaven has become more real to us; though gone, the memory of her sweet little spirit will abide with us forever. Her going was in the early morning of March 29, 1922. Brother Sharbrough, assisted by the writer, late that afternoon conducted the funeral services from the home, being attended by many of the most cholce people of Biloxi. Her body was placed away in the Biloxi cemetery and the little mound was literally covered with beautiful flowers from loving hands, and there the body awaits the first resurrection in Jesus our Lord. My heartfelt sympathies are with the grief-stricken parents

WALDO W. MOORE.

I wish to write a few lines to advise our friends of the sad passing away of little WILEY EDWARD CULPEPPER, aged 2 years, 5 months, and 5 days. He was sick only a few days, but so severe was the case, it failed to yield to medical skill, and the kind nursing that was constantly at his bedside. Little Wiley was the only child of Mr. and Mrs. Culpepper, who reside at Vinton. Mr. Culpepper has charge of the Vinton Grain Co. here, and Sister Culpepper is a prominent member of the Methodist Church. The little fellow was unusually bright for a child of his age, and I believe his brief and joyous life has made impressions in that home that only time can erase. When the writer looked down on that sweet little body prepared for burial, I thought of that expression of Jesus when he said, "Suffer the little children to come unto me, for of such is the Kingdom of Heaven." The grief as a result of this death was very great. A large congregation assembled at the residence to pay this last tribute of respect, and judging from the sad faces, I believe I could safely say that Vinton was sharing this trouble with this heart-broken family. Our pastor was present, Brother Louis Hoffpauir, with words of comfort and cheer as usual. After the services was over, the beautiful little white casket was conveyed to Lake Charles, covered with beautiful flowers, placed there by loving hands, to await for the resurrection morn. God grant that this dear family may so live in this life that they will meet dear little Wiley in that sunbright clime, "Where the storms never blow, and the long summer is given."

R. M. DAVIS.

Vinton, La.

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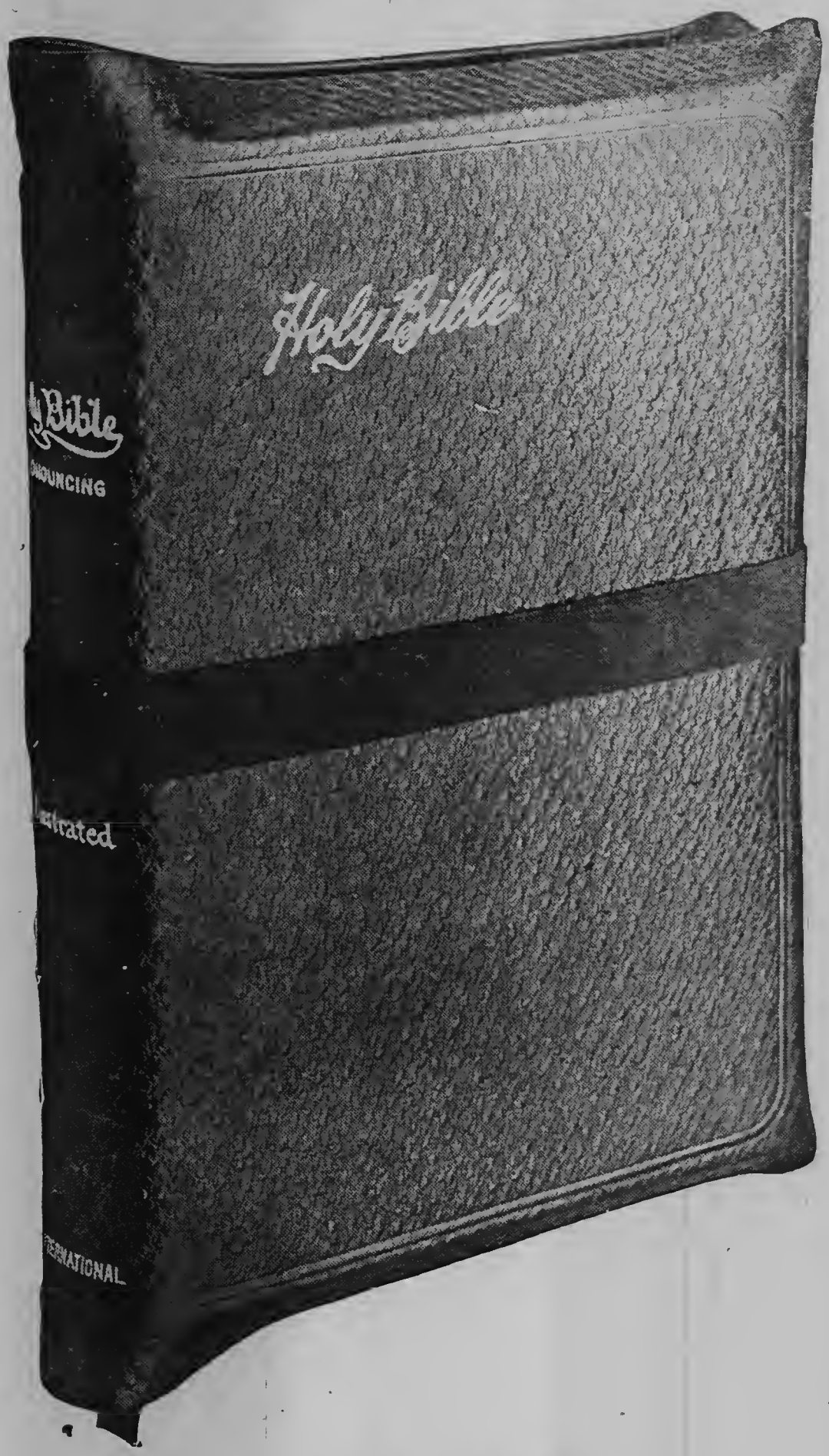

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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

We expect to get out the Sunday School Messenger about the first of May, giving information as to our training school and Wesley Bible Class Federation to be held at Grenada. The catalog of the school ought to be ready the first week in May.

I had the pleasure of spending a few days with Brother Gregory, pastor of Central Church at Columbus. He had a class of teachers studying the "Pupil" and I went over to review them and give the examination. Five took the examination and two others expect to send in their papers later. The people of Central are religious. Under the leadership of their pastor they are building a church that will afford a place to do some great work. This building is a monument to prayer, work, and faith. Too much cannot be said in praise of this brave band of people.

You notice we are to have five Sundays in this month. Numbers of Baptist people are going to hold their fifth Sunday meetings all over the State and will accomplish a vast amount of good. We have only a few such meetings. Brother Neblett expects to help the preacher of the Ebenezer circuit hold a profitable meeting for the Sunday school workers. We have a big opportunity to accomplish much good by getting all our teachers and workers together four times a year.

Reports from Bible classes are coming in every day. Let us have all of them. So are orders coming in for Sunday School Day programs. We ought to have half our schools in action this year. The less the program is changed, the better it will be. At any rate, go ahead and do something for the children. It is not a good policy for Methodists to break their rules, but it is better to keep them. I hear the courts criticised unfavorably. In places they are farcical. The same people who run the courts of the land run the churches. When we run the church according to God's law we may expect more of Caesar. The church has the whole matter in her hands. The people do about as well as they are taught to do.

MISSISSIPPI CONFERENCE NOTES

Last Sunday was spent at McComb. This was "Home Coming Sunday" for the Sunday school. There were 600 present. They had records that went back to the day of organization and showed the growth and advancement through the years. Many were present who were there the day the school was organized in 1885.

They had two teachers, Mrs. Neville and Mrs. Hibbert, who were in this organization, as well as Brother Hibbert, who has been the superintendent all these years. I understood that these three had been faithful in their attendance and had only missed where there was a lawful reason.

From 6 officers and teachers, 48 pupils, 60c collection, to 35 officers and teachers, 600 in attendance, and some $25 or more collection is a far step.

I wonder how many Sunday schools in the Conference can give a record so good, that could really have these interesting items to run back to the organization. They read the record for the anniversary for each five years.

Thomas Hales had not missed a Sunday in 14 years; Alice Hales had not missed a Sunday in 13 years; Helen Hales had not missed a Sunday in 12 years; Freeman Hales had not missed a Sunday in 10 years. These four live six miles from the church and this is their record.

Ella Louise Frith had not missed in 12 years; Daisy Lee Plantz, Frances McIntuff, Nell Sims, have a record of 9 years without missing; Lincoln Shuman, Carlton Shuman, Chas. Abright, have 8 years to their credit.

The following have attended 7 years without a break: Ridger Alford, Elizabeth Alford, Johannah Heidenrich, Dorothy Norton, Gordon Williams, Lloyd Williams, Elizabeth Jackson, Warren Sherman, and Herbert Smith. They read no records lower than 7 years.

At the close of a most interesting program, a beautiful silver service was presented to Brother Hibbert in testimony of love and appreciation by the school. I trust some one more gifted will write up this great occasion for the Advocate. It was indeed something to be proud of.

Wednesday and Thursday were spent in Meridian. Final plans for the Meridian Standard Training School were completed. This will mean much for Meridian and the surrounding country. I found them in the midst of the John Brown meeting. It is a great meeting. Brother Brown preaches good, sound preaching. Men and women are coming to God. People are praying. Folks are reaching out after the fullness of the Spirit. Great crowds are thronging the meeting place and the shouts of new-born souls are heard. The first thing I heard almost when I arrived was of a man who had never given himself to God, being convicted of his sins and saying what an impression the services had made upon him. I learned later this party was saved. Pray that Meridian may have the great meeting they ought to have.

Friday night I had the great pleasure of attending a get-together-meeting of the Men's Wesley Bible Class of Capitol Street. I did not count those present, but it was a large crowd for a week night. A most enjoyable program was given. The one thing that stood out to me was that every speaker emphasized the fact if the men who came were not helped to God and to live for God, the class had failed. God bless big, fine, noble men who are dedicating themselves and tackling a job of that kind. They drove a stake for an average attendance through the year of 150. They will do it, too, I really believe.

Please, praying people, pray for the Sunday school work—not part, but all of it. Make your praying tell.

Observe Sunday School Day as promptly as you can and send us the offering promptly. Send offering to Mr. G. M. Lester, P. O. Box 548, Jackson, Miss.

Have a written report from your Sunday school at the District Institute.

Conference Standard Training School, Jackson, Miss., June 8-14. Plan to come. Plan to have your choicest workers come. It will do you good and mean much to the advancement of the Kingdom of God.

Yours in Him,
JOHN C. CHAMBERS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Columbia ct., at Grayson, April 20.
Glenmora, April 23, a.m.
Alexandria, April 23, p.m.
Provencal ct., at Provencal, April 28.
Lecompte ct., at Forest Hill, April 30.
Natchitoches, May 3, p.m.
Winnfield ct., at Sander's Chapel, May 7, a.m.
Winnfield station, May 7, p.m.
Jena and Jonesville, at Jonesville, May 28.

The District Conference will be held at Pineville April 25-27, beginning at 2:30 p.m. on the 25th. Reference to page 53 of the Conference Annual for 1918 will show that each church is entitled to have one delegate elected by the church conference, provided every charge shall have at least five delegates. Preachers in charge will please have these delegates elected, their names sent to Rev. F. W. Chase, Pineville, and to myself. W. L. DOSS, Jr., P. E.

Monroe-Ruston Dist.—Second Round.

Waterproof, at Newelton, April 23. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Rayville, April 28.
Bernice, May 4.
Lake Providence, May 7. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Eros, at Indian Village, May 14. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Chatham, at Frantum's Chapel, May 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Simsboro, at Antioch, May 21. Preaching at 11 o'clock; quarterly conference at 2 p.m.

The District Conference will convene at Rayville, April 28, 29, and 30

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Lay delegates elected by church conference. K. W. DODSON, P. E.

Shreveport Dist.—Second Round.

District Conference, at Vivian, April 19-21.
Pelican ct., at Mitchell, April 23, a.m.
South Mansfield, at Benson, April 23, p.m.
Ringgold ct., at Rocky Mount, Tues., April 25.
Plain Dealing, at Benton, Thurs., April 27.
Sibley ct., at Evergreen, April 29 and 30. (Sunday School Institute and Conference.)
Minden, April 30, p.m.
Castor ct., at Alberta, April 30.
Wesley ct., at Holly Springs, May 14.
R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.

Olive Branch, at Oak Grove, April 22, 23, a.m.
Clinton, at Pine Grove, April 23, 3:30 p.m.
Baker, at Deerford, April 29, 30, a.m.
Gonzales, at Meadows Chap., April 30, 3:30 p.m.
Greensburg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 14, 3:30 p.m.
St. Francisville, at Star Hill, May 21, a.m.
Franklinton, May 28, a.m.
Franklinton ct., at Mt. Hermon, May 28, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. Let the pastors have their church conferences elect their delegates in time as they make the round of the appointments in May.

J. W. LEE, P. E.

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SOME WITNESSES OF ISRAEL FOR CHRIST.

By Henehel Cohn,
Missionary to the Jews, M. E. Church, South.

During the past century, 300,000 Israelites have accepted Christ as their Lord and Savior. A great change has come over Israel; where formerly the name of Christ was despised, today it is honored and revered; where formerly it was anathema for a Hebrew to enter a Christian church and listen to the Gospel being preached, today there is hardly a city church that does not have Hebrews attending the services, and a great many have been enrolled in their membership. The fires of Zion are being rekindled and a great awakening is taking place in the hearts of Israel.

Some of the witnesses of Israel during the past century for Christ have not been the dead leaves off from the branches, but the greatest and most powerful of Zion. In England there was Beaconfield, Ricardo, Ximenes, Brahmr, Cowen, Lopezes, and Herschel, the great astronomer. In the Church of England ten and two-fifths per cent of its rectors are of Hebrew extraction, and among the great Hebrew Christians you will find such names as Bishop Scherschewsky, Alexander, Hellmuth, Blythe, Cohn, Israels, and Ederscheimthe, the author of the most authentic and scholarly life of Christ. The great church historian Neander, of Germany, was also a Hebrew Christian, as was Mendellsohn, Rossini, Rubinstein, the trio of famous composers and musicians. And to-day the voice of righteousness speaking for truth and Christianity in Germany is none other than Maximillian Harden. In America there have been some golden-hearted Hebrew Christians, such as Joseph Pullitzer of the New York World; Louis Klopsch, of the Christian Herald; and Lilienthal, the famous missionary; and the late lamented Dr. Louis B. Meyer, of Chicago; and innumerable others too numerous to mention; while about five hundred and twenty-seven ministers of Hebrew extraction are to-day preaching in the pulpits of our country.

There is an undercurrent of life to-day all through the world among Jewry awakening to the heart-call of the Christ. In America the Hebrew is drifting into agnostic atheism, Christian Science, and many into spiritualism. It behooves the Christian church to awaken to her heaven-sent missionary call and begin to send back to the people of the book Christ of all the ages. To begin with Jerusalem does not mean the ancient call literally to go back to Jerusalem, for there are only fifty thousand there to-day. We have four million Jews within the borders of the United States, and the clarion rings for us to begin to send back their choice treasure which we received at the hands of the apostles and prophets two thousands years ago. Let's bring a message, a prayer, and the desire into the hearts of our people for the evangelization of our Hebrew people in our country, who are our next-door neighbors, our friends and our associates in the business world.

The Jew does not seek for a social or a political equality, for he has both in our country, but the desire for a spiritual brotherhood of man bringing us all together, recognizing the rights of both, but in the spirit of love, knowing no difference between the Jew and the Gentile, praying for the day when we will not be twain but one in Christ Jesus our Savior and our Lord.

The pleasures that we cannot ask God to bless are doubtful pleasures. The places where we cannot ask our Lord to go with us are better left unvisited.—Selected.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round.

Cockrum, at Hebron, Apr. 22.
Hernando, Apr. 23.
Olive Branch, at Mineral Wells, Apr. 29.
Longtown, at Cypress Corner, Apr. 29.
Sardis Circuit, at Fredonia, Apr. 29.
Arkabutla, at Sarah, Apr. 29.
Shuford, at Mt. Pisgah, Apr. 29.
Tyro, at Free Springs, Apr. 30.
Crenshaw, at Sledge, Apr. 30.
Mt. Pleasant, at Union, May 6.
Byhalia, at Emory, May 14.
Batesville, June 4.

The duplication of dates is due to the fact that the presiding elder will be assisted in making this round by the brethren—this being necessitated by his absence at the General Conference in May. The District Conference will be held at Horn Lake, Tuesday and Wednesday, June 13 and 14. The opening sermon will be preached on Monday night, June 12, by Rev. T. H. Porter.

R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.

Buena Vista, at Ebenezer, Apr. 23, 24.
Salem and Ecru, at Ecru, Apr. 27.
Tocopola, at Tula, Apr. 29, 30.
Randolph, at Shady Grove, Apr. 30, May 1.
Nettleton, at Grady's Chapel, May 4.
Algoma, at Ebenezer, May 6, 7.
Greenwood Springs, at Qunay, May 10.
Smithville, att Tranquil, May 11.
Fulton, May 13, 14.
Tremont, May 14, 15.
Prairie and Strongs, at Prairie, June 2.

T. H. DORSEY, P. E.

Greenwood Dist.—Second Round.

Webb, April 23, p.m., at Sumner.
Minter City, April 23, a.m., at Glen.
District Conference at Ruleville, April 27 to 30, inclusive. Opening sermon, night of 27th, by Rev. W. C. Galceran.
Ruleville, April 27 (pastor to set the hour).
Tutwiler, May 7, at Vance.
Drew, May 14, at Sandy Bayou.
Belzoni, May 21, a.m.
Inverness, May 21, p.m., at Inverness.
Greenwood, May 28, a.m.
Schlater, May 28, at Sunnyside, 3:30 p.m.
Sidon, June 4, a.m., at Cruger.
Tchula, June 4, p.m.

The district conference embraces the fifth Sunday in April. It is expected that all the pastors and delegates **remain through Sunday.** Stewards will please advise their pastor that services will not be expected on district conference Sunday.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Durant, Apr. 21, 23, p.m.
Sallis ct., at Bethel, Apr. 22.
Pickens and Goodman, at Goodman, Apr. 23, 24.
Ebenezer ct., at Ebenezer, Apr. 29.
Lexington, Apr. 28, 30.
Holcomb ct., at Spring Hill, May 27.
Coffeeville ct., at Bethlehem, May 28, 29.

District Conference will convene at Vaiden on Tuesday, April 25, at o'clock p.m., and will continue throug Thursday, April 27. R. A. TUCKER, P. E

Greenville, Dist.—Second Round.

Clarksdale, preaching, 11 a.m., April 23.
Shelby, 7:30 p.m., April 23.
Alligator, 3 p.m., April 24.
Clarksdale, 7:30 p.m., April 24.
Dundee, 11 a.m., April 25.
Shaw, 3 p.m., April 25.
Glen Allen, 7:30 p.m., April 26.
Rosedale, 7:30 p.m., April 27.
Pace, 11 a.m., April 30.
Boyle, 7:30 p.m., April 30.
Hollandale, June 4.
Glen Allen, 7:30 p.m., June 7.
Greenville, 7:30 p.m., June 9.
Duncan, 11 a.m., June 11.
Friars Point, 7:30 p.m., June 11.

Lay services as follows, by J. J. Baird:
Avon, 11 a.m., May 7.
Cleveland, 11 a.m., May 14.
Shaw, 11 a.m., May 21.
Hollandale, 11 a.m., May 28.

JAMES H. FELTS, P. E.

Corinth Dist.—Second Round.

Potts Camp ct., at Macedonia, Apr. 22; Potts C., Apr. 23.
Guntown ct., at Hebron, Apr. 27.
Baldwyn ct., at Asbury, Apr. 28.
Booneville ct., at Oak Grove, Apr. 29.
Booneville station, April 30, May 1.
Chalybeate ct., at Ebenezer, May 5.
Ripley station, May 5, night, and May 7.
Silver Springs ct., at Paine's Chapel, May 6.
Wheeler ct., at Hodges C., May 26; Rienzi ct., at Thrasher, May 27, 28.
Corinth Dist. Conf. will be held at Sherman, June 13, 14, 15.

J. B. RANDOLPH, P. E.

Columbus Dist.—Second Round.

Kosiusko ct., at ———, April 22, 23.
Kosiusko sta., April 23, p.m.
Cedar Bluff, at Cedar Bluff, April 26.
Noxapater, at Mt. Pleasant, May 2.
Louisville, May 3
High Point, at ———, May 4.
Sturgis, at Big Creek, May 6, 7.
Chester, at Salem, May 20, 21.
McCool, at Bowie's Chapel, May 21, 22.
Ackerman and Wier, at Wier, May 28.

District Conference will convene at Macon, April 28 to 30. Opening sermon Thursday night, the 27th. Conference will open Friday morning at 9 o'clock. Sunday, the 30th, will be given over to religious services, beginning with Love Feast at 10 o'clock.

A. T. McILWAIN, P. E.

ASPIRIN

Name "Bayer" on Genuine

Take Aspirin only as told in each package of genuine Bayer Tablets of Aspirin. Then you will be following the directions and dosage worked out by physicians during 21 years, and proved safe by millions. Take no chances with substitutes. If you see the Bayer Cross on tablets, you can take them without fear for colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago and for Pain. Handy tin boxes of twelve tablets cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv

MRS. OLLIE B. ROBERTS.

Pain In Your Side?

Then This is of Vital Importance to You

Belton, Texas—"A few years ago I had a bad spell of feminine trouble, was in bed two months. My doctor did all he could for me, but I got only temporary relief and my side hurt me terribly, so I decided to try Dr. Pierce's Favorite Prescription. After taking four bottles my pains were all gone and I have had no such trouble since. I have just taken two bottles of the 'Prescription' this season for irregularity and find it does all that is claimed for it. It's a fine medicine and all suffering women will find relief if they give it a trial. I have taken Dr. Pierce's Golden Medical Discovery as a tonic and blood purifier; it also is a good medicine."—Mrs. Ollie B. Roberts, Route 4

Go to your neighborhood druggist and obtain Dr. Pierce's Favorite Prescription in tablets or liquid; or send 10c for trial pkg. to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y.

THE MAJESTIC HOTEL AND BATH HOUSE
A Modern Family Hotel
HOT SPRINGS NATIONAL PARK
HOT SPRINGS, ARKANSAS
Write for Free Descriptive Booklet. HARRY A. JONES, Manager

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

LOUISIANA CONFERENCE.

President Back from Council Meeting.

Mrs. Niebergall is back from the Council meeting, and brings some interesting news about the work. The Young People will be in care of Mrs. P. L. Cobb, Mrs. Perry having resigned the position because of unavoidable circumstances. From Mrs. Lipscomb's Home Base report, the Louisiana Conference Society stands as follows:

Number of Adult auxiliaries, 23d.

Number of members of Adult auxiliaries, 20th.

Total finances paid, including Adult, Young People and Junior, 18th.

Total donations to supplies, 3d.

The Council hymn for the year is "Speed on Thy Word." It will be found in the Church Hymnal, No. 206:

"Lord of all power and might,
Father of love and light,
O let the gospel sound
All the wide world around,
Wherever man is found!
God speed his word! Amen.

"Hail, blessed Jubilee!
Thine, Lord, the glory be;
Hallelujah!
Thine was the mighty plan;
From Thee the work began;
Away with praise of man!
Glory to God!

"Lo, what embattled foes,
Stern in their hate, oppose
God's holy word!
One for his truth we stand,
Strong in his own right hand,
Firm as a martyr-hand;
God shield his word!

"Onward shall be our course,
Despite of fraud or force;
God is before.
His words ere long shall run
Free as the noonday sun;
His purpose must be done:
God bless his word!"

SPRING DEBILITY

Loss of Appetite, That Tired Feeling and Sometimes Eruptions.

Thousands take Hood's Sarsaparilla as a spring medicine for that tired feeling, nervous weakness, impure blood and say it makes them feel better, eat and sleep better, and "makes food taste good."

Spring debility is a condition in which it is especially hard to combat disease germs, which invade the system here, there and everywhere. The white blood corpuseles, sometimes called "the little soldiers in the blood," because it is their duty to fight disease germs, are too weak to do good service.

Hood's Sarsaparilla strengthens the "little soldiers" and enables them to repel germs of grip, influenza, fevers and other ailments; relieves catarrh and rheumatism. It has given satisfaction to three generations. Get it today, and for a laxative take Hood's Pills.

MONROE AUXILIARY ACTIVE.

The following was clipped from the Monroe daily paper:

"Mrs. Joyner Addresses W. M. S.

"On Tuesday afternoon at 3 o'clock, in the church auditorium, the Woman's Missionary Society held its monthly program meeting with Mmes. Joyner and Dodson of Ruston as honor guests. For the occasion, the altar was arranged with the most fragrant of flowers.

"Mrs. J. H. Royce, chairman, presided over the meeting, with Mrs. Ruth Howell as secretary. After the call to order, the Scripture lesson, Mark 21, was read by Mrs. Dodson. Interesting subjects were presented and discussed by Mrs. O. H. Bynum and Miss Wossman. Mrs. Louise Endom Kelly contributed to the program a most beautiful solo.

"Mrs. Joyner, who was the speaker of the afternoon, was introduced by the President, Mrs. O. C. Dawkins. Mrs. Joyner in a most gracious manner, prefaeing her remarks with the statement that she really was not a public speaker, and somewhat surprised at the large audienee, nevertheless, with Mexico as her theme, had many interesting things to tell of the life, eustoms, religion and peculiarities of the Mexicans, gleaned and gathered from personal experience and observation during a resldence of thirteen years in Mexico when Rev. Mr. Joyner had charge of the mission work there. Mrs. Joyner, as illustrative of her remarks, had many souvenirs of the eountry, which she displayed.

"Mrs. Joyner, who is quite a fluent speaker, closed her address with noting rather a peculiar incident—stating that when Mr. Joyner was sent to Mexico, he had volunteered for work in China, and that her son, answering the call to Mexico, was sent to China instead, sailing September last.

"At the conclusion of Mrs. Joyner's remarks, Rev. E. N. Evans of New Orleans made a brief talk in behalf of the Memorial Home for Young Women. Rev. Mr. Evans gave the closing prayer, after which the ladies of the Society entertained in the Annex at an informal reception complimentary to Mesdames Joyner and Dodson. The most delicious sandwich luncheon was served. The guests numbered a hundred or more."

HELEN KELLER AND HER BIBLE.

By A. Wesley Mell.

"The Bible is the Book of all books I love," said Helen Keller, the world's most famous deaf and blind woman, in a recent interview which I had with her in behalf of the Amerlean Bible Society.

"I should like to have my picture taken with my Bible," she continued. But her Bible is not like yours, for she reads not with her eyes, but with her sensitive finger tips by a system of raised dots representing letters.

"What is your favorite chapter, Miss Keller?" I asked.

Miss Keller promptly opened the Gospel of St. John to the ninth chapter and swiftly and with tender and caressing touch, her trained fingers traced the raised dots until she reached the fourth verse: "'I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Her face grew serious and tense as she slowly repeated these words, but it lighted as she read on: "As long as I am in the world, I am the light of the world."

Miss Keller then turned to the first chapter, and with radiant illumination of expression she read aloud: "In him was life; and the life was the light of men. * * * That was the true Light which lighteth every man that cometh into the world."

And when I gave her one of the Army and Navy Testaments, with a word concerning Bible distribution during the war, Miss Keller clasped the little Testament and confidently and eagerly exclamed: "I am so glad that the Bible is being distributed everywhere. When Christianity has spread throughout the world, then brotherhood will come to the nations. I rejoice in the American Bible Society."

It was an hour never to be forgotten. As I left Miss Keller standing in the sunlight before the open window, and saw in her face "the light that never was on sea or land," I thought how true it is that "His life is the light of men."

FROM RICHTON, MISS.

Dear Dr. Carley: Just a few words from Richton circuit. Richton circuit is composed of Richton, Ovett, and Blodgett, with Pine Ridge as an adjunct of Blodgett. This work is very compact, and is the best (?) circuit in the Mississippi Conference, paying a salary of $2400, an increase of $600 over last year. But that is not the only thing that makes it the best work in the State. They co-operate and know how to make the pastor see that he is appreciated. For instance: the pastor has been able to preach only three times since January 20, but during that time the work has been going on, the salary paid regularly, and while we were away for an operation March 24—the second since January—the good people of Ovett and Blodgett brought us about $75 worth of groceries, and in a few days the good ladies of Richton brought us a lot of things, in the way of sheets, towels, pillow-cases, quilts, etc. We are very grateful for all these remembrances, and pray God to bless every one that had a part in making us happy.

As stated above, I have been under the knife twice this year. I was operated on on January 25, but this did not prove a success and after suffering untold pain till March 24, I sought the service of a specialist, and immediately obtained relief. I am gaining strength rapidly now.

We are planning a great year. Rev. J. O. Hanes is to assist me in my meeting here at Richton, beginning May 14. We are expecting a great meeting. We are going to build two new churches, and pay the Centenary, Edueation, and Conference assessments, by the help of the Lord this year.

We are serving a great people. Come up and visit us and we will let you preach. A. W. O'BRYANT,
Pastor.

MARRIED.

On Sunday, at 4 p.m., April 12, 1922, MR. FLOYD McCRORY, of Garlandsville, Miss., and MISS JULIA STREBECK, of Hickory, Miss., at the home of the bride's parents, by Rev. H. G. Hawkins.

Nearly every one is the architect of his own misfortunes.—Selected.

Take a box with you

If you have headache, backache, toothache, neuralgia, rheumatism, sciatica, you'll be surprised at the quick relief

Dr. Miles' Anti-Pain Pills

will give you.

A package of these pills in your pocket or in your shopping bag may save you hours of suffering.

Buy them of your Druggist.

Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

IF MY SONG BOOK

is the one best suited to your work, I can now make the price interesting.
CHARLIE D. TILLMAN, Atlanta, Ga.

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

DANDRUFF
quickly disappears when
TETTERINE
is applied. Fragrant and Soothing. 60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

FROM ACONA STATION.

Dear Mr. Editor: You can tell our readers that Acona station is not dead. We have a hundred per cent Epworth League, a hundred per cent Missionary Society, and are planning for a hundred per cent Sunday school. Our prayer meeting is good; our congregations are fine; our membership is splendid; our community life is superb; our preaching is par excellent, for it is the great Gospel of the mighty Redeemer.

We are planning to re-dress our parsonage both inside and out, and make it adorned as a bride for her groom. Then it will be a thing of beauty, situated on three hills, surrounded by oaks and elms, nestling among fruits and flowers: apples, peaches, plums, figs and pecans; roses, jasmines, cannas, daisies, "mums," glories—evening and morning—and others too numerous to mention; then, added to this, almost an endless variety of garden vegetables, enough to satisfy the most fastidious epicure. It seems a faint resemblance of getting back to Eden. But alas! There is the hiss of the serpent, and there is that insidious "wolf" intruding his obnoxious head continually. So, that beneath the stars, there is no blissful Eden, nor long-sought Elysium.

J. A. POE.

FROM TUNICA, MISS.

Dear Dr. Carley: It is not my purpose to write up the district conference, as we are expecting our very efficient secretary to do that; but we cannot forbear saying that, according to the fine reports and personal letters received since the conference, it certainly must have been an inspiring occasion.

We had our second quarterly conference in connection with the district conference and think we had an honest-to-goodness good report for the brethren. Here are some things we had to say: 12 received into the church, 7 of these on profession of faith and baptism, making a total of 23 for the year; three-fourths of church membership in Sunday school; three Wesley Bible Classes organized according to the standard; a thoroughly live and wide-awake Missionary Society always on the job; pastor's and elder's salaries up to the minute; $275 in cash and about $350 in subscriptions added to the Superannuate Endowment Fund; Centenary pledges more than 60 per cent paid; all other claims practically paid up to date; $175 expended in furnishing and equipping some departments of the Sunday school; plans being made to obtain the third rank standard in our Sunday school work. More than half of our teachers have one or more teaching units from the General Sunday School Board. The rest will have the opportunity to make their credits also. I really do not believe we are just marking time and we are looking forward to a better day in Tunica Methodism.

C. A. PARKS.

Tunica, Miss.

FROM HOLLANDALE, MISS.

I came here December 1, 1921. We received a royal welcome to a well-furnished parsonage, which had been prepared by a committee of spiritual ladies who do things. Needed furniture has been bought and improvements have been made. The three churches have purchased a Ford car for the charge.

There were two Sunday schools and two Woman's Missionary Societies doing creditable work for any charge. We have organized one Junior Missionary Society and one Woman's Missionary Society and have two new Sunday schools.

The salary of pastor has been raised, and the kindness and thoughtful of our people do not abate.

We have secured the services of Rev. Dan E. Kelly for our revival at Hollandale, beginning May 14, and of Rev. W. A. Wilson for Arcola, beginning April 30.

We are serving a delightful people. Our motto is, "Rival all past service for the Master." God bless the Advocate. His and yours,

E. M. SHAW.

FROM FOREST, MISS.

A two weeks' meeting has just been held in the Forest Methodist Church. Viewed from standpoint of additions of the church (four), it may not sound so great, but those that had the pleasure of witnessing the large congregations held spellbound under the inspiration of Rev. J. V. Bennet, Conference evangelist, from Brookhaven, supported by song services led by Rev. James M. Lewis, of Collins, know that in fact it was a time for renewing of covenants and rejoicing by Christian people regardless of church. All Protestant denominations cheerfully joined hands that God might be served.

Rev. J. W. Chisholm, of this church, had to give up the work here on account of the health of his little boy, John Wright, who has for some time been in the sanitarium at San Antonio, Texas. Recently he had a call to First Church at Seguin, Texas, which he accepted that he may be near his child.

Rev. C. H. Ellis, father-in-law of Brother Chisholm, a former presiding elder and pastor of rich experience, was relieved of active work by the last Conference and made his home here that he might be near and wait on the sick boy. Since Brother Chisholm left some months ago for the sanitarium, his place has been filled by Brother Ellis in a way very much appreciated by the people here and at Morton. We regret to see him go away, as he has found a warm place in our hearts.

Rev. H. J. Moore, of Ellisville, brother of Rev. John A. Moore, P. E., has just been appointed to succeed Brother Chisholm by Bishop W. F. McMurry. We understand that he is a good preacher and pastor, and bid him Godspeed.

REPORTER.

WE NEVER KNOW.

I spoke a word,
And no one heard;
I wrote a word,
And no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.
Preachers and teachers all are we—
Sowers of seeds unconscious.
Our hearers are beyond our ken.
Yet all we give may come again
With usury of joy or pain.
We never know
To what one little word may grow.
See to it then that all your seeds
Be such as bring forth noble deeds.

John Oxenham

A Warning—to feel tired before exertion is not natural. It's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. One dose of that tired feeling is the beginning to take Hood's Sarsaparilla today.

Vapo Cresolene Est. 1879

For Whooping Cough, Asthma, Spasmodic Croup, Nasal Catarrh, Bronchitis and Sore Throat

The Vapor Treatment for Coughs and Colds

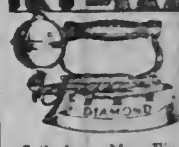
The time to use Cresolene is at night. The fact appeals to every user. The benefits are immediate. The vapor is breathed all night and is constantly in contact with the air passages. It never fails to relieve the cough and difficult breathing.

Cresolene has been recommended and used for forty years. The genuine bears the name Cresolene stamped on the flame shield.

Send For Descriptive Booklet 43. For Sale By Druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

NEW Self-Heating IRON



AGENTS MAKE $12 A DAY

New scientific development makes ironing remarkably easy. No wires or attachments—all self contained. Gives clean, quick heat, easily regulated. Costs one cent for 3 hours use. Saves steps. Cuts ironing time in half. Sells fast. Mrs. Wagner, Ohio, sold 28 in few hours spare time. Moyer, Pa., made $164 this one week. You can do as well. No experience necessary. Work all or spare time. We simply take orders, we deliver by parcel post and do collecting. Commissions paid same day you take orders. Send for Catalog and FREE OUTFIT OFFER. Write today.

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Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. M. SHUMAKER, Sec'y

810 Broadway Nashville, Tenn.

TRY RENWAR FOR RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Variey & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from Warner Drug Company, Nashville, Tenn.

IF MY SONG BOOK

is the one best suited to your work, I can now make the price interesting.

CHARLIE D. TILLMAN, Atlanta, Ga.

QUALITY GOODS

AT LOW PRICES

D. H. Holmes Co.,

LIMITED.

TETTERINE

CLEARS BABY'S SKIN

and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

YOUNG GIRLS NEED CARE

Mothers, watch your Daughters' Health

Health Is Happiness

From the time a girl reaches the age of twelve until womanhood is established, she needs all the care a thoughtful mother can give.

The condition that the girl is then passing through is so critical, and may have such far-reaching effects upon her future happiness and health, that it is almost criminal for a mother or guardian to withhold counsel or advice.

Many a woman has suffered years of prolonged pain and misery through having been the victim of thoughtlessness or ignorance on the part of those who should have guided her through the dangers and difficulties that beset this period.

Mothers should teach their girls what danger comes from standing around with cold or wet feet, from lifting heavy articles, and from overworking. Do not let them over-study. If they complain of headache, pains in the back and lower limbs, they need a mother's thoughtful care and sympathy.

A Household Word in Mother's House

writes Mrs. Lynd, about Lydia E. Pinkham's Vegetable Compound.

"My mother gave me Lydia E. Pinkham's Vegetable Compound when I was 14 years old for troubles girls often have and for loss of weight. Then after I married I took the Vegetable Compound before each child was born and always when I felt the least run down. Both my sister and sister-in-law take it and have only the highest praise for it. It has been a household word in my mother's house for years." — Mrs. KATHERYN LYND, 2131 Gladys Ave., Chicago, Ill.

A Little Book Helped Her to Decide

Milwaukee, Wis. — "My daughter took Lydia E. Pinkham's Vegetable Compound as she was so weak and did not feel like going to school. She was like that for a whole year before taking your Vegetable Compound. I found a little book of yours in our mail-box and decided to give her your medicine. She is now strong and well and attends school every day. We recommend your Vegetable Compound to all mothers with weak daughters. You may use this letter as a testimonial."—Mrs. E. KLUCZNY, 917 20th Ave., Milwaukee, Wis.

"I was always feeling tired and sleepy, was losing in weight and would faint at times. I had other troubles too, that made me feel badly. I read your little books and heard friends talk about the good Lydia E. Pinkham's Vegetable Compound had done them, so I have taken it too. The results are most satisfactory, for I have gained in weight and my bad symptoms are gone. I recommend your Vegetable Compound to all my friends and you may make whatever use you like of this letter."—GLORIA RAMIREZ, 1116 9th Ave., Tampa, Florida.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

IS YOUR CHURCH AND PARSONAGE PROPERTY ADEQUATELY INSURED.

This question should be asked very frequently of the Board of Trustees for it is almost criminal for any Board to neglect insuring the property of the churches given into their hands to carefully guard and protect.

Unquestionably a large number of churches and parsonages are still insured only for the amount that was regarded as sufficient in the days before the World War doubled, in round numbers, the expense of everything that enters into the construction and furnishing of a building and the fire waste steadily rises with the years in spite of all efforts that are being made by insurance and state officials to head it off. We are glad to say, however, that there is a growing appreciation of fire prevention education in our schools, for we are beginning to realize that if we teach our children concerning the ordinary fire hazards at home, at school and other public buildings, and how to prevent them, they will form habits of carefulness and in time eliminate all possible hazards.

Fire insurance companies estimate that about 80 per cent of all losses are unnecessary, being the result of carelessness or ignorance, more frequently the former. "Eternal Vigilance" this year will save a large sum that otherwise will be permanently lost to the world. Eliminate all possible hazards and then prepare for the diaster that may come anyhow, by insuring in a reliable company.

The National Mutual Church Insurance Company of Chicago is rendering a very important service. In addition to sound protection against fire, lightning and tornado, a service is rendered in the matter of fire prevention that has been of incalculable benefit to its members and the church at large. It presents a strong cooperative plan of insurance conducted along conservative insurance lines that effects a saving for churches. It is national in its scope, writing business from all sections, thus getting a large volume and extending over a wide territory, which is conducive to the best average results.

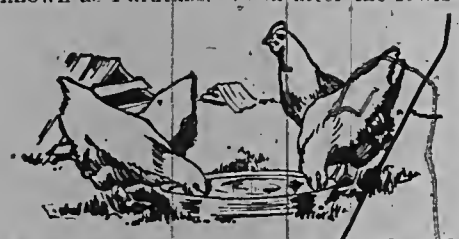
You will be glad to know that this organization is rendering a greater service than ever before in its history. Although it has sustained more than five thousand losses under its policies during its over twenty-three years of business and is now averaging approximately a loss for each day in the year, no policyholder has ever had to wait a single day for the payment of a dollar due for losses, although the losses long since passed one million five hundred thousand dollars.

Those entitled to the benefit of this system, church members and pastors, should get full particulars. We think churches not insured with them will desire to take part to reap the advantages that will accrue to them and support a plan of insurance that means so much to the less favored churches—a plan that puts insurance within the reach of all on a cost basis.

MINERALIZED WATER ROUTS CHICKEN LICE

Tablets Dropped into Drinking Founts Banish Vermin, Make Fowls Grow Faster and Increase Egg Yield.

Any poultry raiser can easily rid his flock of lice and mites, make chickens grow faster and increase their egg yield by simply adding minerals to the fowls' drinking water. This does away with all bother, such as dusting, greasing, dipping and spraying. The necessary minerals can now be obtained in convenient tablets, known as Paratabs. Soon after the fowls



drink the mineralized water, all lice and mites leave them. The tablets also act as a tonic conditioner. The health of the fowls quickly improves, they grow faster and the egg yield frequently is doubled. Little chicks that drink freely of the water never will be bothered by mites or lice.

The method is especially recommended for raisers of purebred stock, as there is no risk of soiling the plumage. The tablets are warranted to impart no flavor or odor to the eggs or meat. This remarkable conditioner, egg tonic and lice remedy costs only a trifle and is sold under an absolute guarantee. The tablets are scientifically prepared, perfectly safe, and dissolve readily in water.

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big $1 packages for only $1. Send no money, just your name and address—a card will do—to the Paratab Laboratories, Dept. 944, 1100 Coca Cola Bldg., Kansas City Mo., and the two $1 packages, enough for 100 gallons of water, will be mailed. Pay the postman $1 and postage on delivery, and if you are not delighted with results in 10 days—if your chickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't hesitate to accept this trial offer as you are fully protected by this guarantee.

SELF-SUPPORT.

One if the most interesting and encouraging features of the missionary work in the foreign fields during the past quadrennium is the growth in self-support. Except for new equipment and the salaries of the missionaries, the school at Piracicaba meets its own expenses. This school has three missionaries and twenty native teachers. Other schools in Latin America do almost as well. The McTyeire School, Shanghai, China, also receives sufficient fees to meet all current expenses except the salary of the missionaries. If this can be maintained it will mean an enlargement of our work in the future.—Selected.

FROM CAMPTI, LA.

Dear Brother Carley: We begin our revival meeting here at Campti, May 21. Brother J. B. Waggoner, one of our general evangelists, of Lebanon, Tenn., will do the preaching. We feel confident that we have a true prophet of the Lord to help us.

We want to say for Brother Waggoner that he will have an open date after the first Sunday in June, when he shall have closed our meeting here, and he states that if any of the Louisiana brethren would like to use him for that time, he will be glad to take the matter up with them. Brethren, take this good man for a meeting, including 2nd and 3rd Sundays in June. Take the matter up with him at once at Lebanon, Tenn.

Our work on the Campti charge is progressing very nicely. Our people are responding very beautifully to the appeals of their pastor and leader.

L. E. CROOKS, P. C.

ONE HUNDRED PER CENT SUNDAY SCHOOLS.

There are 1601 Sunday schools of our church that have 100 per cent rating in Centenary payments. This means that that number of schools entered upon the present year with their Centenary pledges paid to date. The first ten Conferences in number of 100 per cent schools are: Virginia, 185; Florida, 96; Western North Carolina, 69; Western Virginia, 68; North Alabama, 66; Holston, 64; Baltimore, 60; South Georgia, 60; Kentucky, 56; Alabama, 55.—Bulletin.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Cleveland, at New Sharon, April 21.
DeKalb, at New Hope, April 22, 23.
District Conference, at Scooba, May 2-4.
Pachuta, at Pachuta, May 6, 7.
Shubuta, May 14.
Bucatunna, May 14, 15.
Daleville, at Soule's Chapel, May 20, 21.
De Soto, at Andrew's Ch., May 25.
Matherville, at Salem, May 26.
Waynesboro ct., at Big Rock, May 27, 28.
Waynesboro, p.m., May 28.

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Second Round.

Silver Creek, at Pinola, Apr. 22, 23.
District Conference, at Hattiesburg, Main Street, Apr. 25-28.
Avera, at Piave, Apr. 30, 11 a.m.
Lucedale, Apr. 30, 7:30 p.m.
Oloh, at Clyde, May 3, 4, 7:30 p.m.
Eucutta, at Newhope, May 6, 7.
Vimville, at Bethel, April 30.
Hattiesburg, Court St., May 7, 7:30 p.m.
Hattiesburg, Main Street, May 14, 11 a.m.
Sumrall, May 14, 7:30 p.m.
Lucedale circuit, at Merrill, May 21, 11 a.m.
Richton, at Ovett, May 21, 22, 7:30 p.m.
Leakesville, at Pine Grove, May 27, 28.
New Augusta, at Beaumont, May 28, 29.
Prentiss, at Mt. Zion, June 4, 5.

The Hattiesburg District Conference will be held at Main Street Church, Hattiesburg, April 25-28. Let all the pastors see that delegates are elected and their names sent to me and to Rev. J. T. Leggett, Hattiesburg.

W. W. GRAVES, P. E.

Brookhaven Dist.—Second Round.

Summit and Topisaw, at Topisaw, April 22, 23.
Scotland, at Hawkins Chapel, April 27.
Crystal Springs, April 30.
Bayou Pierre, at Pleasant Ridge, May 3.
Fernwood, at Kokomo, May 6, 7.
Barlow, at Brandywine, May 11.
Hazlehurst, May 14.
Pleasant Grove, at Sartinsville, May 20, 21.

District Conference will convene at 9 a.m., April 20, in Centenary church, McComb.

H. M. ELLIS, P. E.

Seashore Dist.—Second Round.

Carriere, April 21-24.
Brooklyn and Bond, April 26, 30.
Mentorum, May 3-7.
Americus, May 9-14.
Moss Point, 7:30 p.m., May 14.
Gulfport, Q. C., 7:30 p.m., May 16.
Biloxi, Q. C., 7:30 p.m., May 17.
Long Beach, Q. C., 7:30 p.m., May 18.
Pascagoula, Q. C., 7:30 p.m., May 21.
Escatawpa, May 24-28.
Wesley Memorial, 7:30 p.m., May 28.
Wiggins, Wed., 7:30 p.m., May 31.

W. M. SULLIVAN, P. E.

Jackson Dist.—Second Round.

Bentonia, at Anding, April 23.
Flora, April 23, at 5 and 7:30 p.m.
Yazoo City, April 30, at 11 a.m.
Eden, at Pleasant Hill, April 30, at 2 p.m.
Madison, May 28.

M. L. BURTON, P. E.

Vicksburg District—Second Round.

Mayersville, 11 a.m., Apr. 23.
Rolling Fork, at Cary, 7:30 p.m., Apr. 23.
Silver City, 11 a.m., Apr. 30.
Louise and Holly Bluff, at Louise, 7:30 p.m., Apr. 30.
Anguilla, 11 a.m., May 26.
Rocky Springs, at ———, 11 a.m. May 27.
Oak Ridge, at ———, 11 a.m., Apr. 28.

J. R. JONES, P. E.

Newton Dist.—Second Round.

Carthage, at Conway, April 22, 23.
Walnut Grove, at Freeny, April 23, 3 p.m.
Harperville and Lena, at Yeager's Chapel, April 29, 30.
Union, at Mt. Zion, May 6, 7.
Newton, at Garlandsville, May 14.
Rose Hill, at Paulding, May 20, 21.
Bay Springs, at Bay Springs, May 21, 7:30 p.m., 22, 9 a.m.
Neshoba, at North Bend, May 27, 28.
North Neshoba, at Longino, May 28, 3 p.m.
Chunky, at Suqualena, June 3, 4.
Decatur and Hickory, at Decatur, June 11, a.m., 3 p.m.
Laurel, First Church, June 15, 7:30 p.m.
Laurel, Kingston, June 16, 7:30 p.m., 17, 7:30 p.m.
Laurel, West End, June 17, 3 p.m.

Sunday school institute at Forest, April 26, 9 a.m. District Conference at Forest, opening with sermon at 7:30 p.m., April 26. Pastors will please send names of delegates to Rev. J. W. Chisholm, Forest, Miss., and to me at Newton.

J. A. MOORE, P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3455.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 27, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE SUPREME NEED.

The approaching session of the General Conference will have to deal with many problems that will tax to the utmost the wisdom of those who have been delegated to enact legislation for the welfare of the church. It will have to provide, too, for the development of the work of the church during the next quadrennium in such way as to continue and enlarge the success that has marked its history during the four years fast coming to a close. In a word, its task will be to conserve the work of the past and to plan wisely for the future. It may well be taken for granted that all those who are charged with the weighty responsibility of presenting and passing upon matters that will come before the General Conference have given serious consideration to all these things and that they will approach them in a way that will insure the application of all the powers of mind and heart they possess to the proper solution of these difficult problems. We feel that it is not amiss, however, once more to call attention to the supreme need of the church as it meets in its quadrennial legislative assembly—a devout trust in Almighty God, without which all its plans will come to naught, and an utter willingness to be led of the Divine Spirit in seeking and finding the right way in all its deliberations. Prayer is not a figure of speech with those who name the name of Christ and endeavor to follow his teachings, and it is through prayer that we come to know and are empowered to do the will of God. It is to prayer, therefore, we need to turn in increasing measure during these days preceding the meeting of the General Conference, as well as throughout its sessions. From the hearts of all our people—from the highest officials in the church to the humblest member in the most remote rural charge—should go a mighty volume of intercession for the guidance of God in all the actions of the General Conference of 1922. If God be not with us, to whom shall we look for aid?

NOT ALL IN THE HEADLINES.

It is well known that the man who depends upon the headlines of the daily newspapers for his knowledge of current events is often likely to find himself far afield from the truth, for these headlines sometimes state the exact opposite of what the body of the article over which they appear contains. A striking illustration of this fact has recently come to our attention. Not long ago the American Bible Society announced that it would discontinue its manufacturing plant at the Bible House because it was more economical to get its printing done elsewhere. This did not mean, of course, that the Society was giving up the publishing of the Scriptures, nor did it mean that it would diminish their circulation. Many daily newspapers, however, in making use of a condensed statement of the Society's decision, did so under such headlines as the following: "To Stop Making Bibles;" "Costs Too Much to Print Bibles;" "Old Bible House Closes;" "Society To Close Down Bible Plant;" "American Bible Society To Suspend Publication;" "Quits Making Bibles Because Of Expense." Even a fairly careful reading of the Society's statement would have shown that such headlines were entirely out of keeping with the facts. To offset the erroneous opinion caused by such misleading headlines, the Society has recently issued this statement: "The American Bible Society, contrary to certain reports, has not given up its publishing business, in which it has been engaged for more than 100 years, and has had no thought of so doing. It will continue as a publishing house, issuing the Scriptures in more than 150 languages and dialects, having its work done through various printing concerns. It will continue to control its own plates so as to preserve the accuracy of its versions for which it has received wide recognition and acknowledgment." This statement will set at rest any fear that this great evangelistic agency has been compelled to go out of business.

THE SUPREMACY OF THE PULPIT.

We are of the opinion that the approaching General Conference, in whatever plans it adopts for the conservation of the results growing out of the Centenary, the Christian Education Movement, and other activities during the past quadrennium, and in planning for other important and necessary enterprises, should make it unmistakably clear that the pulpit is to remain the place where the prophet shall be at liberty to proclaim the gospel message of salvation irrespective of any organizational—if we may be permitted to use such a word—program that may be under way at any given time. It is inevitable that the church undertake, from time to time, enterprises which involve the collection and expenditure of millions of dollars, all looking toward the establishment and maintenance of the Kingdom of God upon earth, and that in connection with these enterprises there should be developed a large secretarial force to manage the business details of such enterprises; but it should never be forgot that the one condition of success of all these programs is a tide of spiritual life in the church as a whole that will be sufficient to furnish ample power to operate all the machinery involved. The first aim, therefore, of the church should be to develop those resources of power that will make possible the accomplishment of these great enterprises. When the pulpit is held down week after week and month after month to the presentation of themes that have to do primarily not with the development of power, but with the manipulation of machinery, there is a serious risk that the power will fail and the machinery will cease to work. The finest locomotive in the world is useless without water in the boiler and fire in the furnace; if all the operatives be withdrawn from the powerhouse to run the cars, it will not be long before every car on the finest street car system in the world will come to a standstill for lack of the propelling current of electricity; it would be a very foolish man who would erect a mighty factory by the side of a trickling stream expecting to get the power to run the factory from so feeble a flow of water. The pulpit is the powerhouse of the church, and if it ceases to function continuously in its mission of bringing the finite into touch with the Infinite, of linking humanity with Divinity through the proclamation of the message that opens human hearts for the inpouring of new life from above, the most elaborate organization ever devised will ultimately fall of its own weight. The true preacher is essentially a prophet of God—not the business manager of an ecclesiastical organization, no matter how praiseworthy the aims of that organization may be; and this prophet must be free to receive and to give out the message that his people need at various times and under varying conditions. The pulpit behind programs is worth infinitely more than programs behind the pulpit.

THAT SAY AND DO NOT.

We read recently that a famous will expert died not long ago in Chicago—without having made a will himself! The making of wills had been his specialty in the practice of law, and he had served his clients faithfully; but he came to his own death without having done what he had always insisted every good business man ought to do. That is strange—and yet it is not strange. All about us are people who make profession the zenith and practice the nadir of their lives—the two are just as far apart as they can be. The world has not very much confidence in, even if it has respect for, those that say and do not. 'What you are speaks so loud I cannot hear what you say," is one of the keenest comments we have ever heard upon the necessity of consistency between saying and doing. Our neighbors watch us much more intently than they listen to us—and they are much more likely to do as we do than to do as we say. In this matter of consistency we have to be careful, too, for ourselves as well as for others. The great Apostle himself must have had this in mind when he said: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

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'TIS GOD APPOINTS.

I love to think that God appoints
My portion day by day;
Events of life are in His hand,
And I would only say,
Appoint them in Thine own good time,
And in Thine own best way.

—A. L. Waring.

A TRUE STORY OF A UNIQUE EXPERIENCE.

What One Week's Tithing Actually Did in One Church.

By H. H. Moore.

Last September the Rev. George S. Henninger, pastor of East Tenth Street Methodist Episcopal Church, Indianapolis, led his congregation in a unique plan to test the worth of tithing stewardship and the promises of God. He asked them, each and all, after due and careful preparation, to make a promise that on a given Sunday they would bring to the altars of the church the tenth part of their income for Kingdom service. It was a new method. Some doubted, some hesitated, all wondered; but 142 people, out of a membership of 785, agreed to make the trial for one week.

There were some handicaps. It was not all plain sailing. The church is far from wealthy. Skilled mechanics, bookkeepers, stenographers, and other working people, constitute the mass of the congregation. Many felt that the church was doing its full share, as all bills were paid, the Centenary quota for the year entirely provided for, and a surplus in the treasury. Why should they do more? A goodly number, too, knew that they were already paying "more than a tithe," although they "did not keep account."

Many pastors would have been attacked with the fatal disease of knocking knees, in the face of these obstacles.

One man did not dare promise to tithe, for he was out of a job, and would have no money to give away. But the pastor said, "All right! No income, no tithe; that's fair, isn't it? Are you willing to agree to tithe on condition that you have an income when the time comes?" The man said: "Yes, I'll agree to trust God and obey him, whatever the result." We shall hear from that man a little later.

A Deluge of Blessing.

Just as might have been expected, God fulfilled his promise and poured out his grace.

When the offerings of this sacred Sunday were all counted, it was found that, instead of the usual $175, a gift of almost $800 had been laid upon the altar. Deducting one large tithe, this offering represented an average of nearly $4.00 each, as the tithe for the week, and demonstrated that should only these 142 persons continue to tithe the receipts for the year could be expected to reach $40,000, while, if the whole church should adopt the plan, a local and benevolent budget of $200,000 could be supported! In a church of "working people!" And in a period of "great financial depression!"

But the money was the smallest part of the victory. The membership were awakened to a new sense of God's presence and partnership in all their personal affairs and their religious endeavors. Fifty of these one-week tithers immediately enrolled as permanent stewards. The remainder asked for another trial period of a full month. A friend of the pastor, not a Methodist, pledged him $5,000 to be used as he might see fit. The prayer meetings increased in power, and the undercurrent of spiritual life was deepened. The church and Sunday school overflowed.

And here was a strange occurrence and we put it in the list of spiritual, not financial, victories. The man who did not dare to tithe, because he had no income, and later did dare, because he trusted God without an income, unexpectedly found himself on Saturday night the proud occupant of a position paying four hundred dollars a year more than he had ever before received.

Are we, then, holding out to other men "unworthy and material motives for tithing?" We are not. We are simply saying, what God in His Word has said a hundred times, that the hard-pressed man who is strong enough to trust God, though the fig-tree does not even blossom, is strong enough for God to trust with any income He sees wise to send. Such men can always cast their burden on the Lord. No others need apply.

"Looking Backward."

After six months, has it "all died out?" Listen to what the pastor says: "We still have our problems, but they are not financial. It is a matter of leadership with us. So many have flocked to the Sunday school that our hands are overfull in caring for them." The average attendance—not total enrollment—for the year is 896; three years ago it was less than 300. The church numbers a thousand members, after a revision of records which set aside 185 as non-resident, making a net increase, in two years, of more than three hundred.

"We are hard hit by the business depression," says the pastor, "but not a bill remains unpaid." For five weeks the church has been engaged in a union tabernacle service, to which the church is giving heavy financial support, besides losing the usual Sunday evening offering, yet the first Sunday morning in February "as a free will offering $419 was laid on the church plates to help build a mountain church in Tennessee."

And better still, the Christmas Thank Offering of the church and Sunday school "for the children of the world" amounted to $1,105, the largest Christmas offering yet reported to the Centenary office in Chicago. This was contributed wholly as a voluntary offering, without pledges or contests or other competitive device, but, after five weeks of faithful announcement and explanation from the pulpit, was gathered in a thousand little red stockings from the families of the church.

On Sunday, January 29, the windows of heaven opened. As the pastor was preaching his morning sermon, the tongues of flame seemed suddenly to kindle all hearts. There was not a dry eye in the great congregation. Thirty-six adult seekers came pressing their way to the altar, and the service lasted until one o'clock in the afternoon.

The Reason Why.

To conclude that tithing stewardship alone brought all these things to pass would be to commit the fallacy of putting a part for the whole, and the sin of exalting a method above the full-rounded program of God. First, there was a faithful pastor, with mind ever kindling to new and better plans for the building of his church, and, with heart of self-forgetful devotion to the welfare of his people and the purpose of God, ready to be a burning as well as a shining light. Then, there was a receptive, teachable church, "willing in the day of God's power," and ready to follow a truly consecrated leadership. Then, there was a divinely-suggested, or, at the lowest estimate, a scripturally-encouraged method, than which this faithful pastor and this loyal people knew no better. Who can doubt that even the limited and fragmentary obedience thus far accorded to this scriptural plan is the key which has unlocked above this favored church the windows of God's immeasurable abundance?

Latest report from the pastor, under date of March 6, 1922:

"Salary was increased yesterday. Charge now has $527 more Centenary money that it had by March 21, last year. The pastor is aiming for a $500 Palm Sunday offering in the Sunday school so as not to interfere with the Tithing Week, which comes the week before Easter Sunday."—Exchange.

THE GREENVILLE DISTRICT CONFERENCE.

The fifty-third annual session of the Greenville District Conference of the North Mississippi Annual Conference met at Tunica on Thursday, March 30, and continued its deliberations until noon of the following Saturday. All the preachers and many of the laymen and laywomen of the district were in attendance.

The presiding elder, the Rev. J. H. Felts, had carefully prepared his plan of procedure, and without a "set" program everything was carried out so expeditiously that every bit of the business had been transacted without a hitch or halt and the conference was ready for adjournment at the time set.

A marked feature of the conference was the high order of preaching, all by pastors of the district. At the service preceding the conference, held on Wednesday evening, Dr. C. M. Chapman, of Shelby, preached on "Christian Education," using a new angle of approach. The Doctor is a new man among us, but his ability and personality have won for him a place in our ranks. Other sermons were preached as follows: W. R. Goudelock, of Benoit, on "Prayer"; W. L. Graves, of Glen Allen, on "Salvation"; W. M. Young, of Leland, on "Faith, the Condition of Salvation"; J. W. Robertson, of Rosedale, on "Power," and L. A. McKeown, of Merigold, on "Fire."

Among other outstanding features was an address on "My Bible," by G. F. Maynard, a layman, of Clarksdale, in which the speaker ably and logically defended the Book from the attacks of the higher critics.

Delegates to the Annual Conference were elected as follows: G. F. Maynard, Mrs. J. M. Wyatt, F. W. Bullock, J. H. Sherard, A. J. Simmons, Sterling Owens, S. V. Wall and H. J. Allen. Alternates: Percy Bell, Mrs. H. J. Talbert and Mrs. E. T. Clark.

Jonestown was selected as the place of holding the next Conference.

A memorial to the General Conefrence was presented by E. Nash Broyles, as follows:

"Resolved, That we, the preachers and laymen of the Greenville District, in district conference assembled, do memorialize the General Conference of the Methodist Episcopal Church, South, to take such steps as shall be necessary to incorporate into the laws of the church the following proposed legislation, namely: Once in each quarter it shall be the duty of the College of Bishops to issue to the whole church, to be read from the pulpits of the several pastoral charges, an address which shall embody instruction as to doctrine, correction as to error, and any such matter as the bishops may deem proper to meet the immediate needs of the church and sufficiently impress its ministry and members with episcopal leadership and wisdom."

Various connectional interests, such as the Sunday school, Centenary and Education Movements, Orphans' Home, Millsaps College, etc. were presented.

The reports of the various pastors showed a very encouraging state of affairs in all the charges of the district. The outlook for a good year is very bright.

Homer Duane Suydam, of Shelby, was licensed to preach.

The committees in charge of various features of conference work made good reports, and the spirit of brotherliness and good feeling was marked throughout the session.

The Greenville District is fortunate in having

the leadership of its present presiding elder, who is literally leading his forces as "the district that sounds no retreat." Instead of a retreat, there is an advance along all lines.

DEL LONGGREAR, Secretary.

THE CONTENT OF "CHRISTIAN EDUCATION."

By T. H. Lipscomb, B.D.

I.

An editorial in one of our great Southern newspapers on the subject, "Christian Education," contains the statement: "We have both looked and listened for a satisfactory definition of Christian education without thus far coming across it." We were not at all surprised therefore when recently a gentleman of very keen intellectual insight said in our hearings: 'There is no such thing.'" The editorial continues with some severe strictures on the latitudinarian spirit alleged to dominate both our theological schools and colleges to-day, and quotes from "The Voice of the People" in an earlier issue this sentence: "If the average modern preacher and college professor who comes from our Christian colleges and schools of theology is a type and sample of what we are to reproduce by this great movement, then may the God of the universe deliver and save us from any further Christian education," adding in comment: "This is not the wail of narrow prejudice. If we should publish a tithe of what is being said on the subject, it would create a sensation. When a professor in a theological seminary can say publicly that every question in theology and science is wide open, the situation becomes scandalous."

Certainly such words from a great secular daily deserve and should receive serious attention at the hands of the church, especially as it approaches the quadrennial session of its General Conference; and what Christian education means certainly should not be left so ambiguous that, for all that has been written upon it, neither editors, preachers, nor laymen can discover any definite content in the word as used.

Frankly, we have opportunity to know that many educated and devout ministers of the Southern Methodist Church were amazed, from the inauguration of the educational movement, at the vague, ambiguous sense in which the word "Christian" was used in all the literature sent forth. The question involuntarily came, "Is 'Christian education' only a phrase to conjure with?" as we saw it so indiscriminately applied. When the noble faces of John and Charles Wesley appeared on the stationery of the Commission, and on posters for display, with "Out of the Christian College," "Products of Oxford," underneath, in amazement again the question came, Is it possible that the Oxford of Wesley's day, which mocked and scoffed at Wesley and Methodism, ridiculed, persecuted, and closed its pulpit to the very founders of Methodism, is to be dubbed "Christian" by Methodism in the twentieth century, and even declared to be, in our Educational Survey, "THE FOUNTAINHEAD OF METHODISM?" Oxford University the fountainhead of Methodism! Where then is Jesus Christ, the Great Head of the church? Where is the Holy Spirit, through whose power alone dead souls are quickened to new life from God? Is it possible that Southern Methodism, in the hands of ultra-modern publicity experts, and to obtain funds, made an appeal which only ignorance of historic facts could validate? and exalted (that education might be emphasized) an ungodly university as "the Fountainhead of Methodism." Surely there is need that some one should cry in the ears of Methodism to-day, as the Wesleys cried in the very ears of the Oxford of their day, "Lord save, or we perish! Take us out of the mire that we sink not! Oh God, 'In the midst of wrath remember mercy! Be glorified in our reformation, not in our destruction. Turn us again, O Lord God of hosts!' Show us the light of thy countenance and we shall be whole!"

But it would be bad enough if this blanketing with the name of Christian were confined to the ancient opponent of Methodism, but such is not the case. The University of Chicago, the rankest breeder of every new and false theory affecting Christian doctrine, comes in for like though less conspicuous inclusion in the class of Christian colleges. And this (O consistency, thou art a jewel!) in an article in the Christian Education Monthly (March, 1921), in which an argument is presented for the endowment of Christian colleges because of their alleged "stabilizing influence" on civilization; and Mr. Rockefeller's decision to give millions to church colleges because he recognized this fact is the instance elaborately cited! Everybody knows that Chicago University is the great beneficiary; its revenues are "so fixed that no clamor of the multitude can embarrass the fearless pursuit and promulgation of the truth;" and the inference is that it is Christian and is exerting a "stabilizing influence on society!"

Yet it is perhaps the most radical institution in America, and tends to unsettle and upset every foundation, religious, social, or otherwise that has ever been established. Would that space permitted the quoting of even a little of the evidence. Here is a sample from an official publication, edited by Dean Mathews of the Divinity School, from the pen of Prof. Foster: "Inspiration of the Book is untrue historically and impossible psychologically." Again, in his "Guide to the Study of the Christian Religion," "Not supernatural regeneration, but natural growth; not divine sanctification, but human education; not supernatural grace, but natural morality; not the divine expiation of the cross, but the human heroism—or accident—of the cross;—not Christ the Lord, but the man Jesus who was a child of his time; not God in His providence, but evolution and its process without absolute goal—all this and such as this is the new turn in the affairs of religion at the tick of the clock;" and he calls this "the profoundest change of thought known to history."

But how argue, with such glaring illustrations to the contrary, that large endowments make institutions "stabilizing?" Surely the well trained intellects which set forth such arguments must be for the moment blinded by fond hopes of their institutions, also, becoming "rich and increased in goods, having need of nothing." It is our deliberate judgment that "thinking in millions" is not wholesome, especially for church leaders. It intoxicates the brain. The only argument indeed against endowments is that it makes the institutions endowed independent of their constituencies; and that independence, especially toward the church, has already been asserted by almost all the rich colleges in America, including Vanderbilt. We may add that the most unsettling forces in America have been and are our universities, following the lead of Germany; and now we are told, endow them, and they will be the bulwarks of our Christian civilization. Well, at one of our own universities, beginning with a theological discussion, in which I maintained that in theology as in all branches of knowledge, some things are established and certain, I was met with a flat denial; and it was even claimed, and later reaffirmed by a dean, that it is an open question whether two and two make four. I thought we could at least agree on the multiplication table, that a straight line is the shortest distance between two points, and that two and two make four are established and certain.

We have conscientiously refrained from calling attention to this looseness of use of the term Christian hitherto, lest it might cripple a movement the true purposes of which are vital to the welfare of both church and State, and in Christian education I am a firm believer. We have had the promise, too, all along that our schools and colleges shall be made and kept not nominally Christian (Methodism was a protest against mere nominal religion), but Christian in deed and in truth. But now that the campaign is over and the General Conference is at hand, it is necessary that a line should be drawn and the distinctively Christian note emphasized in our educational life. And certainly, if Oxford in Wesley's day, and Chicago University to-day are "Christian" institutions, there is crying need of definition and of mutual understanding as to the content of that much used term.

Another handicap we find in getting at the real content of "Christian Education" is that, in the voluminous literature on the subject, from the "Keynote Address," by Bishop Mouzon, to "the Methodist Message," by Elmer T. Clark, Christianity has been so socialized and terrestrialized that the really Christian, Pauline, Petrine, Johannine, Wesleyan Methodist conception has been reduced almost to the vanishing point, as its temporal benefits are held constantly before us. With perilous repudiation of not only the content but even the phrascology of New Testament teaching, Bishop Mouzon even affirms: "We are not seeking to gather out the 'elect' from all nations, and get them ready to meet the Lord in the air at his second coming when the world will be destroyed. Such a notion of the mission of the church can have no place in the religion of Christ, and none in the program of the church." He sees in such conception the work of the church as ending in failure only! The gathering together of "multitudes which no man can number," "out of every nation and people and kindred and tongue," redeemed from the curse and defilement of sin as they have responded to Christ's call, the great invisible church, the "Bride of Christ," being prepared and made ready for him, when "he shall come again to judge the quick and the dead" (Creed), is a mighty spiritual achievement in which he sees no triumph of righteousness, no consummation of the ultimate ends of Christ's coming. "The world itself," he insists (as all agree), "is the subject of redemption" He seems, however, to have forgotten that it is not the end of redemption; and we weary of having our eyes forever fixed on terrestrial ends any progress toward the attainment of which is possible only as the heavenly light shines clear upon the soul. We object that it is devitalizing to Christianity to focus attention on "an ideal social order" and assert that "the program of Methodism is to realize this. "The world will be saved," says Dr. Elmer Clark, "when in industry, commerce, art, education, law, religion, and elsewhere men order their actions by the Christian rule of conduct."

We make bold to affirm that the ultimate, transcendent Christian ideal (while including this) is something infinitely higher, holier, and more glorious; and that the kingdom of God on earth, should it come in its fullness, would be but a dim replica and small segment of the celestial kingdom of God "as it is in heaven." The trouble is that the brethren are leaving heaven out; that they are very short-sighted and narrow-visioned, while using great, swelling words about "world programs," "world problems," "world visions." What they need is to have restored the "heavenly vision." And we affirm further that never yet in human history has progress been made toward the earthly kingdom except through the instrumentality of those whose vision of the celestial kingdom has been their inspiration and power, as they have besought men in Christ's stead to be reconciled to God.

So it is clear that all attempts at definition or explanation of what is meant by Christian education must needs be nebulous and unsatisfactory so long as the answer is largely an explanation of what Christianity will do for the world. The trouble is that we have tried to "socialize" our conception of Christianity, and have run away from its direct message to the individual man as to his soul and its destiny until our words have become as nebulous and as illuminating and as dry as star dust. Nobody knows what we mean and we don't know ourselves. We become like men who have jumped into the ocean currents (of world thoughts) and are splashing around, crying, "Save everybody," "Save the world," when there is not even a plank beneath their own feet.

We agree with Bishop Mouzon that "It is perfectly evident that if something is not done, America is doomed," but we affirm that America can never be saved by any educational processes

or preachments the chief end of which is to save America. We must look higher than any or all of these national, social, or economic reasons why Christianity should function effectively; else Christianity refuses to function. Nothing less than the salvation of the immortal soul from sin and hell to righteousness and heaven releases the divine power on earth through which transformations are wrought in men and nations.

So if we would get anywhere toward understanding what is meant by Christian education, we must become very concrete, think in terms of the individual, and face the question: "What will Christian education do for my boy?" The terse Christian answer must ever be: "It will make of him a child of God, and an heir of glory," if allowed properly to function. The question follows, How? and in the answer the content of "Christian education" becomes apparent. But this must be reserved for separate treatment.

(To be continued.)

Columbus, Miss.

SHREVEPORT DISTRICT CONFERENCE.

Vivian, La., was the host of the Shreveport District Conference from April 19 to 21, and, under the direction of its pastor, Rev. I. T. Reames, and his wife, rendered every aid possible to make the session one of fine fellowship and perfect comfort. A total of 102 delegates was in attendance more or less from the beginning to the end. Under the leadership of Dr. R. H. Wynn, the presiding elder, every item of business was transacted and every interest claiming attention was heard.

The following items of business worthy of record were transacted: D. E. Dulaney was licensed to preach and recommended for admission on trial into the Louisiana Annual Conference; F. C. Cady was recommended for admission on trial; Charles F. Green was received as a local preacher from the Northern Methodist Church, and J. C. Albord from the Congregational Church. Both were recommended to the Annual Conference for the recognition of their orders as elders. Joe A. Randol was licensed to preach.

The following were elected as lay delegates to the Annual Conference: A. W. Calcote, R. T. Moore, R. E. Bobbitt, Dr. C. K. Ray, E. A. Hoffpauir, C. O. Beauchaump, Mrs. R. E. Smith and Mrs. C. L. Kay. U. S. Bartmuss and T. D. Connell were elected alternates. V. L. Fulton was elected district lay leader.

In ten minutes' time Dr. Sexton raised $600 to pay the expenses of the preachers' institute to be held in Centenary College from June 1 to 9. A resolution prevailed asking the College of Bishops to fix the date of the Annual Conference not earlier than November 15.

The following matters were voted on favorably as memorials to the General Conference: that a Commission write authoritatively what is the Constitution of the M. E. Church, South; that bishops be assigned a jurisdiction for four years and be required to live within its bounds; that authority be extended to the quarterly conference to license candidates to preach; that the Committee on Admissions be a quadrennial instead of an annual committee. Memorials to remove the time limit entirely, change the name of the church to The Methodist Church, and to create a new Board as one of arbitration to prevent duplications in the nature of work done, were all lost. A resolution, however, asking that legislation be enacted to prevent overlapping of activities by different General Boards was passed.

Visitors to the Conference included Rev. E. N. Evans, of New Orleans, S. S. Thomas and Rev. C. D. Atkinson, of Alexandria, Revs. A. S. Lutz and A. W. Turner, of Shreveport, all representing their respective interests. Reports showed that about 700 have been received into the church since Conference and almost all the pastors are preaching to good congregations. The preaching was done effectively by Rev. Briscoe Carter, Rev. R. W. Tucker and Dr. C. F. Brooks. Haynesville was selected as the place for the next conference, and on Friday morning the conference gave way to the Shreveport District Conference of the Woman's Missionary Society under the leadership of Mrs. J. F. Giles, of Spring Hill.

A. J. GEARHEARD, Secretary.

A NEGLECTED FOOTNOTE.

A footnote to Paragraph 240 of the Discipline reads as follows: "An invitation to come to Christ or to unite with the church, should be given when this hymn is announced."

Would it not be well if this footnote was put into the text and made mandatory?

Some 500,000 or more sermons are preached in our pulpits every year, besides our revival services. What would be the effect if it were understood that such an invitation was to be a part of every service held in our church?

What would be the effect upon the directness and earnestness of our preaching? What would be the effect upon our congregations?

What would be the effect upon the aggregate number of professions and accessions to the church?

I would like to see this faithfully tried.

N. G. AUGUSTUS.

Byhalia, Miss., April 17, 1922.

CONSERVATION AND THE NEXT QUADRENNIUM.

By Dr. Stonewall Anderson, General Secretary, Board of Education.

It is of very great importance that conservation plans for the quadrennium be thoroughly matured. The situation is quite complicated—made so by the presence in the church of several important unfinished tasks.

It will be remembered that the General Conference of 1918 confronted a situation, in some respects, like that which confronts the church now. Several forward movements were proposed. Questions arose as to the character of the several campaigns, the powers of the several agencies conducting them, and the relations of the different campaigns to each other. To settle these questions a "Committee on Conference" was appointed to consider the possibility of correlating the eampaigns for missions, education and superannuate endowment fund. That part of the committee's report which is of special interest in this connection is as follows: "Your Committee would, therefore, recommend that all the great campaigns, prepared and projected, be carried forward with a clear vision of their supreme importance and a whole-hearted zeal, born of faith in the ability and intelligence of the church to meet its duty in this crucial hour of the world's history.

"Your Committee make this recommendation in the conviction that those to whom are committed the great interests we have in hand—the Centenary Movement for Missions, the strengthening of the schools and colleges of the church, the equipment and endowment of our two universities, and a general pension fund for our superannuates—will wisely work and plan in helpful harmony, knowing that the complete success of each depends at last upon the success of all.

"Your Committee find that there is no inherent conflict in interest between these respective calls; that it is not practicable to place the campaign under the direction of one Board or Committee.

"Your Committee further make the following definite recommendations:

"That in the interest of efficiency and in order that there may be carried out but one popular campaign in the church at the same time, and without prejudice to existing campaigns, the right of way be given to the Centenary Movement during the first two years and to the Educational Campaign during the second two years of the quadrennium, and that during these periods, as far as possible, the full power of the church be delivered in these respective campaigns.

That, as the campaigns for the two universities and for the superannuate endowment fund are, in a sense, general campaigns, they may be carried on throughout the quadrennium without embarrassing other campaigns, or being embarrassed by them."

Meyer The Hatter,
INC.
116 ST. CHARLES STREET
FEATURES THE
"Clarion" Hat
JUST DIFFERENT ENOUGH TO BE DISTINCTIVE
—o—
SOLE AGENT
Hopkins Straw Hats

The salient fact in the situation which confronts us now is that the campaigns launched by the last General Conference are all in an unfinished condition. I assume that it will be the purpose of the General Conference to complete these campaigns and to thoroughly conserve the results. This being the case, the same set of questions which arose four years ago confronts us now. What is to be the character of the conservation campaigns of the several causes? What agencies are to conduct the several conservation programs? With what power are these several agencies to be clothed? What is to be the relation between the several conservation agencies and programs? With these and like questions in mind, I offer for consideration several observations:

1. It seems to me that it would be very desirable to unify the several conservation programs. I do not know that this can be wisely and efficiently done. The tremendous values involved in conserving the interests under discussion should not be sacrificed to an impracticable plan of unity. Still, if a wise and satisfactory plan can be found by which the various programs may be unified and placed in the hands of a single agency, it should be done. The Methodist Episcopal Church found itself in a situation somewhat similar to ours in 1920. They have undertaken to solve the problem by unifying their various conservation programs and placing the whole in the hands of a "Council of Boards of Benevolences" working through a "Committee of Conservation and Advance."

We have precedents in plenty for the appointment of General Conference Commissions. Sometimes their powers are limited. If the conservation programs should be united and placed in the hands of a Commission, what should be the character of that Commission, how appointed, and what should be its powers? In answer to these questions, I make two suggestions:

1. Under the authorization of the General Conference the Commision might be appointed by the several Connectional Boards, and its operations carried forward under their direction and control. By this arrangement the Conservation Commission would be an organ of the several Boards for completing the forward movements now under way.

2. The second suggestion is that the General Conference appoint a Conservation Commission outright and clothe it with whatever powers thought necessary. If this method of dealing with the matter is adopted, there are several considerations of importance to be considered.

Usually, when a Commission is appointed with power, it is to do some specific task for which no other agency is provided. In this instance, however, such would not be the case. The task of the Commission, by its very nature, would be exceedingly complicated and closely and vitally related to the work of the several General Conference Boards. No matter how narrow or how

broad the field of activities covered by the Commission in developing the united conservatiou program, the same field would also be covered by the activities and interests of one or moro of the Connectionai Boards. This arrangement would place two or more agencies in the field interested in the working at every part of the task. Immediately the question arises, "of the agencies at work in the same field, which shall bo the principal and which the subordinate?" If such a Commission is appointed, the General Conferenco should face squarely this question. The custom has been, in the appointment of commissions, to clothe them with such power that in their field of activities they have the right of way. In this case, however, other agencies are working in the same field. Therefore, the General Conferenco should define clearly the relation of such Commission to these other agencies and their activities.

It seems to me that it would be of doubtful wisdom to create a temporary Commission, clothe it with great power, and even for a quadrennium subordinate tho Generai Conferenco Boards to it. If the unified conservation program, therefore, is placed in the hands of a Commission, in my judgment, this Commission should bo tho creature of the several Boards and under their direction and control. This would insuro unity of operation and of purpose in carrying forward the united conservation program.

Another possible plan is to place the different conservation programs in the hands of the several Boards interested. There are many reasons why this should be done: Where it is not possible for a Board to take over the conservation program in addition to its other duties, a Commission might be appointed. By this arrangement there would be several programs and several agencies in the field at the same time.

It seems to me to be of highest importance that if it is found impracticable to unify the several conservation programs, provision should be made by the General Conference for very thoroughly correlating and harmonizing the activities of the several agencies in the field. No single agency during the quadrennium should havo authority to assemble the leaders of the church together in conference, to put on intensive organized collecting campaigns, to fix pay-up weeks, to take possession of the regular organization of the church, or to do anything which would absorb the interest of our people in one of the great causes to the exclusion of the rest. We have perhaps already gone, of course unconsciously, too far in the way of presenting a part as if it were the whole. Many of us easily fall into the habit of using language in representing one great interest of the church which can truthfully be used only in representing all the interests of the church.

If it be found necessary during tho coming quadrennium to call together the leaders of the church for the presentation of a program, and for conference, and for maturing plans, no single conservation agency should have authority to call such conference. It ought not to be possible to hold such a meeting without previously making provision to represent all the great forward movements on such programs and in such conferences. Certainly meetings of leaders should bo held. They are expensive, but they are valuable. I do not think that two or three days should be spent in such an assembly in the consideration of a single interest of the church when other interests just as vital and just as sacred are left out of the mind and out of account. To hold a series of such conferences during the year, each in the interest of a single cause, is too expensive both in time and money.

It is also a matter of importance that the relative expense accounts of the several conservation agencies be taken into account and brought under some sort of regulation. I do not think that any agency, or all of them combined for that matter, should be allowed an unlimited expense account, no matter how important its work.

If the plan adopted by the General Conference requires several conservation agencies in the field during the quadrennium, then certainly there should be some arrangement made by which cooperation on the part of these agencies shall be insured and their activities harmonized and correlated. These and similar matters might be placed in the hands of a committee composed of representatives of tho several Boards and conservatiou agencies.

MEETING OF CENTENARY COMMISSION.

By John S. Chadwick.

The annual meeting of the Centenary Commission was held April 11, at McKendree Church, Nashville. Of the full membership of the Commission, there were only two or three absentees. Perhaps there has been no more satisfactory meeting of this body than the 1922 session; while careful consideration was given to all matters demanding attention, the settlement of well-nigh every issue was by the vote of large majorities.

The report of Dr. W. B. Beauchamp, Director General, sounded a note of optimism concerning the Centenary and its contributions to all the work of the church. His recommendations that a Centenary Commission be continued for the coming quadrennium and that there be a unified program for the forward movements of the church were approved by the Commission in the adoption of memorials to the General Conference. As the Director General set forth, we will enter upon a new quadrennium with more than $20,000,000 of Centenary pledges to be collected. In the collection of this money is virtually the one hope of the church carrying on its home and foreign programs during the coming quadrennium. To effectively collect this money we must have a commission which has no other task before it except completing the Centenary enterprise. Of course authority for such action must be given by the General Conference.

Tho report of Col. John E. Edgerton, Treasurer, showed Centenary receipts to March 31, 1922, of $13,590,075.40. Receipts by years have been as follows: 1919, $4,660,911.19; 1920, $5,017,590.68; 1921, $3,127,153.23; three months of 1922, $717,331.17; miscellaneous items not included in the foregoing, $37,089.13. In this total no World Sunday receipts are included—none had reached the central office by March 31. Reports to date on World Sunday and follow-up week are incomplete, and no accurate estimate can be made as to amount secured. It is believed that the total will reach $1,000,000, but even with that showing the situation is a serious one for all the enterprises at home and in the foreign fields supported by the Centenary. More than $2,000,000 in addition to this sum must bo had to take care of appropriations already made and past due. But the church will not repudiate its pledge and its obligations. Out of these trying experiences of financial depression, the church will come with a new faith and to the doing of larger tasks.

LIFE LESSONS WORTH LEARNING.

By Bishop E. L. Waldorf.

Fewer Christians are overworked and underfed than are overfed and underworked.

A preacher, to succeed, must know God, the Bible and people.

Scolding seldom does any one good save to give temporary relief to the one who does the scolding.

A successful church leader is one who leads people to want to do and to be what they ought to do and to be.

As a rule, our kindest interpretations of the motives of others are the truest.

A persistent knocker is not often a consistent builder.

If we need "through" trains as well as "local" trains, some orders must be expected to come from headquarters.

Some pulpit committees erroneously use the word "young" when consulting about a preacher, when they really have in mind the word "efficient."

Some people labor so hard to get a place on Easy Street that when they have acquired it they are obliged to spend their time in a sanitarium, only to leave it for an early grave.

Old Man Gloom is an undesirable citizen. He is always hob-nobbing with pessimists and impeding progress. When he comes to church, he usually sits in the seat of the scornful.

Most Centenary offerings would be more satisfactory if pastors and people would begin to care for them the first week after Conference and keep at the task fifty-two weeks out of the year.

Our Heavenly Father, having created peoples of different color, must have a purpose and a love for each and all. If we are to live together throughout eternity, we will do well to be neighborly and brotherly now.

A thoroughly educated man is a more kindly critic and a man of assured position is more easily approached than a climber who wants to appear to be that to which he has not yet attained.

The man who does the work of twenty folk staggers under too heavy a load and renders a service less valuable to the cause and less helpful to his church associates than one who spends the necessary time and energy to inspire nineteen others to do their share.

A pastor's prophecy concerning the year's work made to the district superintendent at the second district conference is often quite different from the history of the year's work as recorded in tho Annual Conference Minutes some months later.

It is possible to say "Yes" so ungraciously as to make enemies and "No" so kindly and fairly as to make friends, and to defend a righteous cause so disagreeably and pugnaciously as to render its success unlikely, dishearten its friends and stiffen the opposition.

It is not necessary to scowl or shout or manifest heat in order to evidence earnestness and to assert an unalterable purpose.

When a man becomes over insistent upon having his degrees, positions and attainments formally recognized on all possible occasions, thoughtful people make a mental note that he is losing his grip and slipping.—The Christian Advocate (N. Y.)

MONROE-RUSTON DISTRICT CONFERENCE.

Dear Brother Carley: The Monroe-Ruston District Conference will convene at Rayville, on May 28, at 10 a.m. The opening sermon, at 11 a.m., will be preached by Rev. Robt. Randle. You are cordially invited to be with us and take part in the program. The committees will be announced at the opening hour, which will be on Friday morning at 10 o'clock. We are hoping to have a full attendance of preachers and delegates.

Cordially yours,

K. W. DODSON.

THE LIFT OF LOVE.

"Thou hast loved up my soul from the pit": so sang the Psalmist. (Marginal reading.) And so he phrased the truest and mightiest form of redemption. Ordinarily, redemption means a process of "loving up." Sometimes, indeed, a man may be pushed up by scorn or pride; sometimes he may be thrust up by remorse, but most times he must be loved up if he shall reach the heights of safety. Love at its best is the holiest lifter in the world. Whoso cannot be raised by an exalting and sanctifying love is sodden material. But the process takes time. It is never explosive nor catastrophic. It is like the pull of the tide: quiet, unobserved, irresistible almost. Did not the divinest Lifter of all say: "If I be lifted up I will draw all men?"—George Clarke Peck

BOOKS WANTED—I want to buy a set of Britannica or New International Encyclopaedia. If you have a good set of either at a reasonable price, write at once. C. A. Perks, Tunica, Miss.

Ideas must work through the brains and the arms of good and brave men, or they are no better than dreams.—Emerson.

THE GIFT OF TONGUES.

1 Cor. 12:7-11.

By Rev. John W. Ramsey.

In his second letter to Timothy, Paul says: "The time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." This prediction of the apostle is being fulfilled to-day. Certain would-be teachers, with itching ears, are turning the people away from the truth unto the fable of the so-called "unknown tongues," and since the apostles admonished every preacher of the gospel as well as Timothy to "make full proof of the ministry," I have set for myself the task of entering upon a thorough and exhaustive investigation of the pretentious claim of the "unknown tongue" people.

As a starting point for this discussion, I quote 1 Cor. 12:7-11: "But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom, to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gift of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues, to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

I

The Classification of the Gifts of the Spirit.

The apostle, in the verses quoted above, catalogs and classifies the gifts of the Spirit, arranging them in the order of their importance, placing the most important first and, of course, the least important last. In the twenty-eighth verse of the same chapter, he follows the same order of arrangement: "And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues." It is of vital interest that you note very carefully that the apostle, in both these lists, places the gift of tongues last, as the least important of all the gifts of the Spirit. That we may have these gifts before us in the order in which the apostle arranges them, I write them here as follows:

1. The word of wisdom.
2. Faith.
3. Healing.
4. Working miracles.
5. Prophecy.
6. Discerning spirits.
7. Tongues and the interpretation of tongues.

Now, let us consider briefly these various gifts of the Spirit in the order in which the apostle gives them, noting again the order of arrangement:

1. The word of wisdom. This means the apprehension of divine truth in its totality, of the ends and purposes of God, of the plan and work of redemption, of the revelation of salvation through Jesus Christ.

2. Faith. All are agreed that this cannot be understood of the faith that saves, that is, justifying faith. It must be regarded as a firm persuasion that on fitting occasions divine power would be put forth to work miracles. In Matt. 21:21, our Lord said: "If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done."

3. Gifts of healing. All are agreed that this means the power of healing diseases. The plural is used to indicate the variety of the diseases and the various gifts of healing possessed by the early church. Now, I believe in praying for the sick, and that in answer to the prayer of faith God will heal the sick, if it be according to his will; but this does not mean that we are to drive the doctors from the sick-room and throw his medicines out of the window. God has given us both doctors and medicines as agencies for the recovery of the sick, and I thank God he has given some of us enough common sense to use them. Jesus himself used agencies. You will remember the blind man who came to him and Jesus spat on the ground, made clay, and putting it on his eyes, said, "Go wash in the pool of Siloam"; and the record is that he went and came seeing.

4. Working miracles. This is generally referred to the working of miracles of a higher kind than healing diseases—miracles which consist not in performing without means what means may effect, but in the performance of what no means can effect, such as raising the dead.

5. Prophecy. That the gift of predicting future events was possessed by the early church cannot be denied; but the prophecy of the New Testament does not generally relate to prediction. It usually has reference to doctrine given by revelation from God.

6. Discerning spirits. In John 4:1, the apostle says: "Beloved, believe not every spirit, but try the spirits whether they be of God; because many false prophets are gone out into the world." In Matt. 24:24, our Lord says: "There shall arise false prophets who shall deceive the very elect;" and then in Matt. 7:16, he tells us how we may know the false prophets: "Ye shall know them by their fruits."

7. The gift of tongues.

II.

The History of the Gifts of Tongues.

For us to understand what is called the gift of tongues, we must know something of its history. The first direct allusion to the gift of tongues which we have in the Bible is found in Mark 16:17: "And these signs shall follow them which believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them."

The second reference is in Acts 2:4: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The third recorded instance of the gift of tongues is in Acts 10:44, 46: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues and magnify God."

The fourth reference to the gift of tongues is in Acts 19:6: "'And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues and prophesied."

The fifth and last record which we have in the Bible of the gift of tongues is recorded in 1 Cor. 12,13,14.

After the days of the apostles there was an occasional manifestation of what was claimed to be the gift of tongues. Irenaeus, one of the early fathers of the church, speaks of some people who spoke with all kinds of tongues. There was a brief outbreak of it in the city of Constantinople in the fourth century, which manifested itself in wild, inarticulate cries, passionate words without meaning, and convulsive gestures. These demonstrations were met by Chrysostom, another one of the fathers of the early church, with the sternest reproof. At the beginning of the eighteenth century in France, and later in the west of Scotland, and afterward in the Caledonia church in Regent Square in the city of London, there were instances of what was called "unknown" tongues, and now, despite the blazing light of the civilization of the twentieth century, we again have a revival of it.

III

A Study of the Gift of Tongues on the Day of Pentecost.

That we may know exactly what happened on the Day of Pentecost, let me read again the record. The essence of the whole account of the happenings of that day is summed up in the brief words to be found in Acts 2:4: "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance;" but to understand this occurrence we should also read the two preceding verses: "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them." So we see that four things occurred on that day: First, there was a sound; second, there were cloven tongues; third, the baptism of the Holy Ghost; fourth, they spoke with other tongues. The sound and the cloven tongues preceded the baptism of the Holy Ghost, and speaking with other tongues followed. Now, I take the position that the sound, the cloven tongues, and other tongues were only incidents to the baptism of the Holy Ghost; otherwise, sound, cloven tongues of fire, and other tongues must invariably accompany the baptism of the Holy Ghost. Upon examination of the record, we find that there are four instances of the baptism of the Holy Ghost in the book of Acts. In three of these examples sound and cloven tongues are not mentioned, so we must conclude that these are not necessary to the baptism of the Holy Ghost. In one of these four instances, speaking with other tongues is not mentioned, and this one instance breaks the link in the chain, and is sufficient to establish the inevitable and logical conclusion that speaking with other tongues is not necessary to the baptism of the Holy Ghost, and further that speaking with other tongues is not an invariable consequent of the baptism of the Holy Ghost and is, therefore, not an evidence of the baptism of the Holy Ghost.

Another thing concerning the baptism of the Holy Ghost on the Day of Pentecost deserves our attention. The Pentecostal tongues were intelligible and they were so because the apostles spoke real languages, as is evident by what the assembled multitude said: "And how hear we every man in our own tongue, wherein we were born?" The Board of Missions of the Mississippi Conference has now in its employ a Syrian, who, it is said, speaks seven different languages and is, therefore, able to go as a missionary not only to his own people, but also to other foreigners in South Mississippi. All this is quite different from the so-called "unknown" tongues of the present day which are altogether unintelligible and, hence, cannot serve any purpose whatever. A gentleman, writing to the Pentecostal Herald some time last year, put this matter to the test. He states that he attended a Holy Roller meeting. After listening to them as they spoke their "unknown tongues," he arose himself and addressed the audience in French, and when he sat down, an ignoramus, who could not speak his own mother tongue correctly, calling himself an "interpreter," pretended to interpret what the gentleman had spoken in French, the whole proceeding evidently being a fraud.

I have to say further that the power to speak the various languages on the Day of Pentecost was given for a specific purpose and to meet an emergency. On that notable day a multitude of people had gathered from many countries, and that they might hear the gospel in their own tongue, God gave the disciples the power to speak in other tongues; but when the specific purpose was accomplished and the emergency was met, the miraculous gift was withdrawn. However, the purpose and emergency both continued during the lifetime of the apostles, and, of course, the gift of tongues remained with them.

Furthermore, after the Day of Pentecost, the record shows that in most instances the imposition of the hands of the apostles was a necessary prerequisite to the gift of tongues. Acts 19:6: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."

In this connection, it must also be noted that all miraculous gifts, including tongues, seem to have been withdrawn after the death of the apostles. We read in Mark 16:17,18: "And these

(Continued on Ninth Page)

The Home Circle

PUCK.

By Mrs. Geo. S. Brown.

Little Hewltt came trudging in the house, carrying in his chubby arms a cadaverous little puppy. "Oh Muvver, jes see what I've found out in the street—a cuto little puppy, an if I found him doesn't he belong to me?" Before Mrs. Henderson could reply, the two older boys were eagerly calling out: "Oh, Hewitt, let's see him; ain't he a beaut? Can't we keep him, mother?" "No, indeed," firmly replied Mrs. Henderson. "Haven't I told you boys never to bring another dog here? You know how much trouble they are. You feed them a few days and then leave them to me, and I have all I can do to take care of you little folks. They track up the house with muddy feet; they whine and bark at night and keep us awake, tear the clothes off the line and are into all manner of mischief."

"But, mother," spoke up Howard, "this isn't a common dog—he's a fine breed; look at his ears." "And mother, I'll build a dog house and shut him in every night," chimed in little George.

But mother had heard all these promises before and she was obdurate until she looked at little Hewitt's quivering lip and tear-filled eyes.

"Oh, Muvver, he ain't got no home and the dog wagon might catch him. How would you like to have somebody find me and put me in the street, 'cause I was little and troublesome?"

Mrs. Henderson was conquered and the dog was gleefully put in the yard and fed and petted and proved a plaything for the boys all day.

Old Nancy came rushing in the house as soon as she beheld the dog. "Lor', Miss Sally, sholy yo' aint gwine let dem chillen keep dat dog, is yo'? Yer know how de last one—him whine all night, and de one fo dat he done chawed up all de lace curtains—and anudder one root up all de flowers. Dey won't stay out de house, and time I turns my back dey done steal sumfin."

"Yes, Nancy, that's all true, but I simply could not refuse them, they begged so hard. I only hope Mr. Henderson isn't going to object, but I know he has no use for dogs." "And he sho' his good sense, too. You too soft, Miss Sally; you can't refuse dem chillen nuttin. But if yo kin stan' him, I guess I hat ter." And the old family servant went off, grumbling one minute and laughing the next. The children heard her talking about "dat low-life dog," and they began to prove to her that he was a very fine dog. What kind, they did not exactly know, but he showed he was no ordinary species. "He aint nuttin but a common kiyoodle what won't catch rats, robbers or nothin' else but a bone," Nancy chuckled. "Just give him time to grow and you will see," Howard asserted.

When Mr. Henderson came home, the first thing he heard was the dog's yelp and he stood, looking at his wife. "Is it possible, my dear, that you have let the boys bring another dog in this house? Have you forgotten the many nights the last one kept us awake, and don't you read every day where some child has been bitten by a pet dog and has to be treated for rabies? He will bite the baby sure, and then you will be sorry you were not more firm. I shall certainly manage to lose him some day on my way to the office."

"Very well, my dear," Mrs. Henderson replied. "I'm willing; but you could no more have resisted Hewitt's pleading than I did."

The children called their pet Puck, and for days they fed him, kept him out of doors, and saw that he was no trouble; so all the household relented and rejoiced to see him getting fat and playful.

About a week later, the boys went to spend the day with their grandmother, and when they came home they ran to greet Puck, but there was no puppy to be seen. They whistled and called and looked and finally heard an answering yelp under the house. Now, the house was too low to admit anything under it but a very small dog, so the boys could not get to him. They put tempting bones as far under as they could reach, got the cobweb broom and long poles, but in no way could they reach the little fellow, who was whining dismally. He seemed to go further back all the while, and there was no getting to him. Mrs. Henderson laid aside her sewing and joined the children in their efforts; and even Nancy was full of sympathy and suggestion.

The children were all in tears when their father came home. They thought he would laugh at them, but he was all concerned and kept saying, "poor little fellow." "Oh, he will starve—our dear little doggie," cried George. "It's cruel," said Hewitt, as he fell sobbing in his mother's arms; and even Howard, who thought it was not manly to cry, winked the tears back and asked his father if he did not think Puck would have sense to come out in the night.

It was late before Mrs. Henderson could persuade the children to go to bed; and when little Hewitt said his prayers, he looked up at his mother with swimming eyes and said: "Muvver, will God hear a prayer 'bout a poor little dog and get him out if I ask Him?" "No, you goosie," George answered. "God don't care nothing for dogs; they don't go to heaven." His mother interrupted, with, "Yes, dear; you can ask God to show us some way to get the poor little dog. He has said that he takes care of the flowers in the field and notes if one sheep is lost or one sparrow falls to the ground, so why should he not give thought to a poor little dog. We will all pray for Puck and in the meantime we will do all in our power to rescue him, for God gives us brains to think and act. He doesn't work miracles to answer our prayers, but wants us to work as well as pray."

Late that night Mrs. Henderson went in the parlor, to find her husband lying on the floor with his ear down listening intently to Puck's whining. Was it possible that this was the same man who had objected so violently to the dog and had vowed he would lose it? "I am just like you, dear; I can't think for thinking of that poor doggie. Just suppose it was one of our little children," Mrs. Henderson exclaimed.

Mr. Henderson said nothing, but began ripping up the carpet at one corner and then sawed a plank in two and pulled up a board. "Actually tearing up the house to get at a dog, but I see no other way to reach him," he laughed. "Now hold a candle down and see if he will come near enough for me to get him."

Alas, all in vain. The noise and light must have frightened him for the yelps sounded fainter and further away. Reluctantly, Mr. and Mrs. Henderson put back the plank and went to bed. All next day the children called and whistled, but no response. By night they concluded he was dead, and Mrs. Henderson had need to strengthen her own faith in order to reply to the query: "Why didn't God save our dog?"

"We can't tell those things, children; but don't give up. Have faith, and little Puck may yet be rescued."

Two nights and two days and still no Puck. The children had now given up all hope, but every little while their father and mother would go to the parlor floor, raise the plank and peer cautiously under. On the third day they heard a faint moan, and Mr. Henderson, lying flat on his stomach, put his arm as far as he could reach and felt something soft and warm. Gleefully he clasped it and pulled out poor little Puck, frightened and trembling, so starved his bones were protruding, and too weak to stand. What a glad shout the children raised! And they trooped off to bring him everything on the dinner table, but their father told them they would kill him with kindness, and he and his wife fed him with Ducro and a few spoons of milk at a time. How eagerly he lapped the water! In a few days he was as bright and playful as ever and soon regained all the flesh he had lost.

Puck never went under the house again. He turned out to be only a common cur, as Nancy had predicted, and not the fine breed Howard was so confident of, but no money could have bought him from the Henderson family; and while he never did anything great or wonderful, he was the household pet, and Mrs. Henderson declared he accomplished his mission in life when he taught them to take everything to God in prayer and to realize that God watches over all his creatures.

New Orleans, La.

Never take the first step in the wrong direction, and you will keep in the narrow road that leads to heaven; for when the first step is taken in the paths of sin, it is very difficult to stop.—Selected.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a epace of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the worde and the lines together. 4. Take special palns to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripte.

Editorial

PERSONAL AND OTHER NOTES.

The attendance at the West Monroe Methodist church at the evening service last Sunday was 400.

The attendance at the evening service of our church at Lake Charles, La., last Sunday was 332.

Rev. O. W. Bradley is in fine favor with his people of First Church, Alexandria, La. A great work is being done in this church.

The Cole Lectures at Vanderbilt will be delivered this year by Dr. Harry Emerson Fosdick, on the general subject, "Christianity and Progress."

At the recent meeting of the Book Committee, Mr. J. B. Morgan was elected chairman, to succeed the late W. C. Dibrell, whose death occurred several months ago.

The Easter Sunday offering for the Louisiana Methodist Orphanage reported by F. B. Hill, pastor at Ponchatoula, La., was $92, and the offering at Wesley Chapel was $24.

Rev. E. P. Dulaney and Rev. F. C. Cady were recommended for admission on trial into the Louisiana Annual Conference at the recent session of the Shreveport District Conference.

Rev. Geo. P. White, of Plaquemine, La., attended the meeting of the Knights Templars in New Orleans and paid an appreciated call at the office of the Advocate on last Tuesday.

Rev. L. H. Floyd, of Horn Lake, Miss., serves a fine people, and his work is prospering. He has three prayer meetings, four Sunday schools, and the spirit throughout the charge is good.

Rev. A. S. Lutz, Louisiana Conference Educational Secretary, attended the Conclave of the Knights Templars in New Orleans this week. He was accompanied by his wife and children.

The Sunday school at Collins, Miss., had 112 persons present on Easter Sunday—its largest attendance in several years. The offering for the Methodist Orphanage amounted to $31.79. Rev. J. M. Lewis is the pastor.

The editor of the New Orleans Christian Advocate has been appointed by the College of Bishops as fraternal delegate to the General Conference of the Colored Methodist Episcopal Church, which meets in St. Louis, Mo., May 3:

The attendance at the Methodist Sunday schools of Shreveport, La., for last Sunday was as follows: First Church, 1340; Noel Memorial, 485; Mangum Memorial, 275; Texas Avenue, 191; Cedar Grove, 139; Bossier City, 91.

The Knights Templars of Okolona, Miss., attended services at the Methodist church on Easter Sunday, the sermon being preached by Rev. Sir Knight E. H. Cunningham, pastor of the church. The auditorium was crowded with worshipers.

Rev. O. W. Bradley, pastor of the First Methodist Church, Alexandria, La., attended the Knights Templars meeting in New Orleans this week. In company with Mr. A. H. Bowman, he paid an appreciated call at the Advocate office.

Many friends and members of the Methodist Church were in attendance upon the Triennial Conclave of the Knights Templars in New Orleans this week. We greatly enpoyed the opportunity of shaking hands with some of them.

A personal note from Rev. J. L. Neill, superintendent of our mission work in Czecho-Slovakia, with headquarters at Prague, states that it takes the New Orleans Christian Advocate just fourteen days to reach him after being mailed in New Orleans.

We take the following from the Arkansas Methodist: "Rev. R. H. Bamberg, of Mt. Pleasant circuit, has been transferred to the Pacific Conference and stationed at Healdsburg, Calif." Brother Bamberg was formerly a member of the Louisiana Conference.

Rev. O. S. Lewis, pastor of First Methodist Church, Laurel, Miss., preached the commencement sermon for the Leakesville High School last Sunday. His pulpit was occupied by Rev. B. F. Lewis, superintendent of the Methodist Orphans' Home, Jackson, Miss.

Dr. S. A. Steel, the "Knight of the Pelican Pines," has recently been with Rev. T. M. Bradley in a series of meetings at Charleston, Miss. He will begin a series of revival meetings with Rev. Thos. H. Lipscomb, at First Church, Columbus, Miss., next Sunday.

Dr. W. G. Henry, formerly pastor of Galloway Memorial Church, Jackson, Miss., one of the distingulshed minlsters of our church, is acting professor of the Department of Church History for the summer term of the Candler School of Theology, Emory Unlversity, June 20-August 29.

Rev. Paul H. Grice, of Johns, Miss., is happy in his service with the excellent people among whom he labors. The Sunday schools have taken on new life, congregations are good throughout the charge, and the prospects are bright for a good year. Extensive repairs have recently been made on the parsonage.

The Sunday school at Indlan Bayou, La., had 195 present on Easter Sunday. The pastor, Rev. P. O. Lowrey, baptized seven children, and received three persons into the membership of the church. This live Sunday school would consider entering an attendance contest with other schools with a membership ranging around 200.

Rev. J. M. Lewis, our pastor at Collins, Miss., will begin a meeting next Sunday in which the object will be twofold—to build up Methodism in that section, and to deepen the spirltual life of the community. The preaching will he done by the pastor, and he requests the prayers of the brethren for the success of the meeting.

Rev. E. H. Cunningham, our pastor at Okolona, Miss., one of the most gifted newspaper men in the church, will be the special representative of the Memphis Commercial Appeal at the General Conference in Hot Springs. It will be remembered that Brother Cunningham served in a like capacity at the General Conference in Atlanta.

Rev. W. W. Perry is making a fine record on the Rochelle and Standard charge, Louisiana Conference. He recently closed a two weeks' meeting at Rochelle, in which he did the preaching, as a result of which he received twenty persons into the church—most of them on profession of faith. The finances of the charge are in fine shape.

The Daily Corinthian, of Corinth, Miss., gives a fine account of the Easter services in the various churches of that city on Easter Sunday. At the First Methodist Church, Rev. E. R. Smoot, pastor, sixteen infants were haptized at the morning service, and twenty-one persons received into the church. There were also three additions to the membership of the Epworth League.

Rev. Jno. F. Foster, the cultured and learned pastor of our church at Covington, La., delivered an address on the evening of April 18, before the Culture Club of Morgan City, La., his subject being, "Historic Spots in Louisiana." Brother Foster will represent the Louisiana Conference Board of Finance at the council meeting of the General Board at Hot Springs, Ark., May 11-18.

We are requested to publish the following notice of change of a quarterly conference date: "The second quarterly conference of the Oak Ridge charge will meet at Bovina on May 28, and not April 28 as the printed list in the Advocate states. May I presume to call the attention of the officials of the charge to the policy adopted by the first quarterly conference of bringing up half the entire assessments by that time?" The request for publication is made by Rev. J. B. Cain.

A Sunday school and church institute will be held at First Church, Laurel, Miss., beginning next Sunday. Classes in "Learning and Teaching," and in "Organization and Administration" will be conducted. The Kingston and the West End churches are also expected to join in the work. Rev. B. F. Lewis, Rev. E. L. Alford, and Rev. J. C. Chambers will have parts on the program. In addition to the study classes, there will be addresses at the evening hours on "The Fundamentals of Methodisms."

The General Conference is a gathering of great interest to all the ministers and members of the church, all of whom, doubtless, would enjoy attending its sessions. It is impracticable, of course, that all should do so; but it would easily be possible for many congregations to make it possible for their pastors to attend by presenting them with a purse and suggesting that they take a little vacation at Hot Springs while the Conference is in session. We have already heard of several congregations that are planning to do this gracious thing.

The meeting of the Triennial Grand Conclave of the Knights Templars in New Orleans this week was a notable event. Many thousands of visitors were present from all over the United States, and their various public appearances made a profound impression upon the city. One of the most impressive ceremonies of the Conclave was the religious service held at the First Presbyterian Church on Sunday afternoon, at which Rev. Sir Knight R. H. Harper, pastor of the First Methodist Church, preached the sermon. Brother Harper was appointed Grand Prelate to fill the vacancy caused by the death of Bishop Troy Beatty, of Tennessee.

The Home Department of the Board of Missions held last year two schools for rural pastors. There has been such a clamor for more of these schools that it has been decided this year to have six of them. The one nearest our rural men in Ala-

bama, Mississippi and Georgia is to be held at Birmingham-Southern College, Birmingham, Alabama, beginning the night of May 31 and closing at noon, June 14. A faculty of experts in rural church work has been secured for this school. No fees or tultion will be charged any minister or layman who desires to take advantage of it. The rate or board is $1.25 a day, each man furnishing his own bed linen. It is hoped there will be a large attendance from these three States.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. S. N. Young, Lake, Miss., 2; Rev. S. F. Harkey, Union, Miss., 2; Rev. J. A. Wells, McComb, Miss., 2; Rev. Leon I. McCain, Lafayette, La. 90 (six months); Rev. W. D. Barrett, Fannin, Miss., 3; Rev. Paul H. Grice, Johns, Miss., 2; L. H. Floyd, Horn Lake, Miss., 2

THE RISEN LORD AND THE RISEN LIFE.

By Bishop Warren A. Candler.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Colossians 3:1.)

So did Saint Paul exhort "the saints and faithful brethren in Christ at Colosse." The exhortation assumes that no Christian would doubt Christ had risen, and that in every redeemed soul is present a risen life issuing from and akin to the death-conquering life of the risen Lord.

Such a life there is among men of faith while tarrying on earth in the flesh—a "life hid with Christ in God" (Colossians 3:3). It is a supernatural life which began to appear in the world when the Christian church sprang into being after the resurrection and ascension of Jesus. No such life had ever been known among men theretofore, and since its beginning then it has never disappeared from the earth. Its flow has fluctuated, now running with a deep and wide current, and now in a stream less full and forceful; but it has been and is an unbroken river of life, which at no point in subsequent times has ever failed utterly, although it has passed through many parched and arid periods during which its waters were visibly diminished. It points over to its unearthly source, in the heavenly hills, and is a continuous and convincing proof that "the Lord of life is risen indeed."

Great consequences require great causes to produce them, and the results which followed the apostolic faith in "Jesus and the resurrection" are inexplicable if Jesus did not rise from the dead. Somewhere and somewhen between the crucifixion of Christ and the first preaching by His disciples in Jerusalem something entirely changed the life and character of that group of men. Some force wrought in them a moral revolution. As we compare the portraiture of them which appears in St. Luke's Gospel with that which he presents in his book of "The Acts" we feel that the men described in the two pictures are not the same persons. We are convinced that some mighty influence has fallen upon them with transfiguring power. They continue to possess their distinguishing personal traits, but they are transformed and ennobled. Their conceptions and feelings with regard to their Lord and Master have undergone a complete and mysterious change. He is no longer visible among them, but their affection for Him is more fervent and their attachment to Him more unfaltering than ever. They, who before His crucifixion had wavered at times in their love for Him, misinterpreted His spirit, misunderstood His purpose, forsook Him and fled in the hour of His sorest trial, after a brief interval of a few days' dare the utmost danger in the promotion of His cause, proclaim with fearless zeal a gospel never heard before by men, and proceed with the utmost confidence to build up a world-embracing society on faith in His name. We are unable to discern in their characters any natural qualities from which such ennobled lives and blessed labors could have issued. We are compelled to believe that the source of the new spirit which characterized them and the new impulse which moved them was not in themselves, but was from without and from above them. It is too clear for doubt that some exceedingly clear and cogent conviction constrained them, sufficiently powerful to remould their lives and to give to their efforts superhuman effectiveness. If their crucified Lord did rise again from the dead and to them show "Himself alive after His passion by many infallible proofs, being seen of them forty days" (Acts 1:3), we can explain the stupendous transformation which passed over them. If He rose not, but went to dust in "a lone Syrian sepulchre," their remarkable history and the more marvelous history of the spiritual organization which they set up is utterly unintelligible.

Something happened in the early part of the first century which not only transformed the character of these men and gave rise and perpetuating power to the movement which they set going, but which changed also the whole history of the world. What was it if it was not the resurrection of Jesus? If the crucified Lord did rise again, we can explain with confidence these great effects, and contemplate them with boundless joy; but if we deny His resurrection, how can we account for results for which nothing short of His resurrection is an adequate cause?

The living church is the visible and irrefutable proof that the Lord is risen from the dead. The unearthly type of life which appears wherever deep and genuine faith in Christ is found demonstrates and exemplifies the supernatural and vitalizing forces which are unceasingly issuing from Him for the salvation of men and the regeneration of the human race.

The world is not such a world as it would have been, or could have been, if Jesus had not risen and ascended to the right hand of God. On the sands of all modern times are the footprints of one with nail-pierced feet, who could not be holden of death. The Prince of Life, who was slain and hanged on a tree, God hath raised from the dead. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth" the powers of the new life which we see all along the course of all the Christian centuries, and which is the only hope for the renewal of a fallen race in righteousness and true holiness. (Acts 2:24-23.)

The supreme office of the Christian church is to possess and show forth this heavenly type of life. Abundant as may be her labors and valuable as may be her enterprises, her risen life must be her supreme concern and most effective element of her influence over men. If her efforts exceed her vitality, they soon become forceless. The source of her saving energies is in her supernatural existence, and her activities can not continue when that spring of power is exhausted.

There are those in our day who desire to eliminate the miraculous elements from the record of the life of Christ and to exclude the supernatural from the Christian life. They ask that this concession be made to the demand of an age obsessed with the spirit of naturalism in order to lift needless strain off "a distressed faith." But both reason and revelation forbid submission to this demand.

Without the acknowledgments of the resurrection history is inexplicable, and without the supernatural the Christian life is impossible. Yielding, therefore, to an imperious rationalism can not relieve "a distressed faith," but must inevitably lead to the destruction of all faith.

The church must hold fast her faith in her risen Lord and maintain through Him her risen life, or she must perish finally and beyond the hope of any resurrection.

A devout and learned scholar has said recently: "No error of the day is more subtle or pernicious in its effects than to suppose that our Lord may retain His value for humanity, and may constitute the Christian life in us, even when He has been divested of His divine and super-earthly character, or that the life of His followers may be led without the constant inhabitation of His divine as well as human spirit. The logical conclusion from such views can only be that the sooner we get rid of Revelation and all the anxieties connected with it, the better. If by dealing with the human alone the highest ends of humanity may be reached, then let us deal with the human alone. We shall know where we are. We shall dismiss with a fresh enthusiasm the whole history of the Christ even upon earth as the product of superstition or fanaticism, and shall cast ourselves upon the history of the race and the laws of nature. It is true that the mystery of life will thus remain unsolved, that the hope of the future will perish, and that we shall be compelled to write folly, delusion, falsehood, and deceit upon everything that we have thought noblest and brightest, upon everything that has taught us how to live or suffer for others. But what will it matter? With no divine around us, no heavenly life within us, and no eternity before us, there is but one other step to be taken; and then at last we shall be in the grave 'where the wicked cease from troubling and the weary are at rest.'"

From such a dreary prospect of hopeless gloom, let us turn away to the cheering visions which spring from faith in our risen Lord, who "hath brought life and immortality to light through the gospel" (Timothy 1:10).

The risen life within us now is the sure and assuring prophecy of the eternal life which awaits us "where Christ sitteth on the right hand of God." The heaven begun already makes the heaven to come credible.

Wherefore, as on this Easter morning we recall with glad thanksgiving the resurrection of our Lord, let us set our affections on things above, not on things on the earth. For we are dead, and our life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with Him in glory (Colossians 3:2-4). "So shall we ever be with the Lord."

"Wherefore comfort one another with these words. (1 Thessalonians 4:18.)

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference will meet at Scooba, Tuesday afternoon at three o'clock, May 2. Those who go on Mobile and Ohio train No. 4 will reach Scooba in time for the opening session.

Pastors, do not fail to send names of delegates to Rev. T. H. King and myself. Do this at once.

PAUL D. HARDIN, P. E.

Meridian, Miss., April 20, 1922.

THE GIFT OF TONGUES.

(Continued from Sixth Page)

signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them." The Bible tells us that the apostles cast out devils. There is no recorded instance of any of them having drunk poison, but on one occasion, while shipwrecked on an island, Paul was bitten by a serpent and suffered no harm. All these miraculous gifts passed away with the death of the apostles, and the logical conclusion is that the gift of tongues was also withdrawn after the death of the apostles. In fact, in the thirteenth chapter of Paul's first letter to the Corinthians, Paul says: "Whether there be tongues they shall cease."

(To be continued).

St. Augustine could not endure any at his table that should show malice against others in backbitings or detractings, and had therefore two verses written on his table, to be, as it were, monitors to such as eat thereat, that in such cases the table was not for them. * * * How much less will the Lord endure any at His table that come thither with malice and hatred against their brethren?—Jer. Dyke.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MISS PAULINE HOLDER—AN APPRECIATION.

Some fourteen years ago I began to enjoy the home association with the family of my then pastor. In his home and mine I would so often meet my little girl friend with a gentle smile on a frank, open, genial face. I can not recall a single time or place when she did not thus meet and greet me. The simple, all-trusting faith and friendly attention won me and held me. I prize my child friends and like the inspiration their confidence gives me. By various incidents of joy and sorrow, mutual sympathy, and bonding relations, our families became more and more drawn together until this child began to call me "Daddy Jaco," just as she called her father "Daddy," because she loved me in a way similar to her love for him. How I watched her in college and social life, desiring to see a beautiful character develop and a noble woman mature! My prayers followed her. And when she began to mature so many noble virtues, and so many Christly elements of womanhood I rejoiced, and now recall with delight my visits in her home where I observed with intense pleasure her attainments and lovely character. She wanted to live to bless others. When blighting disease faded my good friend, I suffered so much that I could hardly bear it, yet when weak, nervous, sick, and suffering she beamed with that same smile and genial face until death spread its pallor and the soul went away to mother, home, and God. The beauty, the fragrance, and the fruit of her life will bless many as the years go by. BEN P. JACO.

Winona, Miss.

On October 28, 1921, just as the sun was sinking into the west, our dear Lord said, "come," and MRS. ESTELLE RICH responded to his call, at the age of 54 years. She was a patient sufferer for more than twelve months. She was converted and joined the Methodist Church when only 16 years of age and was faithful to the end. It was always such a pleasure to her to visit the sick and help those in trouble. We have the sweet assurance of finding her in heaven, as she very often said. Her husband, H. W. Rich, and two sons, Henry and Robert, preceded her to the better land. She leaves five children—Lester, Warner, Mellie, Mrs. Johnnie Fewell, and Sallie; six grandchildren, and one sister, Mrs. Sam Presley, to mourn their loss. The large funeral procession and many flowers bore testimony to the esteem in which she was held.

ONE WHO LOVED HER.

On November 30, 1921, God, in his infinite love and wisdom, saw fit to call from us MRS. ELLA HOWELL to her eternal home. Her maiden name was Ella McGinnis. She was reared in Tate County, Mississippi. She was a member of the Methodist Church at Hunter's Chapel, joining when only fourteen years of age. She lived a faithful member until the end, which came at the age of fifty-two years. She was sick only a short time, and said to her dear mother, who stood by her bed, not to grieve for her, as she was prepared to die. Oh, how she is missed from our midst! But our loss is her eternal gain, and in our imagination we can hear Jesus saying, "Well done, thou good and faithful servant; enter thou into the joys of the Lord."

ONE WHO LOVED HER.

RESOLUTIONS.

Whereas our Heavenly Father has seen fit in his infinite wisdom to call to her reward Mrs. R. R. Nicholson, of Stonewall, La.; and whereas the patient and beautiful life lived among us by this good woman deserves commendation; therefore be it resolved,

1. That we, the members of this second quarterly conference of the Grand Cane charge, shall treasure in our hearts the memory of goodness and gentleness and the life she lived. These shall ever be an inspiration to us.

2. That we extend to the family our sympathy, and pray God's richest blessings upon them.

3. That a copy of these resolutions be given the family of our departed friend and sister, a copy be sent to the New Orleans Christian Advocate for publication, and that they be spread upon the minutes of our quarterly conference.

T. D. LIPSCOMB.

Grand Cane, La., April 11, 1922.

You can no more get power out of an empty life than you can draw water out of an empty barrel.—Selected.

HUMAN ORCHIDS.

By William C. Allen.

A friend recently presented my wife with a beautiful orchid. Its curious form was symmetrical, its texture was exquisite, its markings were chaste, its colors harmonious. It had no roots—no visible means of support—it had simply grown upon a tree. It was epiphytic rather than parasitic because, whilst clinging to the branch of a tree, it actually subsisted upon the air.

There are some persons like the orchid. They are compelled to cleave to others whether they want to or not. I do not refer to those who willingly or weakly stick to other people and who do not try to help themselves. I speak of the men, or women, or children, who because of lack of good physical or mental equipment, or because of hereditary feebleness over which they have no control, or because of cruel circumstances of business or social environment have been obliged to lean on others more favored than themselves. The invalid for long, weary years, the sufferer from malignant pain, the financially shattered man or woman, may, like the orchid, become an involuntary dependent on the superior strength of some one else.

These invalids, these "shut-ins," these folk with worn bodies and tired minds, these men and women of crushed ambitions and exhausted powers may—if you please—be considered parasites, but they are God's children. How undauntedly some of them accept their ungracious situations! How beautiful may become their apparently wasted careers, how symmetrical the pattern of their lives, how warmly they can color the thought of compassionate beholders! Some even live joyous lives within their narrow limitations. Some maintain a pure faith behind the walls that circumscribe, but shelter them. Some find their refuge and solace in the affection and solicitude of sympathetic relations and friends. Such can become the interpreters of the gladness of Jesus to the rest of us. Their abnormal existence may develop into a more exquisite fairness than that of any flower that glows in the bounty of the sun.

Our royal Christ makes use of you and me in upholding others. To some extent in some way in all our intricate relationships we are—whether we would have it so or not—exceedingly dependent upon one another. God sometimes asks us to become like the grand old tree or little bush and sustain the human orchids that He has placed within our care. The obligation rests upon us—we become orchid-bearers in His name. Our reward here and hereafter is assured us: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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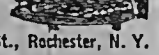
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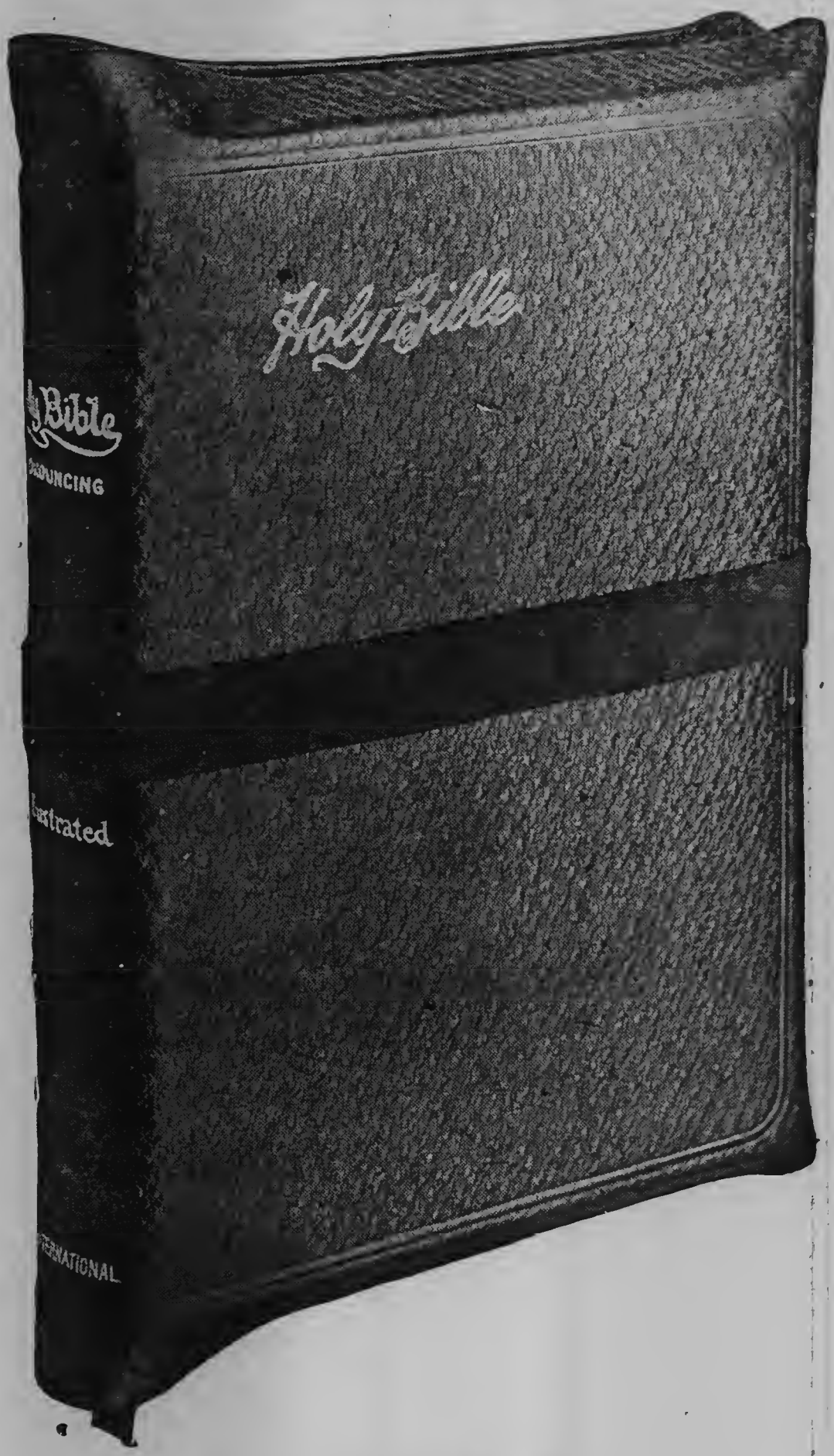

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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Orders are coming in for Sunday School Day programs; still some large schools have forgotten their children and the law of their church to that extent. A half dozen churches in the Louisiana Conference have pledged $100 for their offering. We have as many big churches in our territory that could do the same—if they wanted to do so.

If on account of pressure of other duties you have failed to observe Children's Week, April 23-30, use a later week. If you ever observe this week one time, you will never neglect it again. The way to learn how is to go at it and follow directions as printed.

The program for the Wesley Bible Class Federation to be held at Grenada, May 31-June 1, is complete. We have the promise of French, Owen, and Brabham of Nashville to take part in giving instruction in this great work of the church. Our Wesley Bible classes are going to help win that ten thousand for the Sunday school this year. When a class adds to its membership, it is adding to the ten thousand. That is just what we mean, add to your own class and help organize other classes for the same purpose.

I wish this notice could be printed in big black letters: Let every one who expects to attend the Training School at Grenada write to Rev. J. E. Stephens, Grenada, Miss., to reserve a room and tell him which one of the courses you hope to take. How can we know what book to order for you if you do not tell us what course you are going to take? Don't you see?

You remember the Sunday School Board asked for the offering on the fifth Sunday in January to be used in holding District Standard Training Schools in the district where the money was contributed and to do other extra work? Twelve schools in the Aberdeen District have sent to the Treasurer $31.97; nine schools in the Columbus District sent $40.16; sixteen schools in the Corinth District sent $94.70; twenty schools in the Greenville District sent $121.91; twenty-six schools in the Greenwood District sent $169.18; sixteen schools in the Grenada District sent $85; twelve schools in the Sardis District sent $52.55. A District School with five teachers needs not less than $150. Don't you believe that when a school contributes money for a certain purpose, the money ought to go to that fund? If your schools contributed with the understanding that the offering was to go to district work, where ought that money be to-day?

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Easter Sunday, because of conflicts, was spent at home for the first time in some time. The Capitol Street Church had a very fine service indeed—977 were present at Sunday school. An unusually large crowd was present both morning and night at the preaching services. All the Methodist churches in Jackson broke every record they had ever made. This brought joy to the hearts of all. Galloway Memorial broke all her past records on this day—765 in all departments. Rankin Street had 128, which is high water mark with them. Of course the Orphans' Home can always be counted solid, as they have little chance for expansion. A little better than 2,100 was in all the schools. Flags Chapel and Millsaps Memorial and the Orphanage Farm schools have not turned into me accurate records.

Rexford Sunday school had 112 present Easter Sunday. This was an increase from 25 last fall. Only six were absent. They are now using the Graded Literature through the Intermediates, and report that they are well pleased with it.

The Gulfport Sunday school has the record so far as I know on several particulars: 1,123 present in Sunday school Easter Sunday; a perfect attendance of officers and teachers; 25 out of 43 classes were perfect in attendance; only 40 pupils out of the entire school were absent. If any school has a better record, I should be happy to learn it.

Brother Long, on the Barlow charge has organized two Sunday schools and is in high favor with his folks and starts the year well.

I had the pleasure of being with the Brookhaven District Conference one day. As always, the brethren were most kind and thoughtful and had a fine conference.

Conference Standard Training School, Jackson, Miss., June 8-14. Come and take it in. It will do you good.

The Brookhaven District Institute will meet at Wesson, Miss., May 30, at 3 p.m., and run through May 31. Every school should have a written report and a delegate there.

The Shubuta Sunday school sent in the first Sunday School Day offering. This was followed the next day by an offering from Mt. Pleasant. Good! Who will be next? The askings are the same this year as last. If you do not remember, write and we will tell you.

Children's Week. Try to do some good work here, and it will count forever.

Pray for the work and workers.

Brother Hull is doing great work. Pray for him. Yours in Him,

JOHN C. CHAMBERS.

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First Term, June 12—July 20.
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It is not tender-heartedness but selfishness which turns away from the sight of suffering it might relieve—not sensitiveness, but selfishness.—Exchange.

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Every task well done prepares the way for doing well some bigger task. —Selected.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Many and Robeline, at Robeline, April 30, a.m.
Lake Charles, May 7.
Merryville, May 14, a.m.
Ludington ct., May 14, p.m.
Hornbeck and Peason, at Peason, May 21, a.m.
Morgan City and Berwick, at Berwick, May 28, a.m.
District Conference, at Opelousas, April 26, 27, 28.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Second Round.

Provencal ct., at Provencal, April 28.
Lecompte ct., at Forest Hill, April 30
Natchitoches, May 3, p.m.
Winnfield ct., at Sander's Chapel, May 7, a.m.
Winnfield station, May 7, p.m.
Jena and Jonesville, at Jonesville, May 28.

W. L. DOSS, Jr., P. E.

Monroe-Ruston Dist.—Second Round.

Preaching at 11 o'clock; quarterly conference at 3 p.m.
Rayville, April 28.
Bernice, May 4.
Lake Providence, May 7. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Eros, at Indian Village, May 14. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Chatham, at Frantum's Chapel, May 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Simsboro, at Antioch, May 21. Preaching at 11 o'clock; quarterly conference at 2 p.m.

The District Conference will convene at Rayville, April 28, 29, and 30 Lay delegates elected by church conference.

K. W. DODSON, P. E.

Shreveport Dist.—Second Round.

Plain Dealing, at Benton, Thurs., April 27.
Sibley ct., at Evergreen, April 29 and 30. (Sunday School Institute and Conference.)
Minden, April 30, p.m.
Castor ct., at Alberta, April 30.
Wesley ct., at Holly Springs, May 14.

R. H. WYNN, P. E.

Baton Rouge Dist.—Second Round.

Baker, at Deerford, April 29, 30, a.m.
Gonzales, at Meadows Chap., April 30, 3:30 p.m.
Greensburg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 14, 3:30 p.m.
St. Francisville, at Star Hill, May 21, a.m.
Franklinton, May 28, a.m.
Franklinton ct., at Mt. Hermon, May 28, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. Let the pastors have their church conferences elect their delegates in time as they make the round of the appointments in May.

J. W. LEE, P. E.

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Vineyard, Texas—"I was all rundown with bad blood and kidney trouble. I got so weak I could hardly go. I commenced taking Dr. Pierce's medicines and they did me a wonderful sight of good. I took five bottles of the 'Golden Medical Discovery' for my blood, one bottle of the 'Anuric Tablets' for my kidneys, and one vial of the 'Pleasant Pellets'. I think these are grand good medicines and I heartily recommend them to all suffering humanity."—J. E. Harriss, Route 1, Box 12.

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BROTHERLY FRIENDSHIP AND CHRISTIAN CONDOLENCE APPRECIATED.

Having received from so many of you, brother ministers and former parishioners and friends who read the Advocate, expressions of sympathy and love upon the death of our dear boy, Lamar, we take this method of acknowledging these ministries of condolence. Both in letter and in word your expressed sympathy and thoughtfulness have helped no little in making bearable this awful tragedy that has come into our lives. You have all shown a genuine understanding of the parental heart, and especially those who have lost children at the same stage of their lives as was our son have let their broken hearts speak to broken hearts in such language as only those who have experienced the same sorrow can understand. Your sympathy has not assuaged our grief, but it has helped us to bear it, and we pray that God may bless you all.

Being only in his nineteenth year, it seems to us that our loved one was snatched from us at the period of his life when we could the least bear to give him up, having passed the innocency of childhood, but not having taken on the form and ways of manhood. Being of unusual physical vitality, and of just as much of the "team" social spirit, he was always enthused in athletics, having been the substitute quarter-back on the Centenary College winning football team when he was only sixteen years old, and was ever afterwards a leader in this line of student activity, being the team's full quarter-back when he had to quit. Except in some unusual circumstances, as a student he was likewise a leader. Once in High School he took two years' of Latin in one-half year—with a special teacher's help—and in the end led his class. And thus did he rank in college mathematics, and in the other harder studies. We looked forward with great joy to his being a full graduate just a few days after he would have been twenty-one years old, his birthday being May 12. And thus, dear friends, you can see, as perhaps some of you yourselves have experienced, how our parental hope and pride in our boy, our big boy, has been crushed.

Our son was such a hater of shams, and so destested any idea of any kind of an imputed righteousness from his family, and was so loyal to his social chums and classmates that it was not easy to know the type of his religious faith at this stage of his life, and as he had never made known to us what he proposed to do in his life's work, it was only through one of his friends after his death that we learned that he proposed to follow his father in the work of the ministry, and nothing has given us more comfort than this information as to his life's purpose.

Having never been sick, except for young children's contagious diseases and an occasional attack of malaria, it seems that death had to slip up on him to conquer him. After having been hurt twice in recent football games, the attending physician from blood tests pronounced malaria as the cause of his weakening condition, the decline having gone on for several weeks; then a soreness of the throat that was supposed to be only ordinary tonsilitis; and not until an abscessed tooth revealed it was the blood poison that took him away discovered. When then we went to prayer for his recovery, he seemed to have rallied for some days, and we had great hope that the Heavenly Father had granted us our petitions, but the improved condition proved to be only a respite that we might have this most blessed time in sweet communion with him, helping him to meet the change that was awaiting him.

Since this world, and as many millions more as the stars of the heavens, has sunken from us, weighing nothing as compared with the life of our precious boy, we have had our sorest experience of heartbrokenness. From before his birth we had given him to the Lord, and it was for his glory, that we might continue to train him for his service, that we asked for his life to be spared; but when it was evident that our petition was to be denied, we tried to say in the spirit of Christlike submission, 'Nevertheless not my will but thine, O Lord, be done," knowing that he understood the reservations of a parent's broken heart, for God had his own Son snatched, though willingly, from him; and "he remembereth our frame, he knoweth that we are dust." And now, while we know that "the God of all the earth will do right," we go limping along life's sorrowing road, thinking of our boy by day, and dreaming of him by night, praying for him when we pray, and thinking of sacrificing for him when we are making meagre provisions for the education and comfort of the other children. While we must leave him in the hands of his Heavenly Father for a season, and we know he will be good to him, he is still and I will be forever and ever our own precious boy!

You, dear friends, are dearer to us than before these heavy shadows gathered over our sky, and your willingness to lift a measure of this crushing burden will never be forgotten.

"Father, in thy gracious keeping
Leave we now our dear one sleeping."

P. O. LOWREY.

Indian Bayou, La., April 11, 1922.

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HUBBEL BELIEVES IN DANCING IN THE CHURCHES—SHAVER CAN'T BELIEVE IN THE "OLD-TIME BIBLE."

By Rev. J. A. Poe.

In looking over the Commercial Appeal of March 30, I was very greatly surprised when I read, "Rev. Hubbel was outspoken as an advocate of dancing in the churches by our young people." The occasion was a meeting of "The Religious Education Association," held in Chicago. His words are: "If we are to cure the moral laxity of the present day, it must be done in a sympathetic, not prohibitive manner. The evils of the cabarets and dance halls can be cured by providing music and dancing right in the churches, minus the objectionable element encountered on the average dance floor. Modern dancing is not bad and, properly supervised, can be danced very prettily." The reporter also stated that he was endorsed by a very large majority of the divines present, with only a very small minority dissenting. If this be true, what is our Protestant Christianity coming to? It will not be long before we are back to the "days before the Reformation"—a time when there was but little moral restraint, an age when vice was rampant.

The cure of any form of evil is not more of it. It can only be cured by restraint and vigorous suppression. You can't fight the devil with fire, for it is his own element. You can't compromise with sin, and escape. The "movie" was supposed to be a compromise for the theater, and of the two it is doing more harm. It is a reproach to our civilization, and menace to our government. The whole system is rotten to the core. The "stars" as a class are carrion-mongers, and where the carcass is, there will the buzzards be gathered together. Ninety per cent of all their productions reek with vice and sensuality; yet our people throng their halls all classes, from street walker to the minister, from the babe in arms to the octogenarian. There is too much evil for the little good that may be gotten from the screen to commend it to a clean class of people. In the name of common decency they should be censored or suppressed. The dance is only less evil because it is not so universely patronized. It is evil and only evil. It is the established cause of the fall of many a young innocent. It invades the home and breaks the marriage bonds. It is a source of jealousy and illicit loves. It is the devil's own game in the arena of life.

The thing that almost took my breath was that one Dr. Shaver, of Hendrix College, said: "Once upon a time I thought that William J. Bryan was a great man but however much he may deny that his ancestors were asses, the Darwinian theory has made a monkey of him to-day." This was said in joining a general ridicule of recent attacks made on the theory of evolution as set forth by Darwin. As I understand it, the learned gentleman condescends to accept the Bible as history and good literature, but not as a code of ethics, as interpreted by our fathers. Now, when you take the ethics from the Bible you have mutilated the book, and it is not worth the paper it is written on. It is preeminently a book of religion and only as such has it any great merit. As history, it is exceedingly fragmentary; as literature, it is conglomerate, without order or purpose; as a book of religion, it has no equal, for it is divine. God gave it and I am going to accept it as such and try to live by its teachings.

It has been three weeks since these

(Continued on page 16.)

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has relieved thousands of cases of headache, dizziness, irritability, sleeplessness, hysteria, epilepsy. Buy a bottle of your druggist and start on the road to better health today.

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You'll Find Dr. Miles' Medicines at your Drug Store.

DANCING IN CHURCHES.

By George E. Bass.

According to a recent news item written from Chicago, Ill., on March 29 and published in the Commercial Appeal of March 30, a number of the members of the Religious Education Association, then in annual session in that city, as individuals expressed themselves in favor of modern dancing under proper supervision. One gentleman is quoted as having said: "The church must attract youth by providing what it wants," and, "If we are to cure the moral laxity of the present day, it must be done in a sympathetic, not a prohibitive manner. The evils of cabarets and dance halls can be cured by providing music and right dancing in the churches." Religious educators ought to be ashamed to endorse the modern dance under any condition. Even if properly supervised, it does not build up character or inculcate right principles of living. If it does not improve the moral character of those persons who participate in it—and we know that it does not—it is an idle waste of time. To advocate that "the church must attract youth by providing what it wants," and that "if we are to cure the moral laxity of the day it must be done in a sympathetic, not a prohibitive manner," is to seek to compromise with error. Such a course of procedure would gain neither laurels for the church nor souls for Christ. Those preachers and Christian educators who expect to accomplish anything worth while in their work of training the youth of this country must be men of strong, unyielding principles and firm convictions and must always stand fearlessly for what they know to be right, regardless of consequences. The reason why some preachers do not attract the unsaved youth of their community is because they have largely lost their own faith and have accepted in its place rationalistic beliefs. If preached by men of power, faith, and virtue, the gospel will draw men to-day as well as it ever did. It is a very fortunate fact that most of the ministers of the Southern Methodist Church are still loyal to the sound religious beliefs of their fathers.

It is sacreligious to talk of having dances in churches—about on a parity with King Belshazzar's profaning the Lord's holy vessels by drinking wine in them. Some of the members of the Religious Education Association did not favor holding dances in churches.

Prof. E. L. Shaver, of Hendrix College, Conway, Ark., who is a member of the Religions Education Association, is reported to have said: "Once upon a time I thought William J. Bryan a great man, but however much he may deny that his ancestors were apes, the Darwinian theory seems to have made a monkey out of him to-day. I believe in studying the Bible from literary and historical aspects, but I believe I am in accord with the most progressive religious leaders of the day when I refuse to take an old-fashioned literal interpretation of many things in it." As every one knows, Mr. Bryan is a gentleman of the highest type of Christian character. He is a worthy champion of the cause of orthodox Christianity. He boldly attacks heresy wherever he finds it. Prof. Shaver has fallen out with Mr. Bryan because the latter has seen fit to remain true to the old-fashioned faith.

A new book, entitled, "In His Image, A Challenge to Darwinism," by William Jennings Bryan, has recently come from the press. Concerning it the New York Herald says: "This book is an event of importance. The author is spokesman for a large segment of the people, for the most part unheard, and his work is a frank, vigorous, often eloquent, appeal to revelation—to the Bible literally accepted as the supreme teacher. Mr. Bryan has the courage of his convictions and realizes that world religion must rest squarely upon the validity of its revelation." The book can be ordered from the Christian Herald of New York. Although I have not had the pleasure of reading it, the comments of those who have lead me to believe that this book is calculated to do a great amount of good.

Black Hawk, Miss.

THE MARVEL.

There is nothing else just like it except, perhaps, the marvel of evening twilight. To watch day begin again! Being a poor sleeper, I have watched it more times than I might have chosen. I should have been perfectly willing to let God attend to that part of His business without my stir. But oh! the marvel of a brand-new day! One need not be surprised that primitive man deified the sun. Spite of stars, night is so dark and so utter—and sometimes so piteously long. People who fall asleep as soon as their heads strike the pillow, and stay asleep until the alarm-clock goes off, miss part of the glory of life. They do not have any "night-thoughts"—only nightmares. They do not watch for the morning, even poetically. They merely take it for granted and go down to breakfast. But to watch day come again; to be challenged with its unpurchasable opportunities; to see a hundred chances to repair the waste and mend the broken hearts of yesterday—this is wonderful, and it happens every twenty-four hours.—George Clarke Peck.

FROM VANCLEAVE, MISS.

Dear Brother Carley: Just a few lines to-day to let you know how things are moving along on the Vancleave charge. We came here on the 13th of December and were kindly received by our people. We think we have one of the best charges in the Mississippi Conference. Our people brought in good things to eat and money to spend.

Our congregations are good. Our Sunday schools are growing. We are in need of more room at Vancleave and Mount Pleasant, so that we may be able to accommodate our Sunday schools. We have one real good prayer meeting on the charge.

We had our second quarterly conference yesterday, and it was a good conference. Our very much loved P. E. came to us Saturday and preached three great sermons for us. We had our Sunday School Day at Mount Pleasant, and it was one of the best I ever attended. The collection was good—$21.

We have made our plans to have a revival at every appointment on the charge. We are going to work to get every subscriber to our paper. Our assessment for the Memorial Home has been collected, and we are sending it to that Home to-day.

We are glad we are here at Vancleave among this good people.

Come to see us and we will let you preach for us again.

We are praying that this may be the best year of our short ministry.

E. M. ALLEN.

THROUGH DEATH TO LIFE.

By Hester Alway.

"Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

"And die?" "And die?"
Be buried, planted, sown,
In the fearsome dark alone?
Ah, Lord, it is a bitter word
My soul hath heard!
"Much fruit" I fain would bear
But this canst thou not spare—
The cross, the grave, the night?
O leave me light!
Is there no other way?—
I love the day.

Hush, my beloved,
Come closer to my heart,
That love may strength impart.
'Tis an eternal word
Thy soul hath heard.
It is a royal way—
God's way, Life's way, Love's way.
I could not spare it me
Nor can I thee.
Wilt bide for aye "alone"
Or for Love's sake be sown?

* * *

It is enough!
Thy way my way henceforth must be.

—Exchange.

For the better class of teaching positions, write Dept. 2, H. D. Yates Teachers' Bureau, Nashville, Tenn.

Learn to distinguish between essentials and nonessentials. There are so many things that one can do comfortably without, by simply estimating them at their true value.—Exchange.

Good Rich Red Blood

And plenty of it, is essential to health, willing effort, good appetite.

Lack of it, or thin, watery blood, means illness, rheumatism, catarrh, humors, headache, wandering pains, cold hands and feet, decline of health-tone.

We recommend Hood's Sarsaparilla for all these and other symptoms because it is made from the best ingredients physicians prescribe, combined by pharmacists who have made a life-long study of medicines; and best of all, because it has helped thousands to have good, rich, red blood and all the blessings that come from it.

The worth and great economy of Hood's Sarsaparilla appeal to everyone. A bottle will last a month. War tax removed and price reduced. Get a bottle. For a mild cathartic, get Hood's Pills.

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IS CURABLE. Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address DR. CANNADAY, 1225 Park Square, Sedalia, Mo.

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PAINS ACROSS SMALL OF BACK

Husband Helped in Housework.—Lydia E. Pinkham's Vegetable Compound Made Her Strong

Foster, Oregon.—"I used Lydia E. Pinkham's Vegetable Compound for pains across the small of my back. They bothered me so badly that I could do my work only with the help of my husband. One day he saw the 'ad.' in our paper telling what Lydia E. Pinkham's Vegetable Compound is doing for women, so I began to take it. It has helped me wonderfully. I am feeling fine, do all my housework and washing for seven in the family. I have been irregular too, and now am all right. I am telling my friends what it has done for me and am sure it will do good for others. You can use this letter as a testimonial. I will stand up for Lydia E. Pinkham's Vegetable Compound any time."—Mrs. WM. JUHNKE, Foster, Oregon.

Doing the housework for a family of seven is some task. If you, as a housewife, are troubled with backache, irregularities, are easily tired out and irritable, or have other disagreeable ailments caused by some weakness, give Lydia E. Pinkham's Vegetable Compound a trial. Let it help you.

INFLUENCE OF CHRISTIAN SONGS

By L. A. French.

No one can limit the power of Christian songs. Their influence has been felt from generation to generation, and each day gains new strength.

Over nineteen hundred years ago the words, "Peace on earth, good will to men," bore the shepherds the joyful news of a Savior's birth.

Since then Christian songs have been increasing in number, until now every joy which we feel, or prayer which we utter can be found expressed in some hymn.

Let us remember that our emotions play an important part in our thoughts and actions, and that music stands as the most powerful factor in training the emotions; therefore, the melodies for the poems written by others never express the sentiment of the song unless it is sung in the spirit in which it was written.

In all church services, music has appropriately a prominent place. It arouses, and expresses the devotional feeling of the worshiper.

Singing in the church is for the sake of praising God. Music should be planned for all services and not get there spontaneously or by good luck. The hymn book should be studied.

Hymns should never be used in a service as excelsior is used in packing crockery, to fill in crevices. To rush a hymn in by the coat collar just to fill in a pause, is dishonoring and discriminating on the inspired writer. Better have an impressive pause than hymn padding.

There is no limit to the power of a Christian song when sung in the true spirit. But let us remember that no words or tunes in singing can be worship unless there be devout internal attention to the meaning and sentiments uttered.

Winona, Miss.

SHORT CUTS.

Sometimes they are good and sometimes they are bad. We like to get there in a hurry, but the best and quickest way may be the main highway around and not the short cut through. Short cuts in the road of life are dangerous. There are more wrecks on the short cuts than on the King's highway. The short cuts to wealth, fame and happiness are fraught with great peril and many who travel these short cuts are either thrown in tho ditch or lose the Pearl of Great Price in the race.—Exchange.

He who cannot smile ought not to keep a shop.—Chinese Proverb.

He who hurts others injures himself; he who helps others advances his own interests—Buddha.

Weak men wait for opportunities; strong men make them. Marden.

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Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark, "Calotabs."

Family Package 35c

Vest Pk't. Package 10c

HUBEL BELIEVES IN DANCING IN THE CHURCHES—SHAVER CAN'T BELIEVE IN THE "OLD-TIME BIBLE."

(Continued from page 13.)

utterances were given publicity by one of the largest papers in the South, and no notice has been taken of them so far as I have been able to learn. Is it possible that we think that such statements should be passed by unnoticed? I freely concede that if our social and moral life were as it should be, it would not be necessary to challenge these things; but with society surcharged with sensuality, and growing unbelief in the Bible as an orthodox code of ethics, it is dangerous to let such assertions pass without notice.

If Mr. Shaver occupies a position in Hendrix College, he should be asked to resign; and if he does not, he should be dismissed. We are in the midst of an educational campaign to raise funds to strengthen our church schools that our young people may be educated where sound doctrine is taught. Can we face our people and tell them that we stand for the faith of our fathers if we allow such heresy disseminated in them? We don't want a man who claims an ape for his ancestor to teach in our schools. Mr. Shaver may be a nice man, and an educated gentleman, but he is not qualified to be a safe leader and moulder of character for young people. It is all right to be an iconoclast if you have something better to give for that which you take; but when you take the last and best that humanity has, and can give nothing in return, you have robbed man of every hope, turned the heavens above to brass and the earth beneath to iron, and whither shall he go? Or, you have set him on the sea of time as a mariner without chart or compass and no haven to go to.

Prof. Shaver in his study of archaeology must have discovered that man is wholly zoogenetic. And beginning with proptoplasm he must have traced him, up, up, up, till he finds the bipedal-dolicke cephalic stage, and that is his great ancestor—it must have been Sir Gorilla Savagel; and then further on up the line he finds the bipedal-mesocephalic, and that is the antiquated William J. Bryan; and he comes on up the line and he finds the bipedal-brachycephalic, and that is the discovered man—well, one like the good doctor. Now if much learning, and a little ANTHROPOMETRY, lead to such discoveries, I think it is time to quit the field of higher education.

Since writing the above, I see from the Commercial that Dr. Shaver has seen fit to resign, and Dr. Reynolds, President of Hendrix College, in making the announcement of his resignation, commends him very highly and says he does not think Dr. Shaver holds any heterodox views. It seems to me that Dr. Reynolds is purblind—I am almost sure he is astigmatic. I would advise that the authorities appoint a committee to have his eyes examined.

MINERALIZED WATER ROUTS CHICKEN LICE

Tablets Dropped into Drinking Founts Banish Vermin, Make Fowls Grow Faster and Increase Egg Yield.

Any poultry raiser can easily rid his flock of lice and mites, make chickens grow faster and increase their egg yield by simply adding minerals to the fowls' drinking water. This does away with all bother, such as dusting, greasing, dipping and spraying. The necessary minerals can now be obtained in convenient tablets, known as Paratabs. Soon after the fowls

drink the mineralized water, all lice and mites leave them. The tablets also act as a tonic conditioner. The health of the fowls quickly improves, they grow faster and the egg yield frequently is doubled. Little chicks that drink freely of the water never will be bothered by mites or lice.

The method is especially recommended for raisers of pure-bred stock, as there is no risk of soiling the plumage. The tablets are warranted to impart no flavor or odor to the eggs or meat. This remarkable conditioner, egg tonic and lice remedy costs only a trifle and is sold under an absolute guarantee. The tablets are scientifically prepared, perfectly safe, and dissolve readily in water.

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big $1 packages for only $1. Send no money, just your name and address—a card will do—to the Paratab Laboratories, Dept. 944, 1100 Coca Cola Bldg., Kansas City Mo., and the two $1 packages, enough for 100 gallons of water, will be mailed. Pay the postman $1 and postage on delivery, and if you are not delighted with results in 10 days—if your chickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't hesitate to accept this trial offer as you are fully protected by this guarantee.

all the pastors see that delegates are elected and their names sent to me and to Rev. J. T. Leggett, Hattiesburg. W. W. GRAVES, P. E.

Brookhaven Dist.—Second Round.

Scotland, at Hawkins Chapel, April 27.
Crystal Springs, April 30.
Bayou Pierre, at Pleasant Ridge, May 3.
Fernwood, at Kokomo, May 6, 7.
Barlow, at Brandywine, May 11.
Hazlehurst, May 14.
Pleasant Grove, at Sartinsville, May 20, 21.
District Conference will convene at 9 a.m., April 20, in Centenary church, McComb. H. M. ELLIS, P. E.

Seashore Dist.—Second Round.

Brooklyn and Bond, April 26, 30.
Mentorum, May 3-7.
Americus, May 9-14.
Moss Point, 7:30 p.m., May 14.
Gulfport, Q. C., 7:30 p.m., May 16.
Biloxi, Q. C., 7:30 p.m., May 17.
Long Beach, Q. C., 7:30 p.m., May 18.
Pascagoula, Q. C., 7:30 p.m., May 21.
Escatawpa, May 24-28.
Wesley Memorial, 7:30 p.m., May 28.
Wiggins, Wed., 7:30 p.m., May 31.
W. M. SULLIVAN, P. E.

Vicksburg District—Second Round.

Silver City, 11 a.m., Apr. 30.
Louise and Holly Bluff, at Louise, 7:30 p.m., Apr. 30.
Anguilla, 11 a.m., May 26.
Rocky Springs, at ————, 11 a.m., May 27.
Oak Ridge, at Bovina, 11 a.m., May 28.
J. R. JONES, P. E.

Newton Dist.—Second Round.

Harperville and Lena, at Yeager's Chapel, April 29, 30.
Union, at Mt. Zion, May 6, 7.
Newton, at Garlandsville, May 14.
Rose Hill, at Paulding, May 20, 21.
Bay Springs, at Bay Springs, May 21, 7:30 p.m., 22, 9 a.m.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

District Conference, at Scooba, May 2-4.
Pachuta, at Pachuta, May 6, 7.
Shubuta, May 14.
Bucatunna, May 14, 15.
Daleville, at Soule's Chapel, May 20, 21.
De Soto, at Andrew's Ch., May 25.
Matherville, at Salem, May 26.
Waynesboro ct., at Big Rock, May 27, 28.
Waynesboro, p.m., May 28.
PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Second Round.

Main Street, Apr. 25-28.
Avera, at Piave, Apr. 30, 11 a.m.
Lucedale, Apr. 30, 7:30 p.m.
Oloh, at Clyde, May 3, 4, 7:30 p.m.
Eucutta, at Newhope, May 6, 7.
Vinville, at Bethel, April 30.
Hattiesburg, Court St., May 7, 7:30 p.m.
Hattiesburg, Main Street, May 14, 11 a.m.
Sumrall, May 14, 7:30 p.m.
Lucedale circuit, at Merrill, May 21, 11 a.m.
Richton, at Ovett, May 21, 22, 7:30 p.m.
Leakesville, at Pine Grove, May 27, 28.
New Augusta, at Beaumont, May 28, 29.
Prentiss, at Mt. Zion, June 4, 5.
The Hattiesburg District Conference will be held at Main Street Church, Hattiesburg, April 25-28. Let

ASSIST NATURE. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This great medicine purifies and builds up as nothing else does.—Adv.

Neshoba, at North Bend, May 27, 28.
North Neshoba, at Longino, May 28, 3 p.m.
Chunky, at Suqualena, June 3, 4.
Decatur and Hickory, at Decatur, June 11, a.m., 3 p.m.
Laurel, First Church, June 15, 7:30 p.m.
Laurel, Kingston, June 16, 7:30 p.m., 17, 7:30 p.m.
Laurel, West End, June 17, 3 p.m.
Sunday school institute at Forest, April 26, 9 a.m. District Conference at Forest, opening with sermon at 7:30 p.m., April 26. Pastors will please send names of delegates to Rev. J. W. Chisholm, Forest, Miss., and to me at Newton. J. A. MOORE, P. E.

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Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time.
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 18. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3456.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 4, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE GENERAL CONFERENCE IN SESSION.

When this issue of the Advocate reaches its readers, the General Conference will be in session in Hot Springs, Ark. The body will not have made much progress in the way of legislation by the time the next issue of the paper has to go to press, but we shall do our best to keep our readers informed of the progress of events. From week to week during the sessions of the Conference we shall try to report its significant actions, basing such reports either upon personal observation or official communications. This General Conference will be one of the most important in the history of the church, and its proceedings will be of great interest to our entire membership. Certainly no subscriptions should be allowed to lapse during this period—and many new ones should be sent in.

BETTER AT HEART.

An ever-recurring question is, "Is the world growing better or worse?" While we know that many good men will take issue with us, we unhesitatingly answer that it is growing better. We are not unmindful, of course, of the fact that many serious evils are threatening the welfare of society, and that many dangers are lurking on all sides, ready to draw us down to destruction. But there has never been a time in recorded history when mankind was not threatened by such evils, or when such dangers were not to be watched for and overcome. The world has not become so good that we can afford to relax our efforts to make it better; but it seems to us an incontrovertible fact that progress has been made throughout the ages; and we see no reason to believe that the steady march toward the goal of a better society has been brought to a halt. If we look only upon the surface, the prospect may be discouraging. There are those who contend that society, especially the younger part of it, is undergoing a revolution in manners and morals that portends speedy ruin, and they base their contention upon certain extreme views and social excesses that are given much prominence in current literature. That their contention is wrong, we are persuaded for two reasons: In the first place, these extreme views are held by only a small part of the people at large, and these excesses are practiced by comparatively few of the young people, so that the publicity given them is out of all proportion to their significance; and, in the second place, the forces that make for righteousness were never better organized or more efficient in their labors than they are today. We cannot believe that the efforts of good men and women for centuries are about to come to naught, or that humanity has fallen to a lower plane of ethical teaching or moral conduct. Our invincible optimism is based upon the belief that there is still a God of love, power, and activity that humanity can trust, and that there is still a humanity responsive to the call of duty, inspired by noble ideals, and heart-hungry for the best things of life, that God can trust. With such a God and such a humanity, it is impossible to believe that the prayer for the coming of the Kingdom of God is merely a form of words and that a steady decadence of civilization will mock the faith of the multitudes who reverently utter that petition day by day. Let no Christian—if a Christian can—lose faith in the coming of the Kingdom of God, when the will of God will be done upon earth as it is in heaven.

HIGH PRAISE.

Any city is honored in having with it for even a short time a company of visitors such as composed the Conclave of the Knights Templars, held in New Orleans last week. It would be expected that the representatives of this distinctively Christian order would exemplify in their conduct the principles of their Leader, in whose behalf and for whose sake they stand ready to draw their swords—and reports indicate that they were blameless in their conduct while in this city. We quote from one of our local daily newspapers: "The high type of men that compose the Knights Templars is being commented upon by the police force, who say that despite the large number in the city for the Conclave, not a single arrest of one of them had been made. Superintendent Molony said the visitors indulged in little night life, and no disturbance were caused during their stay. Many of the oldest members of the police department say they cannot remember a convention, especially the size of the Knights Templars, where some arrests were not made. The police report that most of the visitors were off the streets at midnight." From another article we quote the following significant statement: "They do say that when the local purveyors of the sin-water, which Mr. Volstead so despises, learned that so many Knights Templars were coming to town, they 'loaded up' heavily. Reports are that since prohibition New Orleans has never had such of 'good old stuff' as it has right now. Rare wines and liquors there are, cordials, and Swiss absinthe. There is, in sooth, almost anything one calls for—if the reports around the town are to be believed. But reports also are that the bootleggors, who, a couple of weeks ago, were looking at specifications of new sport models and limousines in anticipation of a big business, are now trying to find a way to pay next month's rent. * * * 'They're not buying,' declared one who admitted to be a 'whisky broker' serving a select clientele. 'Every broker in town stocked up heavily for the Conclave. But they fooled us—there's no market for the stuff. These Sir Knights aren't buying liquor.'" All of which is high praise for an organization which for three days was represented in New Orleans by thousands of visitors from all over the United States.

MARCHING ON.

For the comfort of those who clamorously claim that the prohibition movement is a form of hysteria, that the United States was tricked into the adoption of the Eighteenth Amendment, and that sentiment is rapidly undergoing a change that will make inevitable a modification of the prohibition laws, we call attention to the followings news item from Tokio which appeared in the press last week: "The closing hours of the forty-fifth session of the Japanese Diet brought the enactment of the first prohibition law in the 'land of cherry blossoms,' where heretofore there has been no restraint in selling and drinking intoxicating liquors. The law prohibits the sale of liquor to minors—persons under twenty-one years, or twenty, according to the Western method of reckoning. A fine approximating $5 is to be assessed on those convicted of violating the law. Passage of the bill by the House of Peers marks the first success of prohibition elements in Japan and ends the fight in the Diet for nearly a quarter of a century. Mr. Sho Nemoto, a W. C. T. U. worker, who was educated in the United States, has introduced this bill in the Upper House at every session since 1899. A few years ago it obtained a favorable vote in the House of Representatives and continued to do so at every session since, but prior to this year the House of Peers held aloof from interfering in such a matter." Prohibition is marching on—and the time will come when all nations will outlaw a traffic which has been a curse without a single redeeming feature.

PROBABLY FROM NEW ORLEANS.

One of the famous bands that added cheer to the recent Conclave of the Knights Templars in this city, boasts that its bass drum is made of the hide of a steer that cost $6000. We have not fully investigated the facts of the case, but we are inclined to believe that that steer was bought in the New Orleans market. We base our conjecture upon the price of beef charged by the enterprising butchers of the Crescent City.

A SOFT SNAP.

An acute observer has remarked that some men will work eighteen hours a day to hang on to a soft snap. For a real man, it is easier to work hard than to do nothing.

New Orleans Christian Advocate

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THE CATHOLIC SPIRIT OF METHODISM.

By Bishop Edwin D. Mouzon

"I believe in the holy catholic church"—a church bearing witness to a gospel that satisfies the spiritual needs of all men and which shuts out no one who comes to God through Christ.

I believe in the Methodist Church, among other reasons, because of its broad, catholic spirit. It shuts out none; it welcomes all who came to God believing in our Lord and Savior, Jesus Christ. It preaches a gospel which has been tested and which has been found to satisfy the soul—to meet all the needs of all men. Moreover, Methodism is tolerant of those who hold theological opinions at variance with Methodist doctrine, so long as those opinions do not strike at the foundations of Christian experience and life. For experience and life are of first importance in Methodism.

The tolerant spirit of Methodism grows out of the Methodist experience of religion. When one has found out in his own experience the things that are real and vital, one knows how to evaluate the things that are not of such great importance. **When the fires of religious experience burn low, then faith begins to harden into creeds which must be accepted upon pain of eternal damnation.**

So long as a man had the witness of the Spirit, proving itself in works of faith and labors of love, Wesley throughout all his life was comparatively indifferent as to whether or not the church would consider him altogether orthodox. The following paragraphs, from Wesley's remarkable tract on "The Character of a Methodist," will make plain what we believe to be essential to being a Methodist:

"The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that theme of religion, his embracing any particular set of notions, his espousing the judgment of one man or of another are all quite wide of the point. Whosoever, therefore, imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair; he mistakes the truth totally. We believe, indeed, that 'all Scripture is given by inspiration of God,' and herein we are distinguished from Jews, Turks, and infidels. We believe the written Word of God to be the only and sufficient rule both of Christian faith and practice, and herein we are fundamentally distinguished from those of the Romish Church. We believe Christ to be the eternal, supreme God, and herein we are distinguished from the Socinians and Arians. But as to all opinions which do not strike at the root of Christianity we think and let think. So that whatsoever they are, whether right or wrong, they are no distinguishing marks of a Methodist.

"'What, then, is the mark? Who is a Methodist according to your own account?' I answer: A Methodist is one who has 'the love of God shed abroad in his heart by the Holy Ghost given unto him,' one who 'loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength.' God is the joy of his heart and the desire of his soul, which is constantly crying out: 'Whom have I in heaven but thee? and there is none upon earth that I desire beside me! My God and my all! Thou art the strength of my heart and my portion forever!'"

In his sermon on "The Catholic Spirit," he says:

"Every wise man will allow others the same liberty of thinking which he desires they should allow him and will no more insist on their embracing his opinions than he would have them insist on embracing theirs. He bears with those who differ with him and only asks him with whom he desires to unite in love that single question: 'Is thy heart right as my heart is with thy heart?'"

In a letter Wesley writes:

"Is a man a believer in Jesus Christ, and is his life suitable to his profession? are not the main but the sole inquiries I make in order to his admission into our society."

Discussing the matter of beliefs before his Conference, he once said:

"I have no more right to object to a man for holding a different opinion from mine than I have to differ with a man because he wears a wig and I wear my own hair; but if he takes the wig off and shakes the powder in my eyes, I shall consider it my duty to get quit of him as soon as possible."

Toward the very end of his life he reaffirms the same position in the most explicit language:

"One circumstance is quite peculiar to the people called Methodists—that is, the terms upon which any person may be admitted to their society. They do not impose, in order to their admission, any opinion whatsoever. They think and let think. One condition, and one only, is required: a real desire to save their soul. Where this is, it is enough; they desire no more; they lay stress upon nothing else; they ask only, 'Is thy heart herein as my heart? If it be give me thy hand.' Is there any other society in Great Britain or Ireland that is so remote from bigotry. That is so truly of a catholic spirit? So ready to admit all serious persons without distinction? Where, then, is there such another society in Europe? In the habitable world? I know none. Let any man show it me that can."

To quote now from Professor Winchester's "The Life of John Wesley":

"He printed for Methodism a life of that good Unitarian, Thomas Firmin, a very pious man, he said. The archheretics of history—Montanus of the second century, Pelagius of the fifth century, Servetus of the sixteenth century—he declared that, in his opinion, they were all holy men, who at the last, with all the good men of the heathen world—Socrates and Plato and Trajan and Marcus Aurelius—would come from the east and the west to sit down in the kingdom of heaven. Religious history from the dawn of Christianity to the present day may be searched in vain to find another leader of equal prominence and equal positiveness of personal opinion who showed such genuine liberality as the great founder of Methodism." (Page 212.)

It is to be observed that this broad, catholic spirit of Wesley and of Methodism does not arise from any want of definite and assured theological convictions but from **the ability to distinguish the things that differ.** Liberality is one thing, and laxness is another and different thing. The one grows out of appreciation of what is eternally real; the other is evidence of superficiality of thought and shallowness of life. The one springs out of a deep and satisfying Christian experience; the other indicates the absence of an experience which puts one in touch with the great realities of life. This is clearly set forth in the sermon on "The Catholic Spirit," quoted above. I give an additional quotation, which is necessary in order to set the whole matter in the proper light and to avoid the possibility of misunderstanding:

"A man of a truly catholic spirit has not now his religion to seek. He is fixed as the sun in his judgment concerning the main branches of Christian doctrine. He does not halt between two opinions nor vainly endeavor to blend them into one. Observe this: You know not what a spirit you are of; who call yourselves men of a catholic spirit, only because you are of a muddy understanding; because your mind is all in a mist; because you have no settled, constant principles, but are for jumbling all opinion together. Be convinced that you have quite missed your way; you know not where you are. You think you are got into the very spirit of Christ, when, in truth, you are nearer the spirit of anti-Christ. Go first and learn the elements of the gospel of Christ, and then shall you learn to be of a truly catholic spirit."

It will be seen that what is here written is largely historical. I have sought to make plain what the attitude of Wesley, the founder of Methodism, was and to show the catholic spirit of the first Methodists in England before the Methodist "Societies" were organized into a church. It will be asked, however: **"'What is the attitude of the Methodist Church in America to-day?"** It may be said that "societies" composed of communicants of the Church of England and of dissenters might very well afford to show so catholic a spirit and, indeed, that they would be under the necessity of doing so. But can a great church be as tolerant as Wesley and his "societies" were? Must not a church, if it is to be a church and not a disorderly aggregation of well-intentioned people—must not a church be more exacting in its requirements touching all the things which its members must believe? Must not the Methodist Church in America, if it is to hold together and to withstand the flood of error which is sweeping over the country—must not the Methodist Church, above all other churches, indicate precisely what the articles of the faith are which was "once for all delivered unto the saints?" Can Methodism hope to stem the tide of modern doubt and infidelity unless she sets her house in order and indicates to all men exactly what the fundamentals are which are essential to the perpetuity of the Christian religion?

Ought not Methodism to deliver herself fully and finally touching the critical and scientific questions which are now creating so much doubt and anxiety in the minds of many? Ought she not to settle these questions once and for all and be done with the matter? Well, if our church should ever attempt to do anything of this kind, then the angels would weep. For that would be to turn traitor to our glorious past. That would be to substitute the iron rule of external authority for the authority of the Spirit of the living God. Then history would repeat itself, and the melancholy story of the gradual corruption of primitive Christianity until it passed little by little into Roman Catholicism would find itself told again in the final apostasy of Methodism.

Let us see, then, if Methodism is prepared to meet the needs of this twentieth century in such matters. What does Methodism to-day consider to be essential? What are the conditions which must be met if one is to be admitted into the Methodist Church and if he is to continue therein as an acceptable member?

Methodism rejoices to face the modern world, with all its critical doubts and scientific theories, breathing the same catholic spirit which characterized her in the days of John Wesley. And Methodism will overcome the unbelief of the twentieth century only as she holds fast to the spirit of her founder. When Methodism comes down to the business of drawing out long definitions of the things which must be believed and insists that "this is the catholic faith: which except a man believe faithfully and firmly he cannot be saved," then will Methodism disown her spiritual heritage and prove false to the trust which she has received from God and our fathers. "Not by might nor by power, but by my Spirit, saith the Lord." "The people that do know their God shall be strong and do exploits." "Ye shall receive power, after that the Holy Ghost has come upon you." These are the principles which have made us mighty under God. Here lies the secret of our power.

What, then, are the conditions which must be met in order to become a member of the Methodist Church?

Wesley wrote: **"There is only one condition previously required—a 'desire to flee from the wrath to come and to be saved from their sins.'"** And this one condition stands in the organic law of the church to-day. This is the true catholic

spirit. It shuts out no man who believes the fundamental facts of the gospel. It welcomes all who would come to God through Christ. It adds no condition that Christ did not lay down.

But does not Methodism require assent to some creed? Yes. From the very beginning of American Methodism it has required assent to what is known as the "Apostles' Creed." Every adult candidate for baptism is asked if he believes this historic Creed—a Creed in its origin dating back to the earliest centuries and put into the mouth of the candidate as his baptismal confession of faith. But let it be noted that the Apostles' Creed is not in any sense a theological statement, it is rather the setting forth in briefest possible form of the historic facts upon which the Christian church is founded. To make this clear, I give the Creed as it appears in our Methodist Discipline:

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

"I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting."

This is the one and only Creed that is required of those who seek membership in the Methodist Church. It is the ancient baptismal confession of the Christian church. It is the Creed of Christendom. All Christians unite in giving assent to this symbol of the faith of the church universal. Methodism, therefore, is no mere sect, but an integral part of the one holy catholic church.

If it be asked, If assent to the Apostles' Creed is a prerequisite to membership in the Methodist Church, what becomes of Wesley's "one condition previously required—a 'desire to flee from the wrath to come and to be saved from their sins.' "? The answer, as a matter of course, is that Wesley's "societies" presupposed the Christian religion, just as a "desire to flee from wrath to come and be saved from sins" presupposes "wrath to come" from which one should flee and belief in a Saviour who alone can "save from sins." Methodism lays down no theological test for membership and allows large liberty of thinking. But faith in the great facts of Christianity is, of course, essential to the being of the church of Jesus Christ.

Another question may be asked: **What about the Twenty-five Articles of Religion?** Must not every applicant for membership give assent to the Articles of Religion? The answer is: Our Methodism has never made any such requirement. Such requirement would be out of harmony with the spirit and history of Methodism. It would be a long step in the direction of Roman Catholicism. The Articles of Religion are among the "standards of doctrine" of our church and are under the protection of the constitution of the church. They show our historic connection with the great Protestant Reformation. They set forth in theological language the mighty doctrines for the sake of which men were burned at the stake. In harmony with these Articles every preacher and teacher in Methodism is under solemn obligation to speak and teach. But they are not laid down in our Discipline as a creed to be assented to before one can become a member of our church. For men are not first theologians. To require children coming into the church to profess belief in theological and metaphysical statements of doctrine would be a manifest absurdity and an unchristian procedure. And to require busy men and women who have had no opportunity to study theology to affirm that they give full assent to statements of doctrine drawn up by professional theologians would be to retrace our steps and undo the work of the great Methodist revival. It would be to go back to the spirit of the scribes and Pharisees and to leave the simplicity of the gospel of Christ.

Nothing that is said here is intended in any way to discount the value and importance of theology. The writer believes with all his soul in the necessity of theology. If Christianity is to continue a conquering force in the world, it must be able to give an account of its faith. It must be able to present to thoughtful and inquiring minds a reasoned and reasonable statement of the meaning and implications of the fundamental facts of the faith. Only superficial thinkers and men who have never thought at all deery and discount theology. What is said here has only one thing in view: to make it perfectly plain that Methodism lays down no theological tests which must be submitted to before one can become a member of the church.

Many questions settle themselves when once a man has given himself to Christ. This is what Robert Browning had in mind when he wrote:

> I say, the acknowledgment of God in Christ
> Accepted by thy reason solves for thee
> All questions in the earth and out of it
> And hath so far advanced thee to be wise.

Does a man, then, come to Christ in the spirit of John Campbell Sharp?

> I have a life in Christ to live;
> But till I live it must I wait
> Till learning can clear answer give
> To this and that book's date?
> I have a life in Christ to live,
> I have a death in Christ to die;
> But must I wait till science give
> All doubts a full reply?
>
> Nay! Rather while a sea of doubt
> Is raging wildly round about,
> Questioning of life and death and sin,
> Let me but creep within
> Thy fold, O Christ, and at thy feet
> Take but the lowest seat
> And hear thine awful voice repeat
> In gentlest accent, heavenly sweet:
> "Come unto me and rest:
> Believe me and be blest."

Then Methodism requires nothing more. We welcome him into our fellowship. Such is the catholic spirit of the Methodist Church. And may God save us from the modern creed makers who would have us turn traitor to the spirit and genius of our Methodism!

Tulsa, Okla.

THE GIFT OF TONGUES.

I Cor. 12:7-11.

By Rev. John W. Ramsey.

IV.

Study of the "Unknown" Tongues in the Church at Corinth.

This study will embrace a consideration of the fourteenth chapter of Paul's first letter to the Corinthians. However, properly to understand what Paul is saying in the fourteenth chapter, we shall have to study in connection with it the twelfth and thirteenth chapters also. In fact, we shall have to start with the third chapter; because, to interpret rightly any passage of Scripture we should study it in the connection in which it is found.

Beginning, then, with the third chapter, we discover that almost from the day of its organization, the church at Corinth began giving Paul trouble, and he was having to write to them continually to correct their abuses of the privileges and blessings of the gospel. They were extremists—continually running off after some new thing, and were constantly disputing and quarreling among themselves. You will note the following abuses and Paul's correction of them:

1. Divisions and strife. I Cor. 3:1-4: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. For, whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

2. The difference among them concerning the eating of meat offered to idols. To correct this difference among them Paul wrote I Cor. 8.

3. They even abused and perverted the Lord's Supper, which may be seen by reading, I Cor 21-29. They were eating the bread to gluttony and drinking the wine to drunkenness, and Paul reminded them that they had houses in which to eat and drink without having to pervert the Lord's Supper. In closing his rebuke he says: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

4. They perverted the gift of tongues. Now, just as these extremists in the church at Corinth abused the blessings and privileges of the gospel, likewise they perverted the gift of tongues, and to correct this perversion Paul wrote the twelfth, thirteenth, and fourteenth chapters of his first letter to the Corinthians. Let us notice some of their abuses of the gift of tongues:

(1) They were glorying in "unknown" tongues. To shame them for this abuse, Paul wrote: "I thank my God, I speak in more tongues than ye all. Yet in the church I had rather speak five words with my understanding than ten thousand words in an unknown tongue." (I Cor. 14:18-19.)

(2) Their speaking in "unknown" tongues was hindering the conversion of sinners. Calling their attention to this fact, Paul said: "If therefore the whole church be come together in one place, and all speak with tongues, and there come in those that are unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, he is convinced of all, and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you." (I Cor. 14:23-25.)

(3). The so-called "unknown" tongues at Corinth had degenerated into an unintelligible gibberish. The proof of this statement may be seen in the fact that this is the first and only time in the New Testament that the gift is called the "unknown" tongues. In every other instance where the gift of tongues is spoken of it is always called "other tongues," or "new tongues." Another proof of its degeneracy at Corinth is to be found in the fact that for the first time an interpreter is needed. Furthermore, I have to say that there was, excepting their unintelligible gibberish, no such thing as the "unknown" tongue. If you will now look in your Bible, reading the fourteenth chapter of Corinthians, verses 2, 4, 13, 14, 19, and 27, you will see that the word "unknown" occurs six times in the whole chapter and that, in every instance, it is written in italics, which means that the word is not in the Greek from which the Bible was translated, but was put there by the translators.

Besides all this, the apostle himself says that with the Corinthians the gift of tongues had become an unintelligible gibberish: "Even things without life, giving sound, whether pipe or harp, except they give a distinction in sounds, how shall it be known what is piped or harped? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh a barbarian unto me. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." (I Cor. 14:7-12.)

(4). Moreover, too many of the Corinthians were speaking at the same time, thereby creating confusion in the church. To correct this disorderly conduct, Paul wrote: "How is it, then, brethren, when ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (I Cor. 14:26.) "For," said he, "God is not the author of confusion, but of peace" (I Cor 15:33).

(5) You will note further that babbling women were mainly the cause of all the confusion in the church at Corinth; so Paul said: "Let your women keep silence in the churches; for it is

not permitted unto them to speak." (1 Cor. 14:34.) The Greek word here translated "speak" means prattle, chatter, jabber; therefore, the apostle was saying, let your prattling, chattering, jabbering women keep silence.

Toward the close of the chapter (1 Cor. 14:40), Paul says, "Let all things be done decently and in order." He closes the twelfth chapter by saying, "Covet the best gifts," and then begins the thirteenth chapter by telling them what the best gift is: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." In 1 Cor. 13:8, he says: "Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Then, he closes the chapter by saying, "And now abideth faith, hope, love, these three; but the greatest of these is love." The significance of this climax of the apostle's argument is that in comparison with love all other gifts are as nothing.

Now, the conclusion of the whole matter is that, in the classification of the gifts of the Spirit, love is the first and best of all, while the gift of tongues is the last and least of all. I close this investigation of the gift of tongues with the following brief summary:

1. The gift of tongues on the day of Pentecost was only an incident to the baptism of the Holy Ghost and, therefore, not necessary to it.

2. The Pentecostal tongues were intelligible, and they were so because the apostles spoke real languages.

3. The power to speak the languages was given for a specific purpose and when that purpose was accomplished, the power was withdrawn.

4. All miraculous gifts, including the gift of tongues, seem to have been withdrawn after the death of the apostles.

5. The Corinthians abused the privileges and blessings of the gospel and perverted the gift of tongues.

6. The Corinthians gloried in the "unknown" tongues.

7. Their speaking in "unknown" tongues hindered the conversion of sinners.

8. The tongues at Corinth had degenerated into an unintelligible gibberish.

9. There is no such thing as the "unknown" tongue; the word "unknown" is not in the Greek from which the Bible was translated, but was inserted by the translators.

10. All the Corinthians were speaking at the same time, thereby creating confusion, which the apostle wrote to correct.

11. Babbling, prattling, chattering women were mainly the cause of all the confusion in the church at Corinth.

12. The best of all the gifts of the Spirit and the one that we should covet above all other gifts is the gift of love. If we have all other gifts and have not love, they will avail us nothing. Hence, the apostle said: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal."

ANNUAL MEETING OF GENERAL BOARD OF MISSIONS.

By Rev. John S. Chadwick.

The 1922 meeting of the Board of Missions of our church was held April 18-21, in Nashville, Mr. John R. Pepper, of Memphis, presiding. There was practically a full attendance of the membership of the Board, and the session was one of the most interesting and profitable of all of the annual meetings of this Board.

The report of Dr. W. W. Pinson, General Secretary, was a review of achievements worthy of a great church. And, as he said, the story of this advance of a quadrennium "is largely the story of the Missionary Centenary." The total income of the Board for the quadrennium was $13,649,009; for the two Centenary years the average per year was $4,987,054, as against $1,702,803 for 1918. And this does not include all of the Centenary payments—the share of the Church Extension Board, the amounts returned to the Annual Conference Boards of Missions and some other items. Centenary collections to March 31 were approximately $13,500,000, and it is probable that the reports to May 1 will show a total of nearly $14,500,000. This is far short of the amount due January 1—$22,000,000—but it is a record so far in advance of any made previous to 1919 that it is almost unbelievable. Certainly, none would have believed it possible four years ago. We have not done all that we ought to have done, that we could have done; but let us keep in mind the big things that have been done; and let us boost rather than knock.

Appropriations for 1923.

Appropriations made at the 1922 meeting were in amount practically the same as in 1921. And even more so than in 1920 was it evident that the provision of the Centenary program guaranteeing the regular incomes of the Boards was a wise provision. Regular collections for missions during 1921 fell short of the 1920 figures, but the Centenary was there to save the situation. For instance: To hold the regular appropriations for China to the "Standard year" basis, Centenary funds supplied $45,520.30 of the total of $131,527.59; for Japan the Centenary furnished $75,503.82 of the $193,147.10; for Korea, $76,213.51 of the $153,176.95; for Brazil, $38,521.25 of the $102,158.93; for Cuba, $26,577.76 of the $81,871.76; for Mexico, $56,161.69 of the $116,005.19; for Africa, $16,148.44 of the $34,655.00. These deficits are due, in part, to the transfer of a number of regular specials to Centenary Specials, not altogether to shortage in payments on assessments.

The totals to the various foreign fields on regular appropriations appear in the foregoing statement. Centenary appropriations to the various fields for 1923, these figures including the "deficit" amounts, already mentioned, are: China, $228,860.30; Japan, $246,273.59; Korea, $192,789.93; Brazil, 323,389.56; Cuba, $84,578.81; Mexico, $103,723.87; Africa, $27,363.73; Europe, $505,365; Siberia and Manchuria, $78,150. The grand total of regular and Centenary appropriations to the foreign fields, not including Woman's Work, is $2,630,188.

Woman's Work.

In the work of the women there was no "deficit" problem—this a tribute to the loyalty and liberality of the women of Southern Methodism. To the foreign fields the appropriations were as follows—the first-named figures in each case being regular, the second Centenary appropriations: Africa, $2,900 and $14,120; Brazil, $34,527 and $153,100; China, $91,534 and $96,513; Cuba, $12,606 and $36,759; Japan, $20,066 and $66,598; Korea, $63,193 and $91,839; Mexico, $52,938 and $86,374. The totals, including Scarritt Bible and Training School, administrative, contingent fund, and other miscellaneous items, are: Regular, $355,434; Centenary, $559,424. The grand total is $914,858 for foreign work.

The Home Field.

Regular appropriations to the home field, on assessments, total $165,136.00. Out of Centenary funds the home field receives $608,855—the grand total, $783,991, and this does not include the ten per cent of all Centenary payments that are returned to Annual Conference Boards of Missions, a reasonable estimate on this $400,000. Nor does it include payments on regular assessments by Annual Conferences to Conference missions. Including all of these items, the total is at least $1,500,000—and more than $1,000,000 of this is from the Centenary. The appropriations for Woman's Work in the same field are: Regular, $259,252.39; Centenary, $197,149.42—total, $456,401.81. If we add to these the amount of Centenary funds to the Church Extension Board, the grand total for home work goes well beyond $2,000,000. Because of the Centenary, we are carrying through a bigger program for the home field than ever before. And a larger percentage of our contributions for missions goes to home missions than under the plan of the "before-Centenary" days.

Of the action of the Board touching various matters of policy and suggested legislation, this

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communication does not report. These will be given to the church in the more extended reports to be made at a later day.

DEATH OF REV. J. H. BROWN.

Dear Brother Carley: Our beloved brother, Rev. J. H. Brown, passed away last Sunday afternoon at 5:15, and was quietly laid to rest in the Jonesboro cemetery Monday evening, with almost the whole town present. His casket was literally covered with flowers by his friends. The services were held in the Methodist church, with the pastors in the town assisting. Rev. A. J. Patton, Protestant Methodist pastor, and Rev. A. M. Murry, Baptist pastor, offered beautiful tributes to his life. Rev. W. A. Hart, a superannuate of the Texas Conference, offered an effective prayer. Brother Brown leaves a sainted wife, three sons, and two sweet daughters to mourn their loss. He was a remarkable character.

A suitable memoir will be furnished the Advocate later.

I went down last night to wire you, but the office was closed, and I feared it wouldn't reach you in time for this week's issue to wire you later.

Yours fraternally,

Jonesboro, La., April 25. J. C. PRICE.

LAKE CHARLES DISTRICT CONFERENCE.

The session of the District Conference of the Lake Charles District, Louisiana Conference, Methodist Episcopal Church, South, which met at Opelousas on April 26 and 27, will be long carried in the memory of those who were present as a very delightful and profitable conference.

Rev. J. B. Williams, presiding elder, was at his best and made a happy and acceptable presiding officer.

Twenty-two preachers of the district were present; two were absent—one was ill, and the other away in another part of the State holding a meeting for a brother preacher.

There were forty-one laymen present, representatives from nearly every charge.

The reports made by the pastors of their respective works all had the note of joy and optimism. Many had held revivals resulting in numbers of conversions and accessions.

The departments of church activities, such as Sunday school, Epworth League, and Woman's Missionary Society, all received attention and showed marked progress and improvement.

Rev. Briscoe Carter, of Minden, represented the Christian Education movement.

Rev. E. N. Evans, of New Orleans, represented the Rescue Home in New Orleans, and told some of the splendid work being accomplished by that institution.

Mr. S. S. Thomas, Secretary of the Missionary Centenary Movement, presented some facts and features concerning the work in Louisiana that were next to startling and very heartening to all who were privileged to hear it, and it is a great regret that there were not more Methodists present to get such information.

Rev. C. D. Atkinson, General Field Secretary,

and Miss Caroline Hess, Elementary Superintendent of the Louisiana Conference Sunday School Board, and Rev. J. W. Pearson, of Manfield, represented the Sunday school interests in fine shape. Such features as Children's Week, Elementary Department, the Program of Work, Standard Training School, were emphasized. A Standard Training School is under way for this district to be held some time this fall at Lake Charles.

The preaching, morning and evening, was of a high spiritual order. There is no church where the record of the church activities is provided for any more thoroughly or systematically than the Methodist church, and the Report of the Committee on Quarterly Conference Records said, "Those records submitted were in good condition."

The lay delegates elected to the Annual Conference were: F. S. Hale, New Iberia; Mrs. B. M. Lambert, Maxie; R. J. O'Neal and J. H. Cain, DeRidder; R. C. Holt, Rayne; S. H. Porter, Zwolie; J. W. Fontenot, Crowley; Mrs. S. L. Riggs, Opelousas. Alternates: Mrs. F. C. Shute, Opelousas, and A. M. Mayo, Lake Charles.

Percy Owen Lee, of Lake Charles, was licensed to preach.

J. L. Ballard, of Opelousas, was elected as District Lay Leader.

New Iberia was selected as the place of meeting in 1923.

Ad Interim Licensing Committee: Rev. W. W. Holmes, H. W. Rickey, Louis Hoffpauir and F. M. Freeman.

The District Sunday school officers elected for the ensuing year were: A. M. Mayo, Secretary; Mrs. J. W. Wynn, Rayne, Elementary Dept.; Mrs. J. H. Cain, DeRidder, Int.-Sr Dept.; Mrs. B. M. Lambert, Maxie, Young People's Dept.; J. L. Ballard, Opelousas, Adult Dept.; Rev. S. A. Seegers. Patterson, Teacher Training Dept.; Mrs. F. M. Freeman, Crowley, Missionary Dept. The pastor, Rev. S. L. Riggs, and his wife, made excellent hosts to the great joy and comfort of all the delegates. In his welcome he reminded the delegates that it was in Opelousas more than seventy-six years ago that the Louisiana Conference was organized, making that church old and historic.

A. M. MAYO, Secretary.

INVESTMENT IN LIFE.

There are several boys and girls who should attend the Epworth League Assembly, but, for financial reasons, will not be able to go unless some one pays their way. Their going may mean a life of efficient service to the church. It is worth while.

Fifteen dollars will pay all the expense, including railroad fare, board, and lodging.

Would you not like to invest fifteen dollars in one of these boys and girls? Then, write me. The Assembly meets June 5 to 11, Whitworth College. Will try to see that none but the worthy are selected. Yours for service,

W. D. HAWKINS, President,
Miss. Conference Epworth League Assembly.
Meridian, Miss.

REPORT, CENTENARY CAMPAIGN, MISSISSIPPI CONFERENCE.

Up to April 26, there has been reported to my office a little more than $20,000 collected during the campaign for collecting the 60 per cent due. A great many churches have not reported yet; some are still working. Where the plan was carried out and every subscriber seen, some money was collected, and others promised to pay later.

There were six churches that reported more money collected during the campaign than they collected during the years 1920 and 1921; and twenty-eight collected more than in 1921, and twenty-seven nearly as much as for 1921. Thirty-nine churches paid 60 per cent and over; and, if all had reported, there might have been others.

Please keep up your collecting in a systematic way until all the pledges are collected.

Yours for service,
W. D. HAWKINS,
Conference Centenary Treasurer,
Conference Missionary Secret'y.

TO PASTORS OF JACKSON DISTRICT.

Dear Brethren: The District Conference will meet in Harrisville, Miss., Tuesday, June 27, at 9 o'clock a. m. Please have your church conference to elect delegates during the month of May, sending a list to me and one to Rev. I. H. Sells, Harrisville, Miss.

If the assessment for District work has not been taken on your charge, kindly take an offering before District Conference. We would like to be able to report cost of all repairs and improvements paid at that time.

Hoping we may have a gracious and helpful meeting, I am, Yours fraternally,

M. L. BURTON, P. E.

BATON ROUGE DISTRICT CONFERENCE.

It has been found expedient to change the opening of the Baton Rouge District Conference from the afternoon of May 30 to Wednesday, May 31, at nine a.m. The opening sermon will be preached Tuesday evening at eight o'clock by Rev. L. W. Cain, of Franklinton. Let all members be present for opening sermon.

The following committees are appointed:

For License and Recommendation—C. C. Miller, C. W. Crisler, L. C. Wilson.

For Recommendation for Orders—J. W. Booth, F. B. Hill, A. J. Coburn.

Other committees will be announced at the opening session of the conference.

Let the pastors elect their delegates as soon as possible and send a list to Rev. H. W. Ledbetter at Hammond, and also a list to me.

For instruction as to number of delegates each charge is entitled to, consult page 73 of the Minutes and paragraph 57 of the Discipline.

J. W. LEE, P. E.

DIGGING FOR GOLD IN JAPAN.

By R. S. Stewart, Jr.

Second Letter.

Gotoji is a town of 20,000 population in one of the coal mining centers of Japan. We have a church of about 25 members here, and I was invited by the presiding elder to conduct a revival for them.

After the first service I walked through the main street with my helper and saw advertisements of three protracted meetings that week in as many Buddhist temples of the town. The meetings were conducted by well-known priests from other places, and were of from three to five days' duration. The Buddhist religion is fighting to maintain its place of influence, which is undoubtedly large in Japan, but there is much religious unrest and new religions spring up frequently and make astonishing progress among the people. The times are good for Christian evangelism. The unrest which drives the people to these other religions, new and old, induces a number of them to listen to Him who said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

There is no mass movement in Japan. A congregation of from 75 to 150 is considered good for almost any of our churches. There is no present indication of a nation being born in a day. Soul-saving involves the hardest kind of labor and persistent effort, but yet in every place there are those whose hearts God has opened, and we are seeing manifestations of the power of grace, and we are having revivals, though small in their scope, yet as genuine in character as you ever saw anywhere.

Incidental to the meetings at Gotoji were invitations from the two prefectural high schools to speak to the students. At the first I spoke for an hour on "Ideals Turned Into Flesh and Blood Through Jesus Christ." There is a regulation against "teaching religion" in the public schools, but to my own mind there is a difference in "teaching religion" and "preaching the Gospel of salvation." At any rate, 700 young men, most of whom had never heard the Christian message before, listened attentively and afterwards in his classroom the dean commended it to his students.

The Girls' High School also listened to my message very courteously. I have never seen more attentive audiences than these student groups. There are 400 students in this school, and at the beginning of the meeting there was one Christian among the teachers. There are now three, and possibly four, but more about that later. The girls seem to be greatly interested in music. I heard an organ in a neighboring room laboriously plodding its way to a tune, and the principal told me they had a music teacher. "How many pupils take music?" I asked. "All of them," was his reply.

Pastoral visiting was a delight in this meeting. Such kindliness as is shown by the Christians of Japan to the missionary and pastor has never been excelled. A profusion of tea, chocolate, cakes and fruit meets us continually, until we are embarrassed by their hospitality. The pastoral worker needs not only a pure heart and a clear head, but he must have an asbestos stomach also, or fall a victim to the kindness of the people. For six days we preached in the little chapel, and God was present in blessing from the first. Backsliders were reclaimed and the church strengthened. A member confessed that he was estranged from his brother and violating the laws of his country. He sincerely repented, and was happily restored.

There were other similar experiences, but one that I remember with much gratitude was a visit we received at our hotel from three women teachers in the Girls' High School. One of them was a teacher of English and a college graduate. Another had a diploma of equal value from a higher Normal School. They were all three young women of exceptional ability and personality. The first mentioned was a Christian who had heard about sanctification and had come to inquire about the way of holiness. She brought her two non-Christian friends with her. For two hours that Sunday afternoon we preached and prayed, and afterwards gave thanks to God, for He had blessed the hearts of us all. The first mentioned of these girls said, with a shining face, that she had just realized that it was through the power of God that we are made clean, and she rejoiced for the purity that had been wrought by faith in her heart. The other two clearly testified to forgiveness and faith in Christ.

That night at the last service we asked those whom God had called into the ministry to come to the altar. Three young women responded and offered themselves as Bible women. Two young men also offered themselves for the ministry. About twelve converts were baptized, including teachers, trained nurses, students and others. Not a mass movement, nor anything extraordinary for God to do, but only the "cloud no larger than a man's hand" that encourages us to expect quickly the spiritual downpour which is needed by a thirsty land.

WE'RE GOING.
Southern Epworth League Assembly.
Lake Junaluska, North Carolina, June 29-July 9.

THE CONTENT OF CHRISTIAN EDUCATION.

By T. H. Lipscomb, B. D.

II.

The Christian religion deals primarily with man and his destiny. Its emphasis is primarily not upon things temporal, but upon things eternal, and it would purify and transform the earthly by the vision of the heavenly. So Christian education must concern itself with the whole life of man—on both this side and the other side the grave; and its distinctive character and glory is that it recognizes man as an immortal spirit, having concerns and interests infinitely other than, and infinitely higher than, anything seen and temporal.

The fundamental question underlying all education and determining its direction is this: What is man? and what should he become?

Secular education answers: A denizen of earth, to be fitted for useful, successful and happy living and good citizenship, by information and training on all subjects and relationships that concern him here. It knows of and concerns itself with nothing other or beyond. As Dr. Elmer Ellsworth Brown, former United States Commissioner of Education, admitted in the Commencement Address at Vanderbilt University in 1909: "It has nothing to do with religious sanctions and motives, and that unseen world with which religion is concerned."

Christian education answers: Man is an immortal spirit, akin to God yet estranged from him through sin, to be fitted not merely for worthy terrestrial life, but supremely and inclusively, for immortality and celestial fellowship; through an apprehension of what he is, first of all, and aspiration after what he may become, through the revelation of life and immortality in Christ Jesus.

Christian education is, then, infinitely nobler and broader than any other in its conception of man and his destiny. It lights up the very heavens with glory, and with more than telescopic vision sees and speaks to man of glorious things, "which eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive," except as given him by divine revelation. Secular education is pitifully narrow and circumscribed; and, worse, lacks the potency of great sanctions and motives, such as religion offers, and which, as Dr. Brown admits, "are essential to the formation of worthy character."

But the pity of it and the peril of it to-day is that professedly Christian education is thinking almost exclusively in secular terms pertaining almost exclusively to terrestrial interests; and "the unseen world with which religion has to do" is scouted as "otherworldliness" by men who are supposed to recognize that the lost balance of the world can be restored only by the vision of eternity bringing the sense of personal responsibility to God. The "whole life of man," a phrase many delight in, is limited in all their thought and expression to his economic, social, physical, intellectual, moral concerns in this world. It all focuses on the eighty years at most of earthly existence; and the "whole life of man" is rarely used as indicating his eternal existence—as well as temporal—which is its noblest and distinctively Christian sense. I pointed out in my first article how generally the campaign literature of our educational movement concerned itself with saving America, making investments safe, withstanding Bolshevism, making our boys "leaders of men," and establishing an "ideal social order;" and I repeat now what I said then, that Christianity refuses to function when its celestial ends are thus subordinated to temporal advantages. The temporal ends are wrought only as the heavenly vision shines clear upon the individual and national soul.

So the distinctive task of Christian education is to keep steadily in view the nature and the destiny of man—"to glorify God and enjoy him forever"—and to bring such instruction and sanctions to bear upon his mind and conscience as will enable him to attain the mark of the prize of his high calling, together with all other useful knowledge the impartation of which it shares with secular schools.

But if Christianity has anything distinctive and certain to offer, it must have received it by revelation and have it in authoritative form from the God who alone knows of a surety concerning these matters transcending all things seen and temporal, and undiscoverable by mortals dwelling only on this side the great gulf. So a Book of Revelation, divine in origin and authoritative, is the sine qua non of Christian education as distinct from philosophic speculation and poetic dreams and hopes. Such a Book the Christian religion has as its most priceless treasure, and the conflict to-day between light and darkness is over, whether that Book is what it claims to be and what the church has ever believed it to be, of God, or whether it is of men.

So, as the teacher takes the Book in hand the first question to be asked and answered by himself and all is: What is this Book? Is it God's authoritative and revealed Word, wherein "holy men of old spake as they were moved by the Holy Ghost," inspired of God? or is it "The best religious thought of the race," the best that "the religious geniuses of the race" have been able to discover about God, as I heard our Educational Director General put it, or is it "an expression of communal or group religious consciousness," to use another prominent Methodist's phrase; and is Christian education only the imparting to mankind "the best thought of the race" along all lines? Is this Bible a piece of literature originating with man, ancient literature, and very full of errors and imperfections at that, which it shall be the pleasure of the teacher and students to criticize and revise? Or is it the revealed Word of God, which though heaven and earth may pass away shall endure forever, which they accept as such, and to which they go with earnest and prayerful desire to comprehend in some measure at least its exceeding depth and fullness?

To the great body of ministers and laymen in the church the answer taken for granted is that the Bible is the revealed and authoritative Word of God, which we study in reverence and humility, using our intellects primarily, as in all study, to comprehend and understand it; but it is a lamentable fact that in many professedly Christian colleges and universities such is not the attitude assumed or the spirit in which instruction is given. And I do not speak without definite knowledge. On my accepting the Chair of English Bible in one of our universities, a Doctor of Philosophy asked me, "Are you going to teach the Bible as literature or as religion?" and I was frequently advised by the Dean, the Acting Chancellor concurring, against making the religious emphasis strong, "as the courses were required." A theological professor even told me that the "experts" who are advising our Sunday School Board warn the writers of our Sunday school literature against making the moral emphasis too strong, especially for boys between the ages of twelve and fifteen! An eminent educator in Southern Methodism, in pleading for "liberty" for our professors to express and promulgate views at variance with accepted teachings, when answer was made that truth is not an unknown thing to the Christian church cynically inquired, in Pilate's phrase, "Will the gentleman please tell us what is truth?" indicating an agnostic, rationalistic attitude toward divine truth as ever sought and never found. Such an attitude I affirm is not Christian. At one of our Southern Methodist universities a scholarly professor of theology, after an address before the Faculty Club, maintained that neither in theology nor in any other branch of knowledge is anything established, certain, sure, beyond question. On being asked whether, after tearing down the whole structure of Christian theology, he did not rebuild it in harmony with the Pauline system and the Apostles' Creed, he cried out, "God forbid that I should rebuild the Pauline theology. His cosmogony (account of creation) has been entirely superseded;" and the Creed he then attacked, saying the Virgin Birth is "one of the weakest attested things in the New Testament."

In reading an article recently on German rationalism in the eighteenth and nineteenth centuries and its destructive effect, the parallel seen in our educational circles to-day was appalling. It said:

"German rationalism sprang from theologians eminent in the church, and it professedly honored the Scriptures as a valuable summary of the highest religious truths." "Its distinguishing trait consisted in erecting the human understanding into a supreme judge over the Word of God, and thus by implication denying the importance and even necessity of any miraculous revelation whatever." The fundamental maxim of rationalism in the Netherlands, it went on to say, was De omnibus dubitandem—"concerning everything there is room for doubt"—precisely the avowed and proud attitude of professedly Christian scholars and educators in the world to-day, as I had found to my surprise in a Methodist school. But we read further: "The name rationalism was as yet wholly unknown, and in outward form the authority of the Scriptures was still almost universally admitted." How true to-day also! Then sound doctrine began to be discounted, "asserting that, after all, piety and love were the only things essential," "forgetting the danger from assaults of false teachers." "By Semler the whole circle of orthodox landmarks was thrown into confusion." "The inner conviction of one's own truth-loving heart was held to be the sole test of the inspiration of a book." (What a pretty phrase, and how modern it sounds!) But note the conclusion. "From the lawless subjectivism of Semler the descent was easy to the most absurd and degrading consequences." "Criticism, when left unguided by any fixed principle of objective truth, was found to be fruitless and to lead only to destruction." And so it is to-day also; and our modern scholars who are but revamping old heresies under the plea of keeping abreast of the age, are but leading us in their "lawless subjectivism" to spiritual destruction.

So we affirm that our attitude toward the Bible is fundamental in Christian education, and the issue as between unbelief and faith, Christian and anti-Christian, centers in the Bible, (1) what it is; and (2) consequently, how we shall teach it.

Let go the supernatural origin and authority of the Bible, assume toward it the rationalistic attitude just pointed out, and the lie has been given to the Book itself, as to its claims and contents, and no Christian study of it, or teaching of it, is possible; for the spirit of Christian humility, reverence, and docility has been supplanted by intellectual pride, born of unbelief, and reveling henceforth in the gradual repudiation of everything which has been most surely believed by devout students of the Word of God in all ages. To call such instilling of doubts, denial of doctrines, and repudiations of history and miracles as folk-lore, myths, fables, romances, etc., Christian education, is a profanation which must cause glee in hell, as devils see their own work so effectively done by Doctors of Divinity and at the expense of the church.

The very existence of a personal, holy God of love, who cares for us, is unthinkable apart from a divine revelation as to man's origin, duty, and destiny; questions on which man has such need of certain light, and questions the answer to which, as all history and philosophy show, he has never been able to discover for himself. Either there is no God (the ultimate rationalistic conclusion), or he has revealed himself in some clear, authoritative form such as we have in the holy Scriptures.

Granting the existence of such revelation, what is the reasonable attitude of man, the finite creature, toward that revelation from God, the Infinite Creator? There are two uses of the human intellect. The primary and most general use is to comprehend and understand; a secondary, to judge, criticise and revise. To assume a critical superior attitude toward even a work on chemistry, much less the Bible, before attempting to understand it is irrational folly, making progress in knowledge and qualification for criticism impossible. To assume to revise the Constitution by a supreme court judge is some-

(Continued on Ninth Page)

The Home Circle

THE SMALL THINGS.

By Honoria Traill.

A sunbeam slipped through prison bars,
So silently, so swift;
Yet from a soul all wrapt in gloom
A burden seemed to lift.

A flower in a city bloomed,
So pure, so frail, so fair;
Yet strong enough to bear a heart
To heaven's gate in prayer.

A little bird snug in the dark,
So brave, so brown, so small;
Yet fears were calmed, for God, we read,
Still marks the sparrow's fall.

A candle in a casement gleamed,
So dull, so dim the light;
Yet to the prodigal returned,
The stars were not so bright.

A sheep upon the mountain strayed,
So weak, so wild a thing;
Yet, when the shepherd brought it home
It made the angels sing.

God crumbles kingdoms into dust,
So lost, so low they lie;
Yet He'll not quench the smoking flax
Nor pass the bruised reed by.

—The Christian Guardian.

IN FICHY'S FASTNESS.

"Keep away from the river! And keep away from Dan Tolben!"

It was Mayor Ingram speaking to his son Clyde. Dan was Clyde's best friend, and the river had been their best playmate—a dangerous one, for it was really an arm of the sea, rising and falling with the changing tide.

Perhaps it was because Dan had recently come to town that he was suspected by the mayor of being at the bottom of several acts of wrong-doing, including the theft of some nuts, several valuable trinkets, and last and most unforgivable, the disappearance of Fichy, the mayor's pet monkey.

"Why, dad!" protested Clyde, "Dan's the smartest boy in town. He knows how to make a boat sail with the wind or against it, and he can dive and float, and"—

"Remember what I say," said his father, finally.

So, instead of making shingle boats and casting them adrift on the estuary, as he and Dan had been doing every evening, Clyde joined other neighborhood boys in a big game of "Yard's Off." It was his turn to throw the stick, and he had to race from a hiding-place. He found a solid-looking barrel standing just outside the retaining wall that bordered the edge of the high cliff near where the game was in progress. Into it he jumped with such force that the ground beneath was loosened and he fell. The barrel struck the water side on. Unfortunately, there was no one near to give the alarm.

Recovering from the shock, Clyde rolled about to bring a portion of the heading that had not been knocked in, beneath him, as he felt himself being carried seaward on the outgoing tide.

Here was adventure! Suppose he floated out into the open ocean before the tide turned? Though he called as loudly as he could, his voice was not heard by people passing along the high river banks. He drifted swiftly. He was not very uncomfortable in his curled-up position, and, in spite of his realization of the danger he was in, he fell asleep. It was dark when he awoke and found that he was close inshore, under a wall of rock. Putting out his hand, he felt for a landing place. There was none. He managed to climb out of the barrel and sit astride it, pushing it free of the perpendicular rocks as he was borne along.

"If Dan had been caught like this," Clyde thought, "he would have turned this old barrel into a boat and made it take him wherever he wanted to go."

He was at the mercy of the swift water, and he was in danger of striking so forcibly against the cliff that the barrel would be broken to pieces. Indeed, that is just what happened as he swept suddenly around a bend and was sent sprawling on a small level place. He lay resting there for a few moments until he felt the water rising about him.

"Why, I've been drifting up the river! And I thought I was almost at the mouth!" he ejaculated, springing up. He pulled loose a barrel stave and began to climb the precipitous cliff, but he had hard work of it, having to dig away earth and pry out small rocks, in order to make foot and hand-holds as he went up. He labored anxiously, for he knew the tide came in rapidly, and he must be quick if he saved himself from being washed away. Soon he came to a small cave over a shelving rock and saw a pair of bright eyes fixed upon him in the darkness.

"Who is it?" he demanded, and then held his breath with astonishment, for no answer, no response of any kind, came to his question. He sat quietly, keeping his barrel stave in readiness for any attack that might be made upon him by the strange man or beast just inside. The moments passed in tense, silent staring.

"I've got to keep awake till morning," he was repeating to himself, though he was so tired that he could scarcely keep his eyelids from closing. After a long time, he put out his left hand in order to shift his position slightly. His fingers closed on something made of leather.

"Dad's pocketbook!" his first thought was. "I've found the thief's hiding-place!" was the next. With the third thought he challenged the other occupant of the cave.

"Dan Tolben, is it you there?" Still no answer. Clyde had one satisfaction in that horrible silence. If he came safely out of his present situation, he could prove to his father and all the suspecting neighborhood that at least Dan was innocent of stealing the purse.

Weariness had almost overcome him when he heard some one calling his name. Forgetful for the moment of the terrifying presence so close at hand, he shouted with all his might, "Here I am, dad!"

Down came a rope past the cave entrance, but before he could grasp it he was pushed to the very edge of the rock and knew by the dangling rope end that the unknown being had rushed out to be first to save himself.

"Fichy!" he heard his father say. It had been the monkey there all the time! Fichy was the thief, and that was why there had been no answer to his challenging words.

"Are you all right down there, Clyde?" asked the mayor.

"Yes. Have you got a lantern or flashlight, dad?" asked Clyde in turn.

"Here!" the rope was pulled up and a flashlight came down on the end of it. Clyde went carefully over the floor of Fichy's stronghold. There, among nutshells and other rubbish, were his mother's spoons, his sister's bracelet, and his own fob! He gathered them into his pockets and came out, fastened the rope around his waist and cried—

"Pull away, dad!"

And when he had told the searching party of his night's experiences the first thing his father said was:

"You get Dan Tolben to show you how to manage a raft, and you practice swimming with him. It's time you learned." Yetta Kay Stoddard in The Congregationalist.

All business and all work should lift up, and not hold down; it should make free, and not enslave; it should ennoble and not degrade. It is as honorable to make shoes or anchors as to paint pictures or write books. The shoemaker should learn the secret through his work of finding the sandals of manhood for his own feet. The blacksmith should learn, through the making of anchors for his great ships, to find the anchor that is to hold his own soul to the truth amid the storms of life.—Rev. J. W. Lee.

PERSEVERANCE.

Toil on, faint not, keep watch and pray:
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.
Toil on, and in thy toil rejoice;
For toil comes rest, for exile home,
Soon shalt thou hear the Bridegroom's voice—
The midnight peal—Behold, I come.

—Horatius Bonar.

SPECIAL OFFER

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All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Joncs, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab.l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial

THE DEATH OR REV. J. H. BROWN.

The Louisiana Conference is called upon to mourn the passing of another of its veterans—Rev. J. H. Brown, whose death occurred at Jonesboro, La., on Sunday, April 23. He was a good and true man, who served his church faithfully throughout the years of his active life, and then, the days of activity over, quietly and confidently awaited the summons that called him to his reward on high. The Advocate joins with those who mourn because of the death of this servant of God, but it rejoices because he has entered into a "land that is fairer than day." We have the promise of a suitable memoir for publication in due time.

A BOARD OF HOME MISSIONS.

We are glad to learn that the Board of Missions, in line with the suggestion contained in a recent editorial in this paper, has memorialized the General Conference to make adequate provision for the rapidly developing home mission work of the church by providing for the organization of a separate Board of Home Missions. That the General Conference will give due consideration to this important matter, we have not the least doubt; and we trust that the evident reasons for the establishment of such a Board will result in action that will insure for the future a constructive program that will enable the church to meet its obligations in this most important field.

THE EDITOR ABSENT FROM THE OFFICE.

The Editor of the Advocate expects to leave New Orleans on the evening of May 8 for St. Louis, where he will go to perform his mission as fraternal delegate from the Methodist Episcopal Church, South, to the General Conference of the Colored Methodist Episcopal Church in America, and, in company with Dr. W. W. Alexander, of Atlanta, Ga., to consult with the educational leaders of that church concerning the future administration of Paine College, this mission being undertaken at the request of Dr. O. E. Goddard.

Returning from St. Louis, the Editor expects to stop at Hot Springs, Ark., to make a report of his mission to St. Louis and to observe the proceedings of the General Conference there in session. The length of his stay at Hot Springs is not yet determined, though it will probably not be long—his personal exchequer not being equal to the requirements of a protracted visit.

During the editor's absence from the office, Rev. R. H. Harper, pastor of the First Methodist Church of this city, has kindly consented to look after the editorial affairs of the Advocate. Brother Harper is too well known to the readers of the Advocate to need an introduction—both his pulpit and his editorial ability are matters of record.

The correspondents of the editor will, of course, understand that any delay in answering their communications will be due to his absence from the office.

PERSONAL AND OTHER NOTES.

A note from Rev. B. F. Bullard, of Calhoun City, Miss., says that all goes well on his charge.

"All goes well," writes Rev. J. B. Randolph, of the Corinth District, North Mississippi Conference.

Rev. A. L. McQueen, of Mt. Hermon, La., writes that the work of the Franklinton circuit is progressing nicely.

The editor regrets being out of the office when Rev. H. B. Hines, of Donaldsonville, La., called on Wednesday of last week.

Several members of the Greenville team of the Cotton States Baseball League have identified themselves with the Big Brothers Sunday school class at Greenville, Miss.

Work has been begun upon needed repairs to the parsonage at Coahoma, Miss., where Rev. Del Longgrear is pastor. Among other improvements, a new roof will be put on.

According to the figures of Dr. E. P. Allredge, official statistician, the Southern Baptist Convention reports 240,974 members received by baptism during the associational year of 1921.

The New Orleans District Conference will convene in Slidell, La., on Monday evening, May 8, and continue through Wednesday, May 10. Rev. W. H. Giles is the host of the conference.

Mrs. E. C. Durel, of Biloxi, Miss., underwent an operation for appendicitis at a hospital in this city on Tuesday of this week. She is a daughter of Rev. and Mrs. A. W. Turner, of Shreveport, La.

Rev. J. W. York, of New Albany, Miss., reports splendid progress in his work. Congregations are increasing, and the people are growing in grace. The gospel still attracts the people.

Rev. Frank C. Collins has arrived from Emory University to take up the work of the pastorate at McDonoghville, La., to which work he was appointed to succeed the late Rev. J. D. Harper. The Advocate office enjoyed a call from him one day last week.

Rev. Martin Hebert, presiding elder of the French Mission District, Louisiana Conference, requests us to say that the French Mission District Conference has been postponed on account of threatening high water.

The Sunday school attendance in the Methodist churches of Shreveport, La., last Sunday was as follows: First Church, 1503; Noel Memorial, 535; Mangum Memorial, 281; Texas Avenue, 248; Cedar Grove, 149; Bossier City, 103.

Rev. J. W. Dorman, our pastor at Louisville, Miss., recently underwent an operation at the Methodist Hospital, Memphis, Tenn. He stood the operation well. His many friends will pray that he may soon be restored to perfect health.

Col. J. C. Hardy, superintendent of the great Sunday school at Gulfport, Miss., was in the city on Wednesday of last week and paid an appreciated call at the Advocate office. He gave a fine account of Methodist activities in the city of Gulfport.

A revival meeting will begin at Booneville, Miss., on May 28. The pastor, Rev. H. P. Lewis, will be assisted by Rev. J. O. Hanes, one of our general evangelists, and his choir leader, Mr. Waltermire. Plans are being made for a great meeting.

Rev. R. O. Wier, formerly of the Louisiana Conference, but now serving the Batson and Saratoga charge in Texas, passed through New Orleans this week en route to Atlanta, Ga. He favored the Advocate office with a call on Tuesday morning.

Mr. Homer E. Turner, one of the prohibition inspectors for Louisiana, whose headquarters have been in New Orleans, will have headquarters at Shreveport after May 15. He is a son of Rev. A. W. Turner, superintendent of the Louisiana Anti-Saloon League.

President and Mrs. Harding are now life members of the American Bible Society. The certificates of membership were presented at the White House by a small committee from the Society, headed by Mr. Hughes, Secretary of State, who is a vice president of the Society.

Bishop W. P. Thirkield, of the Methodist Episcopal Church, whose episcopal area embraces Mexico and a part of South America, and who was formerly in charge of the New Orleans area, passed through the city this week, being en route to New York on official business. He honored the Advocate office with a call on Tuesday morning.

The April number of the Methodist Quarterly Review has reached our desk. We have not yet had time to read it, but the table of contents is an appealing one. An article on "The Racial Integrity of the American Negro" is contributed by Professor A. H. Shannon, a graduate of Millsaps College and well known in the educational world.

Mrs. N. J. Eubanks, widow of Francis Asbury Eubanks, and daughter of Rev. and Mrs. H. M. Merrit, died at the family residence in Durant on Easter Sunday morning, and was buried next day. Her daughter, Mrs. Mary Weatherby, is Lady Supervisor at the Methodist Orphans' Home in Jackson. The Advocate extends sympathy to the bereaved.

The situation caused by high water in the Mississippi and the Yazoo deltas is serious in the extreme. Thousands of acres of fertile land are already overflowed and there is danger that the water will not recede in time to make a crop this year. We are profoundly grateful that no loss of life has yet been reported from the overflowed districts.

We are indebted to the Calendar, issued by Chaplain Randolph, of Fort McPherson, Ga., for a new word—tetramethyldiaminodiphenylmethane, which is said to be the name of a new coal tar product. As Chaplain Randolph says, a few more words like that will increase the doctor's course of study another year and his bill at least fifty cents a mile.

We learn from the Daily Leader, of Ruston, La., that Miss Mabel Vaughan, daughter of Rev. and Mrs. R. W. Vaughan, was married to Mr. William Manning, on Tuesday evening, April 25, at the residence of the bride's parents, the ceremony being performed by Rev. K. W. Dodson and Rev. N. E. Joyner. The Advocate extends all good wishes to the happy young couple. They will make their home in Dallas, Texas.

The Advocate is indebted to the American Red Cross for a copy of the Handbook of Social Resources of the United States, which, in convenient form, gives an exhaustive summary of the agen-

cles at work in the United States for the promotion of social welfare. It is sold at $1 per copy.

Rev. H. B. Cottrell, father of Rev. T. B. Cottrell, our pastor at Gibson Memorial Church, Vicksburg, Miss., celebrated his ninety-first birthday recently. A number of the members of Gibson Memorial "stormed" him at the residence of his son on the happy occasion, and presented him with flowers, fruit and other valuable gifts. "Grandpa," as he is affectionately known, entertained his visitors with story and song, and preached them a little sermon. He is in good health, and is looking forward to many more happy days with his loved ones and friends. The Advocate joins with them in praying the richest blessings of heaven upon him.

A number of new missionary leaflets have just been published by the General Board of Missions, and may be had free of charge upon application to the Board, Box 510, Nashville, Tenn. Among these leaflets are: "Did You Know," which gives the salient facts about the remarkable progress made in our mission work within the last two years; "Japan in The Crucible," which tells the story of Japan's remarkable development within recent years; "Pushing Toward the Pole," the romantic story of the establishment of the Siberia-Manchuria Mission. The Quadrennial Report of the General Secretary of the Board of Missions, surveying the progress of the last four years, may also be had upon request.

At the meeting of the Commission on Unification, held in Nashville, Tenn., on April 17, a majority report was adopted recommending a continuance of the negotiations with the Methodist Episcopal Church looking toward unification, and that, under certain conditions, authority be given the Commission to call a joint convention to consider a plan for unification and report to the succeeding General Conferences of the two churches. A minority report was filed, the concluding sentence of which is: "To transmit without recommendation the action of the last General Conference of the Methodist Episcopal Church, an action to which your Commission has had no opportunity to give discussion or even consideration and to leave to your godly judgment to determine your own action thereupon, seems to us to be all that we can do with propriety." The minority report is signed by Bishop Collins Denny, Dr. J. E. Dickey, Judge T. D. Samford, Judge J. G. McGowen, Judge H. H. White, and Dr. H. N. Snyder.

We take the following from the Mississippi Sun, published in Charleston, Miss., of the date of April 27: "With a farewell sermon delivered last night, there was brought to an end the most notable series of addresses ever given in this city; a series which began two weeks ago, and which throughout the period has crowded the Methodist church twice a day with congregations absorbed in the teachings of one who is a master of pulpit eloquence, who is imbued with broadest sympathies and understanding, who is tolerant of the faults of this sad world, who has no frown for innocent diversion, whose power of reasoning is strong, and who has a happy faculty of accompanying his logic with anecdote and sparkling epigram, which both adorn and elucidate his reasoning. Charleston was particularly fortunate in having the rare privilege of listening to the Rev. Dr. S. A. Steel."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. J. Garner, Baldwyn, Miss., 2; Rev. R. G. Lord, Ahbeville, Miss., 2; Rev. S. S. Holladay, Pelican, La., 5; Rev. J. H. French, Evergreen, La., 3; Rev. A. S. J. Neill, Belcher, La., 3; Rev. Robt. Selby, Vicksburg, Miss., 11; Rev. H. J. Moore, Forest, Miss., 2; Rev. J. W. York, New Albany, Miss., 2; Rev. B. F. Bullard, Calhoun City, Miss., 3; Rev. H. P. Lewis, Booneville, Miss., 6.

A GOOD TURN ELECTED HIM.

James Davis, for years Congressman from Missouri, told at a Washington Scout celebration the story of how a typical Scout good turn had elected him.

"One morning," he said, "when I was about 20 I was riding my horse into town when I met a boy who had been riding a mule loaded with a sack of corn. The sack had fallen off, and the boy was not able to put it back on single-handed.

"I dismounted, took off my coat, and put the boy and the corn back on the mule. Then I went on and forgot all about it.

"Nearly twenty years later I was a candidate for Congress in the primaries. I didn't have much chance in the 'enemy's country,' but learned that some one there was very busy getting votes for me. I had no idea who he could be. In the end I was nominated by forty-seven votes.

"At the county mass meeting which followed to celebrate the victory a big, sturdy young man elbowed his way through the crowd to the speakers' stand and held out his hand. 'I don't suppose you know me,' he said. And I admitted that I did not.

"'Well,' he continued, 'you may remember a boy and a mule and a sack of corn in the road twenty years ago. Three men passed him before you came along, the fourth stopped to help the boy and the corn get back on the mule. I'm the boy, and I made up my mind that day that if I ever had a chance to pay you back for the good turn you did for me I would. My chance came, and I've made good on it. We gave you a majority of sixty-eight votes in our township.'

"That one little good turn," said Congressman Davis, "elected me."—Exchange.

SUCCESS.

Much is said nowadays, especially for the benefit of the young, about "success" in life and the way to achieve it. Any one who thinks that to Americans it must mean something material, something bound up with rewards of money or of place, should read all he can find about Richard Gilder. Surely his was a successful life—rich in interest, rich in influence, rich in private affection and public honor. It grew to be what it was by reason partly of his acute intelligence, partly of his personal charm, partly of his indefatigable industry, but before all and most of all by reason of the moral rectitude, the disinterested conscientiousness, which, indeed, gave his other qualities their value. And all that he won he won for himself, not merely without external help, but in spite of many other handicaps besides ill health. He came to New York unknown, poor, and without influential family connections or that membership in some highly esteemed profession which may quickly bring friends and influence; and, without any ambition save to do his best for mankind, he made himself one of the chief citizens of the big and busy city. He won from it everything that it had to give excepting wealth and office. For these he did not care and did not strive, nor did New York ever for a moment show that it would have thought more of him had he possessed them.

It is a clear proof of the strength of his personality that, although his name never appeared in his magazine as that of its editor, every one in America knew that he was its editor and that it was his voice. When he died, the whole country spoke in his honor, and his city—the city so often miscalled cold-hearted and indifferent—mourned not only for a man whom it admired, but for a son and, in the best sense, a servant whom it loved.—Mrs. Schuyler Van Rensselaer, in The Outlook.

THE CONTENT OF "CHRISTIAN EDUCATION."

(Continued from Sixth Page.

thing of a task, but for a law student who has hardly read it, it is colossal egotism and folly. Yet, as a bewildered theological student complained to me, the critical problems—courses of study even—are the first set before theological students, who have hardly read the Bible through, much less begun to comprehend it. No wonder our schools of theology are almost empty, and we are spiritually destitute!

Methodism arose out of a passionate devotion to the Bible, and humble, reverent, prayerful study thereof for spiritual enlightenment. Read the following profoundly Christian paragraph from Wesley's Preface to his sermons and we will know whence came his faith and power with God and men. Let our bishops, educators, editors, secretaries and pastors think on such themes and approach the Word of God in such spirit, and Methodism will yet continue to fulfill her exalted mission of preaching and teaching the Word of God and the way of salvation to the world as its parish:

"I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God and returning to God: just hovering over the great gulf. A few moments hence I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven: how to land safe on that happy shore. God himself has condescended to teach the way; for this very cause he came down from heaven. He has written it down in a book! O give me that book! At any price give me the Book of God! I have it: here is knowledge enough for me. Let me be **homo unius libri.** Here I am then, far from the busy ways of men. I sit down alone: only God is here. In His presence I open this book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of Lights—Lord, is it not in thy Word, 'If any man lack wisdom, let him ask of God.' Thou 'givest liberally and upbraidest not.' Thou hast said, 'If any man be willing to do thy will, he shall know.' I am willing to do, let me know. I then search after and compare parallel passages of Scripture, 'comparing spiritual things with spiritual.' I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then the writings whereby, being dead, they yet speak. **And what I thus learn that I teach."**

Columbus, Miss., April 19, 1922.

WHAT I ASK.

I ask not that my course be calm and still;
No, here too, Lord, be done Thy holy will:
I ask but for a quiet, childlike heart;
Though thronging cares and restless toil be mine,
Yet may my heart remain forever Thine;
Draw it from earth, and fix it where Thou art.

—C. J. Spitta.

WE'RE GOING.
Southern Epworth League Assembly,
Lake Junaluska, North Carolina, June 29-July 9.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Within the past twelve months the Good Shepherd has sent a messenger for two of our loved ones. First he came and claimed Alma, our oldest sister. She was born April 10, 1879, and was married to Charlie Wilkes, Dec. 23, 1897. To this union were born two girls and four boys, of whom three of the boys were called to precede their mother to their heavenly home. Alma was of a loving disposition, and was loved by all who knew her. For her to know some one was in trouble or sick was a summons for her to go and do all she could to relieve their suffering. She had been almost an invalid for several years, but never complained of the loss of her health. We thought she was so much better she would soon be well. On March 8, 1921, a storm came and blew away her home. She never recovered from the shock, and on the 11th, at the close of day, her sweet spirit was gathered in the arms of the dear Father.

Again, on March 2, 1922, the messenger came for Lester, our dear brother. He was sick for ten days, and all that skilled physicians trained nurses, friends and loved ones could do was done. But the good Shepherd said: "I hath need of him; he has served long enough." So he called him home. Lester was born May 3, 1887; was married to Miss Kate Bennett in August, 1911. To them were given three little girls. His wife and baby were called home in February, 1920. He was again married to Miss Berniee Bouchille, on Nov. 17, 1921. Alma and Lester both joined the Methodist church at Mt. Pleasant early in life, and both lived good Christiani lives. They had many warm friends as was proved by the number who mourned their going. We mourn not as they who have no hope, for we feel they have only gone on before and are waiting for us at the Golden Gate.

Their sister, SALLIE CLARK.

MRS. MARY LOUISE GREER was the mother of a large family and a worthy one. She was a Christian mother and was always ready for any task that came to her. She was greatly cared for through her illness. We mourn for one who was our pride and joy because of her lovely character. Her ever readiness and willingness to do whatever was required of her made her one of God's sweetest mothers. Mourn for her? Yes, can we do otherwise for one so precious? But we do not mourn without hope, for we know God doeth all things for the best. So dear, crushed hearts, think of your darling mother in her home in heaven, free from pain, with her loved one gone before, where we hope to meet her when done with troubles here below. Never was sorrow more deep than on the night of April 2, 1922, when the death angel came. There was nothing left undone that could be done for her comfort, but no physical aid or gentle care could prolong her life. But what a sweet consolation to know, "She is not dead, but sleepeth!"

J. B. S.

RESOLUTIONS.

Whereas, our sister, friend and coworker, Mrs. Cordelia Smith, has been called from our midst by the grim hand of death, after an illness of seven months, which illness she bore with Christian fortitude, never once breaking faith, and cheerful until the end; and

Whereas, This dear sister has been an active member in the Methodist Church since early childhood, and has affiliated with all church activities, never shirking her religious duties, interested in the workings of church services, Sunday school, prayer meetings, and Missionary Society, and retained this attentive spirit until death; and

Whereas, The Woman's Missionary Society sustains a great loss in the death of this Christian worker,

Be it therefore resolved, That the Woman's Missionary Society, Columbia, La., extends its sincere and heartfelt sympathy to the bereaved family and friends.

Be it further resolved, That a copy of these resolutions be sent to her daughter, Mrs. J. E. Ray, Columbia, La., and son, Mr. Dalco Smith, Olla, La.; also a copy to the New Orleans Christian Advocate and Caldwell Watchman, Columbia, La.

Committee: Mrs. Louise Ferrand, Mrs. J. R. Brown, Mrs. D. O. Sherman.

MRS. J. R. BROWN, Chairman.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round.

Mt. Pleasant, at Union, May 6.
Byhalia, at Emory, May 14.
Batesville, June 4.

The duplication of dates is due to the fact that the presiding elder will be assisted in making this round by the brethren—this being neeessitated by his absenee at the General Conference in May. The District Conference will be held at Horn Lake, Tuesday and Wednesday, June 13 and 14. The opening sermon will be preached on Monday night, June 12, by Rev. T. H. Porter.

R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.

Nettleton, at Grady's Chapel, May 4.
Algoma, at Ebenezer, May 6, 7.
Greenwood Springs, at Qunay, May 10.
Smithville, att Tranquil, May 11.
Fulton, May 13, 14.
Tremont, May 14, 15.
Prairie and Strongs, at Prairie, June 2.

T. H. DORSEY, P. E.

Greenwood Dist.—Second Round.

Tutwiler, May 7, at Vanee.
Drew, May 14, at Sandy Bayou.
Belzoni, May 21, a.m.
Inverness, May 21, p.m., at Inverness.
Greenwood, May 28, a.m.
Schlater, May 28, at Sunnyside, 3:30 p.m.
Sidon, June 4, a.m., at Cruger.
Tchula, June 4, p.m.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Holcomb et., at Spring Hill, May 27.
Coffeeville ct., at Bethlehem, May 28, 29.

Greenville, Dist.—Second Round.

Hollandale, June 4.
Glen Allen, 7:30 p.m., June 7.
Greenville, 7:30 p.m., June 9.
Duncan, 11 a.m., June 11.
Friars Point, 7:30 p.m., June 11.
Lay services as follows, by J. J. Baird:
Avon, 11 a.m., May 7.
Cleveland, 11 a.m , May 14.
Shaw, 11 a.m., May 21.
Hollandale, 11 a.m., May 28.

JAMES H. FELTS, P. E.

Corinth Dist.—Second Round.

Chalybeate ct., at Ebenezer, May 5.
Ripley station, May 5, night, and May 7.
Silver Springs ct., at Paine's Chapel, May 6.
Wheeler ct., at Hodges C., May 26; Rienzi ct., at Thrasher, May 27, 28.
Corinth Dist. Conf. will be held at Sherman, June 13, 14, 15.

J. B. RANDOLPH, P. E.

Columbus Dist.—Second Round.

Louisville, May 3.
High Point, at ———, May 4.
Sturgis, at Big Creek, May 6, 7.
Chester, at Salem, May 20, 21.
McCool, at Bowie's Chapel, May 21, 22.
Ackerman and Wier, at Wier, May 28.

District Conference will convene at Maeon, April 28 to 30. Opening sermon Thursday night, the 27th. Conferenee will open Friday morning at 9 o'cloek. Sunday, the 30th, will be given over to religious services, beginning with Love Feast at 10 o'clock.

A. T. McILWAIN, P. E.

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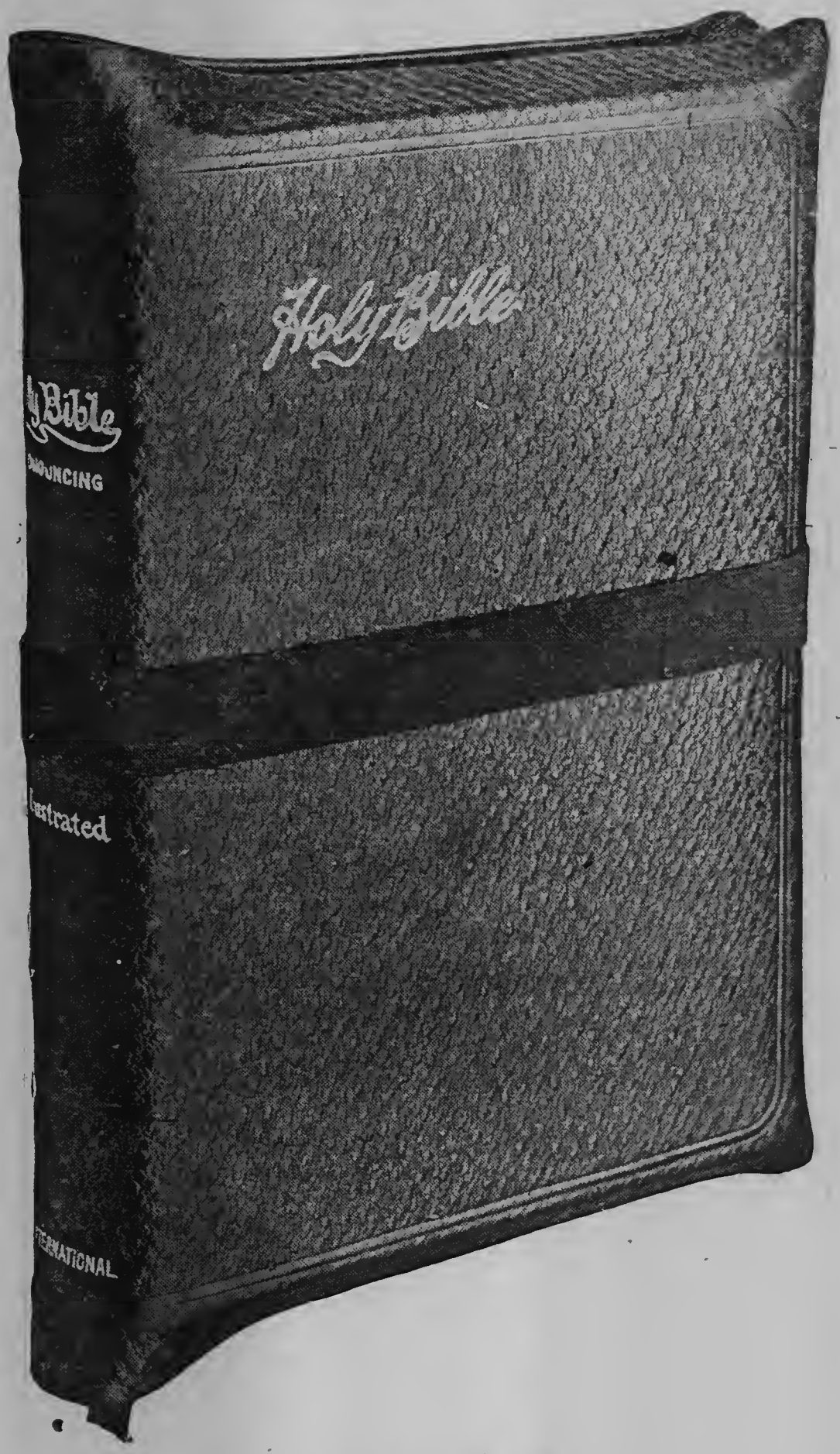

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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

"No man careth for my soul," is the wail of the lost. What impression does it make upon your heart when you think of the 68 per cent of young people in Mississippi who are not receiving any kind of religious instruction? Coming closer home, what do you think of the more than ten thousand members of the Methodist Church who are receiving little or no religious instruction? Is it not enough to make us fall upon our faces and cry aloud unto the Lord for help? In the face of this unspeakable condition, what do you think of the leader who will not fall into line with his church and do his best through the machinery of the church to reach the last man, woman, and child? One reason why we have Wesley Bible Class Federations, Standard Training Schools, Children's Week, Sunday School Day, and the like is to reach and teach the people. Brother, fall into line and use every means at your command to reach your share of the outsiders. Would that I could burn ten thousand souls into your soul as it is burned into mine.

The Grenada District Conference gave the Federation and Training schools its heartiest endorsements. We had all the time needed to present our Sunday school work. The same can be said of the Columbus District Conference in session at Macon. The work of the church prospers. The quality of the preaching heard in all the conferences this year has been of a high order. It is the best preaching I have heard in twenty years. The tide is turning in the right direction.

Send your Sunday school money to Rev. J. E. Stephens, Grenada, Miss. If you forgot to send your offering made the fifth Sunday in January for district work, send it on now.

MISSISSIPPI CONFERENCE NOTES.

Standard Training School, June 8-14, Millsaps College. Cost: Board, lodging and book, $10. A fine program awaits you. Every Sunday school should have at least one representative at this meeting.

May 30-31, Brookhaven District Institute, Wesson, Miss. Each school should have a representative and a written report. Please send names of those who are going to Rev. J. E. J. Ferguson. A fine program and a great time are expected.

So far four schools have sent in Sunday School Day offerings—Shuhuta, Mt. Pleasant on Vaneleave charge; Brandon, and Fernwood. If the schools will respond, we will bo glad and thankful.

Through the influence and promotion of the Mississippi Conference Sunday School Board, 10 Sunday schools have been organized this year. From reports received, 1,250 people have gone to Methodist Sunday schools more than last year. These two items alone should recommend our work; $40 has been given to needy schools.

The District Institute at Forest was a great success; 18 out of 23 charges were represented with 65 delegates, and 22 schools had written reports read at the meeting. Rev. B. F. Lewis represented the Orphans' Home, and Rev. J. M. Morse the Educational Movement before the Institute.

The District Institute at Hattiesburg was a good one. We had about two hours, but they were crammed full; 22 out of 24 charges responded to roll call with 57 delegates; 11 schools had written reports read. Two of these reports were very startling in their revelation of good work.

What do you think of a Sunday school with an average attendance of 85 per cent? Of a Sunday school with more people present than they have on roll? All this came out in the reports.

Newton district officers for the ensuing year: Secretary, Mrs. M. B. Ashmore, Harperville; Elementary Superintendent, Mrs. J. E. Okey, Forest; Intermediate-Senior, D. J. Robinson, Laurel; Young People-Adult W. B. C., Mrs. J. F. McCauley, Philadelphia; Missionary Education, Mrs. W. W. Hopper, Montrose; Teacher-training, J. M. Kennedy, Bay Springs.

Hattiesburg District officers for ensuing year: Secretary, J. R. Baines, Lucedale; Elementary, Miss Bernice Whatley, Collins; Y. P.-Adult W. B. C., E. L. Calhoun, Mount Olive; Missions, D. R. Campbell, Sumrall; Teacher-training, J. H. Jolly, Heidelberg; Intermediate-Senior, W. F. Herrington, Hattiesburg.

The Seashore District officers are the same as last year.

Brother Hull is doing fine work. Pray for him and help him.

Yours in Him,
JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE STANDARD TRAINING SCHOOL.

Dr. C. A. Bowen, the head of the Department of Religious Education of Millsaps College, is the Dean of the Conference Training School for Sunday School and Church Workers, which holds its second session at Millsaps College, June 8 to 14.

Dr. Bowen has gathered around him the finest talent procurable. The courses offered give a wide range of selection and will he of lasting benefit to all who will take them.

The three elementary courses, one each for Beginners, Primary, and Junior, are different from last year. So those who were with us last year may continue their course in these departments looking toward the Departmental Certificate.

Mrs. W. F. Cann is to teach Junior Organization. She is the wife of the associate pastor of St. Francis Street M. E. Church, South, Mobile, Ala. She is a specialist in this line, having been prepared by special courses in this subject and much experience. She has been a lecturer and organizer in the work of the Sunday school for about twelve years, and has been an approved instructor in this particular subject for three or four years. I have taught with Mrs. Cann in a number of schools, and she makes a magnificent impression and does thorough work.

Miss Lynda Ramey is to teach Primary Lesson Materials. She is the Elementary Superintendent of the North Mississippi Conference, and lives at Oxford. Her work in that Conference is giving full satisfaction, and she comes highly recommended as a teacher.

Miss Hazel Covington is to teach Beginner Organization. She is the Elementary Superintendent of the Alabama Conference, and lives at Montgomery. I have been associated with her for three years in the work of that Conference. She has made good. Her classes are enthusiastic over her work. She has had wide experience in this work.

Dr. J. Q. Schisler is to teach "The Sunday School." He is now Assistant Superintendent of Teacher-training of the M. E. Church, South. Up to a few years ago he was Field Secretary for the North Arkansas Conference. The fact that he has been thus used by our church is sufficient recommendation.

Mrs. C. A. Bowen is to teach "Methods of Teaching." For several years she has been a specialist in conducting training classes in local churches and in college Sunday schools. At present she is the Superintendent of the Young People's Department of Galloway Memorial Church.

Prof. C. A. Bowen is to teach Pupil Study.

Board and lodging will cost $10 for the full time. This is mighty cheap, and should attract many. A summer vacation of this kind will mean much more for the kingdom of God than most any way you could use the time.

We are planning school hours, and other items of interest to break the monotony of school. But it is a school, first of all.

We ask for your co-operation and help. Send us lists of names of those who ought to be interested in the school. Help us to advertise.

H. F. TOLLE.

Jackson, Miss.

RESOLUTIONS ADOPTED BY THE SEASHORE SUNDAY SCHOOL INSTITUTE.

Whereas the Sunday school lessons are more widely read by the children of our church than any other portion of the Scriptures; and whereas, the King James Version is the most familiar of all the versions of the Holy Scriptures; and whereas the injection in brackets of revised version into the Scripture text of our Sunday school lessons is more or less confusing to the ordinary reader; therefore, be it

Resolved, by the Seashore District Sunday School Institute of the Mississippi Conference, in session at Poplarville, Miss., this, the 19th day of April, 1922, That we respectfully ask the Lesson Committee of the Sunday School Board at Nashville to eliminate said injection of revised version, and give us the plain King James Version.

Resolved, second, That we ask, in order to meet the demand of those who wish the revised version, that the same be given in parallel columns.

Respectfully submitted,
L. L. ROBERTS,
J. M. CORLEY.

If any one speak ill of thee, consider whether he hath truth on his side; and if so reform thyself, that his censures may not affect thee.—Epictetus.

GIRLS! LEMONS

BLEACH SKIN WHITE

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for COLDS, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

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FROM GREENVILLE, MISS.

Our Easter service was exceptionally fine. We had 425 at Sunday school, 115 of these being in the Big Brothers Class. At the 11 o'clock service, 17 were received into the church on profession and 9 by letter. Fifty-two have been received since the Annual Conference. Since the beginning of my pastorate here, 507 have been received into the church.

We are spending $1200 or $1500 on repairs, painting the woodwork inside and out and the walls of the church, repairing the roof, etc. New lights have been installed and the house is greatly improved in appearance.

Dr. S. A. Steel recently visited us and gave us his great addresses on "Old Testament Characters." We have been under a great strain for some weeks because of the high river, but so far our levees have held and people are going on about their business. We had planned to have our revival services at this time and Drs. Walker and Boyd, of Sanford, Fla., were to be with us, but because of our anxiety over water conditions the meeting was postponed. This is a wonderful country and these are a great people. E. S. LEWIS.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Pachuta, at Pachuta, May 6, 7.
Shubuta, May 14.
Bucatunna, May 14, 15.
Daleville, at Soule's Chapel, May 20, 21.
De Soto, at Andrew's Ch., May 25.
Matherville, at Salem, May 26.
Waynesboro ct., at Big Rock, May 27, 28.
Waynesboro, p.m., May 28.

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Second Round.

Eucutta, at Newhope, May 6, 7.
Vimville, at Bethel, April 30.
Hattiesburg, Court St., May 7, 7:30 p.m.
Hattiesburg, Main Street, May 14, 11 a.m.
Sumrall, May 14, 7:30 p.m.
Lucedale circuit, at Merrill, May 21, 11 a.m.
Richton, at Ovett, May 21, 22, 7:30 p.m.
Leakesville, at Pine Grove, May 27, 28.
New Augusta, at Beaumont, May 28, 29.
Prentiss, at Mt. Zion, June 4, 5.

W. W. GRAVES, P. E.

Brookhaven Dist.—Second Round.

Fernwood, at Kokomo, May 6, 7.
Barlow, at Brandywiue, May 11.
Hazlehurst, May 14.
Pleasant Grove, at Sartinsville, May 20, 21.

H. M. ELLIS, P. E.

Seashore Dist.—Second Round.

Americus, May 9-14.
Moss Point, 7:30 p.m., May 14.
Gulfport, Q. C., 7:30 p.m., May 16.
Biloxi, Q. C., 7:30 p.m., May 17.
Long Beach, Q. C., 7:30 p.m., May 18.
Pascagoula, Q. C., 7:30 p.m., May 21.
Escatawpa, May 24-28.
Wesley Memorial, 7:30 p.m., May 28.
Wiggins, Wed., 7:30 p.m., May 31.

W. M. SULLIVAN, P. E.

Vicksburg District—Second Round.

Anguilla, 11 a.m., May 26.
Rocky Springs, at ———, 11 a.m., May 27.
Oak Ridge, at Bovina, 11 a.m., May 28.

J. R. JONES, P. E.

Newton Dist.—Second Round.

Union, at Mt. Zion, May 6, 7.
Newton, at Garlandsville, May 14.
Rose Hill, at Paulding, May 20, 21.
Bay Springs, at Bay Springs, May 21, 7:30 p.m., 22, 9 a.m.
Neshoba, at North Bend, May 27, 28.
North Neshoba, at Longino, May 28, 3 p.m.
Chunky, at Suqualena, June 3, 4.
Decatur and Hickory, at Decatur, June 11, a.m., 3 p.m.
Laurel, First Church, June 15, 7:30 p.m.
Laurel, Kingston, June 16, 7:30 p.m., 17, 7:30 p.m.
Laurel, West End, June 17, 3 p.m.

J. A. MOORE, P. E.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Second Round.

Lake Charles, May 7.
Merryville, May 14, a.m.
Lindington ct., May 14, p.m.
Hornbeck and Peason, at Peason, May 21, a.m.
Morgan City and Berwick, at Berwick, May 28, a.m.
District Conference, at Opelousas, April 26, 27, 28.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Second Round.

Winnfield ct., at Sander's Chapel, May 7, a.m.
Winnfield station, May 7, p.m.
Jena and Jonesville, at Jonesville, May 28.

W. L. DOSS, Jr., P. E.

Monroe-Ruston Dist.—Second Round.

Lake Providence, May 7. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Eros, at Indian Village, May 14. Preaching at 11 o'clock; quarterly conference at 3 p.m.
Chatham, at Frantum's Chapel, May 16. Preaching at 11 o'clock; quarterly conference at 2 p.m.
Simsboro, at Antioch, May 21. Preaching at 11 o'clock; quarterly conference at 2 p.m.

The District Conference will convene at Rayville, April 28, 29, and 30 Lay delegates elected by church conference. K. W. DODSON, P. E.

Baton Rouge Dist.—Second Round.

Greensburg, at Days, May 7, a.m.
Denham Springs, at Palmetto, May 14, 3:30 p.m.
St. Francisville, at Star Hill, May 21, a.m.
Franklinton, May 28, a.m.
Franklinton ct., at Mt. Hermon, May 28, 3:30 p.m.

The Baton Rouge District Conference will open Tuesday, May 30, 3 p.m., at Hammond, and continue through June 1. Let the pastors have their church conferences elect their delegates in time as they make the round of the appointments in May.

J. W. LEE, P. E.

THE HUNGER FOR HAPPINESS.

Jesus appealed to something deep and universal in men when He uttered the Beatitudes. Every man is eager for the beatific vision, for that understanding glance into life that sees happiness at its heart. Every person is seeking that thrill of inner joy. I do not wonder that our evangelist remembered even the detail of how "he opened his mouth" as He said the word "happy." Upon prophetic lips it was a kind of new and wonderful word and went home to the troubled heart like an arrow to its mark. But its greatness was not its newness but its truth. The Christian life is a "creed of gigantic joy." Life at its best is Christian, and Christian life in its truth and reality is happiness. When people really see that the Jesus way of living is the one way to happiness they will become travelers of the "Way." There is no finer witness to the power of Christ unto salvation than a life saved in the midst of great burdens and hard problems, yet all the time happy as a bird and inwardly at peace.—Selected.

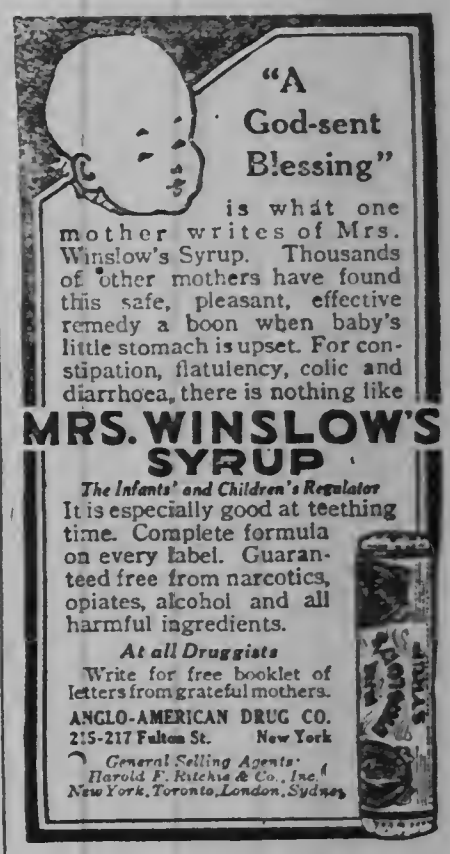
"HIGH HOPES AND A GREY ENDING."

The quoted phrase is from H. G. Wells. In one of his books he writes of the problem of the teacher—and his tragedy—"that sower of unseen harvests, that serf of custom, that feeble, persistent antagonist of the triumphant things that rule him." But behind the tragedy of the teacher is seen "something more universally tragic, an incessantly recurring story of high hopes and a grey ending; the story of boys and girls, clean and sweet-minded, growing up into life, and of the victory of world inertia, of custom drift and the tarnishing years." The gifted author has painted a wonderful—and woeful—picture in a few words. What is it that so often wins the victory over promising young lives? "World inertia, custom drift, tarnishing years!" Alas, it is true. Hence, high hopes have a grey ending. Youth needs ever before it this divine exhortation: "Be not conformed but transformed."—The Presbyterian Advance.

As life draws toward its close God dulls our eyes and ears and all our senses, that, being thus shut out from the outer world, our minds may the more retire from the world, withdraw into their own sanctuary, and there be occupied with him, and prepare to meet him. Be this method of His providence a guide to us! Keep the rein over your own minds; control them; master them; check them, for the very sake of keeping them in check; so shall you the better have them in your power, in your prayers, too.—Dr. Pusey.

The Chinese say: "A clever person turns great troubles into little ones, and little troubles into none at all."

GERMS OF DISEASE should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.—Adv.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is what one mother writes of Mrs. Winslow's Syrup. Thousands of other mothers have found this safe, pleasant, effective remedy a boon when baby's little stomach is upset. For constipation, flatulency, colic and diarrhoea, there is nothing like
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Dr. Miles' Anti-Pain Pills will relieve you quickly and safely—no unpleasant after effects—no danger of forming a drug habit.
Next time you pass a drug store stop in and get a box.
Dr. Miles' Anti-Pain Pills contain no habit forming drugs.
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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

MISSISSIPPI CONFERENCE.

Rankin Street Auxiliary, Jackson, Miss.

A report from our auxiliary will show that we are growing and doing things. We now have twenty-eight members, which is an increase of ten members this year. We have two meetings monthly, and the average attendance is very gratifying. One of these meetings we devote to business and study of the voice, the other to devotional and social purposes.

Mrs. W. E. Avera, our president, has very thoroughly organized the society. All the committees are appointed and at work. Every member serves on some committee and is kept busy in some definite service.

The Social Service Committee, under the leadership of Mrs. F. L. Applewhite, our pastor's wife, besides doing the usual visiting of the sick and strangers, are holding prayer meetings in a very needy section of the city. Our society is indeed proud of such a consecrated Christian woman.

The Superintendent of Supplies, Mrs. W. G. Dorroh will, in a short while, send a very substantial box to one of our Wesley Homes.

The Study Circle, which meets monthly, is well attended. The majority of the members are greatly interested in this work.

The Junior Society has been reorganized and we now have an enrollment of fifteen children. During our first quarter we gave our pastor a pounding valued at fifty dollars. Some very substantial improvements have been made to the parsonage furnishings.

Through the untiring efforts of our pastor and our society, another lot was purchased adjoining the lot our church already owned on Winter street. We hope to have a new church on this lot some day. For all purposes we have raised $670 during the first quarter.

A delightful feature of our work is the cordial co-operation of the Societies of Galloway and Capitol Street churches. Mesdames Brame and Elliot, pastors' assistants of these churches, are constant in their attendance and assistance. We very much appreciate this.

That each member of our society continue to be willing workers in God's vineyard, is the prayer of Rankin Street Auxiliary.

MRS. J. W. LANGBY, JR.

LOUISIANA CONFERENCE.

Report of Corresponding Secretary, First Quarter, 1922.

Number of adult auxiliaries, 129; number of new adult auxiliaries, 4; number members of adult auxiliaries, 4035; number of new members of adult auxiliaries, 272.

Number of Young People auxiliaries, 15; number of new Young People auxilaries, 1; number members Young People auxillaries, 285; number new members Young People's auxiliaries, 40.

Number Junior Divisions, 32; number new Junior Divisions, 3; number members Junior Divisions, 600; number new members Junior Divisions, 57.

Number Baby Divisions, 5; number new Baby Divisions, 1; number members of Baby Divisions, 90; number new members of Baby Division, 7.

Subscribers to Missionary Voice, 1056; subscribers to Young Christian Worker, 76.

Number auxiliaries presenting Stewardship, 15; number scholarships supported, 11; number Bible Women, 7.

Total amount sent Conference Treasurer, $6120.40; amount paid on Pledges, $2798.05.

MRS. S. A. MONTGOMERY,
7926 Elm St., New Orleans, La.

Shreveport District Conference at Vivian.

The new district secretary, Mrs. J. F. Giles, of Spring Hill, La., was greeted with a large delegation at her first district conference in Vivian. She presided with ease and had a splendid grasp of the work. The brethren held their session April 19-21, at the close of which the women conducted their meeting. Mrs. Giles addressed the preachers before their adjournment, laying before them her plans for expansion and development.

The devotional exercises were led by Mrs. S. A. Alexander, of Greenwood. Twenty churches were represented, some by several auxiliaries.

The presence of three Conference superintendents, Mrs. W. T. Cunningham, Mrs. B. F. Key, and Mrs. J. W. Peyton, strengthened the program.

Mrs. J. B. Stephens, superintendent of Study and Publicity of the Adult Auxiliary of First Church, Shreveport, spoke of the enlarging work of the ten circles under her charge. Mrs. J. C. Allen, president of this auxiliary, conducted an institute on the Minutes and gave a very comprehensive and inspiring account of her experiences at the Council.

Mrs. R. H. Wynn spoke on Social Service, with special reference to Interracial Relations.

Mrs. R. E. Smith presented very graphically the vital need of the foundation work of the Juniors and Young People, through a series of beautifully executed charts. She delighted the audience again with a well-rendered solo.

Mrs. J. W. Peyton delivered a feeling message on the Children's Work. Mrs. Key was most helpful in her address relative to Young People's work. Mrs. Cunningham elaborated the plans of work so clearly as to enable every one to carry home a definite method of fulfilling every condition.

Mrs. Giles' beautiful voice was heard in the song we need to hear, "Reports" and also in a "real" song.

The ladies of the Vivian Auxiliary were tireless in their countesies, serving dinner to the unusually large crowd with perfect ease.

MRS. R. H. WYNN, Secretary.

LEAGUE ANNIVERSARY DAY.

I have been requested to send in a "write-up" for an Epworth League Anniversary Day program, May 14th.

This date is set aside to celebrate the League anniversary, and a special program has been prepared by our central office and may be had upon request from Smith & Lamar, 810 Broadway, Nashvile, Tenn.

It is the desire of the Mississippi Conference Epworth League officers to have this Conference lead the list this year, both in the number of young people reached by this program and in collections. We hope that the pastors will give the young people an opportunity to have a public program in every charge, whether they have a League in that charge on not. Let the young people put on this program. A free-will offering should be taken and the proceeds sent to our Conference treasurer, Rev. L. F. Alford, Laurel, Miss., stating that it is the anniversary offering.

The time is very short now and it behooves all League presidents where there are Epworth Leagues, and pastors where there is not a League, to get in behind this at once. Order programs direct from Smith & Lamar, and start the young people to work immediately. It would be fine to start advertising this meeting today—talk it up and let the people know that this is going to be a very interesting as well as instructive program and all that attend will enjoy it.

TRUMAN LEWIS,
Vice-President, Miss. Conf. E. L.
200 Maple St., Hattiesburg, Miss.

FROM OAKLAND, MISS.

Dear Brother Carley: Please announce through the Advocate that Rev. Andrew Johnson, of Wilmore, Ky., one of our general evangelists, will begin a series of meetings in the Methodist Episcopal Church, South, at Oakland, Miss., on May 7, and that Prof. J. E. Williams, of Paris, Miss., will have charge of the song services. We earnestly covet the prayers of all Christians that this may be a time of great awakening, that many sinners may be converted to God and that backsliders may be reclaimed, and believers built up in faith. Pray much for us.

W. J. WOOD, Pastor in charge.

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This medicine aids digestion, promotes assimilation, converts

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Re-VITA-lizes the Blood

and builds up the whole system. It thus provides an abundance of vitamines, gives the lips and cheeks the hue of health, brightens the eyes, gives vigor and vim. This is the testimony of thousands of letters voluntarily written.

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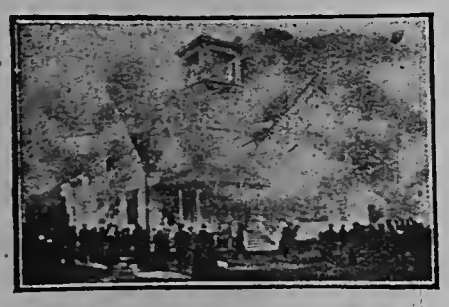

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Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

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FROM AN OLD-TIME METHODIST LAYMAN.

Dear Mr. Editor: Please allow a layman to thank you for the editorial pages of the Advocate. I find excellent food for thought each week, and in the issue of the 20th, you mention a most important thing. Will you allow me to make a suggestion? The blessed Master preached instructive sermons, and St. Paul stated that "by the foolishness of preaching we persuade men." We laymen do not wish to be critical, for we appreciate the position of the pastor of a city charge. Neither do we care to pose as fault-finders. The majority go to church to hear the preached word, and reading of the word. All else is a bore, manfully endured as becomes a good Methodist who loves his church and is praying for her peace and prosperity. Let us consider just a few little things which could be easily corrected, with no hurt feelings, and to the great improvement of the spiritual life of the church.

1. Let the hymnal be used at all services. There are more than 400 very choice selections in it, which would enable the choir to use eight each Sabbath, and not repeat in a year. As it is, we use about 45 or 50, usually the least musical.

2. Let nothing interfere with the Sunday morning worship. Make that an hour of sacred worship of our Lord—not an opportunity to hear a hired singer render a Roman Catholic anthem. (There is no objection to other churches worshiping as they wish, but it is rather poor taste to see Methodists imitating any other church; let those who are dissatisfied with our form of worship go elsewhere.)

3. All the church papers seem to deplore a lack of spirituality in the church; why not return to the "old paths," and have a singing, praying, Sabbath-observing people? When a student of Tulane University, it was my pleasure to attend the old Carondelet Methodist Church, which was then said to be the most "old-timey" church in town. The great congregations which gathered there then, showed that the people loved the old ways best. I attended three other churches once each and found a pitiful little handful gathered—even paid singers could not attract the multitudes, though the "foolishness of preaching" did.

Recently there was a glowing example of the attractiveness of the old ways. Gipsy Smith made no attempt to be a theologian, nor did he manifest any amount of scholarship in any talk that he made. But he did hold up Jesus and him crucified, and the multitudes "heard him gladly." Without intending any offense or comparison, let me say that the pastor of every church in town which I have visited, is able to preach and pray better than anything I heard at the tabernacle. But unfortunately the effect of the sermon is lost when preached to a tired audience.

What opportunities are open to the preacher now, only God knows. O that they will meet them in the spirit of the Master, and continue to hold up the cross, and lift up the name of him who came to give life to a dead world.

AN OLD-TIME METHODIST LAYMAN.

There is nothing else which will fix a floating life and prevent it from being tossed hither and thither like forming a habit of prompt decision.—Selected.

The greatest power in any boy's life is the power of Jesus Christ.—Selected.

VIM AND VIGOR

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Galveston, Texas—"After the flood some years ago, all my family became run-down, due to exposure of being in the water, loss of sleep, etc. They were all feeling miserable and the only medicine they took was Dr. Pierce's Golden Medical Discovery. By the use of this medicine they were all restored to health and strength. And I always keep Dr. Pierce's Pleasant Pellets in my home. They are an excellent regulator of the stomach, liver and bowels, or for bilious attacks. I can speak in the highest terms of all of Dr. Pierce's Medicines."—Mrs. J. W. Moss, 3913 Ave. K.

What Golden Medical Discovery has done for thousands it will do for you. Get it today from your nearest druggist, tablets or liquid. Write for free medical advice to Dr. Pierce's, Buffalo, N. Y.

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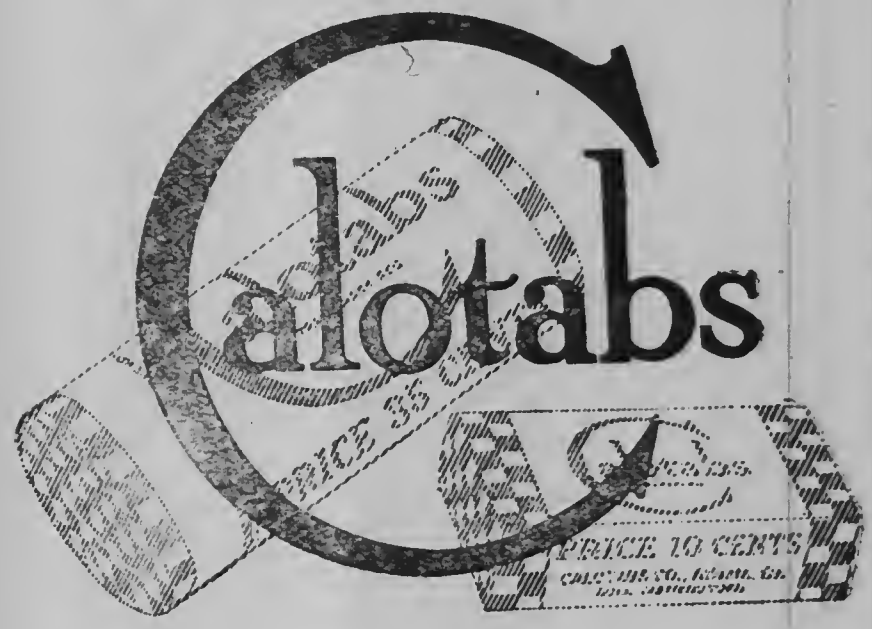
Renew your health by purifying your system with



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Family Package 35c **Vest Pk't. Package 10c**

SCHOOLS FOR PASTORS AND LAY WORKERS.

By Rev. John S. Chadwick.

The Missionary Centenary has made possible advances in every field in wbich our church has missionary enterprises. In our thinking, we perhaps relate the Centenary mainly to the work in foreign fields, this because the foreign work has had emphasis in all our missionary propaganda. It is true that a large part of tbe Centenary fund in being used in foreign lands, and this is as it should be.

Whatever would be tbe situation in the foreign field today had the Centenary not come, it is true that without the help of this movement we would be, today, a church without a real home mission program. The Centenary has given us resources that, in some measure, make possible an aggressive program of work in the home field. First of all, ten per cent of our Centenary money gose back to the Annual Conference to supplement the salaries of underpaid pastors. The Home Department of the Board of Missions has had available Centenary money for various enterprises—mission schools, work among foreigners, and other neglected peoples, city mission enterprises, rural work, and service to tbe people of cotton mill towns and other industrial communities.

The Home Department is doing no better piece of work than its emphasis on the rural church and the rural field. It is supporting a number of rural demonstration charges and giving help to many circuit pastors. The schools for town and country pastors, with the emphasis on the rural work, reached last year some three hundred of our pastors and lay workers. During the summer of 1921 two such schools were held and the program for 1922 calls for six of these schools.

The places and dates are: Logan College, Russelivile, Kentucky, May 29-June 8; Birmingham-Southern College, Birmingham, Alabama, May 31-June 14; Hendrix College, Conway, Arkansas, June 9-20; Trinity College, Durham North Carolina, June 7-16; Randolph-Macon College, Ashland, Virginia, June 15-23; Southern Methodist University, Dallas, Texas, July 4-14.

The members of the faculties of these schools include experts in country church work of other churches as well as of our own. Eighteen courses will be offered, giving special training in all departments of country and town church work—Epworth League, Sunday school, Bible study, evangelism, social service, missions, community organization, etc.

Tbere will be no expenses attached to attendance on these schools except the railroad fare and board and lodging. Our pastors and lay workers, especialy those from the circuits and small towns, should take advantage of this opportunity offered by the Department of Home Missions of our church. Presiding elders and leading laymen of the church should see to it that funds are provided for the men who are on small salaries. An investment such as this will bring large returns in the better equipment of the men who serve in the rural districts. Let our pastors and lay workers begin now to plan to attend one of these schools.

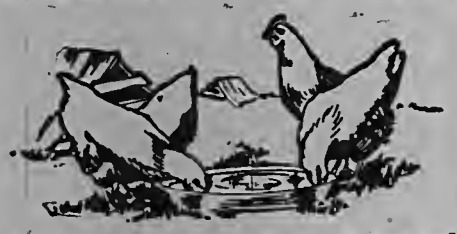
On application to the Department of Home Missions, Box 510, Nashville, Tennessee, announcements of these schools, and other literature, will be sent to any applicant.

New Orlenas, La., April 21, 1922.

MINERALIZED WATER ROUTS CHICKEN LICE

Tablets Dropped into Drinking Founts Banish Vermin, Make Fowls Grow Faster and Increase Egg Yield.

Any poultry raiser can easily rid his flock of lice and mites, make chickens grow faster and increase their egg yield by simply adding minerals to the fowls' drinking water. This does away with all bother, such as dusting, greasing, dipping and spraying. The necessary minerals can now be obtained in convenient tablets, known as Paratabs. Soon after tbe fowls



drink the mineralized water, all lice and mites leave them. The tablets also act as a tonic conditioner. The health of the fowls quickly improves, they grow faster and the egg yield frequently is doubled. Little cbicks that drink freely of the water never will be bothered by mites or lice.

Tbe method is especially recommended for raisers of purebred stock, as there is no risk of soiling the plumage. Tbe tablets are warranted to impart no flavor or odor to tbe eggs or meat. This remarkable conditioner, egg tonic and lice remedy costs only a trifle and is sold under an absolute guarantee. The tablets are scientifically prepared, perfectly safe, and dissolve readily in water.

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big $1 packages for only $1. Send no money, just your name and address—a card will do—to tbe Paratab Laboratories, Dept. 944, 1100 Coca Cola Bldg., Kansas City Mo., and the two $1 packages, enough for 100 gallons of water, will be mailed. Pay tbe postman $1 and postage on delivery, and if you are not delighted with results in 10 days—if your cbickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't besitate to accept tbis trial offer as you are fully protected by this guarantee.

EASTER SUNDAY IN GULFPORT, MISS.

Easter Sunday was an inspiring day for Gulfport Sunday schools. Tbe Methodists had 1136 present—886 Sunday school people, and 250 visitors. The Baptists had nearly 900 present. It was the closing day of their revival. They had something like 186 accessions to their church. The Methodists raised a nice contribution for the orphans.

Col. McGhee, who has charge of the Baraca Class, had 206 present and a good collection—something like $50. Col. Hardy is a live, active superintendent, and keeps everything moving and the Sunday school growing and full of interest.

The pastor is a live, active man, and has had a goodly number of accessions. Our great need is a revival that will bring convictions that are deep and pungent and will result in new hearts and lives devoted to God; that our young people may be devout, consecrated Christians, loving church service above all things else, truly devout workers, hearts freely inspired and souls loving their church, so as to be active workers at every service.

W. D. DOMINICK.

FROM PETAL, MISS.

Dear Brother Carley: The Petal Methodist Church has just closed one of the best meetings in several years. Rev. Jim Smith, one of our Conference evangelists, did the preaching, and Mr. Kay Peterson, from New Orleans, led the singing. Brother Smith, although a young man, is a preacher of power, and he does not compromise with sin. I believe in a few years he will be one of our leading evangelists. As a result of the meeting thirteen members were added to the Methodist church and two to the Baptist church, and the membership of the church revived.

Brother Smith hasn't any dates for meetings in September and October, and any one desiring his help, write him at Meridian, Poplar Spring Drive. You will not wake a mistake in getting him. S. C. MOODY.

A FULL-FLEDGED ACCESSION.

Not long after landing at McComb, a member of our church asked me to try to get her husband to join the church. I told her I would not press joining the church very much, but I would work and pray for her husband to be converted, and then he would naturally join the church. So it was not so very long after this conversation (as he later told me) that he incidentally picked up the Bible and began to read it, and he said it was the most interesting Book he ever read. Not so long after, he became a changed man. About a month ago he had an attack of influenza, and I visited him, read the Bible and prayed. My visits were rather frequent. After he was convalescing, he told me of his reading the Bible, what an effect it had upon him, and of his becoming a changed man; and he told me just as soon as he got able he was coming to church and intended to join, saying, "So, when you see me coming, you'll know what I'm coming for." The next Sunday he was there. I opened the door of tbe church and he, witb two others, came. He was unusually moved as he took the vows, and when the time for the right hand of fellowship came, he was visibly weeping, while otbers felt an unseen Power. I fcel sure there was "joy in the presence of the angels of God." He was back the next Sunday with three children (for the first time), bringing them to Sunday school. After getting them classified, he joined tho Men's Bible Class. He frequently comes to the parsonage to give an account of his experience among his wicked associates—how he is working to get them to God—and for advice. His relatives, neighbors, and friends tell me he is a changed man. He says he can hardly stand to hear his associates cursing and swearing—"old things have passed away!" His influence is being felt. He is "a brand snatched from the burning." Pray that we may have, at least, 100 more like him this year!

Brother W. W. Nelson comes to Pearl River Avenue May 7 for a meeting. We want to prepare for the great Dunaway meeting here, June 25-July 16, for the three Methodist churches. We just need a revival, anyway. So pray for Nelson and me, and for the meeting. And come if you can. It wouldn't be a shock to me if the Lord should send us a full-fledged revival! It might shock others, but I honestly believe I would enjoy it. Amen.

On expectation corner,
J. A. WELLS.

EASTER FLOWERS.

They open their beautiful petals
To the light of the Easter morn,
They scatter their exquisite perfume,
On the wings of the zephyrs borne.

Out of the dust and darkness
They rise to the light of day,
Out of the wintry silence
To the songs of April and May.

Tbey preach the most wonderful lesson,
The most comforting message bring,
From the hand of the great Creator
Who ordains the winter and spring.

—Margaret E. Sangster.

Rub-My-Tism, antiseptic and pain killer, for infected sores, tetter, sprains, neuralgia, rheumatism.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

A proper amount of time given to play which tends toward health, alertness, and self-control, is well spent.

—Selected.

NOW DO MY WORK WITH EASE

Because Lydia E. Pinkham's Vegetable Compound Restored My Health

Hornell, N. Y.—"I was in bad health but there didn't seem to be any one thing the matter with me. I was tired out all over and it was an effort for me to move. I was irritable and could not sleep nights and had trouble with my bowels and at my periods. It seemed that nearly everyone around me knew of your medicine and wanted me to try it, so at last I took

Lydia E. Pinkham's Vegetable Compound Tablets and Lydia E. Pinkham's Blood Medicine and improved every day. I do all my own work now except the washing and do it with ease. I can accomplish as much in a day now as it would have taken me a week to do last winter and I try to get every one I know to take your medicine to build them up. You are welcome to use this letter as a testimonial if you like."—Mrs. Chas. Baker, 21 Spencer Ave., Hornell, N.Y.

In almost every neighborhood there are women who know of the value of Lydia E. Pinkham's Vegetable Compound. They know because they have taken it and have been helped. Why don't you give it a trial?

NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, MAY 11, 1922. CHAS. O. CHALMERS, Manager.

THE GENERAL CONFERENCE.

The nineteenth session of the General Conference of the Methodist Episcopal Church, South, convened in the Auditorium at Hot Springs, Ark., at 9 o'clock a.m., Wednesday, May 3. In the absence of Bishop E. R. Hendrix, senior bishop, who was unable to be present on account of illness, Bishop Warren A. Candler, the next in line of seniority, presided at the opening session. The opening exercises were participated in by Bishop U. V. W. Darlington, Bishop W. F. McMurry, Bishop H. M. Dubose, Bishop W. N. Ainsworth, Bishop James Cannon, Jr., and Dr. B. F. Lipscomb, of the Virginia Conference.

Dr. A. F. Watkins, of the Mississippi Conferen, secretary of the last General Conference, called the roll, after which nominations were made for secretary of this session. Dr. Watkins requested that his name be withdrawn from nomination, but the request was not granted, and he was elected. The election of Dr. Watkins established a precedent in that he is not a delegate to the present Conference.

Dr. Watkins nominated the following assistants, who were elected: F. S. Parker and J. A. Burrow, as Journal secretaries; L. H. Estes, of the Memphis Conference, and I. C. Jenkins, of the Florida Conference, as reading secretaries; J. H. Eakes, of the North Georgia Conference, fraternal correspondence, letters and telegrams secretary; M. T. Haw, of the St. Louis Conference, secretary of the yea and nay votes, standing votes, supervision of tellers and ballot sheets; R. S. Satterfield, of the West Oklahoma Conference, secretary for the Daily Advocate and the press; R. G. Mood, of the North Texas Conference, secretary for the reference of papers; W. E. Morris, of the North Alabama Conference, secretary, revision of the discipline; W. A. Christian, calendar secretary.

On motion, the rules of procedure of the last General Conference were adopted for the temporary government of the present session, and a permanent Committee on Rules, composed of seven members, to be appointed by the chair, was authorized. It was also ordered that twelve Standing Committees, composed of one clerical and one lay representative from each Annual Conference, elected by the respective delegations, be appointed as follows: Episcopacy, Itinerancy, Revisals, Publishing Interests, Education, Church Extension, Boundaries and Finance, Temperance and Social Service, Sunday Schools, Epworth Leagues, Church Relations. The following special committees were also ordered: Laymen's Missionary Movement, Superannuate Endowment, Fraternal Reception and Correspondence.

It was also ordered that the standing committees to which shall be referred matters relating to the several quadrennial boards, commissions, General Conference officers, etc., be requested to inquire into the cost of administration, traveling expenses, publication and distribution of literature, and all other matters of overhead expense, and make special report in each case to the General Conference.

The secretary then read the following letter from Bishop E. R. Hendrix:

"My Beloved Brethren, Greetings:

"While absent in body, I crave to be with and among you in the fellowship of the Spirit, by whose leadings and guidance you have met and will resolve and act together. Only the constraining authority of a trusted doctor and those of my own household restrains me from attempting the journey I must needs make to meet and fellowship with you. Some of you know the fervency of my hope to have done so.

"Again, Greetings: And this for the last time; for I have heard the command, 'Unarm, the long day's work is done, and we must sleep.' God speaks in no uncertain voice. But I rejoice that His work does not quit nor slacken. And while my heartbeats weaken, I know there are younger and stronger men and women, all alive under the inspiration of God's spirit, to love, companion and pasture His flocks.

"To my companions of the Episcopacy: May our Heavenly Father endow you daily with holiness and wisdom and mercy and strength.

"And to the faithful pastors: May they come also to the end rejoicing, bringing their sheaves with them.

"And to the men, women and children with whom we labor and whom we love, of every race, clime and condition, our brethren, for whom the riches of the infinite loving kindness of our Heavenly Father have been abundantly poured out: To them what may I say? Bid them, my brethren, that they love one another, and share together the joys of the life that now is and of that which is to come, in a wholesome security of a living faith that they are God's children and the subjects of His constant love and care. They shall not want, for He is the Almighty One, who holds the infinities in His hand.

"Kindly relieve me, my brethren, as my God has done already, of the further labors of my episcopal office. With joy have I lived, and I lay myself down with a will. I have your several faces and characters in affectionate and joyous remembrance. All good words and works be yours! Let me in my daily prayers remember you and each one of you in the face of our Heavenly Father. Take from my outstretched hands and a full heart my faithful benedictions.

"May God's richest blessings be and abide with each and every one of you now and forevermore. Amen.

"Fraternally and affectionately, your retiring bishop, EUGENE R. HENDRIX."

On motion, the presiding officer was requested to send to Bishop Hendrix the greetings and sympathy of the Conference.

A resolution, offered by J. E. Harrison, of the Los Angeles Conference, was adopted, providing for the appointment of a committee to take under immediate consideration the special needs and claims of our Western work and to make suggestions concerning expansion advancement, and financial support.

The Episcopal Address was then read by Bishop James Atkins. The Address is a lengthy document, and space forbids our giving it in full. We print some of the salient sections.

THE EPISCOPAL ADDRESS.

Dear Brethren: By the grace of our Lord we are assembled in circumstances which call for the deepest gratitude to Almighty God for the mercies which have distinguished his dealings with us through the closing quadrennium. The Lord of the harvest has, it seems to us, set the seal of his approval upon our apostleship and upon our doctrines and our polity in a more marked degree than in any former period of our history, although from the first we have not been without unmistakable signs of the divine blessings upon the work of our hands.

We have prayed, and now pray again, that all our counsels may be under the blessed guidance of the Holy Spirit; that the love of God and of one another may dominate all our sentiments and motives; that in all our dealings we may seek not our own wills, but the will of him who has called us to these high responsibilities; that even in the midst of the arduous toils which the occasion implies we may grow in grace and in the knowledge of the truth as it is in Jesus. Even a General Conference should not forget that there is a Methodist doctrine known as backsliding and so be on guard against a further verification of a doctrine which we all know to be true.

While we give devout thanks to Almighty God for sparing our lives and yours, for giving us health and strength for our work, and for crowning all his gifts with spiritual mercies, we are saddened by the fact that within the quadrennium death has invaded our ranks and taken from our working force and fellowship five of our most beloved and honored colleagues. We call over their names reverently and with loving appreciation of the distinguished service which they have rendered the church:

Elijah Embree Hoss, James Henry McCoy, Joseph Staunton Key, Walter Russell Lambuth, Henry Clay Morrison.

Bishop Hoss, worn out with years of unremitting toil and of valuable service in many spheres, fell on sleep in his home in Muskogee, Okla., April 23, 1919; Bishop Key died at a ripe old age April 6, 1920, after a very happy, devoted and useful life; Bishops McCoy (March 22, 1919) and Lambuth (September 26, 1921) were taken in the very prime of their strength and usefulness; Bishop Morrison, after twenty years in the active service and four years of retirement, passed peacefully away in his home at Leesburg, Fla., December 21, 1921.

We recommend that a memorial service be ordered, at which suitable memoirs of our deceased brethren shall be read.

A Glance at Our Times.

* * * A permanent peace based on justice cannot come till the sword is taken out of the heart of mankind. Then only will it fall from their hands. Diplomats and statesmen, if divinely moved, may do much in the way of leadership, but the real task belongs to the followers of the meek and lowly Son of Man, who, being reviled, reviled not again. The League of Nations, peace treaties, and disarmament conferences have done much, and shall yet do much, toward preparing the thought of the world for this larger day, but the working out of the real revolution that shall turn men from the despotic to the democratic and from the pagan conception of life to the truly Christian is still left to the church of Christ. The situation which confronts us is both appalling and appealing. The world lies heart-broken at the feet of God. Its appeal to him is not to the "God of battles," as in the olden times, but to the Father of all, whose property is always to have mercy. God knows, and has taught us to know, that the only hope of the race ruined now by sin as at the beginning is in the crucified and risen Christ, and to his church he has committed such a ministry of healing and redemption as was never before known. He has suffered the world to be melted in the fires of war and famine and pestilence, and it waits to be recast in molds which the gospel furnishes, provided Christianity is wise enough to throw itself without reserve into the mighty but glorious task.

(Continued on Eighth Page)

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THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Hon. C. L. Bates.

Fifteenth Paper.

I.

"The power that made, is the power to unmake. * * * The only real sovereignty is that which makes, and unmakes, constitutions and governments. Or, if any one is pleased to call any government, whether State or Federal, sovereign, he should not forget that it is merely a delegated sovereignty. It is not original; it is derived. It is not inherent; it comes from without; and, instead of being supreme, it depends on a power greater than itself. It is divisible, and may be divided among different governments, or agents of the supreme power. On the contrary, the sovereign power of a State, or, in other words, the power of the people of a State, is inherent, original, supreme, indivisible, and inalienable. This, at least, is the American doctrine. * * * I have nothing to say, then, about the delegated power of this or that government. They have nothing to do with the question. Others may wrangle about those powers, if they please, and beat their brains over them; all I want to know is, where resides the one power from which all such delegated powers proceed. The difference between this one power and the powers of the government it creates, is the difference between the sun and its rays, or the creator and its manifold creations. Where, then, does this one sovereign power reside?"

The above are the words of that eminent scholar, theologian, jurist and statesman, Dr. Albert Taylor Bledsoe, who was taken from the Southern Church,

"Like a summer-dried fountain!
When our need was the sorest,"

and the principle stated by him is axiomatic in political philosophy and in ecclesiastical polity; and it is commended by its high source to the careful consideration of the Episcopacy of the Southern Church, who are the special guardians of its Constitution.

If that instrument is to be altered, or amended, or abolished, the achievement must be effectuated by the sovereign power which ordained, created and established it. This principle has been recognized and constantly acted upon by the General Conference of the Southern Church from its inception down to the present time, by referring Constitutional amendments to the Annual Conferences; and it would be a most radical and revolutionary departure for that body—the General Conference—to take even the initiative to abolish and destroy the Constitution of the church and annihilate the ecclesiastical jurisdiction therein and thereby created and established. Such a proceeding would be in contravention and defiance of all principles of law and government, State or ecclesiastical, recognized in America or in England. Were such a thing advised, aided or abetted by a judicial or executive officer of the United States, he would be impeached for high crimes and misdemeanors in office; were it attempted by the Congress of the United States, the members participating would be regarded as red-handed revolutionists, and dealt with accordingly.

All the officers of the church are under a moral oath of allegiance to support its Constitution, which is binding on them at least in foro conscienciae.

II.

It is not the present purpose to discuss Unification—neither its desirability nor its feasibility—but, in view of the published report of "the Executive Committee of the Commission on Unification," to be presented to the General Conference for its action, it would seem that the Constitutional power of that body in the premises is open for discussion. There is a clear distinction between unification and the constitutional power to accede to and consummate it. The present discussion is in respect to the power only.

The majority Report is in part as follows:

"In view of the action taken by the General Conference of the Methodist Episcopal Church, and in consideration of their desire that negotiations be continued, we make the following recommendations:

"1. That, in harmony with our entire history touching our relations with our brethren of the Methodist Episcopal Church, we continue our negotiations looking toward the unification of American Methodism.

"2. That a commission of twenty-five members be elected, upon the nomination of the Committee on Church Relations, to be composed of five bishops, ten elders, and ten laymen.

"3. That the commission herein provided for be instructed to continue negotiations in harmony with the basis already agreed upon as feasible and desirable, or upon such other basis as may be determined by our General Conference.

"4. That when the joint commission, by a two-thirds vote of each Conference, shall have agreed upon a plan to be recommended to the two churches, authority be given our commission, whenever two-thirds of its members deem it advisable, to unite with the authorities of the Methodist Episcopal Church in calling a joint convention, constituted in accordance with such plan as may be adopted by our General Conference, to which said plan shall be submitted, and, if the convention shall, by a two-thirds vote of each delegation, approve a plan, it shall then be submitted to the General Conference for consideration and action."

The fourth recommendation of the Report is very adroitly constructed; but, upon analysis, two things clearly appear, namely:

If adopted by the General Conference. (1) it vests in the unification commission, upon the happening of certain contingencies, plenary power to unite with the Northern Church in calling a joint unification convention to consider and pass upon a plan of unification, prepared beforehand, and submitted to the convention by a joint unification commission; and (2) the joint convention is to be constituted in accordance with such plan as may be adopted by our General Conference.

The Report of the majority is, in its last analysis, a recommendation that the General Conference do accede to and appoint delegates to a joint unification constitutional convention, with power to abolish the Constitution of the Southern Church and dissolve the church itself, and frame a Constitution, subject to the approval of said Conference, for the Northern Church, modified by the absorption of Southern Methodism.

The Northern Church, at its last General Conference, tacitly and effectually rejected unification proper, and has clearly shown that it will agree to absorption only; and its "desire that negotiations be continued," and its call for a joint convention, are manifestly to compass, if possible, the dissolution of the Southern Church, and the assimilation of the elements of the disintegrated body.

And thereupon the question arises: In whom is vested the power to abolish the Constitution and dissolve the Southern Church?

Recurring to the governmental axiom stated by Dr. Bledsoe, a conclusive answer is at once found. "The power that made, is the power to unmake."

III.

It conclusively appears from a simple reading of the "Plan of Separation," the call for the Louisville Convention of 1845, and the proceedings of that body, that (1) the jurisdiction of the Northern Church over the Southern and Southwestern Annual Conferences was dissolved by the sovereign power of said Annual Conferences; (2) that by the same sovereign power the Southern Church and its Constitution and government were created, ordained and established; (3) that by Annual Conferences is meant not the preachers only, but the private membership—the Methodist people residing within their respective bounds, and (4) that the General Conference is a body of delegated, limited, specified and enumerated powers, and that it was never granted the power to alter, amend or abolish the Constitution, or dissolve the church and subject its people to the jurisdiction of the Methodist Episcopal Church.

These are the indisputable facts of our Constitutional history; and it is useless to reason about the Constitution with men who deny them.

The Northern Church ceded its jurisdiction over Southern Methodism to the Annual Conferences, and they alone have the power to "unmake" what they "made," and that only by a vote of the people, by a delegated convention of their own selection.

The General Conference has not the power to take the initial step in such a proceeding. That body was granted the power only "to make rules for our church"—a living, militant church—and not the shadow of a power to abolish the Constitution and dissolve the church; and the adoption of the majority Report of the Commission by the General Conference will classify it as a revolutionary body, more radical than the General Conference of 1844—Hamlinism run mad.

Holly Springs, Miss.

(To be Continued)

THE BROOKHAVEN DISTRICT CONFERENCE.

The session for 1922 was held in Centenary Church, McComb, on Thursday and Friday, April 20 and 21. It was an occasion of great interest. The work was done rapidly and thoroughly. The attendance was quite good. From providential causes three of the pastors were absent—Brother W. W. Murry was not able to attend because of a painful accident; one of his hands was so badly torn to pieces by a gunshot wound that he had to remain at home for medical attention; Brother Baggett was kept at home by sickness in his family; and Brother J. W. Sells couldn't leave his work at Millsaps College because of the nearness of examinations.

Rev. H. M. Ellis, the presiding elder of the district, held the reins while the conference pulled its way smoothly through the two days of very busy work. I, for one, am glad that we had no bishop present to interfere with our work. The presidency of a district conference is the presiding elder's job. It is no place for a bishop—his presidency is ponderous and puts the brethren in a straight jacket. I know, for I have seen it work that way more than once.

Brother Ellis is a good presiding officer—nothing escapes his attention; he is always wide-awake, and never gets rattled. Under his skillful leadership there is never any lost motion in the movement of the conference. At times there is some pungent spice discernible when Brother Ellis is in dead earnest to have something done when there appears some obstacle in the way of doing it. That happens sometimes to every presiding elder who leads his district to success. Some of Brother Ellis's passages at arms reminded me of the long ago when I was a presiding elder. I sympathized with him—"A fellow-feeling makes us wondrous kind."

I have been under twenty-one presiding elders in my day. Excepting one, Brother Ellis is the best of them all. He is alive and does something. I don't like a "dead" presiding elder—everything under him dies.

Rev. W. B. Jones served the Conference as Secretary and did his work well. For conciseness and exactness in secretarial work, Brother Jones has not a peer anywhere. No matter how many curves and twists there may be in the movements of the conference, he jots them down in correct form.

Several visitors attended the conference. They came to represent the various interests committed to them. All of them made good speeches, were in fine humor, added to the cheer of the occasion, and appeared to enjoy their stay with us. We want them to come again.

Rev. J. M. Morse came representing the interests of the Board of Education. His speech was brief, pointed and effective. He pleased us all by reporting that the Mississippi Conference stood high in the work done in the Educational Endowment Movement. We were not surprised, however, for we well knew that Morse has a well-fixed habit of succeeding in every matter he takes in hand. Morse is a born leader. Rev. M. M. Black was present and represented Millsaps College.

Rev. W. C. Childress, superintendent of the Memorial Home, located in New Orleans, La., was present. He addressed the conference in the advocacy of that interest. He gave great praise to the Brookhaven District for the sympathy shown and liberal support given to the Home. He stated that our district was the only one in Mississippi that had set aside a special Sunday to be devoted to that cause. He stated, also, that our district led all other districts in moneys collected and paid to support it. Good for the Brookhaven District! Come again, Brother Childress!

Brother W. D. Hawkins came representing the Centenary cause and Euworth Leagues. He addressed the conference Friday morning. On Thursday night he very pleasantly entertained a good congregation at the close of the preaching services by giving a first-class stereopticon exhibition. These pictures were new, and gave very striking views of the educational plants in several of our missionary fields that have received help from the Centenary Fund.

Rev. B. F. Lewis, superintendent of our Orphans' Home, spent a day and a half with us, and did fine work in presenting the interests of that sacred cause. His address Thursday night was enjoyed by everybody and aroused in us increased sympathy for the helpless orphans, and purpose to do what may be needed to take care of them. It is a heart that is hard indeed that does not respond to such a call. Not one of us is doing a nobler work than Ben Lewis. May his work prosper!

Rev. Jno. C. Chambers attended the conference; of course, he did. You may expect him to be on hand wherever duty calls him. The Sunday school cause is on his heart, and he never fails to look after the interests of that cause. He is a fine Sunday school secretary. His presence and work at the conference were appreciated by the brethren.

Nearly forty delegates, men and women, were in attendance upon the session of the conference. The women were very much in evidence. It looks and sounds strange to an old-timer, like me, to hear women making and seconding motions. But they were certainly on the job at our conference. On the woman's suffrage question in church and State, I have been a consistent and determined anti. I heartily accept St. Paul's teachings on the woman question. I have never had any question as to her divinely fixed sphere. Since the church and State have repudiated St. Paul, I have decided to take my place with him in innocuous desuetude. I am waiting for the women to show that St. Paul didn't know what he was writing about.

But in all earnestness, our women at the conference acquitted themselves well. They were on the committees, and attended the committee meetings, and did their share of the work. At the election of delegates to the Annual Conference they won a complete victory—of the eight delegates, three are women. If the pastors had given them a fair chance in the quarterly conference elections of delegates to the district conference, I am sure that they would have swept everything. I think the quarterly conferences ought to "vote fair" with the women. I am in hopes that they didn't play politics in the election. If they did not, they certainly did better than the men do.

The following were elected delegates to the Annual Conference: Dr. Henry Flowers, W. D. Davis, J. S. Deeell, J. E. Carruth, Mrs. W. H. Lewis, John H. Greer, Mrs. H. M. Ellis, Mrs. R. E. Bennett. Alternates: W. T. Denman, H. H. Goza. This is a fine delegation. They will reflect credit upon the district if they will be at the opening of the Annual Conference and stay to its close. One very unusual feature of this case is that not a member of the church that so graciously entertained the conference was elected a delegate. It is true that Centenary has some very fine characters in its membership who would have made most excellent representatives of the district.

The Licensing Committee is composed of the following: W. H. Lewis, Dr. I. W. Cooper, Geo. H. Thompson, W. H. Saunders. It is a significant and portentous fact that not a man applied for license to preach, and not one asked for recommendation for admission on trial. No one was recommended for orders. If we go on at this rate, it will not be long till we will have to fill our pulpits with women.

Magnolia and Tylertown were nominated as the place to entertain the conference in 1923. The "old man," being entirely unwilling to show partiality, voted for both places. Magnolia was chosen.

Several resolutions of sympathy were passed, and prayers were offered by the conference for injured and sick people. The world's woes call mightily to God's people for sympathy and comfort.

Prof. J. E. Carruth was elected District Lay Leader.

The pastor and people of Centenary Church, and of McComb generally, were deeply solicitous for the comfort and enjoyment of their guests. Dr. Cooper and the writer were delightfully entertained in the handsome home of Brother and Sister T. R. Ratliff.

The preaching of the occasion was done, and well done, by Rev. W. B. Jones, Rev. W. H. Lewis, and Rev. J. T. Weems.

T. W. ADAMS.

Brookhaven, Miss.

Report of Committee on Spiritual State of the Church.

We note with pleasure that interest in the mid-week prayer meetings seems to be on the increase, and that several pastors have laymen who have taken these services in charge; this is a good indication.

According to the reports of the pastors, not more than twenty-five have been received into the church by vows since the Annual Conference. These figures speak for themselves.

We are convinced that the time has come when it is imperative that our people be instructed in the deeper spiritual truths of the gospel; that we speak out clearly against the spirit of compromise with the world, and that we insist with renewed emphasis on the necessity of a conscious experience of saving grace, and the witness of the Holy Spirit.

We stress the importance of family devotion in the home each day, taking time to wait upon god; and systematic attendance of the entire family upon regular church services.

Report of the Committee on Christian Literature.

We do not hesitate to claim that the literature of our great church is equal to that of any other church.

Our Sunday school literature, in every grade of it, fully meets the needs of our people; we most heartily commend it.

In point of literary merit our Quarterly Review is altogether above criticism. We make free to say that some statements made in a late issue of the magazine by the editor, Dr. Rowe, anent the new and independent though and teaching in theology give us considerable disquietude and anxiety. We deplore the issuance of anything from our church press that is at variance with the traditional teaching of the M. E. Church, South. We need to be prayerfully watchful in order to protect our church against the invasion of German rationalism.

We feel quite sure that our great connectional organ, the Christian Advocate, published at Nashville, Tenn., is a peer in all the Advocate family of Methodism. It is worthy of our full support.

The New Orleans Christian Advocate is our Conference organ, and is worthy of all praise. It is ably edited, and has a voluntary staff of writers whose names are well and favorably known. It should be in all our homes. The interests of the Kingdom would be greatly promoted and the lives and religious interests of our homes would be helped, if we could persuade our people to subscribe for and read the Advocate.

One thousand new subscriptions to this paper was fixed by the Preachers' Institute as the goal for the present year. We are very sorry to report that only about 100 new subscriptions have been reported to date. We very much fear that we will fall very short of the number fixed as the goal. Unless our pastors and leaders increase their zeal in this important matter, we will certainly fall painfully short of it.

We would most earnestly exhort that the presiding elder make this matter a special subject of inquiry in all the quarterly conferences for the remaining months of the year.

We unqualifiedly endorse our district paper, The Megaphone. We most earnestly advise that the issuance of the paper be continued. It is our judgment that it gives promise of large helpfulness in our district work. It would be wise for us to put a copy of it in every Methodist home in the district. We would advise against advertisements in its columns. To obviate this need to pay for printing of the paper, we suggest that a small sum be pledged from each pastoral charge in the district to create a fund sufficient to provide for the cost of printing and mailing it to the subscribers.

THE OLD CITY OF PRAGUE.

By Mrs. J. L. Neill

We reached the old city of Prague on the night of January 25, 1922. It was bitterly cold and has not thawed out any to date (March 30). We had the worst snow storm of the winter last week when it snowed without any let-up for four days and nights, and it has snowed a little every day this week.

We were accorded a warm welcome, however, by Rev. C. T. Collyer and Mr. J. C. Wilkinson, of our Mission, and escorted to the Imperial Hotel, where, after our pedigree for a generation or so had been given (this information was for the police office), we were assigned to a nice room. We are still in the hotel, as it will be May 1 before we can get our apartment.

Mr. Neill has more than had his hands full and has been working night and day, but Nellie and I have taken advantage of such time as we had to see some of the interesting sights of Prague. I am writing about some of these things in this article, because we felt our friends would be interested.

What is the history of the founding of Prague? Tradition says that a princess who lived in the Castle Vysehrad, on the right bank of the river Vltava, founded another castle, Prague, on a hill situated on the opposite bank. In a dream she saw it grow and become a celebrated city. When the Slavic tribes were peaceably united, this castle became the seat of a central government under the rule of a Bohemian prince, and the surrounding settlement soon became the most important town in the land. Because of this importance, the first monuments of Christianity were founded here, and in 973 Prince Boleslav II established an episcopal seat, as well as the first monasteries. Attracted by these, the population grew constantly on both banks of the river. In 1235 the settlement on the right bank was fortified by walls and became the first regular town, known as the Old town of Prague. In 1257 a charter was granted to the settlement on the left

bank of the river, and at that time it was called New Town.

Charles IV established his residence in Prague and made it a great city. In 1348 he established a university and scholars and students from all parts of Europe hastened to it. (To-day they claim an enrollment of 30,000 students.) In the same year, he established New Town on the right bank of the river. This settlement soon became a flourishing part of the city, so the New Town on the left bank of the river changed its name to Minor Town, or Mala Strana. Settlements sprang up on each side of the river until there were eight, and it was not until 1922 that these eight towns and four small towns adjacent were united into the present city of Prague.

From the dates given in the preceding paragraphs it can be well understood why one hears so much of "tradition" and "legend" connected with the early history of Prague. These stories are interesting, if not historically correct.

Because of its situation on seven hills and also because of its historical importance, Prague has been called the Rome of the North. The city, which is situated on both sides of the river Vltava, is connected by half a dozen bridges, most of which have historical incidents connected with them. The Charles Bridge is particularly interesting. It is five hundred fifty yards long and rests upon sixteen arches. The old bridge was founded by Queen Judith in 1167 to replace a wooden structure, but was destroyed by a great flood in 1342. The present stone bridge was begun in 1357 and was completed just before the outbreak of the Hussite wars. It has been damaged several times, and in 1890 two pillars and three arches were destroyed by floods. In the eighteenth and nineteenth centuries about thirty statues were placed on the bridge, which add much to its picturesqueness. Two of these statues were thrown into the river by the flood of 1890, but one of them has been replaced by a copy of the original. All of these statues have some historical significance; two of them are very striking. One represents Christ on the cross; this is cast in metal and gilt and bears an inscription in Hebrew which states that it was erected at the expense of a Jew as a punishment for mocking the cross. The other is a small bronze tablet on which is represented St. John of Nepomuk, the patron saint of Prague, lying bound, and around his head are five stars. A bronze cross is in the parapet just below the tablet. Legend has it that the king used every means he knew to find out a sin that the queen had confessed to John of Nepomuk, but without result. He was so enraged at the priest that he had him bound and thrown into the river Vltava. For many evenings just at dark could be seen five lights in the water where he was thrown, and it was said that these lights were angels hovering over the water.

The oldest existing Jewish synagogue in Europe is in Prague, and near it is the world-famous old Jewish Cemetery, which is one of the principal sights of the city. It has not been used since 1787. Historians do not seem to agree on the wording or dates of the inscriptions on some of the tombstones. Some say there are monuments from the 7th century, but all agree that burials took place there in the middle of the 14th century. One fact that seems certain is that some of the tombstones antedate the naming of the Jews, because on many of them are the signs of the tribes to which the deceased belonged: two hands representing the tribe of Aaron; a bunch a grapes, the tribe of Israel; a water pitcher, the tribe of Levi, etc. An interesting bit of history is the fact that the Hebrews of Europe were first given surnames in Bohemia, Austria and Hungary.

In the corner tower of the Town Hall, which dates from 1338, is the famous astronomical clock, which was built in 1490 and until the 18th century was considered one of the wonders of the world. It must still be considered a marvel by many people, because I have seen it morning, noon and late afternoon as it struck the hour and each time more than a hundred people were standing watching it. It shows and strikes the hours as in the middle ages, counting twenty-four hours from sunset to sunset. (In Prague the sun sets at 4 p. m. on the shortest day in December and at 8 p. m. on the longest day in June. When the clock strikes the solar hour, two small windows above the dial open and there "pass in review" figures representing Christ and his twelve apostles. On each side of the dial are two movable statues; one represents Death, which rings a bell; another, a Turk who shakes his head; another, a miser shaking a purse; and the other, a vain fool holding a looking glass. After the last stroke of the clock, a cock placed above the dial crows.

The clock also points out the position of the sun, the phases of the moon, the zodiac, and perhaps a few other things. Beneath the dial is a movable calendar representing the months by allegorical figures. Now, do you blame people for watching it?

There is a legend that says that one time this clock refused to run. Many noted clock-makers from all over the known world came to Prague to try to repair it, but all failed. At last a German clock-maker came and spent many weeks trying to make it run, but in desperation gave it up. One morning the people were surprised to find that the clock was running and upon investigation found that the clock-maker had hanged himself in the works.

A MOTHER'S LOVE.

By Chas. S. Jeffers.

A mother's love, a mother's prayer,
A mother's affection, a mother's care,
A mother's troubles, a mother's woes—
What the extent, God only knows.

A mother's love, O how sincere!
A mother's thoughts, O how dear!
A mother's teaching, a mother's voice!
Why not, children, make her rejoice?

Why not return what she has done,
Ye loving daughters, ye precious sons;
Why not all undertake
To make her happier for her dear sake?

How can you children ever repay
Your dear, sweet mother in every way,
For the troubles and cares she's been through
From year to year for the sake of you?

Boys, do you ever have the thought
Of how attentively she has brought
You from the cradle to where you stand
By her instructions and untiring hands?

Perhaps your dear mother may be old,
And lingering near the grave so cold;
So treat her well, cause no distress,
For of all your friends she is the best.

Don't speak to mother in angry tone,
But happier try and make her home.
Do nothing whatever to give her pain,
For to you it will surely come back again.

Give mother pleasures all you can;
Place yourself sweetly at her command;
Ask her consent in what you do,
Remembering what she has done for you.

To the girls I wish to say—
Be sweet to your mother in every way.
From your duties at home do not shirk,
Allowing your mother to do your work.

Be kind and sweet every day,
From her at night do not stay;
Ask her permission when you go,
And kiss her sweetly your love to show.

Do your best always to please,
And help mother's mind to be at ease.
Worship with her, and show you care
For your mother's love and your mother's prayer.

And when dear mother is dead and gone,
Has crossed the river to the great beyond,
And we'll see her dear sweet face no more,
Till we meet again on the other shore,

How sweet it will be that we can say,
"I've treated mother right in every way—
I tried my best to do my part
In love, in deed and with cheerful heart."

So let's not forget that we can pay
Sweet mother a tribute on Mother's Day—
The little flower that we can wear
In token of love for mother dear.

If mother is dead, a flower white;
If mother is living, a color bright.
Wear it, children, and proudly say—
"It's mother's flower; it's Mother's Day."

LOUISIANA CONFERENCE PREACHERS' INSTITUTE.

Dear Brother Carley: A bit about the latest move on the foot of the Louisiana Conference "for the good of the order." You recall that a Preachers' Institute was authorized for the Conference, to be held at Centenary College. Well, it is going to be held. The time is June 1-8.

The College is doing what it can to make it a success. The Committee on Program is doing the same. Now, we want the co-operation of the preachers and laymen to the same end. No matter how much room we have or how good a program is rendered, if there is not somebody to occupy the room and hear the Instruction it will not be a success.

What is the College doing? It is placing the dormitories at the disposal of the preachers free of charge; they will have to furnish their sheets, pillow-cases and towels. It is furnishing board at actual cost, placing all its rooms, dining room and kitchen at our disposal.

What is the Program Committee doing? It has arranged for daily lectures on the following subjects: "The Doctrines of Methodism," "The Holy Spirit," "The Problem of the Rural Church." The afternoon will be given to recreation under the guidance of a director.

Each night there will be an inspirational address by one of the best leaders in our church. This will be an exceptional opportunity for an outing and schooling for a very nominal sum—ticket for travel and board for 8 days.

We hope that every official board in the State will give its pastor the means and tell him to go and come back for better service by having had the influence of these teachers and the fellowship of their brethren. Let all come and make the first session such a success that we will all look forward to the next with great expectations.

BRISCOE CARTER,
For Program Committee.

"RELIGION AND BUSINESS."

By Rev. Elmer C. Gunn.

It is a very significant thing that the world's greatest statistician is a profound believer in the "Eternal Verities." After hearing Mr. Roger Babson, in one of the lectures that have helped to make him famous, explain his reasons for preaching the necessity for the use of the Golden Rule in organizing and conducting the business of the world, one feels that the reason more attention has not been paid to the teachings of the Son of Man by business people is largely because they are ignorant of the tremendous advantages to be had in following these teachings.

Mr. Babson speaks from the standpoint of one who knows. His business is the gathering of statistics, and his field the world. He talks in terms of figures and bases all his statements on facts compiled by his workers, who are in touch with every phase of our country's business. When such a person speaks on business conditions, the world listens; when he speaks along religious lines and says business conditions are vitally affected by religious attitudes, it is well for the church to do the same. After more than twenty years of research work, Mr. Babson has come to the con-

clusion that in the long run success or failure in the business world may be charged up to faith or the lack of it. He said that some time ago he had occasion to investigate the cause for success and failure of some institutions, so he selected one hundred institutions founded a century or more ago whose founders took into consideration when they began to build the fundamentals of the Christian religion. Then he selected one hundred institutions founded about the same time whose builders paid no attention to such fundamentals. Of the former, only five have failed—ninety-five still stand; of the latter, only five still stand, while ninety-five have failed. Personally, I do not feel that such statistics as that should be passed unnoticed by the church.

In a recent editorial, one of our great church papers said that Mr. Babson proves that business conditions vary like the tides—that the advancing and receding waves of prosperity and adversity follow each other in cycles. The paper failed to state that Mr. Bason also holds that these cycles are controlled by the spiritual attitude of the people. In times of prosperity, he says, it is generally the case that people forget God. They become lax in spiritual effort, their minds more and more revert to matters pertaining to money. When this condition gets too bad, the Master calls a halt. Adversity comes, prosperity goes; then, in the midst of adversity, people once more turn their faces heavenward in prayer to God. Immediately following this turning of their faces, adversity begins to recede, prosperity advances; all is well. Now, such talk from a crank or a fanatic would have no weight with us; but when a man of Mr. Babson's ability and record makes such statements and backs them up with his charts, it is time for preachers to investigate it for themselves.

Shall the church not lead in a great movement to mix more thoroughly religion and business? Would it not be well for us to undertake to establish once and for all the Golden Rule as the base of the world's business? So mote it be.

Bogalusa, La.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY.

The Nineteenth Annual Session of the Mississippi Conference Epworth League, and the first assembly will be held at Whitworth College, Brookhaven, Miss., June 5 to 11.

The program is rapidly being gotten into shape, and will soon be in the hands of the printer. We might say in advance of the program, that we will have Mission Study classes on both Home and Foreign Missions, also classes in Methods covering the lives of Methodist heroes, classes in study of "The Methodist Armor," by Hudson, and classes in "Recreation and the Church," by Gates.

So far, we will have several out-of-Conference workers, as follows:

E. O. Harbin, Central Office, will have charge of the classes in "Recreation and Culture," also classes on Methods in the Third Department, and will direct the play-periods.

Dr. C. G. Hounshell will have charge of the Life Service Department, and teach the class in the Missionary Department.

Miss Sadie Donnan, of Georgia, will have charge of the Junior-Intermediate League work.

Do not forget the rate is $1 per day for six days, including board and lodging. Bring pillows and sheets with you.

We would like to have every presiding elder and pastor to attend, and we are urging every League to be represented and every charge or church where there is no League to send one or more of its young people. We are sure this is an opportunity for getting trained young people in the church.

We covet your prayers and interest that this may be the greatest meeting of all our meetings.

Yours sincerely,

W. D. HAWKINS.

Go to College Week,

LOUISIANA CONFERECE,

May 21 to 28

SEND NAMES OF PROSPECTIVE STUDENTS FOR CENTENARY OR MANSFIELD COLLEGES TO

ALBERT S. LUTZ,
Conference Secretary of Education,
Shreveport, La.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. H. Clegg, Raleigh, Miss., 7; Rev. V. G. Clifford, Centreville, Miss., 4; Rev. W. J. Dawson, Brandon, Miss., 2; Rev. M. B. Sharbrough, Biloxi, Miss., 4; Rev. W. J. Walters, Brooklyn, Miss., 3; Rev. H. F. Brooks, Shreveport, La., 11; Rev. C. C. Miller (by W. A. Turner), Baton Rouge, La., 3; Rev. J. M. Boykin, Boyce, La., 2.

PRAYER MEETING ATTENDANCE.

We have received the following reports of prayer meeting attendance for last week in the Monroe-Ruston District, Louisiana Conference: Epps, P. B. McCullin, pastor, 48; Oak Grove, A. D. George, pastor, 207; Farmerville, R. V. Fulton, pastor, 25; Ruston, N. E. Joyner, pastor, 26.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The great work of the preacher is preaching. I hold that real preaching, the kind that is far-reaching and lasting, includes teaching, admonition, and exhortation. The pulpit is the preacher's throne, the study his workshop, the home his class room. The Sunday school and other subsidiary organized societies are, or should be, expression of the zeal and active life of the church. As some vast, overflowing river is filled and fed by its tributaries, so are all of these related to the church, all tending to one great end, the maintaining and extension of Christ's Kingdom. From a lofty tower the man at the switchboard directs and controls the trains passing in and out of the central station. His hand is on the levers, his eye on the dial of watching the signals. Much depends on him. So with the man in the pulpit, only much more depends on him. He is Zion's watchman, and must direct with authority, tempered with wisdom and patience. All things to all men, is a task that will tax his ingenuity and at times try his faith.

* * *

St. Paul evidently did not think much of special days. Feast days, new moons, and even the rigid, unbending Jewish idea of the Sabbath appealed but little to him. Every day to him was a day for loyal devotion and faithful service to the Master and owner of all days. Now the special day idea, and even the special week, is with us. As a pastor, I enter protest, in plain, unmistakable language. I am just simply tired of so many interests demanding, or requesting, or claiming, special days for their claims. They get in the way, and the pastor must have some time some special days to preach on the spiritual things and talk about the things that lie near his heart and the hearts of his people. Oh, yes; I know all about the beautiful argument that these "specials" belong to the Kingdom, but somehow it doesn't strike me just right when I have to "carry on" for so many of them. About the next thing you know, some self-constituted commission will be sending circular letters to our churches to collect funds with which to build a monument to commemorate Methusaleh, or build a school in honor of Peter the Hermit. Just let one rise somewhat above the ordinary, and the churches must raise money, or else posterity will suffer dire calamity. But I am not keeping all the days, nor collecting all the money called for—I am too busy with the King's business.

Coushatta, La.

Meyer The Hatter,

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BE GENEROUS.

Be generous with all things which you are sure are your own. Safeguard the things of others.

Be generous towards the failings of others, but reckon severely with your own.

Be generous in your forgiveness of those who have wronged you. Those need it most who ask it the least while your heart cannot rest with bitterness within.

Be generous in your praise of another's merit or success. That both pleases him and puts you farther on the road of attainment.

Be generous with your hopes, for the stock will never run out as long as they are drawn from the promises of God.

Be generous in your allowance of time for the cultivation of the soul. The day is never tedious with those who know how to do business with God.

Be generous with the wages that you pay. Not what you can get the work done for should be the guide, but what it is worth to you to have it done.

Be generous with reverential and benevolent aims and practices on the Lord's Day.

Be generous with your love, for it cannot exceed and it grows by giving. Love never faileth.

Be generous in your companionship. Those who need you most are waiting your approach and wonder at delay.—Exchange.

BOOKS WANTED—I want to buy a set of Britannica or New International Encyclopaedia. If you have a good set of either at a reasonable price, write at once. C. A. Parks, Tunica, Miss.

PUT ON YOUR HAT AND MEET ME AT THE

FOURTH ANNUAL EPWORTH LEAGUE ASSEMBLY

JUNE 13th to 20th

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ON BEING A BISHOP.

By Bishop W. F. McMurry.

It is now four years since my election and consecration to the office of bishop in the Methodist Episcopal Church, South—four years of 365 days each, making 1460 days in this office. I have been at home with my family and at my desk 317 days, and absent from home in the discharge of the duties of my office 1143 days. So far as time spent upon the field is concerned, I have a conscience void of offense.

Following the General Conference of 1918, on the first day of June, I turned over to my successor, under the direction of a certified accountant, the office of the Board of Church Extension and began active preparation for my trip to the Orient, having been assigned by the College of Bishops to that field. I proposed to take my family with me to the Orient, but was advised by the Missionary Secretary in charge of that field that no provision had been made for the travel of the families of the bishops, nor for the residence of bishops in the foreign fields. I was further advised by the same Secretary that it was not the desire of the Board of Missions that I move my family to the Orient at that time, as it was regarded as very important that I go to the field at once and give special attention to the study of the needs as represented in the Centenary Askings and return home at as early a date as possible so as to be available for service in the Centenary Campaign. I encountered difficulty on account of the crowded conditions of Louisville, occasioned by the proximity of large army camps, in finding accommodations for my family, and moved into temporary quarters in St. Louis as the best arrangement it seemed possible to make for them during my absence, and hastened to take up my duties in the field assigned to me.

While in the Orient I visited Japan twice, Korea twice, and China once, and went pretty thoroughly over our work, visiting most of the stations in each of these fields. The cordial welcome, the hearty co-operation, the manifest devotion to their task on the part of the missionaries, men and women, I found to be of high order. I came away from the field with a very high appreciation of the noble men and women who constitute our working forces in those distant lands. And I shall not forget the welcome, the sympathy, the willingness to be guided and directed, the fine fellowship, and the gracious hospitality, of the native Christians.

On Sunday, February 16, 1919, I reached home. After a rest of one week, I began work in the interest of the Centenary, speaking continuously throughout the church until the campaign was over.

At the meeting of the bishops in May, 1919, Bishop W. R. Lambuth, who had been in charge of War Work, advised that the American soldiers were rapidly returning home and that in the future the full time of a bishop would not be required in this work. He was assigned by the bishops to the Orient and I was placed in charge of the Alabama Conference and the Cuba Mission Conference, taking the place of Bishop J. H. McCoy, who had been called to his reward. I was also given the New Mexico and Northwest Texas Conferences. I gave myself to the work of this new assignment as fully as possible and to the limit of my time and strength.

At the spring meeting of the bishops in 1920, Bishop J. C. Kilgo's health was so precarious that he found it necessary to request release from his episcopal district and I was assigned to the Mississippi, North Mississippi, Louisiana, and Northwest Texas Conferences.

The Board of Church Extension at its Annual Meeting, April 29-30, 1920, thought it wise to reorganize and enlarge its Executive Committee, and in the reorganization I was elected President of the Board. At the called meeting of the Board, June 23, 1920, by unanimous vote I was requested to change my residence from St. Louis, Mo., to Louisville, Ky., the Board declaring "that the best interests of the Board and the church will be served by the removal of the residence of Bishop McMurry to Louisville, the headquarters of the Board, where he will be more accessible to the members of the Board, and especially the Secretary and other members of the Executive Committee." I did not feel that I could treat lightly this expressed judgment of the Board, and especially as Louisville is one of "the important cities of our territory," and consequently moved my residence to Louisville on September 19, 1920, and have rendered such service as has been possible without interfering with my duties and responsibilities as a bishop.

The following spring, 1921, I was assigned to the same district and also associated with Bishop E. R. Hendrix, in charge of the Virginia Conference. Bishop Hendrix was not able to attend the session of the Virginia Conference, and I have had the responsibility of that Conference since my assignment as associate with Bishop Hendrix. Bishop J. C. Kilgo at the same meeting was associated with me in the superintending of the Louisiana, Mississippi, and North Mississippi Conferences, but his continued ill health has made it impossible for him to do more than advise with me.

At the October meetings of the bishops in the fall of 1921, Bishop Lambuth having fallen at his post in Japan, I was again placed in charge of the Oriental fields, which I have done my best to serve up to this time.

It will appear from the above that I have had charge of the following Conferences during the quadrennium and for the length of time named in connection with each:

China Mission Conference	1 year,	7	months
Korean Conference	1 "	7	"
Japan Mission	1 "	7	"
Cuba Mission Conference	1 "		
Alabama Conference	1 "		
Northwest Texas Conference	3 "		
Louisiana Conference	2 "		
Mississippi Conference	2 "		
North Mississippi Conference	2 "		
Virginia Conference	1 "		
New Mexico Conference	1 "		

I have presided over a total of 16 Annual Conferences, at which 91,613 additions to the church were reported. There have been admitted on trial at these Conferences 93 preachers. I have ordained 73 deacons and 77 elders. I have dedicated many churches, helped raise church debts, preached at Commencements and assemblies, and given myself fully to the Centenary and the Educational Campaigns and have traveled throughout the territory assigned to me, superintending the temporal and spiritual interests of the church to the best of my ability.

Membership in the Board of Missions, the Board of Church Extension, the Centenary Commission, the War Work Commission, College Boards, director of the China Publishing House, and a special responsibility for the location, organization and permanent establishment of the new Board of Finance, have occupied my time and thought to some degree. I have also found time to give attention to providing a chaplain for the Barnes Hospital, St. Louis, and with others to set in motion forces looking to the proper housing of our people at the seats of the Universities of Missouri, Oklahoma, Louisiana, Virginia, etc.

Within the bounds of the Northwest Texas Conference, located at Abilene, Texas, there has been enterprised a new college. The contract for the Administration Building was let on March 21, 1922. This institution is in response to the demand for a church school to care for the Methodist youth in that vast section stretching from Fort Worth to El Paso and from the Southern Pacific Railroad on the south to the Rock Island on the north. This tremendous and growing section—an empire in itself—has been without church educational advantages, except for one efficient Junior College.

The old Centenary College, located at Shreveport, La., has been placed permanently upon its feet, I believe. This is the result of the Educational Campaign and the generosity of its friends. The Millsaps College, the Mansfield College, the Whitworth College, and other institutions of learning within the territory served, have also prospered. Revival meetings of great power and in large numbers have been held. The net increase in membership is encouraging—in fact, quite large. New building enterprises are numerous and of substantial character, and the work of God goes forward. The Annual Conference sessions have been occasions of peace and profit, and sometimes of power, where all the interests of the church have received careful attention.

I have had great joy in the service of the church in the fields assigned to me, and in my personal religious experience have had some gracious seasons. The preachers and laymen have been cordial and responsive. The church is in a healthful condition and growing. There has been vouchsafed to me a reasonable degree of health and strength, and I hereby record my gratitude to Almighty God for mercies without number.

W. F. McMURRY.

Louisville, Ky., May 1, 1922.

(N. B. The adoption of Report Number 5 from the Committee on Episcopacy by the General Conference of 1918 accounts for the above.)

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

The Christian Education Movement is essentially a spiritual movement. The Christian education of our young people cannot be accomplished simply by building great schools. It takes more than that. The very roots of Christian education are in the home and the church. Hence, the Christian Education Movement has been made effective by emphasizing the need of a deep spiritual life in the family and in the church. It makes its appeal to the young men and women to listen to the voice of God, who is constantly calling them to life service for the Kingdom. Unto this end, we wish to observe "Go to College Week," from May 21 to 28, in order that we may build up a conviction in the hearts of our people regarding Christian education and that a constant stream of boys and girls with the love of Christ and the church already in their hearts may fill to overflowing both our schools—Centenary and Mansfield.

Here in Louisiana, we want to have a vigorous, independent, liberal, intellectual and spiritual life of our own that will make us a God-fearing people. This will only be possible as we have great Christian institutions of learning. We propose to equip our colleges so that they will send out a rapidly growing stream of trained Christian leaders to give sanity and stability to our commonwealth.

We propose that during May, June and July, a strong effort be made to improve the prayer meetings and that prayer meetings be established in many of the rural churches. A good start has been made in this direction by the Monroe-Ruston District, which entered into a contest for the best attendance at prayer meeting during these three months. Why not have the other districts do the same? Send me a post-card report concerning your prayer meeting. Our aim is a real live prayer meeting in every church and a family altar in every home.

Remember our Louisiana Preachers' Institute at Centenary College, Shreveport, La., from June 1 to 8. A good program has been provided. Inspirational addresses will be given. We expect to be mightily revived and to go forth into our summer evangelistic campaign for the greatest victory Louisiana Methodism has ever achieved.

ALBERT S. LUTZ,
Conf. Secty. of Education.

There is a legendary tale which describes how the wood of the true cross was of old rejected because it would not fit into the building of the ancient temple. It was too long for one corner, it was too short for another, it was too narrow for a third, it was too broad for another: and so it was laid aside till it came forth at last to be the means and symbol of the world's redemption.—Dean Stanley.

The Home Circle

TO-DAY. I'VE BEEN THE BESTEST BOY!

To-day I've been the bestest boy,
And working was a truly joy!
I ran five errands to the store,
And felt like running many more.
And gave the chickens water. Shucks!
That's nothing for a boy to do—
I weeded in the garden, too!
I hunted in the barn and hay,
And gathered every egg to-day.
I minded baby for a spell,
For mamma wasn't feeling well.
I fetched in heaps and heaps of wood.
I wonder why I was so good?
For most the time I want to play,
And not do any work all day.
—By Elliot Kays Stone in Ex.

HOW RUTH LOVED HER NEIGHBOR.

By J. L. Glover.

"Thou shalt love thy neighbor as thyself," read Ruth in a puzzled voice. "I don't see how I can do that, mamma. Miss Martha is my neighbor," glancing across to the next porch, where a lady sat reading, "and I don't love her at all."

Mamma smiled, and explained that the word neighbor had a wider meaning than the literal one. Still, it might apply literally, too, on the principle that charity begins at home, but does not end there.

"But I still don't understand," persisted Ruthie. "What does 'as thyself' mean?"

"Why, how do you like people to treat you?" asked mamma.

Ruth thought a minute. "I like them to be kind, and thoughtful and—"

"Exactly," said mamma. "You love your little self, and want it treated kindly and considerately. Now, you are to love your neighbor 'as yourself.' The Golden Rule comes in there, do you see?"

Ruth's blue eyes opened wide.

"Oh, I see!" she said thoughtfully. "I must treat Miss Martha—and everybody else—as I would like them to treat me. I can love Miss Martha that way!"

The very next day she had an opportunity to put the rule into practice. Miss Martha stopped in on her way home, very hot and tired, after a morning of shopping.

"Dear me," she said, dropping into a porch chair, "I am just too worn out to go even those few steps further to get home. Please let me rest here a few minutes, Mrs. Woodleigh."

Mamma smiled and welcomed her cordially, and Ruth, suddenly remembering her text, thought, "What would I like Miss Martha to do to me, if I were hot and tired?" She brought a big palmetto fan, which Miss Martha took with a grateful, "Thank you, my dear!" and went on talking to mamma of her shopping.

Ruth slipped away, and presently returned with a tray containing a tall glass of iced tea, a saucer of delicious berries and a little plate of delicate crackers—just the lunch for a hot day.

Miss Martha seemed very glad of it, and as she finished, she said with a smile:

"That has done me a world of good! I felt too tired to go home and get myself a cup of tea; and now I feel quite refreshed and cool. You are a thoughtful little girl. Thank you, dear!"

Ruth smiled as she carried away the tray.

"'As thyself,' she murmured, "I understand, now; and I like Miss Martha a lot better, too!"—Exchange.

GETTING EVEN.

"I'll get even with him. You see if I don't."

Uncle John looked up from the article he was writing. "Who is that you are going to get even with?" He smiled into Fred's frowning face.

"It's Frank Lane. He's always playing some low-down trick on us because we won't let him play on our nine. We were playing with my ball to-day—it was a dollar ball, too—and Harry batted it clear over the fence. Frank got it and threw it out into the lake." Fred's eyes were flashing.

"And you want to get even with such a low-down trick as you rightly called it," Uncle John said slowly.

"I will too. I know what I can do."

Uncle John's pencil had been moving swiftly over the paper as they talked. Now he motioned Fred to step nearer. A few lines had marked out a high road and near it a low, marshy ground. "If a fellow does a low-down trick, he lowers himself. He must be down here," Uncle John explained, making a mark for a figure down on the marshy ground. "Now, if you are up here, what will you have to do to get even with him?"

Fred's face grew thoughtful as he studied the sketch. "I suppose I'd have to get down as low as he is," he said slowly.

"Exactly. Now tell me, wasn't that just what you intended to do—to do something just as mean to him as he had done to you; in other words, to lower yourself to his level?"

"Yes, it was," Fred admitted.

Uncle John said no more. He had a way of leaving a fellow to think things out for himself.

Two days later Fred came in, his eyes dancing. "Well, Uncle John, I got even with Frank," he announced.

Uncle John looked surprised. He turned sharp eyes on the laughing face.

"It was just this way, you see: I got to thinking how I'd feel if the boys wouldn't let me play on the nine, and I made up my mind I'd feel just as Frank did. And, likely as not, I'd throw their old ball away too. So day before yesterday I told Frank he could play in my place. He wasn't going to do it at first; he seemed to think it was some kind of a trick. Then he went into it, and, say, but he can play ball! He made more home runs than anybody else. Frank came and brought me a new ball to-night. He went out to Mr. Nelson's field and pulled mustard in the hot sun to get the money to pay for it with. So, it seems to me, he is up on the level again and we're even up there. And I tell you, it feels better than getting even the other way."—Selected.

Thrift is absolutely necessary, to provide comforts for old age, for the rainy day, for protection of family.—U. S. Bulletin.

FOLLOWING THE TRAIL.

"But the mystery of the open highway road pales into insignificance when contrasted with the wonder and the enchantment of a new world created overnight!" says Dan Lear last winter in an article, "Paths in the Snow," in Boys' Life. "A fairy world of crystal white with a sparkling cover which conceals all the rough edges of the fields, rounds off all the sharp edges of the banks, and everywhere smooths out the irregularities of the earth's surface. Think of the joy of donning boots and leggins or moccasins, fastening on skis or snowshoes and making paths in the snow where no foot of man or beast before has left a track, to be the very first to step into the land of enchantment! Even we grown-ups still feel a hint of these vivid pleasures which have drifted down from glorious boyhood.

It is difficult to tell whether the lure of the trackless snow or the white expanse dotted with hieroglyphics, made by the feet of birds and beast, is most attractive. One feels the delight of an explorer in a land of virgin snow, but one also feels the intoxication of the primal hunter at the sight of game, when one follows the tracks in the snow made by the wild creatures of the woods and fields.

"A road or even a trail, be it ever so rough and casual, must be bound by certain limitations in order that it may properly call itself a road or trail. It cannot go where it pleases; it must wind its way around obstructions, it must follow the natural grades or valleys. But the tracks in the snow, on the contrary, are delightfully irresponsible; they go under the fallen logs, or leap over them, sometimes running on top of one to its full extent, or they will recklessly cross the traveled road at right angles, go over a stone wall or up a hill or down; apparently they are incorrigible and governed by no rules or purpose; they either have no destination or they have their own idea of where they are going, and their own manner of getting there; they fascinate both man and boy, for each of us is curious to know to what unexpected adventure the tracks may lead."—Exchange.

Any man who can not save money is bound to be dependent on relatives or charity when he attains old age and is unable longer to earn a salary.—U. S. Bulletin.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

THE GENERAL CONFERENCE.

(Coutinued from First Page.)

About Ourselves and Others.

While within the College of Bishops there is a realm of the most absolute candor, and while bishops are much given to having opinions of their own, we are glad to say that we have had a quadrennium of great harmony among ourselves. We can truly say, in the language of the ritual, that we "are in love and charity with our neighbors. * * *

First of all, we desire to report that the recommendation of the General Conference, that each bishop should, in as far as practicable, remain in charge of a given district for a period of four years, has been carefully regarded. The variations from this order have been only such as were demanded by conditions which we could not control. The death of two active bishops and the partial disablement of two others made several changes necessary. But the will of the General Conference has been carried out.

While the rule of a four years' presidency has some features to commend it, there are some objections to it which are worthy of regard when the rule is to be applied to a general superintendency such as is ours. We have no doubt that the sole object of that recommendation was to make more effective the administration of the bishops; but as the bishops were made a sort of second party to tho recommendation, we deem it our duty to report to the General Conference our estimate of its working.

In the first place, the tendency of this order is toward a diocesan episcopacy in so far as the territorial and time elements are concerned without involving other limitations. If it be replied that the bishops are left with discretion to make changes when deemed necessary, a full use of this discretion would be a return to the former rule of appointments without limitation, and would lay the bishops liable to the imputation of disregarding the expressed wish of the General Conference. Nothing, we are sure, is farther from the disposition of the College as at present constituted.

Our general superintendency grows out of our general itinerancy, and the very genius of it calls for an administration that is wholly impartial and therefore, to a large extent, impersonal. This feature is, so long as human nature remains the same, constantly liable to be negatived by this order. It is easy to believe that a bishop may know too little; it is barely possible that he may know too much. Furthermore, the average active administration of a bishop is only twelve years. It will follow, therefore, that under this rule a bishop will at the end of that period have had knowledge of only twelve Conferences out of a total of more than two score. This prevents his being a general superintendent in the fullest sense and is liable to result in such a limitation of his knowledge of the church as a whole as may militate against his efficiency even in his own field. Moreover, there is a legitimate, even a most honorable, curiosity on the part of our people which is worthy of regard. They desire to see, hear, and otherwise measure the men under whose supervision the church is placed. But under a strict observance of this rule the vast majority of our leaders among both preachers and laymen could never know the majority of our bishops.

Bishop Asbury has truly said: "Local men have local views."

We recognize that the suggestion made by the last General Conference grew out of a desire on the part of the church that the bishops give close supervision to all the affairs of the Annual Conferences. We are your brethren and the servants of the church, and we wish as General Superintendents to render the most efficient service possible. We would, therefore, suggest that you make careful inquiry as to whether the plan followed during the past quadrennium is, after all, the best method of episcopal supervision.

It has happened more than once that questions of law have arisen in the Book Committee and boards, and your College of Bishops has been asked to pass officially on these questions. By the law of our church your bishops have no authority to decide questions of this nature, nor has any other body in the church been clothed with this authority. Embarrassment and even damage to our work may result unless the General Conference commits questions of this kind to some body of the church with authority to act. We commend the matter to your consideration.

Additional Bishops.

We recommend the election of three additional bishops.

The Continued Pastorate.

We assume that the General Conference would like to have a report concerning an item of legislation passed at the session of 1918 which affects in some measure our administration—namely, the act which authorizes the bishops under certain conditions to continue a preacher in a pastoral charge for a period longer than four years. We have given this provision a fair trial, and feel constrained to report that in the main it works embarrassment to congregations, pastors, presiding elders, and bishops.

Christian Education.

* * * Christian education is fortunate in having won to its view several of the leading psychologists of our day, who are now teaching that the chief end in education is not knowledge but character; that the vital question at the end of each period is not, What has the pupil learned? but, What has he become? and that no man is to be regarded as an educated man whose religious nature is undeveloped. Those views harmonize fully with the theory of the church—namely, that the chief objective in education is the production of a well-rounded Christian character. This does not overlook or discount scholarship of even the largest kind or disregard the modern passion for industrial preparedness, but it crowns both with a purpose which is needed in order to the greatest efficieney in the service of men.

Proper education, being a process of character-building, finds its first and chief sphere in the Christian home. This is the divine order. God gave the law to one generation of adults, and in it bound the parents to teach it to their children. The thunders of Sinai were succeeded by the quieter and more effective influences of the family school of religion. Christian education is thus bound to the home by the scheme of nature and by the command of God. It is scarcely needful to say that most that has been accomplished in the Christianizing of the race has been done by the use of this divine provision. But we are pained to believe that the Christian homes of our day are falling lamentably short of using this holy recourse to its full capacity for the salvation of our young people. The religious atmospheres of our homes are not what they should be and are capable of being made in the production of Christian character. * * * In short, the chief need of the hour is a larger and better use of the home as a school of religion. Herein alone will be found the solution of problems which are destroying the peace of households and retarding the growth of the kingdom. Fundamental to this order is the family altar where prayer is daily offered and the Word of God is read and competently taught. All our pastors and laymen are therefore affectionately urged to see to it that this supreme privilege is more widely and adequately used in all our homes.

The Sunday School.

Next to the home in the scheme of religious education stands the Sunday school. This great institution, which as a religious movement was first adopted and used by the Methodists, was never intended to take the place of home training, but rather to enlarge the scope of Biblical instruction and to train the children of the church in the duties of the Christian life as they emerge from the home relations into the broader relations of the church and of society. It has now come to be used as the training camp for all the work which the church proposes to do and is, therefore, an interest of supreme importanee which it is the height of unwisdom to overlook or neglect in any community. * * * There can be no question that many menaces lie along the pathway of young people in this day. They live socially in the "region of the variable winds" and are beaten upon by blasts of every kind from every quarter. This is true not only in the lower realm of worldly amusements but in the higher sphere of literary contacts. Rationalism, antichristian socialism, and other dangerous isms are making their attacks upon religion and civilization itself through books, magazines and newspapers in an effort to capture the thought of the young people and thus intrench themselves for all the future. We are pleased to believe that the church is becoming more aroused to these dangers and is adopting better plans to meet them. Hitherto we have been too well content to practice the mere prohibition of the things which make against the spiritual life of the young. We have sought the destruction of these things without anything sufficiently constructive to fill the place. The only dependable plan is that of elimination by substitution. The finest study of the home and the church now is how to use the provisions which have been made for youthful activities within the church as will preoccupy the thought and energies of our young people against the seductive influences of the world about them. There is no antidote for bad reading that is as effective as good reading and no cure for the sins which are born of youthful idleness which is so sure and effective as the preoccupation of the faculties with the things which are truly worth while.

The Epworth League.

The work of the Epworth League, coming as it does between the regular work of the Sunday school and the ordinary work of the congregation, has accomplished such results as have vindicated its claim to the heartiest support of the church. * * * It is gratifying to note that in the last year of the quadrennium the Epworth Era was self-sustaining, despite the fact that the salaries of the General Secretary and his assistant were paid from its incomes.

Other Educational Institutions.

Next after the home, the Sunday school, and the League in our scheme of Christian education come our colleges and universities * * * We are glad to believe that the sense of religious obligation is stronger and more active in our institutions of higher learning than it was even a few years ago. They seem to hold, and we think correctly so, that, after the formation of Christian character the chief objective in the conduct of church colleges and universities is the preparation of leaders, both preachers and laymen, for the direction of the larger work which the church has to do in this and succeeding generations.

About the Church Itself.

There is in these perturbed and restless times much talk about making the church more democratic. We are constrained to believe that this talk does not come primarily from our own people, but that it is of alien origin. It nevertheless leads to public suggestions touching certain modifications in our system which we believe tend to make the impression that we ourselves are not wholly pleased with our organization. There is abundant proof to the contrary of this in the persistent refusal of the General Conference as our only law-making body to heed such suggestions and proposals as tend to any serious interference with our system. We dare to believe that our people are overwhelmingly satisfied with a system which has from the start given us primacy among modern denominations in the spread of the gospel and in the establishment of permanent institutions of service.

Our Missionary Work.

Every church which is alive to the demands of the great commission holds its missionary interest as of supreme importance. We believe that no communion is more awake to this great cause than is ours. The closing quadrennium has witnessed the largest achievements in all our history within this field. The most notable of these achievements was the Centenary Campaign * * * The three great tasks which still lie before Protestant Christianity are the conversion of the heathen world, the subjugation of the Mohammedan world by the holier methods of conquest, and the regeneration of the Romish world. That

our part in these world-wide movements will tax to the uttermost both our spiriual and material resources, there can be no question. But this is true: that as a church we have never been in so hopeful a situation for meeting these demands of the kingdom of God.

Of Lay Activities.

It is plainly true that no quadrennium in our history has witnessed such deep and intelligent devotion to the interests of the church on the part of our laymen as has marked the last four years. * * * But commendable as have been the activities and efficiency of our laymen in the past wo cannot but consider them a mere earnest, not even a tithe, of the resources which reside in our membership. The laymen have discovered that to pay the bills is not the only or even the largest part which a layman can take in tho ongoing of the kingdom. The spiritual resources which belong to our membership are incalculable, and the release of these forces is coming to pass in a way which is full of hope for tho future of the church.

Anything which the General Conference can do to still further mobilize the laymen of our communion for doing fully the work which has been so fairly begun is worthy of your most sincoro and prayerful thought.

A Home Mission Board.

The last General Conference, upon the recommendation of the committees on Church Extension and Missions, provided for the appointment of a commission to consider the advisability of uniting the work of the Home Missions with that of the Church Extension and thereby creating a great board to handle all home missionary interests, including Church Extension; and creating a Board of Foreign Missions, to give its entire attention to the foreign field. The report of that Commission will be before this General Conference. We may he permitted to say, however, that in our opinion the time has come when the interests of our enlarged and enlarging foreign fields and activities really require all the attention of a great board. * * * In view of these facts, we believe that the time has come when our Board of Missions should he divided and a Board of Home Missions established, separate from a Board of Foreign Missions. Whether Home Missions should now he joined with Church Extension, and thus follow out a natural affinity, or this union be delayed until the policies of tho Home Missions are clearly defined and established by the experience of one or more quadrenniums, we leavo entirely to tho judgment of the General Conference, without any suggestions from us.

Interracial Relations.

* * * We especially urge that everything possible be done to prevent lynchings, which aro no less a disgrace to those who engago in them than they are an outrage upon the helpless victim. This crime of crimes, which is not only a complete subversion of law hut a stroke at the very life of the law itself, has discredited our nation in the eyes of other civilized nations and brought undying obloquy upon many of the States of the Union. It is hoped that the States will continue to legislate against this shameful crime and that the public conscienco will be speedily so aroused that it will be utterly abolished.

Of Temperance and Social Service.

The Methodists have always been a temperance people, both in doctrino and in practice. They in the beginning fought the battle very much alone. When the period of temperance societies came on the Methodists did good work, both by proclaiming the gospel of temperance and by fostering all organizations looking to tho same end. Later, when local option was the order, they were everywhere forward in ridding local sections of tho saloon, and when State-wido prohibition became possible they were found to be a great and dependable host in its behalf. We have reason, therefore, to rejoice that we have lived to see the day in which nation-wide prohibition of the manufacture and sale of ardent spirits has entered into the constitution of our nation, where it will doubtless abide through all time. * * * The cry that prohibition does not prohibit is false, and the friends of temperance should not be discouraged by giving heed to it. It is never true that the saneness and justico of any law aro to he judged by the violations of it.

We cannot but return sincero thanks to every member of tho United States Congress who has befriended this measuro for general relief, and it is prayed that their watchfulness may continuo in order that no subsidiary legislation shall again open the floodgates of this incomparable evil.

The Superannuate Endowment.

* * * The Board of Finance will present to you in its quadrennial report the outline of a plan for securing the ten-million-dollar endowment so much needed, which has been thoroughly matured and unanimously adopted by said Board. This plan was presented to us at our fall meeting of 1921, and we published our appreciation and indorsement of it, "and cordially recommended that this cause be given, according to those plans, right of way before the whole church." Since that time we have had no occasion to change our mind and strongly commend to you the plan presented by the Board of Finance as worthy of your careful consideration, and recommend that this cause he given right of way during the next quadrennium.

Divorce.

* * * We recommend that our law be amended so that a person divorced for any other cause than infidelity, which infidelity shall be established by the court records or other satisfactory evidence, and then marrying another, shall not become or remain a member of our church; that any minister who shall solemnize the rite of matrimony where either person has been divorced for any other than the scriptural cause, and that fact determined by the court records or other satisfactory evidence, shall be dealt with as in case of immorality.

Relations with the Methodist Episcopal Church.

As is generally known, during the past two quadrenniums negotiations have been pending looking toward the unification of Episcopal Methodism by reorganization. Our Commissioners appointed by the General Conference have conscientiously labored through many months to develop a plan in harmony with the instructions given them. Finally a plan was agreed upon by a majority of each Commission to be submitted to the General Conferences of the two the approval of the General Conference of the Methodist Episcopal Church which met in Des Moines in May, 1920. A full report touching this whole matter will be submitted to you by the Commission itself. It will appear from this report that the General Conference of the Methodist Episcopal Church desires that these negotiations be not broken off, but that provision be made for their continuance. The Methodist Episcopal Church, South, has always been desirous of tho most fraternal relations with all evangelical churches, and especially with the Methodist Episcopal Church, to which we are bound by the close ties of doctrine and history. We express the fervent wish that in the years to come these ties may be strengthened and these relations may become more and more fraternal.

We therefore respectfully recommend that, in harmony with our entire history, this General Conference accede to the request of the Methodist Episcopal Church and make provision by the appointment of a Commission for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by both churches as feasible and desirable, or upon some other basis acceptable to the membership of both churches.

An Interboard Committee.

There seems to be need of a committee of the General Conference, to be called by some such name as tho Interboard Committee, which shall have advisory powers in assisting the various boards in working out such plans of operation as will prevent the duplication of work, the cost of work, and other losses of power.

Hospitals.

There is still another field of need and of obligation to which we would respectfully call your attention. We refer to the need of hospitals. It is to our sore discredit that with more than two millions of members distributed over one of the most prosperous sections of the world we have but few hospitals worthy of the name in this day of advancement in the healing and surgical arts.

Memorials will be presented to you, and we recommend that careful attention be given to this important matter.

Revivals and Evangelism.

The revival power of Protestant Christianity is one of its greatest resources. It is due to this strangely divine power that the prophecy is being fulfilled that a nation shall be born to God in a day. * * *

The very existence of Methodism in America meant an organized evangelism such as would abide through the ages. From that time our ministry and membership have been faithful to these traditions, and our church by the double plan of education and evangelism has enjoyed the greatest growth within a similar period known in the history of the Christian church. We deem ourselves fortunate in the present arrangement for the continuance and enlargement of this great work. In addition to more than six thousand settled or pastoral evangelists, we now have in the field about two score of general evangelists who are devoting themselves exclusively to evangelistic meetings. These men are under the supervision of a committee of the General Conference, which passes upon tho suitability of men for this work and gives full attention to the doctrines, methods, and results of these meetings.

Our Work In The West.

By every token of the history and prophecy of its connectional life, our Methodism has come to the parting of the ways as regards its field of operations. Under what has appeared to be the clear leadings of Providence, we have chosen, since the days of Andrew and Soule, to confine our labors chiefly to a geographically restricted section of the American republic. Our policy has been modified by various considerations of sentiment, expediency, and, during much of the past, lack of material resources. But the years have brought to the front issues of change, necessity, and providential opportunity which clamor for an amended policy and an enlargement of our sphere of operations. As to the new fields which are inviting us with their providential opportunities, we consider our right to enter them to be limited only by considerations of expediency and the general rule of Christian reciprocity in such matters.

Conclusion.

While rejoicing in the abounding prosperity with which God of all grace has so enriched our beloved church, we are not blind or indifferent to perils which easily beset us in common with all other evangelical bodies in tho land we love and for whose welfare we cherish a jealous care.

The world has but lately emerged from a terrible war, which is now generally agreed was the outcome of decayed faith, with its consequent demoralization of life. This fearful conflagration was kindled not by the fanaticism of ignorance, but by an incendiary rationalism. This lesson of the war should not be overlooked. What wrought evil overseas cannot fail to be equally pernicious in America. Mankind cannot enjoy the fruits of faith after cutting its roots. If men depart from the truth as it is in Jesus, wasting in riotous rationalism their rich inheritance of divine revelation, they must expect spiritual destitution and moral disorder extending through all the ranges of individual, national, and international life and relations.

Heretofore, our church has been remarkably exempt from these destructive influences and revolutionary tendencies. Our preachers (with few, if any exceptions) have been characterized by purity of doctrine and elevation of life, and the spirit of our people has been marked by the most admirable conservatism of evangelical Christianity.

We do not disparage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first Methodism has fostered education and walked unafraid along the paths of intellectual culture.

(Continued on Last Page.)

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

TRIBUTE TO LAMAR LOWREY.

For the first time this year we are called upon to mourn the loss of one of our schoolmates. We pause to chronicle the death on Feb. 23rd of Lamar Lowrey, class of '23.

At no time since Christmas had Lamar been wholly well and about three weeks ago he left Centenary to go to Mansfield to be with his uncle, J. W. Lowrey, a prosperous merchant of our sister city.

While at his uncle's home he was under treatment and was apparently recovering, when, after a slight dental operation and the removal of tonsils, there developed a virulent attack of septicemia which proved fatal.

Wo shall greatly miss Lamar as he was prominent in many college activities and had a host of friends at Centenary. He was quarterback of the varsity football team, and had also become a letter man in baseball and basketball. He was also a charter member of the Sigma Phi fraternity.

Lamar had a very bright, keen intellect and could easily master his subjects. He was quick-witted and incisive in thought; so brilliant indeed that he did not have to dig and drudge as so many of us do.

He sprang from one of the best families in the state. His father, Rev. P. O. Lowrey, of Indian Bayou, is one of the honored members of the Louisiana Conference of the Methodist Episcopal Church, South.

Ho leaves besides his father and mother several brothers and sisters to mourn his loss.

President Geo. S. Sexton, assisted by Dean Smith, officiated at the funeral which was at the Mansfield Methodist Church, Feb 24th. A large number of Centenary students attended. The active pallbearers were members of his fraternity, while the honorary ones were fellow members of the football team of '22. The floral offerings were profuse and most appropriate. His fraternity sent a beautiful design emblematic of their order; the football squad offered a lovely cushioned football; the faculty and students presented an exquisite letter "C." The Centenary students furnished special music for the occasion.

The remains were laid to rest in the cemetery at Mansfield, there to await the resurrection of the dead.

He is gone but we shall miss him.
There will be one vacant chair;
We shall linger to caress him
When we say our evening prayer.

—Maroon and White, Centenary College.

CHILDREN'S WEEK OBSERVED AT DURANT, MISS.

During the last seven days of April, from the 23d to the 30th, "Children's Week" was observed by the Sunday school workers of the Methodist church in Durant. Starting with the cradle roll, ten babies were baptized at the close of the Sunday school session, April-23, and, following the plans outlined, the teachers visited the homes of the pupils in the elementary department during the first days of the week. These teachers and the committees met with one of the departments each afternoon, for a "story hour," and they report 100 per cent attendance.

Wednesday evening, at the regular prayer meeting hour, a meeting for the parents and patrons of the school was held and a splendid program carried out. The "Forward Step" Committee presented some resolutions regarding several matters of equipment which was much needed; this was adopted and the council has been asked to furnish this equipment for better work.

On Friday afternoon, April 28, and evening, a "silver tea" was given by the ladies, and instructive programs regarding China were carried out. Many of the mothers are giving their testimony to the great value received by the children, upon whom lasting impressions have been made. The observance of the week was profitable from every standpoint, and our workers are wondering how we got along without it. Much interest was quickened in all the departments of the school, especially in the elementary grades.

R. P. NEBLETT.

FOURTH ANNUAL STATE EPWORTH LEAGUE ASSEMBLY AND TWENTY-THIRD ANNUAL CONFERENCE, MANSFIELD, COLLEGE, MANSFIELD, LA., JUNE 13-20, 1922.

What It Is: It is an eight-day conference of intensive training in every branch of League work.

The Plan: The Assembly is self-supporting. A charge of $11 is made for the eight days, with a $1 registration fee. Application for registration must be made in advance to Miss Julia Reid, Mansfield, La., with $1 registration fee, the balance to be paid upon registration at the conference.

The Program: The program provides for classes in Church History, Bible, Missions, and League problems, under the efficient instructors. It provides for inspirational platform hours

(Continued on Page 15.)

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Second Round.

Byhalia, at Emory, May 14.
Batesville, June 4.

The duplication of dates is due to the fact that the presiding elder will be assisted in making this round by the brethren—this being necessitated by his absence at the General Conference in May. The District Conference will be held at Horn Lake, Tuesday and Wednesday, June 13 and 14. The opening sermon will be preached on Monday night, June 12, by Rev. T. H. Porter.

R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.

Smithville, att Tranquil, May 11.
Fulton, May 13, 14.
Tremont, May 14, 15.
Prairie and Strongs, at Prairie, June 2.

T. H. DORSEY, P. E.

Greenwood Dist.—Second Round.

Drew, May 14, at Sandy Bayou.
Belzoni, May 21, a.m.
Inverness, May 21, p.m., at Inverness.
Greenwood, May 28, a.m.
Schlater, May 28, at Sunnyside, 3:30 p.m.
Sidon, June 4, a.m., at Cruger.
Tchula, June 4, p.m.

S. L. POPE, P. E.

Grenada Dist.—Second Round.

Holcomb ct., at Spring Hill, May 27.
Coffeeville ct., at Bethlehem, May 28, 29.

Greenville, Dist.—Second Round.

Duncan, 11 a.m., June 11.
Friars Point, 7:30 p.m., June 11.
Lay services as follows,—by J. J. Baird:
Avon, 11 a.m., May 7.
Cleveland, 11 a.m., May 14.
Shaw, 11 a.m., May 21.
Hollandale, 11 a.m., May 28.

JAMES H. FELTS, P. E.

Corinth Dist.—Second Round.

Wheeler ct., at Hodges C., May 26; Rienzi ct., at Thrasher, May 27, 28.
Corinth Dist. Conf. will be held at Sherman, June 13, 14, 15.

J. B. RANDOLPH, P. E.

Columbus Dist.—Second Round.

Sturgis, at Big Creek, May 6, 7.
Chester, at Salem, May 20, 21.
McCool, at Bowie's Chapel, May 21, 22.
Ackerman and Wier, at Wier, May 28.

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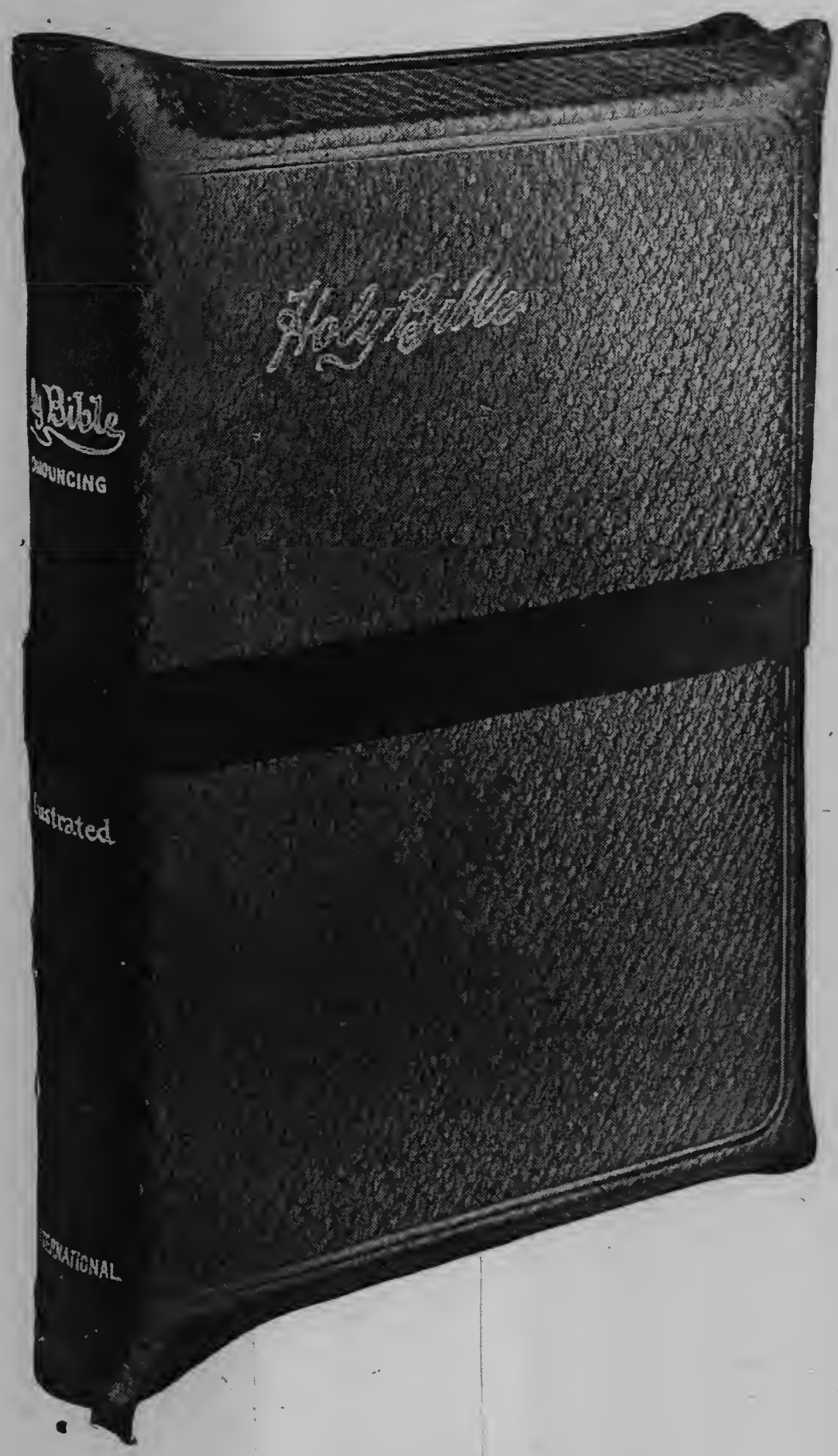

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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

You can get a program for Mother and Daughter Week by writing Rev. W. Fred Long, Jackson, Miss.

Some things Wesley Bible classes are doing in the Conference this year:

Adding to their membership.

Helping to win ten thousand who are not in Sunday school.

Supporting orphans.

Supporting a missionary.

Cleaning up the church yard.

Making and maintaining a park and wading pool.

Looking after strangers.

Furnishing the church with proper equipment.

Cultivating the spirit of brotherhood.

Winning souls.

Do you want to learn how to do some things? Do you want to meet with the finest class of men and women you ever saw? Do you want to receive an uplift that will help you all the year? If you do, get ready to attend the W. B. C. Federation to be held at Grenada College, May 31 to June 1.

Here is an outline of the program that will be carried out for your help and encouragement:

The general theme of the program is Evangelism. You know we must win the 10,000 not in Sunday school. You know we must look after the 68 per cent who are under 25 years of age that are receiving no attention worth counting by the church. These facts are enough to make a man crawl to this meeting to see what can be done about reaching these people.

The main features of the program: After the devotional services led by J. M. Wyatt, J. R. Brinson, President, will give a stirring address; then Mrs. J. M. Wyatt, Conference Superintendent of Bible Classes, will give an address; Melville Johnson will give a method of finding where the men are and what they are doing—that is, a Bible class survey; an open forum, where all can have an opportunity to give expression to what they feel and know. The big item, and perhaps the best, is reports from all classes—tell what you are doing and how you are doing it. This will be a great hour for everybody.

At night an address will be given by W. C. Owen, of Nashville, Tenn. You know, he is superintendent of Adult Class Work for the entire church.

Monday morning, June 1, "Evangelism" will be discussed by E. Nash Broyles; "Our Evangelistic Aim," by E. E. French, Superintendent of McKendree Sunday school (Mr. French is one of our great superintendents. He has one of the best Intermediate Departments in the entire country. You want to hear him); "Evangelism Through Men's Classes," by Waddy West, of Greenville (Mr. West is the live wire that helps make that great class go and grow); Miss Elie Willingham has been leading a class of men for several years, but she knows what women can do; Mr. Brabham, of Nashville, will discuss different agencies used in evangelizing; Mrs. Bankston is to show the program of service Bible classes are following; the round table will be led by Mr. Snider. If you could visualize the 10,000 members of our church indifferent to the study of the Bible, you would attend this federation.

If you desire a copy of The Sunday School Messenger or a copy of the catalogue of the Conference Training School, write me. If you want to help build up our church, advertise these meetings in your town paper.

MISSISSIPPI CONFERENCE NOTES.

Sunday, the 30th, was spent at Lake In the Lake circuit four-times-a-year circuit-wide institute. Three schools and delegations were present with written reports. These reports showed the schools in good shape. They set four goals for the next quarter—to hold Sunday School Day, to have Cradle Rolls, to have Home Departments, to do something for the Orphans' Home.

Harperville circuit-wide institute reports a fine session; four written reports were sent in and the work shows progress. A very large crowd was in attendance.

Harperville institute reports the best yet. All but one on the program appeared, and they all seem to be much encouraged and determined for better things.

Other institutes were to be held, but we have not heard officially from them.

Sunday night I had the very happy privilege of being with the folks at Newton. I tried to present the cause of training, and several signed up to take the course. I trust they will put on a course and give a week to it.

Rev. B. F. Lewis, Rev. E. L. Alford and myself gathered at Laurel, First Church, Brother Lewis preceding us by one day, and he had everything in readiness to go to work when we arrived. Brother Lewis taught "Organization and Administration," Brother Alford taught "Learning and Teaching," and I had the privilege of giving a series of sermons on Methodism. We met at 5 o'clock for the first class; at 6 we had lunch; at 7 the second class, and at 8 the sermon. The attendance was very fine, indeed, and I feel that much good was accomplished. There are many churches in the Conference that can have a school of this type that would mean much for the school and the Kingdom of God.

I do not know just how many of the numbers who came and attended classes will get credit, but that will be known in due time. Brother Lewis gave his lectures on the Bible Thursday and Friday nights. These lectures are most worthy and worth while, and if the school had brought nothing else to the church, it would have paid for itself over and over.

Brother Alford proved himself to be a most attractive teacher and delighted his class. There was much discussion as to who did the best work, but so far as I was able to find out they did not come to a conclusion.

I was delighted with the work done and the attitude of the church toward the work. It was a most delightful visit for me, and the folks were so kind and thoughtful of us.

The Laurel Beginners' Department goes to First Rank; I am so glad—I trust that they will maintain it and improve on it. They need more room; I trust the Lord will open the way for it.

The Conference Standard Training School? Have you ever heard of it? Write to Rev. C. A. Bowen, 4 Park Place, Jackson, Miss., or to the Sunday School Board.

Shubuta, Vancleave, Brandon, Fernwood, Madison, Capitol Street, West End (Laurel) have observed Sunday School Day and sent in offerings. How about YOU?

Pray for the work and workers.

JOHN C. CHAMBERS.

FROM AVERA, MISS.

Dear Brother Carley: Everything is moving along nicely with us. We closed our revival here at Avera on the night of the 23d. Brother James V. Bennett, one of our Conference evangelists, did the preaching. We began on the night of the 12th, and from the beginning the interest grew; so did the crowds. While we did not have any accessions to the church, we feel that our meeting by no means was a failure. Brother Bennett is not a preacher who believes in dragging folks into the church without there first being a work of regeneration, a change of life. He says, when this takes place, the matter of joining the church will take care of itself. The first thing he begins to do in a meeting is to get those right in the church, and when that is done, then those outside will come in, for they see something to come to. The meeting was a great blessing to our church and community. Those who took no stand for the better have been put to thinking, and when you can get a man to thinking about his spiritual condition, you stand some chance to help him. I know of no preacher I had rather have in a meeting than James V. Bennett.

Yours sincerely,

M. W. PORTER.

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Greenville, Miss.—"When I first began taking Dr. Pierce's medicine I only weighed 103 pounds; I now weigh 112. I was a nervous wreck and could not do any of my housework. At first I was afraid I had heart disease. A friend told me of Dr. Pierce's wonderful medicines, and I began taking them. Now I do not know what it is to feel fatigued. I highly recommend both the Favorite Prescription and the Medical Discovery for I have proof that they are good even when other things fail to help. I always recommend them to my neighbors."—Mrs. Jinny Scott, No. 510 Deaton Street.

Write to Doctor Pierce, President Indalids' Hotel in Buffalo, N. Y., for free medical advice.

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to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for COLDS, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

For the better class of teaching positions, write Dept. 2, H. D. Yates Teachers' Bureau, Nashville, Tenn.

PRAYER MEETING ATTENDANCE CONTEST.

Dear Dr. Carley: The pastors of Monroe-Ruston District have accepted my invitation to enter a contest to build up the attendance at our mid-week prayer services. The contest begins at once, and will continue through the summer, ending the last of August.

I wonder if many of the pastors of the Conference would not like to take part with us in this effort to give the prayer meeting the place it ought to have in our church life? The only condition is that each preacher report his attendance to the Advocate by postal card every Thursday.

What life it would put into our churches if we could have large numbers gathering at our prayer meetings! Come on, Brother Preacher; we can do it!

My report for Wednesday, May 3, is 26! Just watch for my next report.

N. E. JOYNER.

Ruston, La.

If any one speak ill of thee, consider whether he hath truth on his side; and if so reform thyself, that his censures may not affect thee.—Epictetus.

So we love with no less loving
Hair that turns to gray,
Or a step less lightly moving
In life's autumn day.
And if thought, still brooding, lingers
O'er each bygone thing,
'Tis because old autumn's fingers
Paint in hues of spring.

—Geo. MacDonald.

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MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY.

Dear Leaguers and Friends: At a recent meeting of the officers of the Mississippi Conference Epworth League, arrangements were made for the Assembly at Brookhaven, June 5 to 11.

If you are an Epworthian, a young person, a pastor, or any other person interested in young people, you cannot afford to miss this—our first annual Assembly and twentieth annual conference. Plan your summer vacation for the Assembly at Whitworth College. Nothing could be more appropriate, as the central theme of the Assembly is "Recreation and Culture." With Mr. O. E. Harbin of the Central Office in charge of this feature of the work, and with the swimming pool, gymnasium, tennis courts and other athletic equipment, why shouldn't we have a most delightful vacation?

Aside from this feature (which is by no means small) we have scheduled some very excellent speakers and teachers in methods. Among the latter is Dr. C. G. Hounshell, whom many of us know and love.

Study courses will be offered in home and foreign missions and in methods of conducting work of the different departments of the League. One of the important classes of methods will be that on Junior and Intermediate work, conducted by Miss Cogan, of Georgia. To those who pursue these courses in methods and missions, certificates will be issued which will be credited toward the Christian Development diplomas for which many are working.

Each delegate will be required to furnish his own sheets, pillows, pillowslips, towels and soap. Don't forget these things, for probably your friends will not have an extra supply.

The entire expense of the Assembly will be your railroad fare plus $1.00 per day for board, lodging, etc. The Assembly covers six days and you will miss a great deal if you are not there for the opening and closing.

Has your League measured up to the Standard of Efficiency? One way to make it do so is to pay the Chapter Membership fee of $2.50 for Senior Chapters and $1.00 for Junior and Intermediate Chapters. Send this at once to Rev. L. E. Alford, Laurel, Mississippi, so that your Chapter can have credit. Another thing to remember is to remit your Africa Special pledge to the treasurer.

Trusting that every charge in the Conference will have at least one representative at this Assembly, I am

Sincerely "All for Christ",
ERMA M. KILE,
Conference Secretary.

DISCOVERY THAT REVOLUTIONIZES HOME MEDICATION

Pharmaceutical Chemists Rob Calomel of Nauseating and Dangerous Qualities. New Tablets Named "Calotabs."

Calomel, the most popular and by far the most useful of all home medicines, has at last been purified of its objectionable qualities. The new calomel tablets bearing the name "Calotabs" are available at drug stores, and according to druggists are rapidly taking the place of the old-style calomel tablets. For biliousness, constipation and indigestion and for all other conditions where calomel is essential Calotabs is considered a practically perfect remedy.

One Calotab on the tongue at bedtime, with a swallow of water, that's all—no taste, no griping, no nausea, no danger. Next morning you are feeling fine, your liver is clean, your appetite splendid. Eat what you please.

Beware of Imitations! Genuine Calotabs are sold only in "checkerboard" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs. —Adv.

FROM LA. BRANCH STREET, McCOMB, MISS.

We got to our new work just a few days after Annual Conference. My wife has been in bed since Jan. 12, until about three weeks ago. She has been able to be up part of the time since then. She left yesterday for Rush's Sanitarium, Meridian, Miss. She had good physicians here, but they advised a change and complete rest. Her trained nurse that was with her here eight weeks went with her.

The writer had the "flu" and was in bed three weeks, also two others in the family. We have had many hindrances, but our congregations are large. The Sunday school attendance last Sunday was 125. We had a prayer meeting last Wednesday night with 71 present. We have had one young man to answer the call to preach. Our church has adopted the weekly envelope system budget plan.

Mr. Editor, we have had three poundings, the last one led by the Baptist pastor, Rev. R. R. Jones, who lives across the street from us, followed by seventy-six other Baptists and Methodists; and others that couldn't come sent in things to the amount of $40 or $50.

We had prayer around the dining table and sang "Praise God, from whom all blessings flow," and the crowd left as abruptly as they came. The best of all, God's presence was here with the crowd.

In the midst of what we have gone through, God has been with us, and we are made to say with David, "What shall we render unto Him for all his benefits?"

The three Methodist churches of McComb City are to hold union revival services under a tabernacle beginning June 25, running through four Sundays. C. M. Dunaway, one of our general evangelists, of Dalton, Georgia, is to do the preaching. We are looking to the Lord for souls. Pray for us!

ALGIE S. OLIVER.

THE ECHO BOY.

All his life of five years Ronald had lived in a big town. Then all at once his father and mother moved to the country. Ronald ran about all over the new house to see what every room was like, and then he went out into the garden. At the end of the garden was a gate which led into a meadow, and beyond this again was a wood.

After Ronald had examined the garden he walked into the meadow, his little dog, Spot, following. He felt that he should like to go through the gap in the hedge, but the wood looked rather dark. He thought he would like to have spot quite close to him, so he called out: "Spot! Spot!"

To his surprise some one in the wood began to call Spot, too.

"Hello!" cried Ronald. "Who's there?"

"Hello!" cried the other. "Who's there?"

"You're not very polite!" cried Ronald, thinking that the other boy might have answered his question.

"You're not very polite!" came back the answer.

Then Ronald was quite sure that the other boy was mocking him, and he grew quite angry. "You're a rude boy," he said.

"You're a rude boy," returned the other.

"I'll send my dog at you!" cried Ronald, now thoroughly angry.

"I'll send my dog at you," came back the answer.

Now Ronald was very much afraid of all dogs except his little spot, so he turned and ran back to the house in a great fright.

He found his mother and burst into tears. "There's a horrid, rude, wicked boy in the wood," he gasped between his sobs, and then he told mother all the story.

"O Ronald," she said, "do you know if you had called out nice, kind things you would have had nice, kind things called back to you? It is only the Echo Boy in the wood."

Then she told him as well as she could what an echo was, and when she had finished she said: "All the way through life, Donald, you will always be meeting echo boys and girls. Give kindness and courtesy, and you will receive kindness and courtesy; but if you give unkindness and rudeness, you will almost certainly get it back." —Exchange.

THE HUNGER FOR HAPPINESS.

Jesus appealed to something deep and universal in men when He uttered the Beatitudes. Every man is eager for the beatific vision, for that understanding glance into life that sees happiness at its heart. Every person is seeking that thrill of inner joy. I do not wonder that our evangelist remembered even the detail of how "he opened his mouth" as He said the word "happy." Upon prophetic lips it was a kind of new and wonderful word and went home to the troubled heart like an arrow to its mark. But its greatness was not its newness but its truth. The Christian life is a "creed of gigantic joy." Life at its best is Christian, and Christian life in its truth and reality is happiness. When people really see that the Jesus way of living is the one way to happiness they will become travelers of the "Way." There is no finer witness to the power of Christ unto salvation than a life saved in the midst of great burdens and hard problems, yet all the time happy as a bird and inwardly at peace. Selected.

Rheumatic Pains Aches

are quickly relieved by **CAPUDINE.** It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Elizabeth, Ct., at Hopewell, May 21 a.m.
Oakdale, May 21, p.m.
Colfax Ct., at Tioga, June 4, a.m.
Glenmora, June 4, p.m.
Lecompte Ct., at Melder, June 11.
Pineville, at Holloway, June 18.
Boyce, at Hemphill, June 25.
Marksville Ct., at Simmesport, July 2, a.m.
Pleasant Hill Ct., at Williams' Chapel, July 9, a.m.
Provencal Ct., at Provencal, July 10.
Bunkie, July 16, a.m.
Alexandria, July 16, p.m. (preaching); Aug. 7, p.m. (conference).
Rochelle Standard, at Olla, July 19.
Campti Ct., at Davis Springs, July 22-23.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Winnfield, Aug. 6, p.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.
Natchitoches, Aug 27.
Winnfield Ct. and Jena and Jonesville charges will be announced later. These conferences have not been designated as to place.

W. L. DOSS, JR., P. E.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

PAINS SO BAD WOULD GO TO BED

Two Women Tell How Lydia E. Pinkham's Vegetable Compound Stopped Their Suffering

Iron Mountain, Mich.—"I had terrible pains every month and at times had to go to bed on account of them. I saw your advertisement and took Lydia E. Pinkham's Vegetable Compound with very good results. I can work all day long now at my sick time. You may use these facts as a testimonial and I am recommending the Vegetable Compound to my friends."—Mrs. A. H. Garland, 218 E. Brown St., Iron Mountain, Michigan.

Xenia, Ohio.—"Every month I had such pains in my back and lower part of my abdomen that I could not lie quietly in bed. I suffered for about five years that way and I was not regular either. I read an advertisement of what Lydia E. Pinkham's Vegetable Compound had done for other women, so I decided to try it. It surely has helped me a lot, as I have no pains now and am regular and feeling fine."—Mrs. Mary Dale, Route 7, Xenia, Ohio.

Lydia E. Pinkham's Vegetable Compound is a medicine for women's ailments. It is especially adapted to relieve women. If you suffer as did Mrs. Garland or Mrs. Dale, you should give this well-known medicine a thorough trial.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

LOUISIANA CONFERENCE.

President's Message, Delivered at the Recent Annual Meeting at De Ridder.

"Thou wilt rejoice at even if the day has been well spent." Again we rejoice over the privilege that has been ours for still another year—the privilege of having been colaborers with the Master. Throughout the year we have labored—not only with the Master, but labored together. During the year most of us are separated by many miles, and most of us, whether we live in the city, the village, or the "house by the side of the road" have had many, many calls on time and means; yet we have worked together, and to-day we come to rejoice together. There are, in our hearts, regrets for opportunities neglected; sorrow for failure where we should have attained success; yet, because His hand has been in all of it, we have cause for rejoicing.

It would seem that no special or outstanding feature marks the work of the past year; it has apparently been one of the quiet years that come in the history of organizations, as well as in the lives of individuals. Our Lord had quiet years; but they were years of growth, years of strength gathering and preparation for the three years of ceaseless toil and heartache of His ministry. So we believe that the year past has been a year of strengthening and preparation for greater tasks, and our belief is based upon the reports showing the greatest increase of the year are along the lines of work that require a greater consecration of time and self. Mission Study and Bible study and Social Service (could same be measured by reports) will undoubtedly lead all other departments of the work. This means an increase in the giving of that which is called "service;" it includes time spent in ministering to unfortunate folk; to folk in prison, to shanty folk along the river, and to the Negro; it indicates also a greater dedication of time spent in study which leads to a deepening of the spiritual life. Who then shall measure the value of such a year to our organization?

With this splendid foundation, we turn our faces with confidence to the tasks which the new year brings. As church women, our duty is first to the church. It may seem unnecessary and even presumptuous to urge every member of the Missionary Society to do her share in bringing to a successful conclusion those two great tasks undertaken by our church—the Centenary and Educational movements. I feel confident, however, there is no exaggeration in the statement that fully nine-tenths of the pledges made to these two enterprises came from homes where dwells at least one member of the Missionary Society. If, therefore, every Missionary woman would see that pledges made from her household were paid, if possible, it is certain that in Louisiana, at least, there would be no further need of either pulpit or press spending time and money in urging payment of these funds. Let us take our share of this responsibility.

Our next task, but in its importance, the first task of every auxiliary woman, should be the organization of the children into Junior organizations. As auxiliaries, you are sending to your Conference officers list after list of Auxiliary officers for the new year, with the space after "Superintendent of Junior work" left blank. To almost as great an extent this is true of the Young People. Outside of the hour on Sunday morning, the majority of our children are receiving very little religious training, to say nothing of missionary training. And even though other agencies are engaged in the children's work, I ask you where the responsibility for missionary and religious training of the child belongs, if not upon the motherhood of the church. The responsibility is ours—and the neglect has been ours, and is due to our not recognizing the importance of this office, and of electing to the leadership of the children the women best fitted to the work, regardless of her value to the adult work.

With regard to the Young People's work, I cannot but feel that the lack of leadership is largely responsible for our lack of Young People's organizations. This lack of organization accounts also to a great extent for our lack of volunteers for life service. We were told at the Council meeting last year that our sister church of the North has 2000 deaconesses as against 55 in our own church; yet, surely the conditions must be much the same with regard to the overlapping Young People's organizations in both churches; and while I have no information as to numbers, the proportion is surely too large to account for this great difference.

The next task in the year's work is scarcely a task—an opportunity, rather, because it concerns work with children also, and this is ever an opportunity—how great we may never know. The Council, as you will hear in detail during the course of this meeting, is making possible this year the establishment of a school in the French part of our State we call the "sugar bowl;" a school that shall meet particularly the needs of that section. We are asking that from your abundance you will give the necessary scholarships which will enable these children to take advantage of this school. A school of any kind is, perhaps, one of the most expensive enterprises undertaken, requiring as it does a constant expenditure of money. Surely with the erection of the building by the Council, we shall count it a privilege to do our share in providing the necessary scholarships for its support.

In this wonderful year ahead, we look also for the realization of another dream—the completion of the greater St. Mark's Hall. Here,again, had it not been for the consecrated lives of our workers and of some of our women, who through trials, discouragements and disappointments, have worked and held on, we should not have seen the completion of this work. I would remind you also that here, too, in this increased size of the building will come increased opportunities for helping.

It would seem these were tasks enough for the year; but there still remains untouched the important task of laying plans for securing as members of the Missionary Society every woman in the church. As a Conference, it would seem we would be most negligent should we not at this meeting lay plans for carrying on this work during the year.

Our near neighbor, the Alabama Conference, has done much to build up not only the membership of the Conference, but strengthened their work by including an effort to have every new member promising a duplication of the prayer life and study life as well. Membership alone is, after all, but the beginning of our task. It is my earnest hope we shall have a double-up campaign of this kind in Louisiana this year.

These may seem rather heavy tasks for the year. May I remind you that if we meet these tasks a day at a time we may regard them as not impossible of accomplishment. It is but necessary—

"To love some one more dearly every day;
To help a wandering child to find its way;
To ponder o'er a noble thought and pray;
This is my task.

To do my best from dawn of day till night;
To keep my heart fit for His holy sight;
To answer when He calls;
This is my task."

MRS. C. F. NIEBERGALL,
President.

DISTRICT MEETINGS.

The Grenada District meeting will be held in Coffeeville May 4-5. Miss Corinne Rogers will be with us and give a message from the Council on the evening of the 4th. Send names of all delegates to Mrs. J. F. Provine, Coffeeville. Each Society is urged to send a delegate.

Mrs. A. W. STOKES, Secretary.

The Corinth District conference will convene at Myrtle on May 25 and 26, beginning at 3 p.m., on the afternoon of the 25th. Council message at night and business of conference continuing through Friday, the 26th. There will also be a pageant that night and a good program throughout the day. For the benefit of those attending, will give the schedule of trains arriving at Myrtle.

Accommodation going west arrives at 7:07 a. m. and 3:00 p. m.

Accommodation going east arrives at 9:21 a. m. and 9:49 p. m.

I am expecting a full attendance of delegates from the district.

ETTER MURRAY, Dist. Sec.

The last week in May has been set

(Continued on Last Page)

Strength comes from well digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.—Adv.

Housework and Headache

There's relief for you housewives who suffer from aches and pains.

When lack of fresh air, working over a hot stove and the odor of cooking make your head throb, your back ache, your limbs tremble, just take 1 or 2

Dr. Miles' Anti-Pain Pills

They'll relieve you quickly and safely.

Your druggist sells them.

CROUP OR WHOOPING COUGH

ROCHE'S HERBAL EMBROCATION

Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.

All druggists or
W. EDWARDS & SON, London, England
E. FOUGERA & CO., 90-92 Beekman St. N.Y.

Dodson's Liver Tone Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

University of Tennessee
SUMMER SESSION
KNOXVILLE, TENNESSEE
(Formerly Summer School of the South)
First Term, June 12—July 20.
Second Term, July 21—August 30.
Courses for teachers and college students. New buildings. Mountain scenery. Delightful summer climate. Send for catalog.

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"WHEELER STUDENTS GET THE BEST POSITIONS"
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TETTERINE
is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

FOURTH ANNUAL STATE EPWORTH LEAGUE ASSEMBLY.

(Continued from Tenth Page)

by leading men of our church, all flavored with the evangelistic spirit.

The Fun: Every afternoon will be given to special recreational activities, and each evening after the regular services there will be an hour of games and fellowship. Big picnic; district stunt night; barrels of fun.

The Requirements: Each person shall bring two sheets, one pillow and cases; towels, napkins and such individual toilet articles as are necessary. Tennis paraphernalia should be brought. Every one attending must register, and is expected to join a class in each subject and to attend the platform hours and prayer services. Class study books to be purchased by students.

Who Should Attend: At least one delegate from each church, whether there's a League or not; every Chapter officer; every Junior and Intermediate Superintendent; every Conference officer; every pastor; presiding elder; every young person who wants a closer fellowship with Jesus Christ.

Hints to League Chapters: Elect at least one delegate from the Chapter at the May business meeting. (The expenses in full or part for the delegate should have been an item in the budget; if not so provided, raise it in some special way.)

Urge other Leaguers to attend at their own expense.

Instruct the delegate about your African Special pledge for next year.

Instruct your delegate about voting for field work.

See that your Conference membership fee is paid before first day of assembly.

Send all reports, including secretary and treasurer's book, by your delegate.

See that your local Africa Special and all other State funds have been paid in to state treasurer.

Instruct delegates to keep complete notes of all proceedings at the Assembly, that the Chapter may profit therefrom.

Write J. B. Grambling, Shreveport, about special car from Shreveport to Mansfield on the 13th.

Write Edgar Cayard, 241 Olivier St., New Orleans, about special car from New Orleans. Send your registration early.

Every heart ought to have an altar in it, where every prayer is made and where thanks and praise rise to God.
—Exchange.

GENERAL EVANGELISTS, METHODIST EPISCOPAL CHURCH, SOUTH, 1922.

Evangelist Emeritus.

Culpepper, J. B., New Smyrna, Fla.

General Evangelists.

Allen, Harry S., Route 1, Macon, Ga.
Andrews, J. B., Siloam Springs, Ark.
Bridgers, Luther B., Gainesville, Ga.
Brown, John E., Siloam Springs, Ark.
Browning, Raymond, Box 376, Hendersonville, N. C.
Bromley, H. W., Wilmore, Ky.
Carter, Jordan W., Harriman, Tenn.
Coale, D. L., 2265 West Twenty-Second Street, Los Angeles, Cal.
Culpepper, Burke, 535 Le Mastor Street, Memphis, Tenn.
Dunaway, C. M., 433 South Candler Street, Decatur, Ga.
Fisher, Albert C., 2325 Market Avenue, Fort Worth, Tex.
Flowers, R. L., Box 650, Dallas, Tex.
Gulce, Norman C., Conway, Ark.
Haynes, S. M., Clarkston, Ga.
Hanes, J. O., 5030 North Eleventh Avenue, Birmingham, Ala.
Harbin, Walter, Center Point, Tex.
Haskew, R. J., Dothan, Ala.
Hobbs, E. O., 35 South Bayly Avenue, Louisville, Ky.
Holcomb, Walt, Nashville, Tenn., or Box 503, Cartersville, Ga
Jeter, Jerry, 7 Elgin Park, San Francisco, Cal.
Johnson, Andrew, Wilmore, Ky.
Jones, Bob, Box 440, Montgomery, Ala.
Klein, G. A., Box 484, Memphis, Tenn.
Law, Lovick P., Siloam Springs, Ark.
Lear, Robert, Marion, Ky.
May, John A., Box 185, Montevallo, Ala.
McIntosh, W. M., Iuka, Miss.
Miller, L. J., 1716 Sweetbrier Avenue, Nashville, Tenn.
McCall, F. P., Jasper, Fla.
Morrison, H. C., Wilmore, Ky.
Neal, W. Hardy, Fayetteville, Ark.
Neal, F. M., Amarillo, Tex.
Patterson, L. D., Menlo, Ga.
Price, Thurston, B., 21 North Liberty Street, Asheville, N. C.
Stem, Asa F., 2714 Prince Street, Berkeley, Cal.
Stewart, R. S., missionary, 135½ Kitano Cho, Chome, Kobe, Japan.
Swift,, W. A., 1108 Chapel Avenue, Nashville, Tenn.
Swope, W. C., Box 111, Charleston, Mo.
Tucker, George, Jackson, Tenn.
Waters, Bascom, Clinton, Tenn.
Waggoner, John B., Lebanon, Tenn.
Weigle, Charles F., Sebring, Fla.

Evangelistic Singers.

Bloodworth, Lloyd P., 2811 Avenue E., Polytechnic, Tex.
Clements, Miss Mary E., Munford, Tenn.
Culpepper, J. B., Jr., New Smyrna, Fla.
Earthman, Mrs. Hewitt, Murfreesboro, Tenn.
Edwards, C. E., Barlow, Ky.
Gossett, C. P., Wilmore, Ky.
Grenfell, B. G., Dawson Springs, Ky.
Jenkins, Rev. H. S., 213 Church Street, East Point, Ga.
Lifsey, M. L., Crumps Park, Macon, Ga.
Milam, D. Ward, Lincolnton, N. C.
Pickard, George, Resaca, Ga.
Prather, S. H., 1310 Clay Street, Henderson, Ky.
Notestine, Rev. A. J., 1751 North Woodland Ave., Birmingham, Ala.
Price, Rev. J. F., Florala, Ala.
Porterfield, Ralph, Comer, Ga.
Shell, Rev. W. L., 621 Poplar Street, Terre Haute, Ind.
Sloan, Miss Mabel, Stilwell, Kans.
Smith, Rev. R. L., Herculaneum, Mo.
Wall, Jeff, Cookeville, Tenn.
Waltermire, W. G., 334 Floral Park, Birmingham, Ala.
Watt, Charles, Barlow, Ky.
Wilkinson, Holland R., Box 1572, Richmond, Va.

Bad Blood Bad Health

First, the well-known cause.
Second, the sure result.
It is equally sure that if you purify your blood with Hood's Sarsaparilla, the standard blood purifier and tonic medicine, good health, appetite and strength will follow as night follows day.
Hood's Sarsaparilla gives relief in such troubles as blood humors, scrofula, eczema, boils, pimples, and other eruptions; acid blood which causes the pains and aches of rheumatism or lumbago; nervous twinges and catarrh; weak blood, that tired feeling, loss of appetite and run-down conditions.
Heed these warnings before you decline to the condition of chronic illness. Get Hood's today. Some one in your family needs it now. War tax removed, price reduced.
For a mild laxative, Hood's Pills.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy.
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

20c IN STAMPS 20c

With a statement of your
SONG BOOK NEEDS
will bring to you a returnable sample copy, Round or Shaped notes.
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SALESMEN
Wanted Immediately

Spare or Full Time—Big Money Writing Orders—Liberal Commissions.

Not just an "ordinary" selling offer—this is an OPPORTUNITY such as big, successful men are quick to see and grasp.
Take orders for beautiful memorials by simply showing handsome catalogs—No hard selling necessary—every family desires a memorial—all you do is to help them select the best—you will be welcome in every house—make $40 a WEEK and UP in SPARE time.
Don't hesitate if you have never sold before. We send you full instructions—and the memorials practically sell themselves.
A little spare time is one qualification—the desire to make money the other. If you have both, write and tell us so, and we'll rush to you the details of this money-making offer. But don't delay—send your inquiry TODAY.

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34 Main Street, Canton, Ga.

ASPIRIN

Name "Bayer" on Genuine

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Take Aspirin only as told in each package of genuine Bayer Tablets of Aspirin. Then you will be following the directions and dosage worked out by physicians during 21 years, and proved safe by millions. Take no chances with substitutes. If you see the Bayer Cross on tablets, you can take them without fear for colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago and for Pain. Handy tin boxes of twelve tablets cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

Potash for Side Dressing

For side dressing cotton, corn and other Southern crops.

200 pounds Kainit, *or*
125 pounds 20 per cent Manure Salt, *or*
50 pounds of Muriate of Potash,

furnish the same amount of *Actual Potash* which is so profitable in preventing cotton rust and in increasing the yield of cotton, corn and general crops.

These are the three *Standard German Potash Salts* that have been used for generations to great advantage in the South.

Having planted the crop, one cannot afford to let it starve. A good side dressing may make all the difference between success and failure.

Try it and you will find that

POTASH PAYS

Soil & Crop Service, Potash Syndicate
H. A. Huston, Manager
42 Broadway New York City

THE GENERAL CONFERENCE.

(Continued from Ninth Page.)

From its founders and fathers, who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro and carried about by every wind of doctrine. Modish rationalism must not be permitted to affect our devotion to the established tenets of ancient and abiding Christianity.

In these times of doubt and distress the message of the enduring gospel of the Son of God, with apostolic accent and authority, must speak tranquility and order to a perturbed and distressed world. The demands of the hour exclude the propagation of novelties and notions. * * * It is our deep conviction that the one evil out of which spring all the uncertainty and distress of the present time is sin, which lies so deep in the human heart. We believe, therefore, that throughout all our borders, in our schools as well as in our churches, the evangelical note should sound out loud and clear, excludiug all doubtful disputations. The one sure way to keep our faith sound is to keep our Christian experience fresh and vital and growing. And the best defense against all the forms of incendiary rationalism on the one hand, and of the fanaticism of ignorance on the other, is a great offensive movement against all the forces of iniquity. Therefore, do we "speak unto the children of Israel that they go forward." We call for an advance along all the lines of evangelistic activity.

At the conclusion of the reading of the Episcopal Address, the presiding bishop announced the following as the Committee on Rules: J. U. Holder, F. P. Culver, J. E. Cockrell, A. C. Millar, H. H. White, B. F. Lipscomb, F. A. Carter.

In next week's issue of the Advocate we will give as much of the proceedings of the General Conference as possible.

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Rub-My-Tism, antiseptic and pain killer, for infected sores, tetter, sprains, neuralgia, rheumatism.

WOMAN'S MISSIONARY SOCIETY.

(Continued from page 14.)

for the meetings in Aberdeen and Columbus districts. Mrs. Busby has arranged with Calhoun City to entertain the Aberdeen District meeting, while Mrs. Williams will have the Columbus District Meeting at Ackerman. Both dates will be near so the Conference officers can attend both meetings.

The Greenwood District meeting will be at Ruleville in June, and the other secretaries from other districts have not arranged definite dates yet. However, the dates will be announced in the Woman's page of the New Orleans Christian Advocate. Watch for them.

Remember, these district meetings are where the auxiliaries report all work they have accomplished since the last district meeting, by some one selected for the purpose. Make your report short, leaving out the long list of figures and supplement it with the things you have done best during the year. It is expected that every auxiliary will have an elected representative, some one to make the report, yet the meetings are for all members of the auxillaries of the district, especially urging the nearby towns to be well represented. Of course each auxiliary will try to let the hostess auxliliary know as near as possible how many expect to attend the meeting, for that is mere courtesy to your hostess always. I know the district secretaries are telling you all this in every message to you, but it can't be said too often.

SOCIAL SERVICE.

The wonderful increase in Social Service interest and activity adds a greater responsibility to those of us engaged in it. And if this spirit of Christ is to permeate and pervade all our work; if our work is to be of highest value and abiding influence, we recommend:

First—That we co-operate more earnestly with all welfare organizations for local and national betterment as successful means for Americanization and Christianization.

Second—That not only clean, but attractive recreation be furnished our Young People; making ourselves a part of it by opening our homes, churches and other avenues that appeal to young life.

Third—That our women everywhere continue to give courageous support to the enforcement of the federal prohibition laws.

Fourth—As women we urge those who are charged with the administration of our laws to prevent lynching, pledging ourselves to uphold officials in the execution of justice.

Fifth—That we commend to your interest and strongest efforts any rural work which our Conference may promulgate this year.

Sixth—That all Council plans for a more sympathetic understanding in inter-racial relationship be given a place in our plans and programs.

Seventh—That we present ourselves before the Lord for complete service for Him, that the Father may be glorified in and through us.

Signed: Mrs. W. V. Pittman, chairman, and Mrs. Alice Steinbeck, secretary.

FROM THE FRENCH MISSION FIELD.

Dear Brother Carley: The Lord called me into this French field since January 1, to preach his gospel. I just want to write you this letter to put in the Advocate, to let the people of Louisiana and Mississippi know about this French field.

When I first entered this field, Brother Martin Hebert, presiding elder of the French Mission District, gave me three appointments to serve; now I have opened six other places, and all around they call for the gospel. Surely the laborers are few and the field is ripe for the harvest. This field needs French workers.

I am working in the Bayou Blue circuit. I have nine places to fill, and I am on foot. If only I had the means of transportation, I am sure I could do the work, if the Lord gives me health. Brother R. E. Martin is a great help to me in this field. He preached at Labadieville Sunday before last. He was appreciated there by the people. He loves the Lord so much, he offered himself for Labadieville if only we will pay his expenses coming and going.

Brother F. K. Martin also preached two sermons last Sunday. He is a kind and loving man. Brother Bergeron is working at the Wesley House, and he also helps me in the field.

Brethren, if you know some kind and loving Christian who feels able to furnish a means of transportation for preaching the gospel in this field, please let me hear from you.

Yours fraternally,

Houma, La. G. A. LAGRANGE.

FROM POPLAR SPRINGS, MERIDIAN, MISS.

Great plans are being put into operation for the building of God's Kingdom in the Poplar Springs Church of Meridian by this active and progressive congregation of Methodists. Work has already begun on the church grounds, which are being graded and sodded and a concrete curb builded around the entire church property. A wide concrete walk is to be laid from the church building to the main driveway which it faces. The church building is to be painted inside and out, the entire church furniture treated to several coats of varnish and polish, the tion of our laws to prevent lynching, and provision made for new Sunday school classes. With landscape gardening for the grounds, this will be one of the most attractive places in or around all Meridian. The young people have a most enthusiastic Epworth League, which ranks among the first in the Conference, with all departments doing a most efficient work. The Woman's Missionary Society is active in all its departments and plays an important part in the spiritual life of the church. These people are alive to the calls of the Gospel and stand ready to do still greater things, knowing they can do all things through Christ who strengtheneth all who place their trust in Him. This great forward step that is being taken by this congregation of people is due to leadership of the pastor, Rev. W. A. Hays, and his splendid family, who are much loved by all his people. This is his third year of service among them and they say they are going to make it the best of all.

CHURCH REPORTER.

"THEDORA"

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LAKE ARTHUR (LA.) CAMP MEETING.

Will you please announce in the columns of your paper that the Twenty-third Annual Encampment of the Lake Arthur Camp Meeting will be held July 14-24, with Rev. Guy Wilson, evangelist, and Rev. John Davis, song leader, assisted by visiting ministers!

Yours very truly,

J. W. FONTENOT, Sec'y.

GIRLS! LEMONS WHITEN SKIN AND BLEACH FRECKLES

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

NOTICE TO LOUISIANA PASTORS

THE FINANCES OF OUR FOURTH ANNUAL ASSEMBLY, TO BE HELD JUNE 13 TO 20, AT MANSFIELD, LA., DEPENDS ON THE SUCCESS OF THE ANNIVERSARY DAY COLLECTION, MAY 14th, OR AS NEAR THAT DATE AS POSSIBLE. PLEASE REFER TO PAR. 384 AND 404 OF THE DISCIPLINE, AND CO-OPERATE WITH US.

SEND EVERY DOLLAR COLLECTED DIRECT TO MISS GRACE COOK, 614 NORTH FOURTH ST., MONROE, LA., AT ONCE. THIS IS IMPORTANT.

NEW ORLEANS CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. | NEW ORLEANS, LA., THURSDAY, MAY 18, 1922 | CHAS. O. CHALMERS, Manager.

THE GENERAL CONFERENCE.

LEGISLATION ENACTED THROUGH FRIDAY, MAY 12.

1. The president of the Woman's Missionary Society becomes a member ex officio of tho quarterly conference.

2. A Joint Commission, consisting of five members each from the Centenary, the Christian Education Movement, and the Superannuate Endowment Campaign, has been authorized, to which shall be referred all conservation and promotional programs, in order that there may be unity of action.

3. The Calvin bequest, amounting now to $9500, for the benefit of widows and orphans of preachers who die in active service, has been transferred from Smith & Lamar, Agents, to tho Board of Finance.

4. The Los Angeles Conference has been abolished, and the Arizona Conference set up, embracing the State of Arizona and the town of Needles, Calif. The Pacific Conference will hereafter embrace all of California, except the town of Needles.

5. Each Conference delegation may submit nominations—one clerical and one lay—from the membership of the Annual Conference for membership on General Boards, Commissions, and committees shall be selected in so far as consistent with their charters and the securing of efficient executive committees.

6. Report No. 1 of the Committee on Epworth Leagues, providing for a Joint Commission from the Epworth League, the Sunday School Board, the Board of Education, and the Board of Missions, to correlate their educational work, was adopted.

7. The Cuba Mission Conference has been erected into the Cuba Annual Conference, embracing tho Republic of Cuba.

8. The constitution of the Sunday School Board has been rewritten. A Sunday School Editor and a General Sunday School Secretary are provided for, both to be elected by the General Conference.

9. The movement for a limited tenure of office on the part of the bishops was decisively defeated.

10. The characters and official administration of the bishops were passed, and Bishops Hendrix and Kilgo were placed on the retired list. Bishop Waterhouse was continued on the retired list.

11. Five new bishops are to be elected, balloting to begin at 10 o'clock next Tuesday morning, May 16.

12. Board of Lay Activities created, the Secretary to be elected by the General Conference.

Proceedings.

(Continued from Last Issue.)

SECOND DAY—THURSDAY, MAY 4.

The second day of the nineteenth session of the General Conference opened at 9 a.m., Bishop Candler in the chair. The devotional service was conducted by the Bishop, who announced hymn No. 506, "I need the every hour," which was sung, read a part of the twelfth chapter of the Acts, and made a fine talk thereon.

The journals of the preceding sessions were read and approved.

Bishop Candler reported that he had sent the following telegram to Bishop Hendrix: "The General Conference directs me to acknowledge on its behalf your touching communication, to congratulate you on your noble career, and to assure you of its abiding esteem and tender affection."

Bishop Atkins took the chair.

The report of the Commission on the Unification of American Methodism was presented by Bishop Mouzon and referred without reading to the proper committee. Bishop Candler explained that his name was not signed either to the majority report of the Commission because he had not been present at the meetings, being absent from the first meeting, which was held in Cleveland, Ohio, in July, 1919, on account of the critical illness of his eldest grandson, and remaining away from subsequent meetings of the Commission because he felt that the alternate, Bishop Ainsworth, who had attended the first meeting, would be better qualified to continue on with the work. Bishop Candler stated that he did not wish, however, to evade the duties of his membership on the Commission, and that, if the Conference so desired, he would be glad to give his views on the subject of Unification. Later in the session it was moved by I. J. Jenkins that Bishop Candler give his views to the Conference and that his statement be referred to the Committee on Church Relations.

Bishop Candler then furnished tho following:

Statement Concerning the Report of the Commission on Unification.

My Dear Brethren: In response to your action taken to-day, I record my views concerning the reports of the majority and the minority of the Commission on Unification.

In my judgment the Joint Commission, having agreed to report the plan of Unification without recommendation, and the Commissioners of the Methodist Episcopal Church having so reported it to their General Conference held at Des Moines, May, 1920, the Commissioners from our church should go no more. It seems to me that any other course would be unwise, and perhaps improper.

If, however, the action of the General Conference of the Methodist Episcopal Church upon the plan of Unification, submitted to it without recommendations, it to be reported to you with recommendations concerning it, I am constrained to say I can not agree with the majority report in recommending a joint convention to consider a plan of Unification. Such a convention would be in itself a form of Unification, in advance of Unification, and could not fail, whatever might be its conclusions, to give rise to damaging dissatisfaction in both churches and engender most harmful strife and injurious divisions. If further negotiations concerning Unification are to be undertaken, they can not, in my judgment, be properly and wisely conducted otherwise than by Commissions, acting, as heretofore, under the specific instructions of the General Conferences of their respective churches. The nature of such negotiations excludes the scheme of a convention as wholly inapplicable to such a matter. In my judgment, Unification can not be accomplished by the method of a convention; and if the attempt were made, the result would make more for disunion than for union throughout both branches of Episcopal Methodism in the United States.

The remainder of the session of the second day was largely devoted to the presenting of reports and their reference to the proper committees, to resolutions designed to expedite the work of the Conference and to the ordering of special committees to consider certain special interests. The text or the substance of these resolutions is given below.

T. D. Ellis offered a resolution which was adopted as follows:

Resolved, That when memorials or resolutions are referred to the several committees by the General Conference it shall be understood that the whole question with which the memorials or resolutions have to do is referred to the committees, and the committees may consider, nonconcur, or, recasting all the papers referred to them, recommend such action as they deem wise in the premises.

Signed by a large number of delegates.

R. G. Mood presented a resolution, signed by himself, J. E. Harrison and F. P. Culver, requesting the Bishop to appoint a committee of twenty-five, to which all resolutions, memorials and other papers touching the authenticity of the Scripture, our faith in the same, and similar questions be referred. G. W. Parcus moved as a substitute that committee be composed of one delegate from each Annual Conference, and that each delegation select a member. A motion by Dr. Brandon to refer the resolution and the amendment to the Committee on Rules was laid on the table, vote was taken upon the original motion, and the motion of Mr. Mood, as amended by Mr. Parcus, prevailed.

A resolution designed to harmonize the work of the Centenary, Education and Superannuate Endowment Fund Commissions was presented by A. J. Lamar. It read as follows:

Resolution Concerning Centenary, Education and Superannuate Endowment.

Whereas, the conservation of the spiritual and financial results of the Centenary and Christian Education Movement is of vital importance, and whereas the projection of the third Movement to provide adequate Superannuate Endowment is contemplated for the ensuing quadrennium, while the Centenary and the Christian Education Movements are still in process, thus presenting to our constituency three Church-wide Movements through the same period; therefore,

Resolved, That the Committee on Missions, the Committee on Education, and Special Committee on Superannuate Endowment be instructed to appoint a Joint Committee of fifteen members, an equal number from each of the three causes represented, to which Joint Committee shall be referred the conservation and promotional programs referred to it, before they are presented to the General Conference for adoption, in order that they may be carried out harmoniously and effectively.

Resolved, That this Joint Committee shall report its findings to the General Conference for adoption.

The resolutions were signed by a large number of delegates, and after some discussion, and the offering of a substitute which failed to carry, was adopted.

Special Committee on Superannuate Endowment.

The Special Committee on Superannuate Endowment, consisting of 25 members to be appointed by the Bishop, was read by the Secretary, as follows: P. H. Linn, A. J. Lamar, E. L. Woolf, G. W. Parcus, J. L. Mitchell, T. S. Hamilton, W. L. Clark, James Thomas, Mrs. R. P. Howell, R. H. Wynn,

(Continued on Eighth Page)

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A JOURNEY TO THE ORIENT—MISSION WORK IN GREAT CITIES OF JAPAN.

By Dr. Fitzgerald S. Parker.

XIV.

The narrow limits of time within which I was to see the work of our Mission, about the Inland Sea tore me too soon from the delightful and interesting surroundings of Hiroshima and the great educational institutions both of the Mission and the Government located there; but in the smaller city of Tokuyama, enjoying the hospitality of the Rev. W. R. Weakley and his accomplished wife in their Japanese rented house, I was able to come into touch with another aspect of our work. The Japanese house is not the permanent abode of the missionary, for a site has been purchased and a new residence will soon afford the missionary the congenial material surroundings upon which so much of his poise and usefulness depend. From Tokuyama to Okayama, a city of one hundred thousand population, where the Rev. W. A. Wilson, Superintendent of the Hiroshima District, lives, is an easy railway journey. Himeji is near at hand, although I doubled back to reach this beautiful city of fifty thousand population, where the Rev. S. E. Hager lives and labors. It is interesting to note that here we are still occupying the original chapel in which the senior Lambuth opened work in Himeji over thirty years ago. At Dr. Hager's residence the Epworth League met, and after addresses, a social hour with tea and confectionery followed. It was much like gatherings of young people at home, save for the Japanese mode of sitting on the floor, instead of in chairs.

In these smaller cities evangelism is the form of work carried on with greatest attention. It is this type of missionary endeavor that vitalizes all the rest and keeps the educational work spiritual in its motives and evangelical in its teachings. Our missionaries are profoundly impressed with the need of increasing the forces devoted to work of this type. If the impression has gone forth that in Japan we can afford to turn over to the Japan Methodist Church responsibility for direct evangelism, this impression should be quickly corrected. Dr. Hager is especially strong in demonstrating the fallacy of the theory that our responsibility is even primarily for educational work. And yet, the educational forces have been strengthened year after year, while the evangelistic missionaries have been diminishing in number as the result of death or invalidism. This state of things has come about because of the tremendous pressure upon the schools that has been exerted by the rapid development of the Government schools and by the corresponding enlargements required of the mission schools, which must meet the Government standards or go out of business. All the missionaries are alive to the difficulty and those of them who are teachers have charge of congregations also and otherwise use every opportunity to preach the gospel. But in the end it will be found that even these strong and ardent men and women cannot continue at their best while undertaking each the work of two persons. The Centenary promises relief and nothing else could have so eased the strain of keeping up with the demands of our great schools as to enable us to re-enforce the evangelistic workers.

In Japan our work is entirely an urban development. In the villages and the little towns we do not preach, simply because we have no men and women to spare for these untouched fields. The case is somewhat the same, I am told, with the Japan Methodist Church, which does not command sufficient forces to mobilize in the rural regions. Doubtless the policy of focalizing in the great cities and building up a constituency from among the best class of citizens of the empire was the wisest one; but those who laid the foundations in the cities about the Inland Sea among the Samurai had no idea of stopping there. Their centers were occupied to radiate from; their established works were bases of extension. But it is only after these many years that we shall be able to go forward upon the lines that have always developed the strength of Methodism and send the itinerant preacher whithersoever the people are to be found, and that only through the possibilities created by the Centenary. The reflex influence of such work upon the Japan Church and the Mission will be highly beneficial, and as migration from country to city goes on with increasing rapidity as the result of Japan's transformation into an industrial nation, the salvation of the people newly brought otherwise unprepared into the turbid currents of the cities' vices will be secured.

Kyoto was formerly the capital of the Empire, and one of the most interesting and beautiful of the sights is the Imperial Palace. A handsomely written permit to visit the temple, which of course I could not read, had been procured by Mr. Towson, our resident missionary, whose care and forethought included everything, enabled me to enjoy the wonderful beauty of buildings, gardens and decorations, which surpass anything else I have seen of the kind. As we went from room to room, intelligently directed by an officer who spoke excellent English, I was impressed by the simplicity of design and the exquisite vivacity and freedom of execution of the decorations. For the first time I saw a throne—a rather large and elaborate armchair. Kyoto is preeminently a temple city. I saw nothing quite so beautiful and elaborate as some of the temples at Nikko; possibly a city of six hundred thousand population is not so favorable for appreciation as the cryptomeria groves and avenues and ever-present mountain scenery of Nikko, which is a temple city in the sense that there is scarcely anything else there, save the summer palace of the Emperor. But Kyoto has eight hundred and seventy temples, some of the largest I had seen; one is especially famous as the "thirty thousand idol" temple, a Buddhist institution in which there are rank after rank in bewildering multitude of standing images, each having four hands, and never a variation of expression or posture. I have not been able to learn much about popular Buddhism and do not understand the meaning of the images and worship that I have seen in the temples. It is hard to connect these gross superstitions and idolatries with the atheistic philosophy of Buddha; but in its actual workings Buddhism in Japan demonstrates a good deal of vitality and has recently put on much of the paraphernalia of Christianity and has imitated its worship. Much use is made of preaching and religious education and, owing to the competition of Christianity, has become aggressive.

I saw an example of pure paganism in a celebrated shrine to the Fox God in Kyoto, before which there are thirty thousand votive torii, or gateways, which, placed in close succession, make an avenue three miles long. It is said that chiefly the country people patronize this shrine, as the fox brings or withholds luck for the farmer. At the office prayers written on little slips of paper pasted on sticks for placing in the ground before the shrine may be bought. I do not suppose that those I pulled from their places to keep as souvenirs will prove less effective if used to illustrate a missionary talk.

It is pleasanter to turn to some of the great works that are being carried on by the churches. We have three mission churches and there is one large, self-supporting Methodist church in Kyoto. An Epworth League Union has proved useful and inspiring. It was my privilege to address this body, and, after the address the ladies served tea in true Japanese fashion. The Rev. W. E. Towson is a cotemporary of the Lambuths, but was compelled to spend several years in America and only recently has gone back to Japan. He it was who attended Bishop Lambuth from the beginning to the end of his fatal illness and held the hand of the dying apostle of the Orient until his last breath in the hospital at Yokohama. His son, Hatton Dunnica, a brilliant Rhodes scholar, had volunteered for Japan, but was cut short by death due to wounds received in France. His name is on the roster of missionaries and his memory is perpetuated by the memorial fund that the Leagues are contributing to carry on the work in Japan. Miss Mamie, a daughter, is one of the missionary teachers at Hiroshima Girls' School.

One of the best known persons in the history of Japanese Christianity is Joseph Hardy Neesima, whose romantic story culminated in the founding of a great Christian university known as the Doshisha. I had time during my week-end visit to Kyoto only to walk through the grounds of the Doshisha and mark the goodly buildings. It was founded under the Congregational Church of America, but is now controlled by the Japanese. Within recent years the Doshisha has departed far from the faith and the ideals of Neesima, but is now returning from its Unitarian rationalism and will again fulfil its purpose. It is not safe for the churches to abandon control of their missions and schools now. Church history teaches us clearly the dangers that can be averted only through the larger experience of Western Christianity. Those who are teaching that the missionary's task is almost done and that the destiny of native churches should be committed to native peoples would do well to consider both the ancient and modern history of the missions. The experience of the West must be made available for the East in the way of moral and religious guidance long after the pulpit has mastered all the material arts of the teacher.

Osaka, with a population of a million and a quarter; and Kobe, having over six hundred thousand, are not over an hour's ride apart, and the intervening territory is almost covered by suburban residence towns, in one of which, Ashiya, our superintendent of the Kobe District, Dr. J. T. Myers, resides. At Osaka are a number of churches, in one of which I addressed a meeting of the young people and afterwards spent some time in discussing Epworth League work with the earnest young men present, while we lubricated by sipping tea and partaking of confections. Late though the hour, I had no fear that the tea would rob me of sleep, for the Japanese article refreshes, but does not drive sleep from one's pillow. I had been instructed by Dr. Myers to proceed to his house at Ashiya on the conclusion of the service. I do not know how I could have found his house at nearly midnight, or, indeed, how I could have got through the intricacies of the street car system in order to reach the interurban station but for his kind forethought. A Japanese street car system is, like everything else in the empire, under Government or urban control and is highly organized. There are innumerable transfers, by which the routes are operated with greater economy and the largest service is rendered; but how is a stranger, ignorant of the language and unacquainted with the routes, to utilize these excellent systems? But according to instruction, I awaited the guide who had been promised and he appeared at the right time and place, and, though he could not speak a word of English, my only difficulty was in expressing my gratitude as he left me in the moonlight as the door of the elderage opened to admit me.

Of many sights inviting the next day I chose rather to concentrate upon the Lambuth Memorial Training School for Women, which at present is under the superintendence of Miss Margaret Cook, a sister of Dr. Ed. F. Cook, Associate Sec-

retary of the Board of Education. Situated in the heart of Osaka, and offering training for women workers, kindergarteners and Bible women, this great development of the Woman's Council is one of the outstanding Christian institutions of the city. The kindergarten training department of Hiroshima Girls' School has been removed to this place and is now a part of the Lambuth School. Providence has in this case, as in so many, favored our ladies in the securing of land. An admirable site in an improving, though thickly populated part of the city, with abundant room for playgrounds and gardens and easy of access to thoroughfares, was purchased as second choice in comparison with a palatial residence behind high walls. It will probably prove the very best. The buildings are those formerly used for a tooth-brush factory, and with reference to the material that enters so largely into the manufacture of one of the essentials of a civilized person's toilet, is denominated "the boneyard." All our American toothbrushes are made in Japan; and it is not through modesty that they do not all bear the inscription, "Made in Nippon." We use Japanese silks, brushes, mattings, china, and innumerable other articles without knowing it the while we inveigh against the commercial dishonesty of the "Japs." Misses Cook and Hatcher were my gentle guides throughout the day and in the evening deposited me safely at the Young Men's Christian Association, where I found about six hundred young men awaiting the message that I might bring. One of the secretaries whispered to me as I arose to speak, "Please be sure to close promptly at a quarter to nine." I was careful to do so, and found that all these young men were students of the "Y" night school and had given up one of their periods in order to hear me. To miss a class period is no inconsiderable thing for these earnest young men. From the midst of our advantages we can scarcely imagine how they hunger and thirst for knowledge and the technical skill by which they hope to rise in the world. I was told of one youth who lived in Kobe and earned his bread and supported his mother by work in a foundry, who attended this night school regularly for three years, after his classes taking the car for Kobe, walking three miles from the station to his home and appearing on time each morning for his work. In the city of Nashville is a great philanthropy, the Watkins Institute, that does for our home youth a similar work; but its use could be many times multiplied were it located in one of these busy, populous cities on the Inland Sea. I covet for these people such philanthropies, especially when they are offered in the name of the Lord of all nations.

Speaking of the Y. M. C. A. night school in Osaka introduces me most easily to my visit to Kobe and Palmore Institute. I had become quite at home at Palmore, as, passing through Kobe several times, I had stopped there as the guest of the Principal, Mr. J. S. Oxford. After returning to America I sat with an acquaintance in a restaurant, and in response to his question whether or not while in Japan I had met Mr. J. S. Oxford, I answered that I had the pleasure of staying at his house several times and of seeing a great work that he and Mrs. Oxford are doing. My acquaintance then told me of his boyhood friendship for Mr. Oxford and of the brave and consecrated struggle of that young man to obtain a college education in order that he might fit himself for skilled work for the Master. He is giving the riches of a wonderful personality to effecting for the youth of Japan what he wrought for himself under most difficult circumstances. He is wedded with a lady of the same spirit and quality, without whose co-operation the achievements of Palmore would be impossible. In a former letter I have referred to the opening of the school and the disappointment of many young men who had applied for admission, but who had been denied on account of straitened space and small faculty. Dr. Palmore, not a wealthy man, whose gift made possible the erection of this unique institution, never did a more judicious thing than when he enabled Dr. Lambuth to open this school; a rich man could not do anything that would more certainly consecrate some of his wealth than by making a gift that would bring Palmore up to date with equipment and faculty.

Kobe is the center of our work in Japan. There are several churches; one of them—the Central Church—is about to build a great church at an expense of $100,000. Whether the Japanese are wise in planning so largely for but one of their churches, I do not judge. I visited and addressed the young people at Hirano Church, among the first fruits of the Centenary. It has a modern building and parsonage and the congregation is strong and wholly self-supporting. But the crowning glory of our work in Japan is the Kwansei Gakuin, now a university, and by union with the Methodist Church of Canada, receiving its support from two sources, instead of laying impossible burdens upon the Southern Methodists alone. During the past year four new buildings have been begun and, if Centenary pledges are paid, will be completed. One is the Literary College, one the chapel to be used for daily assembling of the Middle School students, who number 61, and who have no place sufficiently large for meeting, except out-of-doors. I addressed the College of Commerce on one of the mornings that I spent at the Kwansei and the theological students on the other; but there was no place in which one could get access to the entire student body of sixteen hundred and fifty-six. The new auditorium will meet a necessity as well as afford a facility in the university life. At Kwansei a similar tale of disappointment to that of Palmore can be told. Last autumn 1515 new students applied for admission, of whom only 406 were admitted. One of the applicants said to President Bates: "Sir, I am suffering the agonies of death." This is neither hyperbole nor fun; it is the real state of the soul of one of these ardent Japanese youths to whom the opportunities afforded by such an institution as this mean life, and their denial something worse than death. I often think that the problem of adequately enlarging our schools on the mission fields would be solved if we could induce rich men to visit them and receive the impression of the unparalleled opportunities they offer for investment in life. The vast endowments go on piling up in American universities, far beyond their real needs, not even with the effect of bringing their advantages within reach of young people of moderate means, while souls starve for what a few millions of surplus here could give.

Dr. J. C. L. Bates, a splendid specimen of manhood, such as the Canadian Methodists seem to have on hand for every important work, is now the President of the Kwansei; but no one can think of the Kwansei without calling up the great figure of Dr. J. C. C. Newton, his predecessor, who through days of difficulty and small things believed in the enterprise, put himself into it and brought it up to its present status. This great Virginian is now past his three-score and ten, but his eye is clear and his form is erect and his step elastic. The joy of the Lord is in his soul and more than offsets the loss of the spring of youth. Relieved of the burdens of administration, which have been placed upon the strong shoulders of his young successor, he meets his classes in the theological department and ministers to a congregation in the city, and for both pupils and hearers turns the maturity of his Christian experience into evangelistic zeal and success.

"Prosperity attend him, since while passing on
Into the vale of man's decline
He yet with newer learning's tint
His mind imbues
And wisdom cultivates."

The concluding day of my busy stay in Japan was spent chiefly at the session of the mid-year meetings of the Mission, from which I went away regretfully, because these brethren had grown very dear; but after an absence from home of five months' duration there is a strong pull thither. It grew no weaker as the Pacific Mail Steamer, "Golden State," pushed, sometimes through stormy seas, toward the Golden Gate. The voyage was not especially enjoyable, as, with the exception of a very small group of missionaries, the whole company of passengers seemed wholly given over to amusement, which reached the nadir of indecorum, to say the least, in the abominable forms of modern dancing that occupied much of the evenings and hours of the night. At the dock in San Francisco were awaiting me Brothers Davis and Nelson. I failed to see Dr. Bulla, recently exported from the Baltimore Conference to the Pacific, who, with a consecration as complete as that of any foreign missionary, resigned his position as General Secretary of the Sunday School Board to grapple the hard problems of Methodism on the Pacific. The parsimonious policy of our church on the Pacific Coast has not altogether defeated success at the hands of the great and consecrated men who have wrought there, but it must yield to a broad, liberal, aggressive policy, and these brethren must be relieved of the burden of apology for a sectional name, which their very presence outside the South contradicts. That is, if we are to enter upon an era of success, to which our sacrifices entitle us.

With no mishap or delay between Kobe and Nashville, I arrived safe and sound at the appointed hour, full of gratitude for what I had seen and for the privileges that I had enjoyed in fellowship with the noblest men and women of earth, and, withal, that I was again with my own. On the way I had visited Mrs. Lambuth and Miss Mary and Miss Harland, in their home in Oakdale. I felt the difference for them, as the great and holy man whose home-coming they had so often anticipated now lies in his Asiatic grave, and they must go to him in the land where there are no partings before they can feel his presence again.

"All journeys end in welcome for the weary,
And heaven, the heart's true home, shall come at last.
Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night."

Nashville, Tenn.

WORKING FOR THE MEMORIAL HOME.

My Dear Brother Carley: Do you ever get the blues and feel as if Jesus the Merciful had clean gone forever? And that the human heart of sympathy had dried up? If so, you ought to come with me for awhile.

Eight weeks' circulation among the itinerants and laymen of our church in Louisiana, together with Presbyterian and Baptist preachers, confirms my faith that Jesus has not gone away at all, but is in our churches and in the hearts of many who are not members of any of the churches. When I went under this noble institution—our **Memorial Home**—I was told that I was going under a heavy load. I have found it more off wings than a burden. The worthiness of the cause and the nobleness of the work have lifted me into new and higher fields and great favor with all classes of people. I am not carrying the institution—it is lifting me.

I have met four of the district conferences, most of our preachers, and twice that number of laymen; have been introduced to Rotary and Kiwanis clubs at luncheons, and dined with the rich and great in the oil fields. The Jews have been kind and generous. The banks and department stores have responded to the cause of "Christianity in Action." And the hiden hand of **"The Invisible Empire"**—those awful fellows (?) who cause the Governor to "see things at night," have vied with our noble and ancient order of Masonry to afford relief to these bruised reeds that Jesus would not break and the smoking flax He would not quench.

The day has not passed when men will give in **His name** without hope of present reward or praise of men. The world wants Christianity in action, not merely in talking shop. The winning church is the one that gives them a living Christ in action, and at no time have all the churches done more than they are doing to-day to show the world what He did and what He taught. This old world is really growing better.

E. N. EVANS.

MEETING OF THE BOARD OF CHURCH EXTENSION.

Rev. W. E. Arnold, D. D.

The Board of Church Extension was organized just forty years ago. The General Conference of 1882 met in Nashville. A resolution calling for a "Committee on Church Extension" was offered by Dr. D. R. McAnally, Editor of the St. Louis Christian Advocate. When the Committee was organized, Dr. McAnally was its chairman. A Constitution was adopted, Louisville was selected as headquarters of the new Board, and Dr. David Morton, of the Louisville Conference, was elected Secretary—a position he held for sixteen years.

Concerning the work of the new Board, the bishops, in their Address to the General Conference of 1886, tell us that "of necessity it required one or two years to get fairly at work, and to impress itself upon the attention and heart of the church." The first year there was collected on assessments, $2,302.61, and as much more in the way of specials. The amount raised from all sources during the first quadrennium was $145,248.23; nevertheless, the bishops inform us that the Board had been "instrumental in building some 551 churches, distributed all over the territory of Southern Methodism"; a marvelous achievement with a fund so small. During the forty years of the Board's existence, it has given aid to nearly 11,000 churches and over 3,000 parsonages. According to the Report of 1922, the Board had given aid to churches and parsonages during its forty years' existence to the amount of $8,542,686.32.

The sole purpose for which the Board exists is to give aid in building churches and parsonages. Every bishop and every member of the Board is thoroughly enlisted in this work, and is keenly interested in helping every building enterprise that it is possible for the Board to assist. Instead of doling out the funds of the Board of Church Extension in a hesitating and niggardly way, as some seem to think, they try to make money in their hands go just as far as it will in helping every enterprise that they can help. Criticism of the Board at this point is unfair and unjust.

The funds at the disposal of the Board of Church Extension are wholly inadequate to the needs of the church. We are in the midst of an unprecedented era of church building. New fields are opening; bigger and better churches are demanded; Sunday school and Epworth League work has grown to large proportions; the church occupies a much larger place in the religious, educational and social life of the community than it ever did before, and the calls for aid in meeting these unprecedented demands have far outrun our contributions to this cause. In the three years just passed, applications have been made for donations and loans reaching the stupendous sum of $7,750,770. These years have put upon the Department of Church Extension the greatest strain to which it was ever subjected.

While the demands for aid have been so large and so insistent, owing to the business depression from which the country has been suffering, there has been a distressing falling off in the payments made by the churches on their assessments, and collections on outstanding loans have been difficult or impossible. And there is a widespread misapprehension with regard to the Board of Church Extension and the Centenary. Only $2,000,000 out of the Centenary funds were set apart for use by the Board of Church Extension, one-half to be used in donations and one-half to go to the loan funds of the Board. Of the amount to be used for making donations, forty per cent was to be used in the Foreign Field, leaving sixty per cent to be used in the Home Field. This was to be appropriated only as it was paid in. Up to the present time the Board has received from the Centenary $798,639.71. After one half of this has been put to the Loan Fund, and the forty per cent used in the Foreign Field, only $239,000.00 has been available for the Home Field during three years.

This year the Board was confronted with 533 applications, calling for donations to the amount of $1,079,950.15, and for loans to the amount of $1,277,845.00. To meet these askings, the Board had, on an estimate, only $44,338.89 net to give, and an estimated income of only $265,267.43 to lend. Of course, it was impossible to grant all the requests for aid. It was sad; sometimes it was exceedingly pathetic; but what could the Board do? Patiently, carefully, prayerfully they went over the application and distributed their meager funds as best they could with the light they had.

The meeting this year was held April 26-27 at the Board's headquarters, Louisville, Ky. It was well attended. All the bishops except Bishops Hendrix, Kilgo and Waterhouse were there. These three bishops are in feeble health. Mr. Dorman Thompson was absent on account of a broken hand, and Dr. W. W. Pinson was detained by illness. All the other members of the Board were present.

Of course, there was much routine work. Besides going carefully over the Calendar and making the appropriations, several matters of importance received consideration.

1. The Board joined the Board of Missions in a memorial to the General Conference asking that a Board of Home Missions be created and that it be united with the Board of Church Extension. The memorial asks that the Woman's Council be continued as it is, unless by agreement some better way can be devised for the administration of the Woman's work.

2. One of the most pressing needs of the church at the present time is the care of the students gathered in our university centers. How to do this has been a problem. The War Work Commission is closing up its affairs and will ask the General Conference for a discharge. They have an unused balance of about $1,500,000.00. The Board of Church Extension joins the Board of Missions in asking that this balance be used in this work for our uncared-for students in the great educational centers of the various States.

3. The Board also asked the General Conference to mature plans for raising, during the next quadrennium, an adequate sum for the care of our superannuates, and that right of way be given the Commission on Finance for this purpose.

4. A paper was presented by the President, Bishop W. F. McMurry, asking the Board to take under consideration a plan by which applications may be considered and acted upon quarterly instead of annually as now. The paper was referred to a committee of five, with instructions to study the whole subject and to report at a subsequent meeting what changes, if any, should be made in the Board's methods of doing its work.

5. Fine oil paintings of Bishop Joshua Soule, Bishop H. B. Baseom and Bishop H. H. Kavanaugh having been placed in the custody of the Board by the Trustees of Vanderbilt University, and hung in the office of the Board at Louisville, suitable resolutions were passed, acknowedging the courtesy and expressing appreciation of the same.

Several things found emphasis in this meeting. First, the absolute necessity of the Board's guarding the funds administered by it: The representatives of local building enterprises are not always careful as to titles, mortgages, indebtedness, etc. Often they come before the Board with schemes that are unwise, and that look to the building up of local interests rather than to serving the needs of the church. Many times the Board is criticised for not making gifts or loans when to do so would be to lose the money of the church and to betray the trust committed to them. The published rules of the Board must be observed. Again, it would be well always to advise with the Secretary of the Board before putting in an application. Half the applications that come to the Board are sent in before the conditions upon which grants are made are complied with, and before the trustees are ready to receive the funds appropriated. The counsel and advice of the Secretary would save much trouble and disappointment.

It goes without saying that the President of the Board, Bishop W. F. McMurry, knows the ins and outs of the Church Extension business. He has been at the work long and has learned his lesson well. He is rendering a most valuable service to the church as President of the Board. The Secretary, Dr. S. H. Burgin, has made a splendid record during the two years he has been in his present position. Careful, conservative, accurate, a man of fine business ability, knowing both men and values, he has given the church an administration which has been safe and sane and profitable to that part of the church's work which has been committed to him. During the past year, notwithstanding the financial stringency, he has added over $115,000.00 to the loan funds of the Board. The church will make no mistake in continuing this faithful and efficient servant in this important position.

Louisville, Kentucky.

MISSIONARY CENTENARY REPORT FOR LOUISIANA CONFERENCE.

The Missionary Centenary culminating in World Sunday was the greatest united effort put forth in the Louisiana Conference since the week the pledges were made, during the week of May 1919. Since January 1 to May 6, the total collections are $42,706.00. Still there are a few churches that have funds but have not yet reported. This is a most excellent showing, notwithstanding the excessive rains and floods at the time most of these collections were made. Great credit is due the presiding elders and pastors all over the Conference. Our local treasurers, almost without exception, have cheerfully carried out the instructions in mailing out the individual letters and literature to those who have made pledges. For the work done by these faithful treasurers, I wish to thank them most cordially. The total collections to May 6 are $294,776 on a pledge of $752,225.00, which pledge was almost $50,000 more than the quota.

Another remarkable thing about the Missionary Centenary in the Louisiana Conference is that nearly one half of the membership in May, 1918, made pledges to this great cause.

The Alexandria District has paid $36,122, which is 37 per cent; the Baton Rouge District, $35,703, which is 39 per cent; the Lake Charles District, $49,143, which is 34 per cent; the Monroe District, $39,697, which is 36 per cent; the New Orleans District, $60,544, which is 45 per cent; the Shreveport District, $72,492, which is 43 per cent; and the French Mission District, $993, which is 33 per cent.

Simmesport church, in the Marksville circuit, Alexandria District, has paid 5 per cent more than its pledge, and we are sure that more money will be paid in within the next two years. Boyce, Forest Hill, and Trout, in the Alexandria District, have paid their three years or more. In the Baton Rouge District, Alford Chapel, Darlington, and Tunica have paid their four years or more, and Olive Brauch, Oak Grove, Gilead, Wesley Chapel and Springfield have paid 60 per cent or more. In the Lake Charles District, Ludington, Hayes, Church Point and Robeline have paid their 60 per cent or more. In the New Orleans District, Sun, White Castle, Mary Werlein have paid their 60 per cent or more. In the Monroe District, Magnolia has paid more than 80 per cent and St. Joseph and Wesley Chapel have paid more than 60 per cent. In the Shreveport District, Bayou La Chute, Belcher, Lank End, Keithville, Homer, Hosston, Blanchard, Pelican, Benton and First Church, Shreveport, have paid more than their 60 per cent.

STEPHEN S. THOMAS,
Secretary-Treasurer.

To travel hopefully is better than to arrive, and the true success is to labor.—Robert Louis Stevenson.

FOR RENT.—Seven-room cottage on the Camp Grounds, facing the beach. Well screened; well furnished; all modern conveniences. Write B. C. L., cottage 179, Camp Grounds, Biloxi, Miss.

REV. DAVID M. FLOYD.

Rev. David M. Floyd passed from labor to refreshment at his home on Lamar Avenue, Memphis, Tenn., Thursday evening, April 27, 1922. He died in the triumph of a living faith.

Brother Floyd was a life-long member of the Methodist Episcopal Church, South. For a number of years he had been a local preacher. At the time of his death he was a local deacon. For eighteen years he served charges as a supply; seventeen of these eighteen years were spent in the North Mississippi Conference, and one year in the

The Late Rev. David M. Floyd.

Memphis Conference. As a supply he served the poorer more difficult charges. He did not seek the easy places, he wished only for a place where he could serve God by ministering to his fellow men. Both in his preaching and in his life he adorned the teaching of Christ. Under his ministry many were called from darkness to light; and thirty young men heard and responded to the call of God to the Christian ministry. These converts and these young men responding to the call to the ministry are the seals of God upon his ministry. In his home life he was equally effective in exerting his Christian influence. All his five sons are Christians, and two of them are ministers of the Gospel serving charges in the North Mississippi Conference. Where he was best known he exerted the greatest influence. Brother Floyd was fortunate in his selection of a life companion. His good wife walked uncomplainingly by his side through all the years of their married life. She shared with him the difficulties and the joys of the itinerant life. In the great beyond many will rise up and call them blessed.

Funeral services were conducted in Galloway Memorial Methodist Church, Saturday morning April 29th. The services were conducted by Rev. Frank B. Jones, assisted by Dr. T. W. Lewis, Dr. Jno. R. Nelson, Dr. R. A. Meek, Rev. W. O. Lindsay, and Rev. Jno. M. Jenkins.

Brother Floyd was a member of the Masonic Lodge at Potts Camp, Miss. The Byhalia Lodge had charge of his burial at Forrest Hill Cemetary.

He is survived by one brother, one sister, a wife and five sons, Rev. Luther, Rev. C. T., C. G., W. M. and J. E. Floyd.

"Servant of God well done; rest from thy loved employ."

F. B. JONES, Pastor,
Galloway Memorial Church.

Go to College Week,

LOUISIANA CONFERECE,

May 21 to 28

SEND NAMES OF PROSPECTIVE STUDENTS FOR CENTENARY OR MANSFIELD COLLEGES TO:

ALBERT S. LUTZ,
Conference Secretary of Education,
Shreveport, La.

NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference met in Slidell, La., May 8-10, 1922. The opening session, under the leadership of Rev. J. G. Snelling, was an inspiring occasion. The music was furnished by the very capable male chorus of Bogalusa Methodist Church.

The Conference was well attended. Only one pastor, Rev. G. P. White, was absent, being deterred by sickness in his home. There were 51 delegates present.

Our presiding elder proved that he could well direct the affairs of the Conference. He was positive in the execution of the plans, yet courteous and affable throughout the entire session.

The reports of the pastors and delegates were indeed encouraging, and all struck the optimistic note. The various interests of the church were ably presented. Rev. W. C. Childress spoke in behalf of the Memorial Home. The Orphanage was ably represented by Rev. N. E. Joyner. The Christian Education Movement could find no better champion of the cause than Rev. A. S. Lutz, who brought before the Conference the need and importance of Christian Education.

Brother S. S. Thomas gave a most interesting account of the Centenary Movement. In the absence of Rev. H. T. Carley, D. D., the claim of the Advocate was presented in an able manner by Rev. R. H. Harper.

The preaching of the Conference was of a high order and the word was dispensed with fervor and to the edification of all by Rev. E. C. Gunn, Rev. H. N. Brown and Rev. W. C. Childress.

Mrs. C. F. Niebergall, H. F. Foster, S. H. Meyer, K. I. Bean, Dr. T. P. Bell, J. I. Gauthier, Mrs. J. E. Selfe and W. L. Ellis were elected as delegates to the Annual Conference.

The hospitality of the Slidell people was indeed bounteous and lavishly executed. A very pleasing occasion was the luncheon furnished both days at the Community House, as it had the tendency to bring the Conference together in social expression.

The next District Conference will be held in St. Mark's Church of all the Nations, New Orleans, Louisiana.

Sincerely,
W. D. KLEINSCHMIDT, Secretary.

THE VICKSBURG DISTRICT CONFERENCE.

Dear Brethren of the Vicksburg District:

Please note that our district conference, which was postponed on account of high water, will convene at Anguilla, on June 6, at 7:30 p.m. Let all delegates be informed of the date and urged to attend. I shall have to depend on the pastors for assistance in interesting our people in the conference, and shall greatly appreciate the hearty co-operation of each of you. Let the local preachers be urged to attend and to submit their written reports.

Committees will be announced at the opening of the conference.

Victor G. Clifford will preach the opening sermon, and C. C. Evans and C. F. Darcy will administer the Sacrament of the Lord's Supper at the close of the evening service, June 6.

Brethren, I call on each one of you to do your best, and to pray that we may have a good and helpful district conference.

Sincerely,
J. R. JONES, P. E.

May 12, 1922.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. M. J. Miller, Mayersville, Miss., 3; H. M. Goza, Delhi, La., 2; Rev. W. V. Shearer, Noxapater, Miss., 2; Rev. J. T. McVey, Pearson, La., 3 (six months); Rev. H. W. Ledbetter, Hammond, La., 5 (six months); Mrs. Belle Henry, Kossuth, Miss., 2; Rev. H. R. McKee, Prentiss, Miss., 2; Mrs. Kemp Williams, Walden, Miss., 4; Rev. V. R. Landrum, Hazlehurst, Miss., 3; Miss Maye Mitchell, Corinth, La., 7; Mrs. G. A. Fore, Forest, Miss., 4; Rev. L. E. Crooks, Campti, La., 2; Rev. W. G. Burks, Blue Mountain, Miss., 2; J. R. Abels, Pontchatoula, La., 10; Rev. J. I. Hoffpauir, Indian Bayou, La., 1.

DATE OF THE ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference will be held at Eupora, Miss., June 14-16, beginning on Wednesday, June 14, at 3 o'clock p.m., and will close at noon, Friday, June 16. We expect a large attendance upon the conference. Let all who expect to attend send their names to the pastor, Rev. W. B. Baker, that homes may be provided for all.

The following committees are named:

License to Preach and Recommendation for Admission on Trial—J. E. Cunningham, R. I. Collins, R. M. Evans.

Recommendation for Deacon's and Elder's Orders—W. H. Mounger, E. H. Cunningham, J. T. McCafferty.

The first sermon of the conference will be preached at 8 o'clock p.m., June 14, by Rev. E. E. McKeithen.

T. H. DORSEY, P. E.

MERIDIAN DISTRICT CONFERENCE.

Scooba, Miss., was the place and May 2 the date for the meeting of the Meridian District Conference. Rev. T. H. King and his hospitable people were the hosts, and the way they did their work would indicate that they had long practice in the art of caring for their guests. Forty or more lay delegates were on hand, a goodly proportion of them ladies. All of the twenty-three pastors of the district were present.

The presiding elder, Rev. Paul D. Hardin, guided the business of every session with skill and dispatch, and showed himself to be an admirable presiding officer. The writer was chosen as secretary and W. A. Hays as assistant.

The reports of the pastors were all optimistic of better things, and indicated a good spiritual condition among the churches. Many revival meetings are being planned for, and it is hoped that many souls may be brought into the kingdom this year. In this connection a committee

(Continued on Page 13)

PUT ON YOUR HAT AND MEET ME AT THE

FOURTH ANNUAL EPWORTH LEAGUE ASSEMBLY

JUNE 13th to 20th

MANSFIELD COLLEGE - - - MANSFIELD, LOUISIANA.

SEND ENROLLMENT CARD EARLY TO ..... MISS MAUDE NELSON, MANSFIELD, LA.

For Particulars, Write State League, 314-16 Kittrell Building, Shreveport, La

THE MONROE-RUSTON DISTRICT CONFERENCE

The Monroe-Ruston District Conference met at Rayville, La., on April 28 and adjourned the 30th.

Rev. Robert Randle preached at the 11 o'clock hour. Brother Randle's active ministry is in his yesterdays, but not so with his heart—it is living in to-day and looking forward. His message was inspiring.

The Conference was called to order by Rev. K. W. Dodson, the much loved and honored presiding elder. After the election of a secretary, the following committees were appointed: Public Worship—K. W. Dodson, W. R. Harvell and G. L. Compton; Licensing—A. W. Waddill, P. M. Carraway, R. F. Harrell, C. E. Faulk, W. L. Calhoun; Admission—A. D. George, G. A. Morgan, L. W. Smart, S. W. B. Colvin, C. W. Scates; Deacons' and Elders' Orders—H. W. Bowman, J. D. Nesom, J. R. Roy, J. T. Shell, R. T. McClendon; Evangelism—N. E. Joyner, J. L. Evans, H. W. Cudd, J. M. Alford, T. L. James, Sam Collins; Quarterly Conference Records—P. H. Fontaine, J. T. Warlick, O. L. Tucker, Dr. H. B. Wamble, E. L. Walker, S. J. McClean; General State of the Church—H. W. May, D. C. Barr, J. C. Price, R. V. Fulton, J. L. Lay, H. J. Boltz, J. N. Dalton, P. M. Carraway; Lay Activity—R. O. Randle and all lay leaders.

The devotional exercises were conducted by Revs. K. W. Dodson, A. D. George and J. L. Lay. The preaching was done by Revs. Robert Randle, A. W. Waddill, P. M. Carraway, N. E. Joyner and the writer. (I failed to find out who preached Sunday night as I filled my own pulpit that day.)

The following State-wide men were with us and addressed the conference; Revs. Robt. W. Vaughan, A. S. Lutz, C. D. Atkinson, and Mr. S. S. Thomas.

H. W. Jordan, P. B. McCullen and C. K. Smith were granted local license, and W. H. Young and C. K. Smith were recommended for admission into the Annual Conference.

The Conference adopted the Evangelistic Committee report, which submitted a plan for a district-wide revival campaign to run through the summer months. This plan called for a singer to be employed for full time and for the pastors to hold meetings, assisted by this singer, in the "regions beyond," and that there is to be a district director and treasurer. Rev. N. E. Joyner was elected director, and T. L. James, treasurer.

Extracts from the report of the Committee on the General State of the Church: The majority of charges report good spiritual conditions. Several charges reported that there is mission territory adjacent to them.

Work of the Missionary Society good. The Sunday school work fine. Some charges use budget system for the caring of finances of the church. Large number of Epworth Leagues in the District. Not much is being done toward the circulation of the Conference and General Organ.

An appropriate resolution was adopted and sent to the Shreveport Times, expressing sympathy for the people in the flood districts. On account of the flood situation, several preachers could not be in attendance.

Delegates to the Annual Conference: R. O. Randle, F. A. Hinton, Robt. T. McClendon, E. M. Decker, A. P. Railey, W. L. Calhoun, J. E. Naper, C. H. Henry. Alternates: S. W. B. Colvin, Mrs. E. L. Walker, Mrs. Ineicher and C. N. Noble.

R. O. Randle was elected District Lay Leader.

Ad Interim Committee, A. W. Waddill, N. E. Joyner, J. L. Evans, L. W. Smart.

The next Conference goes to Jonesboro.

On Sunday, April 30, the Sunday school forces were on hand and rendered a delightful program, under the leadership of the Field Secretary, C. D. Atkinson. The writer was not there, but this is what a lady said who attended the exercises: "My! you should have been at Rayville Sunday. We had the best time imaginable."

Last but not least, at the beginning and during the sessions and at the close of the conference the pastor, Rev. W. R. Harvell, and his fine people were always on hand to see to it that all were provided for in every particular. Everybody had a good time and the members of the Monroe-Ruston District are happy.

J. L. EVANS,
Secretary.

HATTIESBURG DISTRICT CONFERENCE.

The Hattiesburg District Conference met at Main Street Church, Hattiesburg, April 25, at 2:30 p.m., and closed Thursday afternoon, the 27th. This was a most profitable and delightful session of the Hattiesburg District Conference.

Rev. W. W. Graves, our presiding elder, in that pleasing manner, carefully looked after all of the interests of the church. Twenty-three of the twenty-four pastors of the district were present. The lay delegation was not quite as large as usual, but a goodly number of splendid and efficient laymen and lay women were there to look after God's kingdom. The pastors' reports, in the main, were encouraging. The several committees faithfully looked after the work assigned them.

Rev. B. F. Lewis, superintendent of the Orphans' Home, was with us, and spoke in the interest of that worthy institution, with special reference as to how the Home was saving character to the church and State.

Rev. J. M. Morse, Secretary of Education, brought the Conference a message relative to the educational interests of the church. Mr. W. D. Hawkins, Centenary Secretary and Treasurer, and Epworth League Conference President, spoke in the interest of these two causes, and urged that the pastors see that the young people attend the Epworth League Assembly.

Rev. W. C. Childress made a plea for the support of the Memorial Home in New Orleans.

Our presiding elder, as he always does, put special emphasis on preaching the Word, and evangelistic sermons were preached by A. W. O'Bryant, J. B. Cain and J. L. Greenway.

The following delegates were elected to the Annual Conference: K. T. Moore, W. S. F. Tatum, Jno. A. McLeod, H. V. Waits, James Hand, G. H. Holloway, and H. Ogden. The alternate delegates are: G. C. Terrel, Mrs. H. L. McCleskey, Mrs D. E. Edwards, and D. McGilvery. K. T. Moore was elected Lay Leader.

Ad Interim Licensing Committee: J. T. Leggett, C. M. Crossley, J. E. Williams and S. C. Moody.

Richton was selected as the place to hold the next district conference.

Thursday afternoon a splendid Sunday School Institute was held, led by Rev. J. C. Chambers, Field Secretary.

Rev. J. T. Leggett and his co-workers at Main Street Church were untiring in their ecort to make our stay with them pleasant. All joined in hearty thanks for their kind hospitality.

J. H. JOLLY, Secretary.

NEWTON DISTRICT CONFERENCE.

The Newton District Conference convened in Forest April 26-28, 1922. Tuesday was given over to Rev. J. C. Chambers, who conducted a very fine and helpful Sunday School Institute, with the able assistance of Rev. B. F. Lewis and Brother O. C. Hull, assistant field secretary.

Reports indicate a very gratifying growth in the Sunday schools of the district. At this time also the delegates listened with interest to the reports of Rev. B. F. Lewis concerning the Orphanage and Rev. J. M. Morse concerning Christian Education.

At 7:30 in the evening Rev. J. W. Ramsey preached the introductory sermon of the Conference. His these was the Resurrection, and the response at the close of the sermon showed his message was greatly appreciated. At the close of the sermon the Sacrament of the Lord's Supper was administered by Rev. O. S. Lewis and Rev. J. F. McClelland. The presiding elder, Rev. J. A. Moore, then took the chair and organized the Conference. The writer was elected Secretary, with S. F. Harkey assistant.

On Thursday morning the presiding elder gave a most inspiring talk on "Co-Laborers With God," basing his remarks on the third chapter of First Corinthians. Prof. Weaver, superintendent of the city school, extended a hearty welcome to the city of Forest. His felicitous remarks brought forth hearty applause. The generous hospitality of the good people of Forest was appreciated by every one.

The reports from the various charges were very encouraging, and, though the revival season is hardly begun, many additions on profession of faith have already been made. The work of the various departments of the church show steady progress, and the fact that the pastors are more and more alert to the needs of their charges.

W. C. Childress represented the Memorial Home, Dr. A. F. Watkins represented Millsaps College, and W. D. Hawkins represented both the Centenary and Epworth League.

Rufus William Oakey of Forest, Miss., and a student at Millsaps College, was licensed to preach.

Twenty-one out of the twenty-three pastors of the district were present; two local preachers, and forty-two lay delegates, making a total of 66.

The following were elected lay delegates to the Annual Conference: W. J. Stokes, of Montrose; W. A. Davenport, of Forest; P. L. Blackwell, of Decatur; J. H. Curry, of Raleigh; W. H. Jones, of the Homewood charge; Mrs. R. H. Clegg, of Raleigh; Mrs. Lillie Newcomer, of Kingston, Laurel; W. C. Mabry, of Decatur. The alternates elected were Mr. and Mrs. Henry Hilbun, of First Church, Laurel, and J. H. Bassett, of Newton.

A subscription was taken to send two pastors to the school for rural pastors at Birmingham. The amount of $60 was subscribed and the list turned over to H. G. Hawkins, of Newton, for collection. On motion, P. L. Blackwell, W. H. Jones, J. H. Bassett and W. A. Davenport acted as a committee with the presiding elder to select the two pastors. They chose C. H. Stralt and R. H. Clegg, with E. H. Cooley as alternate.

W. A. Davenport was elected Lay Leader. The Ad Interim Committee is composed of H. G. Hawkins, L. F. Alford, J. S. Purcell and E. H. Cooley. The next Conference goes to Hickory.

The sermons preached by H. G. Hawkins and S. F. Harkey were of a high order, and were greatly appreciated by the brethren.

The conference adjourned at noon Friday with the benediction by Rev. W. W. Hopper.

O. S. LEWIS, Secretary.

INTERPRETERS OF INARTICULATE NEED.

The problem of modern evangelism would be a long way toward solution if men came with this intelligible request to our churches and Leagues, "Sir, we want to see Jesus." The peculiar task we face to-day is to take inarticulate needs of men and interpret them to the men themselves. There is a restlessness in the hearts of individuals and in the seething social order of our day that knows neither its cause nor its cure. We must interpret it until men see how it is the lack of Christ that causes it and His spirit alone that will solve it. The need for Christ is as urgent to-day as it ever was then. But there is prevalent a great misunderstanding as to the Christian life and what it implies. Interpreters are the crying need. Can you by life and speech help a man disgusted with himself and critical of organized Christianity to feel the need of Christ? Would the atmosphere of your League service help a young man into utterance of his deepest need, "Sir, I would see Jesus?"—Dr. Elmer A. Leslie.

The golden hopes of mankind can be realized only by men who have iron in their blood; by men who scorn to do wrong and equally scorn to submit to wrong; by men of gentle souls whose hearts are harder than steel in their readiness to war against brutality and evil.—Theodore Roosevelt.

Woe to the man that wastes his wealth of mind,
And leaves no legacy to human kind.
—H. Coleridge.

The Home Circle

A CHILD'S HYMN.

For sun and moon and stars
We thank Thee, Lord of Light;
For happy play by day
And quiet sleep by night.
Children yellow, black and brown,
Watch the same red sun go down,
And the moon which lights our skies
Guards their sleep with loving eyes.

We know Thy tender love,
We thank Thee for Thy care,
For light and fields and flowers,
And all things everywhere.
Children live across the sea
Who have never heard of Thee.
We know Thy love can pray,
"Bless the children far away."

—Christian World.

THE RULE OF THE GAME.

"Tell me something that girls can do better than boys," said a supervisor in one of Boston's public schools.

"They can cook," was one answer.

"They can sew," was another.

"Two girls can stay angry at each other longer than two boys can," was a third answer, given by a freckled faced little chap with merry eyes.

The girls had to admit this, after which the teacher asked the boys to explain the reason why boys become friends again so quickly.

"Well, you see, perhaps two boys who have quarreled are on the same side in a baseball game, and the captain says to 'em, 'You two fellows settle your differences or you get out!' Then they make up. Even if you have been fighting, you have to shake hands when the fight is over."

"Is that the rule of the game?" was the inquiry.

"Yes," the boys assented. "Always."

Now, girls, this principle is big enough to fit everybody—small child or grownup. There is no such thing as being alone in this world. Wherever you are, whatever you are doing, you will have to play or work with a "lot," and no game or employment can succeed unless every one in it is ready in case of disagreement to shake hands and "make up."

Girls have many virtues that boys may well envy, but this masculine quality of common sense good fellowship is one that all girls should strive to emulate.—Julia H. Thayer.

THE TRUSTY SHEEP DOGS.

The sheep-dogs of Scotland are guides and defenders not only of the sheep flocks, but also the children of the crofters. Were it not for these shaggy, intelligent fellows, born shepherds of the weak and defenseless, it would be unsafe for the children to go far from the lonely and isolated crofts in the outlying districts. The schools are far distant and it is a long, rough journey across the moor from home to school and back again. And so the sheep dog goes along with them and safe-conducts them to and fro. Moreover, he must carry the books for them, for the little folk would be unequal to the task of carrying any extra weight in the long tramp. Over the dog's back the books are slung and no one need worry for the safety of the children or their belongings. The sheep dog knows his duty and is proud and eager to do it.

The rural libraries established by the Carnegie Trust, are also using the dogs in distributing books among the homes of the crofters. In fact, it would scarcely be possible for the inhabitants whose crofts are so far from the library centers to share in this great Carnegie benefice, were there not the sheep dogs to act as librarians. Good literature for the elders as well as the children is dispatched and returned on the sturdy backs of these reliable dogs.—Our Dumb Animals.

DR. WOODPECKER, TREE-SURGEON.

Although the eagle has the emblematic place of honor in the United States, the downy woodpecker is distinguished as the most useful bird citizen, says Enos A. Mills in "The Spell of the Rockies." Of the eight hundred and three kinds of birds in North America, his services are most helpful to man. He destroys destructive forest insects. Long ago Nature selected the woodpecker to be the chief caretaker—the physician and surgeon—of the tree world. This is a stupendous task. Forests are extensive and are formed of hundreds of species of trees. The American woodpeckers have the supervision of uncounted acres that are forested with more than six hundred kinds of trees.

With the exception of the California big tree, each tree species is preyed upon by scores, and many species by hundreds, of injurious and deadly insects. Five hundred kinds of insects are known to prey upon the oak, and a complete count may show a thousand kinds. Many of these insects multiply with amazing rapidity, and at all times countless numbers of these aggressive pests form warrior armies with which the woodpecker must constantly contend.

In this incessant struggle with insect, the woodpecker has helpful assistance from many other bird families. Though the woodpecker gives general attention to hundreds of kinds of insects, he specializes on those which injure the tree internally—which require a surgical operation to obtain. He is a distinguished specialist: the instruments for tree-surgery are intrusted to his keeping, and with these he each year performs innumerable successful surgical operations upon our friends the trees.—Our Dumb Animals.

LINCOLN'S FIRST TRIP TO NEW ORLEANS.

"Whether Abraham took his flatboat that he had built to New Orleans or not, we do not know," says Ida M. Tarbell in her "Boy Scouts' Life of Lincoln." "It is quite possible that he gave up this trip because he had an opportunity to go about this time as a hand with one of his acquaintances, an older man, who was making the trip on a much larger boat than he could have possibly built. A little later, too, he went down the river to New Orleans on a journey of which he often talked when he grew to be a man. This trip was made as a 'bow hand' on a trading boat that Mr. Gentry, the leading citizen of Gentryville, was sending down, in care of his own son, and he hired Abraham to go along for $8 a month and his passage back.

"To take a flatboat down the Ohio and the Mississippi as large as that the Gentrys built was a task that called for both brains and muscle. The boat was fully forty feet in length, with a double bottom of stout oak planks. It had a rough shelter on the deck. It was provided with two pairs of stout, long oars at bow and stern, a check post and coil of rope, and what was called a setting pole for steering. The current of the river would carry such a boat as this from four to six miles an hour. The crew's work was largely piloting. There were many bends in the river, the winds were capricious and the currents tricky, and in many places the traffic crowded. It called for skillful steering. They traded as they traveled, tying up wherever they thought there was a chance for a market, exchanging their boat's load of bacon, potatoes and cloth for cotton, tobacco and sugar.—Exchange.

GRACE SUFFICIENT.

The other evening I was riding home after a heavy day's work. I felt very wearied and sore depressed, when swiftly, and suddenly as a lightning flash, that text came to me, "My grace is sufficient for thee." I reached home and looked it up in the original, and at last it came to me in this way, "My grace is sufficient for thee"; and I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said: "Drink away, little fish; my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty fearing it might die of famine. Joseph might say: "Cheer up, little mouse; my granaries are sufficient for thee." Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, "I breathe so many cubit feet of air every year I fear I shall exhause the oxygen in the atmosphere"; but the earth might say: "Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee." O, brethren, be great believers! Such faith will bring your souls to heaven and heaven to your souls.—C. H. Spurgeon.

SPECIAL OFFER

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Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev J. R. Jones, Rev W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE GENERAL CONFERENCE.

(Continued from First Page)

L. H. Estes, H. M. Dobbs, H. M. North, W. A. Shelton, J. H. Felts, C. C. Selecman, Victor P. Moses, Mrs. Nat G. Rollins, Mrs. Fred A. Lamb, J. Taylor Stratton, S. R. Hay, R. E. Stackhouse, T. A. Smoot, Mrs. H. A. Dunham, Forney Hutchinson.

Committee on Public Worship.

F. P. Culver offered the following, which was adopted:

Be it resolved, That the presiding elder of this district and the pastors of this city be constituted a Committee on Public Worship.

Special Committee for Hospital Commission.

C. C. Selecman moved that a special committee of ten be appointed by the bishops to have charge of all memorials with reference to the Hospital Commission. The motion prevailed.

J. A. Anderson offered the following resolution, respecting an interpolation in the Constitution of the Church which was adopted:

Whereas Paragraph 43 of the Discipline, providing for a method for altering the Restrictive Rules, contains the following words, "which may be altered upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding"; and whereas these words appear in their present form for the first time in the Discipline of 1906, and are manifestly an unauthorized interpolation, apparently based upon a misinterpretation of the constitutional action in the year 1828; therefore, be it

Resolved, That the editor of the next edition of the Discipline be instructed to delete from Paragraph 43 the aforesaid words.

Method of Selecting Members of Several Boards.

The following resolution was presented by H. B. Johnston:

Whereas there is a desire among our people to have a more democratic method of selecting the membership of the various Boards of our church, and whereas each Board should have a different representative; therefore,

Resolved, That each delegation select a person from the Conference they represent for each Board, and that the membership of the Boards be selected from the lists thus furnished.

This resolution was signed by a large number of delegates, and was discussed at some length by H. B. Johnston, B. F. Lipscombe, Mrs. Luke Johnson, M. A. Childers, J. B. Winn, A. C. Millar, Plato Durham and P. H. Linn. It was moved that the resolution be referred to the Committee on Revisals. The vote was taken and the Bishop said: "I think the noes have it." A division was called for and resulted as follows: 129 for and 158 against. A motion to postpone consideration of the matter until the next day was also lost, and the vote was then taken upon Mr. Johnston's resolution, and it was adopted.

Announcements were made, certain papers not presented earlier were presented and referred, and the session adjourned with the singing of a hymn, and the benediction pronounced by R. H. Bennett.

THIRD DAY—FRIDAY, MAY 5, 1922.

The General Conference met in session of the third day, according to rule, at 9 a.m., Bishop James Atkins in the chair. The devotional service was conducted by the Bishop, who called upon Rev. James Kilgore, of Texas, to lead in prayer; "My faith looks up to Thee" was sung, after which the Bishop read as a lesson a part of Luke iv, beginning at verse 30, and made an address upon the Scripture read.

Bishop Atkins announced the membership of the Committee on Hospitals, ordered in a resolution of Thursday's session, as follows: W. J. Johnson, Ivan Lee Holt, W. H. Stockham, T. S. Southgate, Mrs. N. G. Rollins, L. M. Stratton, J. H. Gilliam, J. M. Rogers, C. E. Hayes, J. T. Leggett. The readers of the Advocate will notice that Rev. J. T. Leggett of Mississippi, widely known throughout our patronizing territory, was named on this important committee.

The Bishop then said: "I now have the pleasure and honor of turning the chair over to Bishop Denny. In doing so I turn over to him my gavel, made of walrus tusks by Alaskan Indians and presented by them to me." Bishop Denny took the chair, declaring with respect to the gavel that he had never found much use for a gavel.

The order of the day—the hearing of the reports of the bishops—being at hand, it was moved that the reports be referred without reading to the Committee on Episcopacy and published in the pages of the Daily Advocate as space will permit.

The Committee on Introductions and Fraternal Correspondence was named as follows: James M. Rogers, Plato T. Durham, Paul H. Linn, W. C. Cram, J. G. McGowen.

P. H. Linn moved a reconsideration of the matter which had been passed upon the day before—the manner in which nominations should be made for the several Boards. After a rather spirited discussion, the motion for reconsideration carried, and it was then moved that a special committee be named to report for adoption or rejection a different plan.

A memorial from the Oklahoma Conference, asking that a committee of fifteen be appointed to consider the advisability and the manner of consolidating the General Boards of the church, was authorized.

The report of Dr. Charles W. Tadlock, fraternal delegate to the Methodist Episcopal Church, and the report of Dr. Forrest J. Prettyman, fraternal delegate to the Methodist Church of Canada, were presented and read to the Conference.

The secretary was asked to call the roll of the Conference and to report on the names of the members of the Special Committee on Heresy. Among the selections of committeemen from the various Conferences, Rev. W. W. Holmes was named from the Louisiana Conference, Rev. J. R. Jones, from the Mississippi Conference, and Herbert Holmes, from the North Mississippi Conference.

Announcements were made and the Conference adjourned.

FOURTH DAY—SATURDAY, MAY 6.

Bishop Denny called the Conference to order at 9 o'clock. Rev. George E. Booker, of Monument Church, Richmond, Va., announced the hymn and led in prayer. Bishop Denny made an impressive address from the fourth chapter of the First Epistle of St. John, after which the Conference rose and sang, "All hail the power of Jesus' name."

Bishop Murrah took the chair and called for the announcements of committees ordered at the session of Friday. The Committee of Fifteen to consider the consolidation of Boards was announced as follows: J. H. Eakes, E. L. Woolf, J. B. Mitchell, Victor O. White, H. C. Morrison, J. R. T. Major, Peter Stokes, E. J. Garrison, Mrs. S. H. Bowman, Mrs. J. H. Dickey, H. H. White, W. A. Brock, W. R. Odell, P. A. Martin, J. M. Williams.

The Committee to Consider Constitutional Questions: J. E. Dickey, M. E. Lawson, Plato T. Durham, J. L. Clark, J. W. Perry, J. E. Cockrell, R. O. Randle, G. S. Hardy, J. G. McGowen. On each one of these committees a layman from the Louisiana Conference was named—H. H. White on one and R. O. Randle on the other.

Bishop Mouzon presented the report of the Commission on the Constitution, and the report was referred to the Committee on Constitutional Questions.

P. H. Linn presented Report No. 1, of the Special Committee on Superannuate Endowment, which was adopted. It was in the nature of a formal legal paper transferring to the Board of Finance the sum of $9500, which the late James T. Calvin bequeathed to the agents of the Publishing House at Nashville, Tenn., for the use of the widows and orphans of our preachers.

The Committee on Revisals recommended nonconcurrence in a number of memorials having to do with changes in our usages and law—a memorial from the Alabama Conference with reference to the district stewards assessing the presiding elder's salary, a paper from the Alabama Conference requesting action that will prohibit boards of stewards from including in the amount assessed for the salary of preachers in charge any amount paid as moving expenses of said preachers in coming to the charge, a paper from the Memphis Conference requesting repeal of the law providing for the election of a licensing committee by the District Conference, and a paper from the Memphis Conference requesting that the law of the church be amended with reference to requirements for admission on trial into the traveling connection, so as to make the minimum requirement the securing of fifteen units in the secondary schools and graduation from a junior college or recognized standing, or the completion of two years' work in an A grade college. Nonconcurrence in these four items was voted by the Conference. The fifth item brought on a lively debate. It was a request from the North Carolina Conference to change Paragraph 142 of the Discipline by the insertion of the words "and the Sacrament of the Lord's Supper," thus enlarging the powers of preachers in charge who are not ordained. The Committee on Revisals recommended non-concurrence, and the same recommendation was made with regard to a petition sent in by J. A. Burrow and W. P. King relating to the same subject. In speaking upon the question, W. P. King said: "We object to the report of the committee because we are persuaded that a wrong distinction exists as touching a discrimination between the right to baptize and the Sacrament of the Lord's Supper. We can not discern any distinction in the sanctity of these two ceremonies. We think it is a distinction that this Conference ought to remove. Furher, we recognize, as many presiding elders have testified, that there are congregations and entire districts that go for an entire year without the Lord's Supper; that a circuit having more than four churches takes more than a year before some of these people have the opportunity of this Sacrament." C. L. Brooks favored non-concurrence and said that if the matter were left to him he would restore the condition that formerly existed when preachers not ordained were not allowed to officiate at marriages or baptize. But he said that the right to baptize "enables our pastors to compete with denominations to prompt to give their preachers the right to do these things. It is not essential that the preacher have the right to administer the Lord's Supper as it is that he have the right to administer baptism." J. A. Burrow began his remarks with this statement: "It is simply a question whether or not a pastor who is competent to have the care of souls should also have the care of sacraments; whether or not a preacher can conduct persons into the spiritual kingdom, but is not competent to conduct them into the visible kingdom." After some further

discussion, the report was sent back to the committee.

The Committee on Revisals read their report No, 3, recommending concurrence in a memorial from the Woman's Missionary Council, asking that the president of the Woman's Missionary Society be made a member of the Quarterly Conference. The report was adopted by the Conference.

Another item of interest during the session was Report No. 1 of the Committee on Education, which dealt largely with the affairs of the Southern Methodist University.

FIFTH DAY—MONDAY MAY 8.

Bishop Murrah called the Conference to order at 8 o'clock, and called upon Rev. J. H. Feits, of the North Mississippi Conference, to conduct the devotional service. The Bishop then gave a fine address upon the third chapter of Philippians. Bishop Murrah then presented Bishop Mouzon as the presiding officer of the morning session.

One of the most important things done during the session was the adoption of Report No. 2 of the Committee on Boundaries and Finance, which provided for the merging of the Los Angeles Conference with the Pacific Conference, and the creation of the Arizona Conference. The Pacific Conference will now embrace all the State of California except the town of Needles, and the Arizona Conference will embrace all of the State of Arizona and the town of Needles, Calif.

The report of the special committee appointed to report a plan for the nominations of members for the several Boards was read and adopted, as follows:

We, your committee to whom was referred for modification the plan for nominating members of Boards, report as follows:

We recommend:

1. That each delegation shall be privileged to nominate for each General Conference Board, viz., Publishing Interests, Education, Church Extension, Missions, Sunday Schools, and Epworth Leagues, and for the Book Committee, the Commission on Finance, the Commission on Temperance and Social Service, and for such other Boards, Commissions and committees as are to be nominated by the Standing Committees—one clergyman and one lay member from the Conference represented by the delegation.

2. That such nominations shall be sent to the Secretary of the General Conference, who shall distribute the same to the respective chairmen of the appropriate committees.

3. That, so far as is consistent with the charters and constitutions and with securing efficient executive committees for tho several organizations above named, tho membership of each Board shall be selected from the list of nominees under these rules provided.

4. These rules shall become effective as soon as adopted by the General Conference.

Signed by: John W. Bergin, Chairman, and Martin E. Lawson, Secretary.

A proposal to make all members of the church 18 years of age and over members of the quarterly conference, the doing away with the church conference and the giving of the functions and duties of the church conference to the quarterly conference, failed of adoption.

Representatives of the Methodist Episcopal Church were introduced: Dr. James R. Roy, editor of the New York Christian Advocate, and Dr David G. Downey, book editor.

SIXTH DAY—TUESDAY, MAY 9.

Bishop Mouzon called the Conference to order at 9 o'clock. Rev. F. S. Onderdonk, of the Texas-Mexican Mission, led in prayer, after which Bishop Mouzon delivered an address upon the words, "Called to bo saints." The Bishop then surrendered the chair to Bishop Moore as the presiding officer for the day.

Report No. 1 of the Committee on Missions was adopted as follows:

Your committee to which was referred a memorandum from the Cuban Mission Annual Conference praying that said Mission Conference be created into an Annual Conference, and that said Cuban Conference be established and shall embrace the Republic of Cuba.

A new Conference—the Cuban Conference—embracing the Republic of Cuba, was thus formed.

An interesting feature of this session was the introduction of Bishop Edwin Holt Hughes, of tho Methodist Episcopal Church. In presenting him to the Conference, as a matter of privilege, Bishop Moore said:

"The son of a parsonage, an educator of distinction, bishop in charge of an area on the Pacific Coast for two quadrenniums, and now serving a second term on the Boston area, brother of a man whom we know and loved and who brought to us a great message at Oklahoma City."

In response, Bishop E. H. Hughes said:

"Bishop Moore and dear brethren all, I have too much respect for my own repute for judgment, likewise too much consideration for the business of the General Conference, to permit me to make any lengthy response to these very kind words of introduction and to your equally kind greetings. May I now, however, say one or two things? First, I very greatly appreciate the honor of this presentation, and as long as I live I shall hold it in grateful remembrance. Secondly, let me say that every day since the opening of this General Conference I have put up prayer to God that he would bless your proceedings and guide you to all wise choices. Third, while the official greetings of my own dear church will be presented by our beloved and distinguished Dr. Downey, it is none the less a very great pleasure for me to speak my own personal word of Christian love. And feeling, likewise, the pressure of a great multitude of hearts on my own at this very moment, I take the liberty, representing one hundred and fifty thousand New England Methodists and almost four millions of my fellow religionists in the Methodist Episcopal Church, simply to give you a word of covenant that we shall unite in hailing Christ as King forever and forever. God bless you all."

The Committee on Temperance and Social Service presented Reports No. 1 and No. 2. W. F. Bryan said in explanation:

"Report No. 2 deals with the resolution that the secretary send greetings from this Conference to ex-President Wilson and President Harding. I move that the Rules be suspended and the paper be put on its passage."

The Rules were suspended and Report No. 2 read, as follows:

Your Committee on Temperance and Social Service begs leave to submit Report No. 2 as follows:

First, resolved, That this General Conference instruct its Secretary to convey our greetings to the Hon. Woodrow Wilson, the apostle of modern democracy and world peace; that we assure him that we stand for the great principles of international equity and good will which he so clearly enunciated. We pray God's blessings to rest upon him and pledge ourselves to the promotion of the great truths which he so ably set forth.

Second, resolved, That we congratulate President Warren G. Harding and Secretary Charles E. Hughes upon the good work done at the Washington Disarmament Conference, and assure them of our hearty support in all measures looking to the establishment of peace on earth and good will among men.

J. W. BERGIN, Chairman,
W. F. BRYAN, Secretary.

At the mention of the name of Woodrow Wilson there was prolonged applause, the Conference rising. There was also applause at the mention of the names of President Harding and Secretary Hughes.

The resolutions were adopted by a standing vote.

Dr. W. B. Beauchamp read the report of tho Centenary Commission and made a most interesting address. He requested that some of the bishops, especially the occupant of the chair, and Bishop Cannon, Bishop McMurry, Bishop Darlington and Bishop Ainsworth, give brief statements concerning the things that had been accomplished through the Centenary in their respective fields of labor. Bishop Moore asked Bishop Atkins to take the chair while he made the report requested of him. Following Bishop Moore, the other bishops named made statements.

(Continued on last page)

PERSONAL AND OTHER NOTES.

A revival meeting has recently been held with gracious results at Grand Cane, La., where Rev. T. D. Lipscomb is pastor. He was assisted by Rev. R. A. Bozeman.

The preachers of tho Vicksburg District are asked to note the change of date in their district conference. See elsewhere tho notice of the presiding elder, Rev. J. R. Jones.

Rev. W. L. Duren, pastor of Rayne Memorial Church, New Orleans, and Mr. S. H. Meyer, prominent layman of the Louisiana Conference, are attending the session of the General Conference.

Rev. J. A. Poe, Route 3, Lexington, Miss., will have some time to assist pastors in meetings during August and September. Those desiring his assistance may write him at the address given above.

Rev. W. J. Newsom, our pastor at St. Francisville, La., has been compelled to lose six weeks from his work on account of a serious attack of influenza. We are glad to note that he is convalescing.

Rev. Henry T. Young, our pastor at Natchitoches, La., who has had experience as an evangelist, would like his brethren to know that he will have tho time to assist in a revival meeting of ten days duration and embracing the last Sunday in this month.

The Editor, who went as Fraternal Messenger from our church to the General Conference of the Colored Methodist Church meeting in St. Louis, was most cordially received. He went from there to Hot Springs, where he now is, visiting at the session of our own General Conference.

The Trinity Advocate, Los Angeles, has this to say concerning Dr. S. H. Werlein, formerly pastor of First Methodist Church, New Orleans: "Dr. Werlein, our presiding elder, is doing fine work in the Los Angeles district, and is greatly beloved not only by the pastors but also by the laymen of the church."

Rev. A. S. Oliver, writing from McComb City, Miss., under date of May 15, says: We had 102 present at prayer meeting last Wednesday night. Good Mothers' Service yesterday, and the League had a Mothers' Program last night that was simply grand. La Branch St. church has some very fine young people.

Rev. M. K. Miller writes that he has just moved into the new parsonage at Louisa, Miss., the house being completed just in time for him to escape the high water at Holly Bluff, where he had been living. The house in which he had lived at Holly Bluff was submerged to a point three and one half feet above the floor. Only two houses in the town were not reached by the water and the people there have suffered greatly.

ATTENDANCE AT PRAYER MEETINGS, MONROE DISTRICT.

Following are reports of the attendance at prayer meetings sent in by the pastors of the respective charges:

Bernice, Rev. O. L. Tucker.....21
Epps, Rev. P. B. McCullin.....50
Farmerville, Rev. R. V. Fulton.....32
Jonesboro, Rev. J. C. Price.....31

A BIRTHDAY GIFT.

What can I give him,
Poor as I am?
If I were a shepherd,
I would bring a lamb.
If I were a wise man,
I would do my part—
Yet what I can, I give Him—
Give my heart.

—Christian Rosetti.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARY LEGGETT was born Nov. 15, 1846, and died at Heidelburg, Miss., Jan. 31, 1922. Sister Leggett was converted and joined the Methodist Church when quite young. She loved the church and was a loyal member; not only enjoying a definite Christian experience, but putting it into practice in the church, the community and the home. On Aug. 17, 1865, she was married to Mr. John Leggett, this union being blessed with six children: the late Mrs. Lorena Davis, of Pachuta, Miss., and, remaining to mourn their loss, Messrs. James and Luther Leggett, Mrs. M. L. Gordon and Mrs. Addie Brashier, of Eucutta, Miss.; Mrs. Ida Travis, of Heidelburg, Miss., and her aged husband, Mr. John Leggett, of Eucutta. Her remains were laid to rest in Zion's Rest Cemetery, in the presence of a large company of relatives and friends. We sorrow not as those who have no hope, but find consolation in the Christ she trusted. She requested that parts of John 14 and 16 be read, and "Jesus, Lover of My Soul," and "O, Think of the Home Over There" be sung at her funeral. These were fitting tributes to her life.

Her Pastor,
R. T. PICKETT.

J. W. McQUEEN was born Jan. 8, 1850, and departed this life Jan. 26, 1922.

He came from Pike County, Miss., when a young man and settled at Star Hill, in West Feliciana Parish, where he lived until the end came. He identified himself with the church early in life and after coming to this parish became a member of the M. E. Church, South, serving as steward and trustee of the Star Hill Church until the time of his death. He was a kind husband, a loving father, a true Christian. He loved his church and pastor and his home was always the home of the preacher. He leaves a widow, Mrs. J. W. McQueen; two daughters, Mrs. T. J. MaHoney, of East Baton Rouge, and Mrs. James Perkins, of Star Hill. To the bereaved—While that vacant place can never be filled and the voice is hushed, may you have comfort and strength may you have comfort and strength, may hope but may we have that hope that your loss is his gain.

His Pastor,
W. J. NEWSOM.

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THE SOUTHERN ASSEMBLY FOR 1922.

The many friends of the Southern Assembly, the "Southern Capital of Southern Methodism," situated at Lake Junaluska, North Carolina, will be interested to know that those in charge are planning for what seems to be the greatest year in its history. Never before has such widespread interest been manifested as indicated by the unusually large number of inquiries concerning programs, hotels, railroad rates, etc.

In the past years the standard of the Conferences and platform entertainments has already attained to such a high ideal, it is perhaps a little presumptious yet in line with facts, we believe, to say that the program of 1922 will go down as one of the very best yet from every standpoint.

Beginning with the Southern Epworth League Conference, June 28-July 8, on through the entire summer, closing Aug. 27 with the School of Evangelism under the direction of Dr. O. E. Goddard, you will have the opportunity of attending training schools, conferences, chautauquas, and entertainment features, taking part in or seeing and listening to great pageants and generally having a grand, good, wholesome, inspirational time.

The Southern Passenger Association has granted for our conferences on special selling dates on the certificate plan the rate of one and a half fare. In addition to this, any time during the summer unusually attractive summer excursion rates are on, particularly from St. Louis, Memphis, Vicksburg and New Orleans.

Plan to spend some time at Lake Junaluska, which, as one of our bishops has said, is the greatest single educational and inspirational institution of the entire Southern Methodist Church.

IGNORANCE OF STUDENTS.

The Review of Reviews recently undertook to find out a little about the college boys in the United States, and the questionnaire which it sent out contained questions as to "frequently-mentioned men, places, and issues affecting national life," such as "Uncle Sam," Budget Director Dawes, Lloyd George, Samuel Gompers, Sovietism, collective bargaining, Sinn Fein, and the like. Out of 17,500 analyzed replies only 332 got more than 90 per cent, and 2,708 got over 70 per cent; the rest ran from 29 per cent up.

Some of the answers were worth recording. For instance, Lloyd George was said to be "King of England," "King of Ireland," and "Ambassador to the United States." Samuel Gompers was "head of shipbuilders," "a poet," "Labor's representative in Congress" and "Minister to France, England, and Japan." The Budget was said to be "a bill of particulars," and "a booklet for keeping expenses." Sinn Fein was "a lawless mob in Russia," "the Socialists in Ireland," and "a gang of mysterious men."

These replies make us smile, and some of our genial pessimists will tell us with an air of triumph, "I told you so;" and we shall be told that our school system on this continent is all wrong and things are worse than they were seventy-five years ago. Personally, we find it a little hard to get excited over the results of such a questionnaire. We are not of the select number who always knew everything, and we recall some very trying moments which we spent years ago in trying to read some intelligence into certain examination papers; and our vivid recollection is that what we didn't know was overwhelmingly superior to what we did know. And we are very well acquainted with some useful men to-day whose average on examinations was nearer 25 per cent than 75 per cent.

It may be that such a questionnaire is a fair test of a young person's knowledge. We do not care to say much about that, as the psychologists ought to know; but we know this, that there are a great many intelligent people, and very useful people, who would never make very high marks in a written examination. And there are probably very few of us who can really do ourselves justice in any kind of examination, either written or oral.

Our mind goes back a few years to the time when the probationers were examined before the district meeting as to their theology, and we remember quite distinctly that not infrequently, when the district meeting was trying to get the probationers' views, the fact developed that the examiners themselves were as far apart as the poles in their own views; and the examination of the probationers developed into a spirited, and occasionally heated, discussion amongst the older members of the meeting.

One thing we may take for granted—our young folks are not fools. They may seem to be; they may talk like it; and we may get out of all patience with them because they are not as wise as we think they ought to be; and yet they are not quite fools. In fact, we have slowly been coming to the conclusion that the fools are more apt to be sitting in the examiner's chair. And when we hear that our young folks are phenomenally ignorant and that unless an educational earthquake occurs the future of the church and the State is certain to be speediest mental degeneration, we comfort ourselves with the thought that men have been making such prophecies for a good many generations; and we hold fast to the belief that things are not half so bad as they seem. We don't mean that they cannot be bettered, but we do think that they might be a great deal worse. And for what we have we thank God and go forward in hope of better things.—Christian Guardian.

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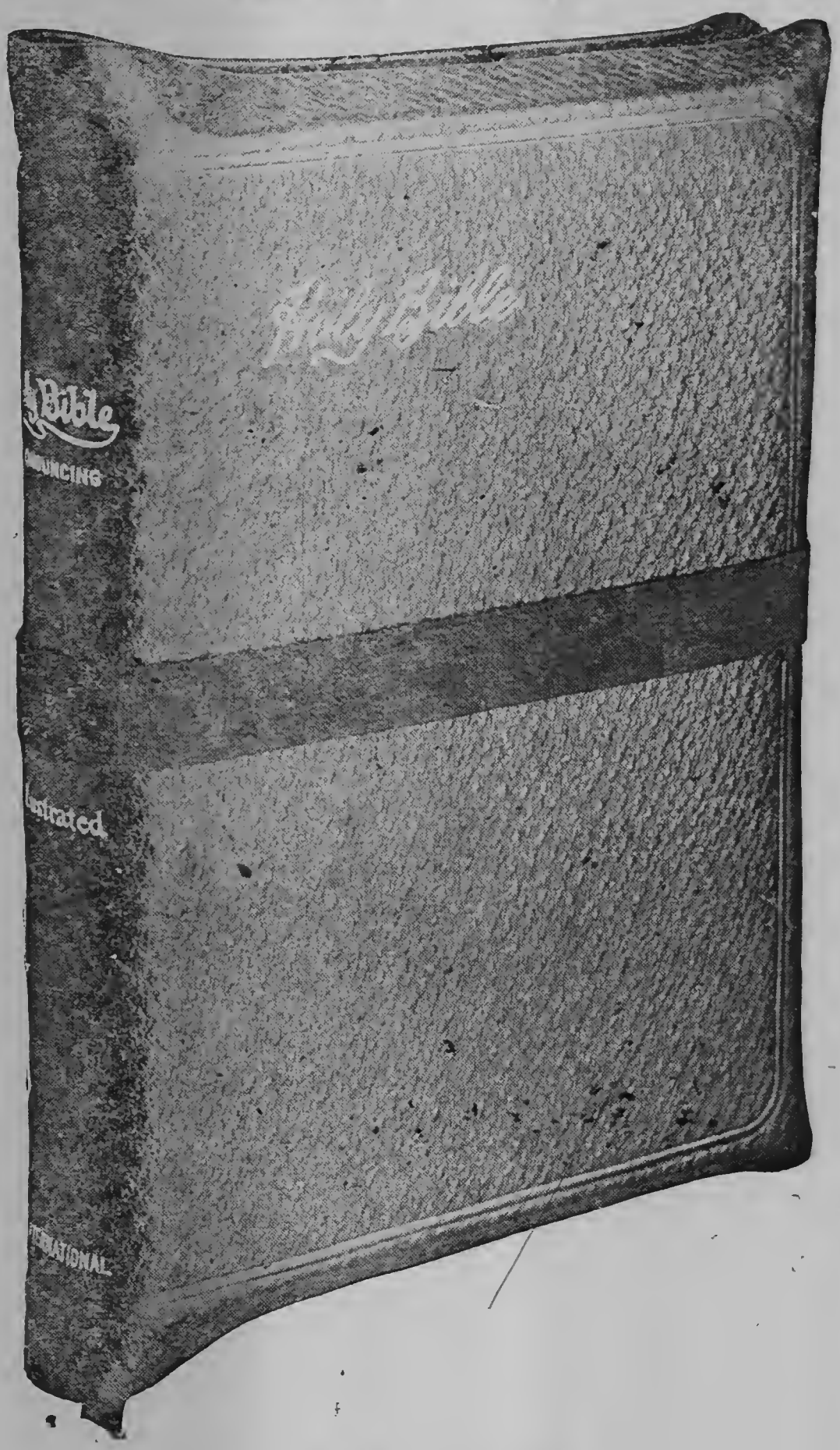

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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Send the offering taken when you hold Sunday School Day to Rev. J. E. Stephens, Grenada, Miss. He needs the money to put it to work.

Write to Rev. J. E. Stephens, Grenada, Miss., for a room at the College, if you mean to attend the federation or training school.

If you need a catalogue or any information as to your classification in the school, write your humble servant, to Miss Ramey, or to Brother Stephens.

You remember, we begin classwork Thursday afternoon, June 1. You will find it hard to make up for lost time—the truth is, you cannot.

To join the Federation, you must fill out a blank and send it to the office at Nashville, where the class is enrolled; then send one delegate or the entire class to Grenada May 31st, and the class can join the Federation. Organize, enroll, federate, and work to win the ten thousand on the outside to our side. This is a simple task, but simple people will not undertake it. Be ready to give a good report of your work. Give the name of the class, motto, number in your class; tell what you are doing and how you do it.

Only the trained man can grapple with the work of the church to-day. Trained in prayer—yes, trained in praying. Few realize how poor is our best praying. Trained to study. This is almost a lifetime work, but it is worth a great deal to make the right kind of a beginning. Trained in dealing with children of different ages, trained in management of the different organizations of the church. The reason we have secured the services of such men as Mr. Brabham and Dr. Richardson is to give our men training in the above mentioned subjects. But how can our preachers and superintendents get this training if they do not make the sacrifice of time and money to attend such a school as we have provided?

If we had a few superintendents like Mr. L. A. French, of Winona, we could make it possible for some of the hard-pressed men to get the benefit of such training as we propose to give at Grenada. Mr. French sent the offering made on the fifth Sunday in January, the offering on Sunday-School Day, then went the "second mile," and sent the offering made by the school on the fifth Sunday in April. If we had $500 at our disposal we could bring fifty circuit men to Grenada and give them a start that would keep them going in the upward way as long as they live. People, send your preacher, send your superintendent, and see what a change will take place in your church life.

GIRLS! LEMONS BLEACH FRECKLES AND WHITEN SKIN

Squeeze the juice of two lemons into a bottle contalning three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of the best freckle and tan bleach, and complexion whitener.

Massage this sweetly fragrant lemon lction into the face, neck, arms and hands each day and see how freckles and blemishes bleach out and how clear, soft and rosy-white the skin becomes.

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THE ASBURY STATUE.

An Appeal.

The equestrian statue of Francis Asbury, which is to be erected in Washington by the Methodists of America, has now been cast in bronze. The design of the circuit rider by Augustus Lukeman has received the unanimous approval of the Fine Arts Commission of the Government, and Congress has granted a superb site on public ground, in Sixteenth Street, "the street of the Presidents," which leads to the White House, and the Washington Monument. It only remains to provide a suitable pedestal, prepare the plot, and erect and dedicate the group with appropriate ceremony.

The Asbury Statue will be more than an ornament to the national capital. It will stand as a token of the life of the spirit and the influence of the Christian churches in a city which already abounds in memorials of statesmen and soldiers. It will commemorate in forms of enduring beauty the rugged personality of the one great Methodist pioneer whose untiring efforts to carry the inspirations of religion to the remotest settlements of the expanding republic have earned for him a high place among the founders of American civilization.

Thus far all expenses have been met by voluntary contributions in small amounts from individuals and churches. The bronze is cast, and all bills are paid to date. But the statue still lies in the foundry. It cannot be removed without additional funds. The Committee must have $30,000 to complete its work in a manner worthy of the standard set by the sculptor and of the site granted by the Government. There should be no loss of time. Further delay will be dangerous, for we cannot expect to hold this valuable reservation indefinitely unless we keep our promises and place the statue upon it.

Methodists of every sort have an equal share in Francis Asbury's fame. In his day we were all one in body, as, thank God, we still are in faith and purpose. Therefore, contributions are solicited in large or small amounts from individuals, churches and Sunday schools wherever the name of Asbury is honored. To any school which contributes $25 or more, a beautiful certificate will be given.

Checks should be made payable to W. T. Galliher, Treasurer American National Bank, Washington, D. C.

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J. R. HAWKINS,
JAMES R. JOY,
Members of Executive Committee, Francis Asbury Memorial Association.

As life draws toward its close God dulls our eyes and ears and all our senses, that, being thus shut out from the outer world, our minds may the more retire from the world, withdraw into their own sanctuary, and there be occupied with him, and prepare to meet him. Be this method of His providence a guide to us! Keep the rein over your own minds; control them; master them; check them, for the very sake of keeping them in check; so shall you the better have them in your power, in your prayers, too.—Dr. Pusey.

IT IS NOT EASY—

To apologize.
To begin over.
To take advice.
To admit error.
To be unselfish.
To face a sneer.
To be charitable.
To be considerate.
To endure success.

—Ohio Educational Monthly.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Third Round.

Zachary, at Zachary June 4, a.m.
Jackson and Ethel, at Gurley, June 4, 3:30 p.m.
Keener Memorial, June 5, p.m., and June 18, p.m.
Hammond, June 11, a.m.
Ponchatoula, at Lee's Landing, June 11, 3:30 p.m.
Baton Rouge, First Church, June 18, and July 3, p.m.
Istrouma, June 25, a.m
Amite, June 25, p.m.
Natalbany, at Pine Ridge, July 2, a.m.
Kentwood, July 2, p.m.
Pinegrove, at Pipkin's Chapel, July 9, a.m.
Greensburg, at Tabernacle, July 9, p.m.
Springfield, at James Chapel, July 16, a.m.
Baker, at Blackwater, July 22, a.m., and 23, p.m.
Gonzales, at Carpenter's Chapel, July 23, a.m.
Franklinton Ct., July 30, a.m.
Olive Branch, at Camp Grounds, Aug. 7, 4 p.m.
Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Oak Ridge, at O. R., May 30, 11 a.m.
Bastrop, June 4, 11 a.m.
Jonesboro, at Hodge, June 11, 11 a.m.
Mer Rouge, at Mer Rouge, June 15.
Dubach, at Lisbon, June 18, 11 a.m.
Choudrant, at Downsville, June 20, 11 a.m.; Q. C., 2 p.m.
Mangham, at Union, June 25, 11 a.m.
Sicily Island, at Clayton, June 25, 8 p.m.
Elmore, at Longstraw, July 2, 11 a.m.
West Monroe, July 2, 8 p.m.
Calhoun, at Willhite, July 6, preaching at 11 a.m.
Winnsboro, at Boeuf Prairie, July 9, 11 a.m.
Gilbert, at Wisner, July 9, 8 p.m.
Ruston, July 10, 8 p.m.
Bonita, at Bartholomew, July 12; preaching, 11 a.m.
Tallulah, July 16, 11 a.m.
Rayville, at Delhi, July 16, 8 p.m.
Farmerville, at Greenville, July 19; preaching 11 a.m.
Monroe, July 21, 8 p.m.
Waterproof, at Newelton, July 23, 11 a.m.
Oak Grove, at Forest, July 26.
Bernice, at Summerfield, July 30, 11 a.m.
Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preaching 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

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to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for COLDS, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

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COLUMBUS DISTRICT CONFERENCE.

Macon, Miss., was the host of the fifty-second session of the Columbus District Conference, from April 28 to 30, inclusive, and, under the direction of its pastor, the Rev. S. H. Caffey, and his wife, rendered every aid to make the conference one of fellowship and perfect comfort. A total of about eighty-five delegates and preachers were in attendance more or less from the beginning to the end. Under the leadership of the Rev. A. T. McIlwain, presiding elder, every item of business was transacted and every interest claiming attention was heard. The opening sermon was preached by the Rev. W. V. Shearer of Noxapater. He delivered a very impressive message from Mark 5:19. On Friday morning, the 28th, the conference was called to order at 8:30 o'clock, with the presiding elder, Rev. A. T. McIlwain, in the chair. The presiding elder read the 126th Psalm and brought an inspiring message on "Service." After this, Mrs. J. N. Riley, of the Methodist Orphanage, gave a brief report of the work done in the Home and solicited the prayers and interest of all.

The conference roll was called by J. H. McKinnon, and practically all of the preachers and delegates of the Columbus District answered to their names.

J. H. McKinnon was elected secretary, with Rev. Olin Ray as assistant. The conference instructed the secretary to send a telegram, expressing our sympathy, to the Rev. J. W. Dorman, who is in our hospital at Memphis. After this, the presiding elder called for the reports of the pastors. All gave interesting reports of their work done to date, looking forward to a great revival of religion this year.

The sermon at the 11 o'clock hour was preached by Rev. H. M. Young, of Artesia, who delivered a splendid sermon from Rev. 1:18, on "The Living Christ," which was followed by the Sacrament of the Lord's Supper. The devotional service of the afternoon was conducted by Rev. W. A. Langley, who read from the 14th chapter of St. John.

The Rev. R. H. B. Gladney, Sunday School Field Secretary of the North Mississippi Conference, made a strong and helpful address on Sunday school work, emphasizing the great need of trained teachers. Another phase of the Sunday school work was presented by Rev. W. A. Langley, who emphasized the importance of observing Sunday School Day. The presiding elder introduced J. L. Ferguson, of Millsaps College, who addressed the conference in behalf of the College, calling attention to the fact that this College belongs to the Methodist Church, and requested the prayers of its membership.

The Committee on License to Preach made the following report: Samuel Ashmore for license, granted. Robert Lee Myers and Chester Ray recommended to the Annual Conference for admission on trial.

The following local preachers were called and their license renewed: D. C. Hull, H. Lipscomb, W. H. Miller, C. M. Ray, D. J. Savage, J. W. Westbrook, T. E. Woodfin, Wade Heath, and L. L. Langley.

At the evening hour the Rev. Carroll Varner, of West Point, Miss., delivered a very impressive sermon from Matt. 4 on "The Temptations of Our Lord."

On Saturday, the last day of the conference, the session began promptly at 8:30 o'clock; the devotional services were conducted by the Rev. R. L. Ellis, who read the 17th chapter of John. The following were elected members of the Licensing Committee: Revs. T. H. Lipscomb, H. M. Young, Olin Ray and T. M. Brownlee. Dr. N. D. Guerry was unanimously elected Lay Leader. The names of the following were announced as the Committee on Lay Activities: Dr. N. D. Guerry, J. Lem Seawright, J. H. McKinnon W. R. Cronch, B. G. Hull, J. L. Fullilove, J. C. Cavett, J. A. Toler, E. M. Livingston and J. T McLeod. The presiding elder called the question on the program, "Can we have a revival in every church?" The discussion was led by Rev. W. L. Storment, who was followed by Revs. S. H. Caffey, H. M. Young, Carroll Varner and Olin Ray. These impressed the fact that we must have a vision of God in our own hearts first, a vision of the worth of souls in the world. At the 11 o'clock hour on Saturday, the Rev. O. A. Clark delivered a splendid sermon from Romans 12:1 on "Consecration." The devotional service of the afternoon was conducted by Rev. R. G. A. Carlisle, of Shuqualak, who read from the 5th chapter of Matthew. The Rev. Olin Ray presented the cause of Missions and Centenary pledges, and emphasized the great need of paying pledges. Mrs. Kemp Williams, of West Point, Miss., gave a beautiful report of the work done in the district by the Woman's Missionary Society, reporting 111 tithers. The following were elected delegates to the Annual Conference: J. H. McKinnon, D. C. Hull, Mrs. T. J. Lee, Dr. N. D. Guerry, D. A. Meek, Mrs. W. M. Lamberson, W. C. Futvoye and J. A. Watson, and H. J. Shull, B. C. Hull, N. C. Oakes and Kemp Williams were elected as alternates.

The presiding elder called the next question on the program, "Are we looking after our rural territory as we should?" The discussion was led by Rev. Guy Ray, who was followed by Rev. A. L. Davenport, Wade Heath, Olin Ray, A. T. McIlwain, W. A. Langley, M. A. Burns, W. J. Newsom, J. C. Going and J. H. McKinnon, emphasizing the fact that the rural churches must have help if they are ever developed into what the outsiders expect of them.

The conference adjourned after a day of pleasant business transactions. At the evening hour, after the business of the conference was closed, Rev. Seamon Rhea preached a most enthusiastic sermon from 1st Corinthians 1:9, "We are co-laborers with God." On Sunday morning a love feast was conducted by the Rev. A. L. Davenport. At 11 o'clock the Rev. W. L. Storment, of Ackerman and Wiey, delivered the closing sermon of the conference. This sermon was delivered in a masterly way, such that it found its way into the hearts of his hearers, never to be forgotten, but to live with them on and on. Josh. 3:4, "For ye have not passed this way heretofore," was the text.

The conference adjourned to meet in Ackerman in 1923.

J. H. McKINNON,
Secretary.

MERIDIAN DISTRICT CONFERENCE.

(Continued from Fifth Page.)

was appointed to secure a tent for evangelistic purposes, and it is expected to be used in some genuinely missionary work.

O. B. Matheny was recommended to the Annual Conference for admission on trial. S. M. Graham was elected Lay Leader. W. A. Hays was elected as District Reporter to the New Orleans Christian Advocate. The lay delegates to the next Annual Conference are: C. W. Cochran, C. G. Stokes, Mrs. R. W. Hare, D. W. Heidelberg, J. J. Houston, Miss Bessie Hardee, J. C. Durnell, and W. D. Hawkins. Alternates: W. D. Chatham, Miss Ella Orgeond, and J. B. Holland. A fund of $90 was provided for to send three of the rural pastors to Birmingham to the Summer School there.

An unusual feature, but very helpful one, was that in the closing service: the presiding elder called for testimonies as to the helpfulness of the conference to those in attendance in spiritual things, and many responded. The fires of religious fervor were burning in many hearts and it was good to be there. Many spoke of this being the most spiritual and helpful district conference they had ever attended.

Rev. M. M. Black, Commissioner of Millsaps College, gave us a forceful message about his work. Rev. W. C. Childress, of the Memorial Home of New Orleans, delivered a message bearing on the great needs of that institution. O. C. Hull represented the Sunday School Board efficiently and made himself very helpful to our work. Our own W. D. Hawkins, Centenary worker and League leader, brought messages of inspiration and cheer. We missed you, Mr. Editor, and hope you will come to see us soon.

JAMES L. SELLS,
Secretary.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Lizabeth, Ct., at Hopewell, May 21 a.m.
Oakdale, May 21, p.m.
Colfax Ct., at Tioga, June 4, a.m.
Glenmora, June 4, p.m.
Leesville Ct., at Melder, June 11.
Pineville, at Holloway, June 18.
Lecompte, at Hemphill, June 25.
Marksville Ct., at Simmesport, July 2, a.m.
Pleasant Hill Ct., at Williams' Chapel, July 9, a.m.
Provencal Ct., at Provencal, July 10.
Bunkie, July 16, a.m.
Alexandria, July 16, p.m. (preaching); Aug. 7, p.m. (conference).
Rockdale-Standard, at Olla, July 19.
Campti Ct., at Davis Springs, July 22-23.
Winnfield, July 30.
Winnfield Ct., at Joyce, July 30, p.m.
Trout and Good Pine, at Trout, Aug. 5 6, a.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.
Natchitoches, Aug 27.
Winnfield Ct. and Jena and Jonesville charges will be announced later. These conferences have not been designated as to place.

W. L. DOSS, JR., P. E.

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Medicinal Virtues Retained and Improved—Unpleasant and Dangerous Qualities Removed—New Tablet Named "Calotabs."

A recent triumph of modern pharmacy is the "de-nauseated" calomel tablet known to the drug trade as "Calotabs." Calomel, the most generally useful of all medicines, thus enters upon a wider field of popularity—purified and refined from those objectionable qualities which have heretofore limited its use.

In biliousness, constipation and indigestion, and in a great variety of liver, stomach and kidney troubles calomel was the one successful remedy, but its use was often neglected on account of its sickening qualities. Now it is the easiest and most pleasant of medicines to take. One tablet on the tongue at bedtime, with a swallow of water—that's all. No taste, no griping, no nausea, no danger. A good night's sleep and the next morning you are feeling fine, with a clean liver and a big appetite. Eat what you please.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—Adv.

666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.

The choice is largely up to you. If your blood lacks red corpuscles, you're going to be fagged and dragged out, you're going to lack "pep," to look sallow and unhealthy, to grow old before your time.

DR. MILES' TONIC

actually increases the number or red corpuscles in the blood. It makes the cheeks plump and rosy, stilmulates the digestive organs, creates a healthy appetite, and leads to increased vigor and vitality. First bottle guaranteed to help you or money refunded.

ASK YOUR DRUGGIST

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

THE QUARTERLY MISSIONARY BULLETIN.

The change of the Bulletin from a monthly to a quarterly publication was made because it was considered a better investment of money to put missionary news items through the Secular Press Bureau of the Methodist Episcopal Church, South. This Bureau serves regularly six hundred big dailies and fifteen hundred weeklies. It is the purpose of this Bureau to keep Methodist news before the public. The Sunday School Board, the Epworth League Board, the Board of Church Extension, and the Board of Missions, General Work, are all patronizing agencies. The Woman's Missionary Council is now added. The Bureau will send news items to the Woman's Page editors of Conference organs and Conference Bulletins.

THE SEVEN FOREIGN FIELDS

A summary of the Council's work reveals the fact that the Woman's Missionary Council has now in the seven foreign fields 134 trained missionaries, 213 Bible Women and native helpers; and in the thirty-five schools conducted by the Council an attendance of 7,586. The value of the property owned by the Council in these fields is $2,234,222.

FRUITS OF MISSIONARY SERVICE.

The second evening of the Council session Mrs. Downs called to the platform the fifty boys present, students from the Wesleyan Institute, one of our church schools in San Antonio. As the boys marched in order to their places, their bright, attractive faces, their manly carriage spoke in no uncertain terms of the success of the work done among their people. The boys sang, first in English and then in Spanish, the good old songs of Protestantism. Unrestrained applause was the evidence of the appreciation of the women of the Council.

During the Council meeting Senorita Jovita Orlega de Ramas delighted her audience with her charm of manner. She spoke in fluent English of the Mexican Dorcas Society of the Mexican Methodist Church, which she represented. She is another of the fruits of missionary work in Mexico, having been a pupil in our mission school when Miss Case was a missionary in Mexico, and being a graduate of our school in Guadalajara. Some twelve or fifteen young women, all members of the Dorcas Society, rendered in Spanish a message in song at the conclusion of Senorita's talk.

THE HOME BASE GOAL.

Believing that a goal toward which the Conferences may address themselves without interruption for a quadrennium will secure a continuity of activity with the most satisfactory results, the following goals were set by the Council for the coming quadrennium:

1. Two thousand new organizations, of which eight hundred be adult, five hundred young people, and seven hundred juniors.

2. One hundred thousand new members, of which fifty-five thousand shall be adult, fifteen thousand young people, and thirty thousand juniors.

3. Eight hundred Baby Divisions, and fifteen thousand on the Baby Roll.

Each Conference is to assume its proportionate share of these goals and district and auxiliary plans be made to reach them.

PLANS FOR THE DEPARTMENT OF SOCIAL SERVICE.

On recommendation of the Committee on Social Service the following decisions were made by the Council:

1. That whenever possible committees on Social Service shall come together for the study of community conditions and for conference plans and methods which have as their ultimate aim the Christianizing of all the processes of life.

2. That the Conference Superintendent of Social Service plan for a special meeting with the District Secretary and the Auxiliary Superintendents, within the districts, to discuss social conditions and methods of work.

3. That Christian Citizenship be made the subject of the quarterly Social Service studies for 1923.

IMPORTANT MEETINGS IN MEXICO.

The third volunteer convention of the Student Volunteers of our church in Mexico met in Saltillo, April 9-16. The first annual meeting of the Woman's Missionary Society of the Mexico Conference was held in Saltillo, April 10-15, and the four missionaries, volunteers who had completed their Bible course in Saltillo, were to have been consecrated on Tuesday night, April 11, and to receive their appointments at that meeting. Mrs. F. H. E. Ross, Treasurer of the Woman's Council, has gone to Mexico to visit these meetings.

THE MONTEVIDEO CONGRESS.

So wonderful were the results of the Panama Congress, which was held in 1916, that the Committee on Co-Operation in Latin America is planning to have a similar meeting in the city of Montevideo, in South America.

The Woman's Missionary Council will co-operate in this congress and send representatives from the States and from Brazil.

The name of this gathering is to be: "The Congress on Christian Work in South America."

The date is set for Feburary, 1924.

The area covered is to be the South American Continent. (It is now the plan of the committee to have another meeting about a year later in the City of Mexico. This meeting will be for the West Indies, Central America, and Mexico.)

In 1600 non-Christian nations possessed 93 per cent of the earth's surface, while Christian nations possessed only 7 per cent. In 1900 only 18 per cent belonged to the non-Christian lands and 82 per cent belonged to the Christian nations. In 1800 three of the five great continents and two-thirds of the fourth were closed against missionaries, with the Scriptures given in only 66 languages, but in 1900 in 500 languages. Then there were only 70,000 native Christians, while in 1900 there were nearly 4,500,000. In 1800 only $70,000 were spent for missions; in 1900, $20,000,000. In 1908 there were 18,500 missionaries and 96,000 native helpers. Half a million souls were won to Christ in India in the last decade of the nineteenth century. The number of native Christians has doubled in the first ten years of this century. History is an excellent cordial for the drooping soul.—Bishop Hendrix's address to Missionaries and Deaconesses at San Antonio.

—Council Bulletin.

MATERIALISM.

The very first sin that was ever committed was caused from the beauty and attraction of one of God's creations. When God put Adam and Eve in the garden of Eden, he said: "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge, of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." But the tree was pleasant to the eyes, good for food, and something to be desired, so Eve was easily tempted by the serpent to taste of the fruit. After she had eaten, Adam was also tempted. Then was the time that evil came into the world, and it was due to the beauty and attractiveness of the tree. God's works are beautiful and appeal to us, but the lust of the flesh and the lust of the eyes and the vainglory of life still lay snares in our path. When we fix our eyes on things apart from God, we are on the way to danger; when we let His works speak to us only of Him and His will, we shall see greater beauties and shall be helped by them.

There are cravings in every human being. Many try to satisfy these by things. The soul cannot be fed by things, but only by Himself. The cravings are meant to make us seek God; the things are meant to point to the realities in Him. So Jesus used the water of the well and the material bread to lead his hearers to long for the bread of life and the water of life. Whoever stops at the material blessing misses the reality. The material object is made to last but for a time, in order that we may not be deceived into valuing that in place of its eternal counterpart.

The most wonderful inventions and the mightiest machinery impress us more with the contrast between them and the mind of man that masters them. The lesson is not of the wonder of the invention, but of the measureless worth of the maker.

Practically every one in enlightened lands looks with contempt or pity on an idolater. Yet many a worshiper of an idol thinks of a being that is only symbolized by an image, while the one that scorns him may be giving his days to seeking gold for itself without thought of noble uses for it.

The ideal of success put before young people is the gaining of money. But it should be kept in mind that the main thing is the use made of possessions and not the gaining.

(Continued on Last Page.)

A CLEAR BRAIN and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength, and makes their work seem easy. It overcomes that tired feeling.—Adv.

SPRING DEBILITY

Loss of Appetite, That Tired Feeling and Sometimes Eruptions.

Thousands take Hood's Sarsaparilla as a spring medicine for that tired feeling, nervous weakness, impure blood and say it makes them feel better, eat and sleep better, and "makes food taste good."

Spring debility is a condition in which it is especially hard to combat disease germs, which invade the system here, there and everywhere. The white blood corpuscles, sometimes called "the little soldiers in the blood," because it is their duty to fight disease germs, are too weak to do good service.

Hood's Sarsaparilla strengthens the "little soldiers" and enables them to repel germs of grip, influenza, fevers and other ailments; relieves catarrh and rheumatism. It has given satisfaction to three generations. Get it today, and for a laxative take Hood's Pills.

HAD THE GRIP? COUGH? NERVOUS?

You Cannot Afford to Overlook One Word of This

Adelle, Miss.—"Eight years ago I was in bad health, had the grip, and was chilly, weak and nervous, also had night sweats. When I got able to get up I took a severe cough. I started taking Dr. Pierce's Golden Medical Discovery in connection with Dr. Pierce's Favorite Prescription and began to improve right away. I took four bottles of each, and I was well. Since then when I feel rundown I take a bottle or two, always with excellent results. I have used Dr. Pierce's Pleasant Pellets, too, from time to time, and find them splendid."—Mrs. R. E. Griffing, Box 39.

Your neighborhood druggist can supply you with all Dr. Pierce's famous Family Remedies—tablets or liquid, or send 10c to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., for trial pkg. of any of his remedies.

ASPIRIN

Name "Bayer" on Genuine

Warning! Unless you see the name "Bayer" on package or on tablets you are not getting genuine Aspirin prescribed by physicians for twenty-one years and proved safe by millions. Take Aspirin only as told in the Bayer package for Colds, Headache, Neuralgia, Rheumatism, Earache, Toothache, Lumbago and for Pain. Handy tin boxes of twelve Bayer Tablets of Aspirin cost few cents. Druggists also sell larger packages. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

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60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

FROM MINDEN, LA.

Our work here is going on fairly well. Recently we have increased our Sunday school enrollment by 100. On Easter Sunday we had 84 in the Men's Bible Class and 75 in the Women's Bible Class. On that day we had the largest attendance ever recorded in Minden. The contribution for the Orphanage was $1083. Our presiding elder was with us last Sunday night and expressed himself as well pleased.

We have one of the best young Leagues in the State, or elsewhere—only seven months old. We have 22 members—10 in Sunday school work, 11 in Quiet Hour Covenant, 15 in Fellow Workers Covenant, 8 subscribers to the Epworth Era, 13 enrolled in study circle courses, 3 in Christian Stewardship Covenant; subscribed on African Special, $50; paid, $40; raised during time, $68 I call that pretty good.

quite a number of accessions to the church, and more on the list to be received. BRISCOE CARTER.

THE KOREAN DOLLAR.

To the first Conference inereasing their missionary offering to the Epworth League Missionary Special to the amount of $1000 over the previous year will bo given one of the ten Korean dollars of which much has been said recently in the church press.

You recall the story Bishop Lambuth wrote, telling that on his last journey to Siberia a Korean woman placed ten dollars in the plate when the offering was taken. She had never before seen a preacher or been to one of our congregations. She had been converted by a Korean woman refugee who had fled to Siberia, and. feeling grateful to the spirit of Christianity, she had saved carefully for four years, and these ten dollars were her net saving for this time.

This Korean dollar which will be given to the first Conference increasing its amount $1000 is one of these Korean dollars which Bishop Lambuth sent back to this country.

GARFIELD EVANS.

Nashville, Tenn.

Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

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60c at your Druggist's, or from The

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COMMENCEMENT AT PORT GIBSON.

Dear Brother Carley: Please announce that Dr. S. A. Steele will preach our commencement sermon at Port Gibson Female College, Port Gibson, Miss., May 28th and that he will deliver the address to gradnating class May 30th.

ROLF W. HUNT,
President.

SUNDAY SCHOOL ATTENDANCE AT SHREVEPORT.

The attendance of Shreveport Methodist Sunday schools for Sunday, May 7, was as follows: First Methodist, 1177; Noel Memorial, 600; Mangum Memorial, 286; Texas Avenue, 178; Cedar Grove, 129; Bossier City, 95.

C. O. BEAUCHAMP,
Sup't Noel Memorial.

GENERAL EVANGELISTS, METHODIST EPISCOPAL CHURCH, SOUTH, 1922.

Evangelist Emeritus.

Culpepper, J. B., New Smyrna, Fla.

General Evangelists.

Allen, Harry S., Route 1, Macon, Ga.
Andrews, J. B., Siloam Springs, Ark.
Bridgers, Luther B., Gainesville, Ga.
Brown, John E., Siloam Springs, Ark.
Browning, Raymond, Box 376, Hendersonville, N. C.
Bromley, H. W., Wilmore, Ky.
Carter, Jordan W., Harriman, Tenn.
Coale, D. L., 2265 West Twenty-Second Street, Los Angeles, Cal.
Culpepper, Burke, 535 Le Master Street, Memphis, Tenn.
Dunaway, C. M., 433 South Candler Street, Decatur, Ga.
Fisher, Albert C., 2325 Market Avenue, Fort Worth, Tex.
Flowers, R. L., Box 650, Dallas, Tex.
Guice, Norman C., Conway, Ark.
Haynes, S. M., Clarkston, Ga.
Hanes, J. O., 5030 North Eleventh Avenue, Birmingham, Ala.
Harbin, Walter, Center Point, Tex.
Haskew, R. J., Dothan, Ala.
Hobbs, E. O., 35 South Bayly Avenue, Louisville, Ky.
Holcomb, Walt, Nashville, Tenn., or Box 503, Cartersville, Ga
Jeter, Jerry, 7 Elgin Park, San Francisco, Cal.
Johnson, Andrew, Wilmore, Ky.
Jones, Bob, Box 440, Montgomery, Ala.
Klein, G. A., Box 484, Memphis, Tenn.
Law, Lovick P., Siloam Springs, Ark.
Lear, Robert, Marion, Ky.
May, John A., Box 185, Montevallo, Ala.
McIntosh, W. M., Iuka, Miss.
Miller, L. J., 1716 Sweetbrier Avenue, Nashville, Tenn.
McCall, F. P., Jasper, Fla.
Morrison, H. C., Wilmore, Ky.
Neal, W. Hardy, Fayetteville, Ark.
Neal, F. M., Amarillo, Tex.
Patterson, L. D., Menlo, Ga.
Price, Thurston B., 21 North Liberty Street, Asheville, N. C.
Stem, Asa F., 2714 Prince Street, Berkeley, Cal.
Stewart, R. S., missionary, 135½ Kitano Cho, Chome, Kobe, Japan.
Swift,, W. A., 1108 Chapel Avenue. Nashville, Tenn.
Swope, W. C., Box 111, Charleston, Mo.
Tucker, George, Jackson, Tenn.
Waters, Bascom, Clinton, Tenn.
Waggoner, John B., Lebanon, Tenn.
Weigle, Charles F., Sebring, Fla.

Evangelistic Singers.

Bloodworth, Lloyd P., 2811 Avenue E., Polytechnic, Tex.
Clements, Miss Mary E., Munford, Tenn.
Culpepper, J. B., Jr., New Smyrna, Fla.
Earthman, Mrs. Hewitt, Murfreesboro, Tenn.
Edwards, C. E., Barlow, Ky.
Gossett, C. P., Wilmore, Ky.
Grenfell, B. G., Dawson Springs, Ky.
Jenkins, Rev. H. S., 213 Church Street, East Point, Ga.
Lifsey, M. L., Crumps Park, Macon, Ga.
Milam, D. Ward, Lincolnton, N. C.
Pickard, George, Resaca, Ga.
Prather, S. H., 1310 Clay Street, Henderson, Ky.
Notestine, Rev. A. J., 1751 North Woodland Ave., Birmingham, Ala.
Price, Rev. J. F., Florala, Ala.
Porterfield, Ralph, Comer, Ga.
Shell, Rev. W. L., 621 Poplar Street, Terre Haute, Ind.
Sloan, Miss Mabel, Stilwell, Kans.
Smith, Rev. R. L., Herculaneum, Mo.
Wall, Jeff, Cookeville, Tenn.
Waltermire, W. G., 334 Floral Park, Birmingham, Ala.
Wiatt, Charles, Barlow, Ky.
Wilkinson, Holland R., Box 1572, Richmond, Va.

Don't fret at the many home calls for your services. As we grow older we learn that one of the greatest blessings God gives us is be needed.

—Selected.

I thank thee for these glimpses of the clime
That lies beyond the boundaries of sense,
Where I shall wash away the stains of time
In floods of recompense—

Where, when this body sleeps to wake no more,
My soul shall rise to everlasting dreams,
And find unreal all it saw before,
And real all that seems.

— J. G. Holland.

There is no more powerful rebuke to unfaithfulness and carelessness than to see another steadily persevering in duty.—Exchange.

WHEN IT COMES BE PREPARED

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WOMEN OF MIDDLE AGE

A Trying Period Through Which Every Woman Must Pass

Practical Suggestions Given by the Women Whose Letters Follow

Phila., Pa.—"When I was going through the Change of Life I was weak, nervous, dizzy and had headaches. I was troubled in this way for two years and was hardly able to do my work. My friends advised me to take Lydia E. Pinkham's Vegetable Compound, and I am very sorry that I did not take it sooner. But I have got good results from it and am now able to do my housework most of the time. I recommend your medicine to those who have similar troubles. I do not like publicity, hut if it will help other women I will be glad for you to use my letter."—Mrs. FANNIE ROSENSTEIN, 882 N. Holly St., Phila., Pa.

Detroit, Michigan—"During the Change of Life I had a lot of stomach trouble and was bothered a great deal with hot flashes. Sometimes I was not able to do any work at all. I read about Lydia E. Pinkham's Vegetable Compound in your little books and took it with very good results. I keep house and am able now to do all my own work. I recommend your medicine and am willing for you to publish my testimonial."—Mrs. J. S. LIVERNOIS, 2051 Junction Avenue, Detroit, Mich.

The critical time of a woman's life usually comes between the years of 45 and 50, and is often beset with annoying symptoms such as nervousness, irritability, melancholia. Heat flashes or waves of heat appear to pass over the body, cause the face to be ved and often bring on headache iness and a sense of suffocation.

Another annoying symptom which comes at this time is an inability to recall names, dates or other small facts. This is liable to make a woman lose confidence in herself. She becomes nervous, avoids meeting strangers and dreads to go out alone.

Lydia E. Pinkham's Vegetable Compound is especially adapted to help women at this time. It exercises a restorative influence, tones and strengthens the system, and assists nature in the long weeks and months covering this period. Let it help carry you through this time of life. It is a splendid medicine for the middle-aged woman. It is prepared from medicinal roots and herbs and contains no harmful drugs or narcotics.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

THE GENERAL CONFERENCE.

(Continued from Ninth Page)

Eighth Day, Thursday, May 11.

Bishop McMurry opened the Conference and, after the approval of the journal and the singing of two hymns, announced that Bishop Edwin H. Hughes, of the Methodist Episcopal Church, had kindly consented to deliver the usual address given at the devotional service. Bishop Hughes then addressed the Conference.

Bishop Darlington took the chair and the business of the Conference was taken up.

J. H. Eakes read the following telegram from Woodrow Wilson, addressed to A. F. Watkins, Secretary:

"I am greatly honored and cheered by the message from the General Conference and beg that you will convey to its members my warmest greetings and heartfelt thanks. It is delightful to be assured of such comradeship in the enterprise of justice and peace." This telegram was in response to a message which had been sent Mr. Wilson the preceding day.

The following telegram, a reply to greetings sent to President Harding, was also read:

"The President sincerely appreciates your generous message of yesterday. He is gratified to have the assurance of your approval and support."

Report No. 2 of the Committee on Episcopacy was read by A. J. Lamar and adopted, thereby passing the character of all our bishops, retiring Bishop Hendrix and Bishop Kilgo and continuing Bishop Waterhouse on the retired list.

After a spirited debate the proposal to limit the tenure of office of the episcopacy was voted down by a decisive majority.

There was a long discussion, in which parliamentary questions and the Conference rules of order as well as the merits of the case were involved, of Report No. 2 of the Committee on the Laymen's Missionary Movement. The report was adopted and there was created a Board of Lay Activities, the secretary of which shall be elected by tho General Conference.

During this session, Bishop H. H. Fout, of Indianapolis, fraternal messenger from the Church of the United Brethren, and Dr. J. Williams Butcher, fraternal messenger from the Wesleyan Methodist Church, and Rev. Namio Yanagihara, fraternal messenger from the Japanese Methodist Church, were introduced to the Conference. Each responded briefly with fitting remarks.

Evening Session.

An audience which completely filled the auditorium assembled in the evening to hear the messages brought from the Wesleyan Methodist Church and the Methodist Episcopal Church.

Bishop Candler presided. The hymn, "Jesus, united by thy grace," was sung, and Dr. Hoyt M. Dobbs led in prayer. The hymn, "Try us, O God, and search the ground," was sung. The Bishop then asked the Secretary to read the credentials of the two fraternal delegates who were to speak that evening.

Bishop Candler then presented Dr. David G. Downey, Book Editor of the Methodist Episcopal Church, as the fraternal messenger from that Church. Dr. Downey then delivered a fine address, at the conclusion of which Bishop Candler made some fitting remarks and announced the hymn, "Blest be the tie that binds."

Dr. J. Williams Butcher, General Secretary of the Sunday School Department of the Wesleyan Methodist Church, was then introduced as the fraternal messenger from the English brethren. Dr. Butcher then delivered his fraternal message.

Dr. S. G. Bland, of the Methodist Church in Canada, pronounced the benediction.

Ninth Day, Friday, May 12.

The Conference was called to order by Bishop Darlington, who conducted the devotional service and delivered an address. Dr. A. F. Smith, of the St. Louis Conference, led in prayer.

Bishop Du Bose was presented as the presiding officer of the day.

Dr. D. B. Brummitt, editor of the Epworth Herald of the Methodist Episcopal Church, and Dr. S. G. Bland, fraternal messenger from the Methodist Church in Canada, were introduced to the Conference.

W. L. Clark stated that Miss Belle Bennett was elected a delegate to the Conference, but on account of sickness was unable to attend. He moved that a telegram of sympathy be sent her, and this was ordered to be done.

The order of the day was taken up —namely, the consideration of Report No. 3 of the Committee on Episcopacy, recommending the election of five bishops. There was a long debate, in which A. C. Millar, W. F. Bryan, J. W. Mills, H. D. Knickerbocker, W. W. Armstrong, A. J. Lamar, I. W. Cooper, and P. H. Linn took part. An amendment that the number of bishops to be elected be four was lost, the original motion prevailed, and five bishops were ordered elected.

The Secretary read a communication from Bishop Bell, of the Church of the United Brethren in Christ, also the credentials of Bishop H. H. Fout, fraternal messenger from that church. Bishop Fout was then presented and he delivered an address which made so great an impression upon the Conference that at several times the members arose to express their approval of the sentiments he uttered.

After Bishop Fout's address the credentials of Rev. Namio Yanagihara, fraternal messenger from the Japanese Methodist Church, were read. He was presented, and he delivered his fraternal message, which was favorably received by the Conference.

Announcements were made and the Conference adjourned.

IMPORTANT NOTICE.

Pastors in the Corinth District, North Mississippi Conference, will please send in the names of all the delegates who expect to attend the District Conference at Sherman, June 13-15, to Rev. J. L. Nabors, Sherman, Miss.

FROM GREENVILLE, MISS.

Dear Brother Carley: We had 520 at Sunday school this morning, 221 of them being in the Big Brothers' class. There are not many finer classes in the State. Hon. Walton Shields, State Senator, gave the address of the class. The class had charge of the Mother's Day program at its 11 o'clock hour, and it was superfine. Great congregations, fine music, stirring addresses, lots of tears, 117 mothers present, flowers, memories, thanksgiving, determination for a better life—all this and more the service meant. The waters of the Mississippi river are falling but the spiritual tides are rising. E. S. LEWIS.

May 14, 1922.

MATERIALISM.

(Continued from page 14.)

Youth is the time when longing and bright dreams of great deeds in the future are natural. Those that firmly resolve to live throughout their lives a Christian life are prepared to scorn the worthless, instead of sneering at the highest.

A materialist is not a person that denies God; he is one that lives as if this life were all he has to think about.

Materialism is desire gone wrong; desire fixed upon wrong objects. The Christian fixes desire on things above, upon character and ideals.

Service is the key-note of Christianity. Selfishness is the key-note of worldliness. Profit is exalted by one, and pleasure by the other.

We dream sometimes that we have great possessions; we awake, and our possessions have melted into the air. The thing the materialist imagines are solid, are, in fact, only dreams. They will melt away. Only God and the things of God abide.—Frances Celeste Bailey.

Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

Rheumatic Pains Aches

are quickly relieved by **CAPUDINE.** It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Rub-My-Tism, antiseptic and pain killer, for infected sores, tetter, sprains, neuralgia, rheumatism.

"THEDORA"

An Adaptation of an Old Spanish Romauce

A DRAMATIC POEM IN 26 CANTOS

By Duncan F. Young

PRICE, 50 CENTS

Orders Taken at this Office

CONDENSED REPORT OF AMERICAN BIBLE SOCIETY.

The biggest year of Bible circulatiou siucc the high levels of tho war period, is reported by tho American Bible Society in their Anuual Report just issued.

The total number of volumes circulated during the year was 4,855,164, which is more than a million in excess of the distribution of the preceding year. The largest increase is shown in China, where 2,362,730 were circulated. From Japau, the Near East, aud all of Latin America, there has coiue an increased demand so great that the Society has been unable to meet it.

During the year the Society has been busy with many important translation programs. The revised Spanish New Testament has been completed and will be ready for distribution during the couing year. Translation work has gone forward also in Luragoli for missions in British East Africa, in Quechua for the Bolivian Indians, in Zulu for the Black people of South Africa, in K'pelle for use in Liberia. In China large parts of the Scriptures have been issued in the new Phonetic Script, which is a simplified written form endorsed and promoted by the government.

During the year the Society has arranged for the reorganization of its manufacturing program and hopes thereby to largely increase its output. It will make use of the largest and best organized printing concerns in America for the rapid production of its books in many languages for use in all parts of the world. It will continue to use its own plates and exercise painstaking supervision of versions in accordanco with its policy of over one hundred years.

A SURPRISE

From "Behind the Scenes," aud Many Hours of Enjoyment

You may now receive a surprisingly large and desirable collection. It contains over 2000 pieces of interesting information.. including the latest news of the Nation's Capital, much of which you never see in print elsewhere; a fascinating story that would cost you about two dollars if you bought it in book form; 12 wonder articles descriptive of mysterious, amazing and enthralling things of the ages; many amusing pictures that wittingly depict present fads, politics, sports; 600 funny things in jokes, witty sayings and other comicalities. Not only all these, but there is much more reading matter, the kind you and the whole family enjoy, in the post packet that will come to you every week for three months. You will get everything in a trial subscription to The Pathfinder, that popular weekly magazine which is the favorite of thousands. If you write now, you need enclose only 20 cents (silver or stamps) and obtain the feast of good things. Send to Pathfinder Publishing Co., 1002 Douglas Sta., Washington, D. C. Show others so they also may get the benefit of this advertisement.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 21. | Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South | Whole No. 3459.

HENRY T. CARLEY, Editor. | NEW ORLEANS, LA., THURSDAY, MAY 25, 1922 | CHAS. O. CHALMERS, Manager.

THE GENERAL CONFERENCE.

EDITORIAL CORRESPONDENCE.

Dear Advocate: When I left New Orleans on Monday evening, May 8, I was bound for St. Louis, Mo., to perform my mission as fraternal messenger from the Methodist Episcopal Church, South, to the General Conference of the Colored Methodist Episcopal Church in America. The trip, made without change by way of the splendid service of the Illinois Central Railroad, was relieved of its tedium by the company of the Rev. Mr. Neumann, pastor of one of the evangelical churches in New Orleans, who was on his way to attend a conference of his church at a point in Illinois. The efficiency of modern methods of travel was illustrated by our rolling into the great Union Station at St. Louis at 1:45 p.m., Tuesday, exactly on time. After securing comfortable quarters at the Hotel Claridge, I got in telephone communication with the colored brethren and learned that I was expected to deliver my message on Wednesday evening.

I attended the sessions of the Conference on Tuesday evening and Wednesday morning, hearing the address of the fraternal messenger of the Methodist Episcopal Church—one of their distinguished colored educators—at the former, and observing with great interest the proceedings of the body at the latter. It was interesting to observe the ability with which the presiding bishop directed the affairs of the Conference and to see the creditable way in which the business of the session was transacted. The item that aroused most discussion was a motion to rescind the law that provided for the compulsory retirement of their bishops at the age of 70. After vigorous speeches pro and con, and after the untangling of various parliamentary complications, the law was rescinded—to the evident satisfaction of some of the bishops who otherwise would soon have been placed upon the retired list.

On Wednesday evening, accompanied by Dr. C. O. Ransford, assistant editor and business manager of the St. Louis Christian Advocate (to whom I am indebted for delightful companionship and most brotherly courtesies), I again visited the Conference and delivered my message. I was, of course, received with every mark of respect, and my words of greeting were given a characteristically generous response. At some future time I may publish in your pages what I had to say on that interesting occasion.

I left St. Louis on Thursday morning at 9 o'clock for our own General Conference, in session at Hot Springs, Ark., arriving at my destination at 10 o'clock that night. I had made reservations at the Townsend Hotel, which I had found to be a comfortable hostelry on a previous visit to Hot Springs, to which I repaired and "wished for the day," that I might look for the first time upon the great quadrennial assembly of the church.

The headquarters of the Conference are at the Eastman Hotel, which can comfortably care for 1000 guests, the business sessions being held in the Auditorium Theatre. I was early in the great lobby of the hotel, which I found seething with delegates and visitors. The full delegations of your three patronizing Annual Conferences were on hand, and many friends—preachers and laymen—from our territory whom it was a pleasure to greet.

OUR NEW BISHOPS.

Bishop William Benjamin Beauchamp.

Bishop Beauchamp was born in Richmond County, Virginia, March 16, 1870; educated in Randolph-Macon College and Vanderbilt University; admitted on trial in the Virginia Conference in 1893. Appointments: Park View, Portsmouth; Trinity, Norfolk; St. James, Richmond; Broad Street, Richmond; Trinity, Newport News; Main Street, Danville; Monumental, Portsmouth; Fourth Avenue, Louisville, Ky.; Secretary of Laymen's Missionary Movement; Director General of Missionary Centenary.

Bishop James Edward Dickey.

Bishop Dickey was born in Jeffersonville, Twigg County, Georgia, May 11, 1861; educated in Emory College; admitted on trial in North Georgia Conference in 1891. Appointments: Professor in Emory College; Grace Church, Atlanta; Conference Sec'y of Education; First Church, Griffin, Ga.

Bishop Sam R. Hay.

Bishop Hay was born in Deaterville, Tenn., in 1865; educated in Southwestern University, Georgetown, Texas; admitted on trial in the North Texas Conference in 1887. Appointments: First Church, Houston, two pastorates; St. Paul, Houston; First Church, Dallas; Centenary, St. Louis, Mo.; First Church, Beaumont, Texas; other Texas churches; presiding elder of the Fort Worth, Dallas, and Houston Districts.

Bishop Hoyt McWhorter Dobbs.

Bishop Dobbs was born in Spring Garden, Alabama, November 16, 1878; educated in Southern University and Vanderbilt University; admitted on trial in North Alabama Conference in 1901. Appointments: Mt. Vernon, Highlands, and Fountain Heights, Birmingham; Central Church and Troose Avenue, Kansas City, Mo.; First Church, Fort Worth, Tex.; Dean of Theological Department, Southern Methodist University; Anniston, Ala.

Bishop Hiram Abiff Boaz.

Bishop Boaz was born in Murray, Ky., Dec. 18, 1866; educated in Southwestern University and Columbia University; admitted on trial in the Old Northwest Texas Conference in 1889. Appointments: Mulkey Memorial, Fort Worth; Abilene; Dublin; President Polytechnic College (now Texas Woman's College); Vice President Southern Methodist University; Secretary Board of Church Extension; President Southern Methodist University.

Since so much of the legislation of the General Conference is considered only after it has been passed through committees, to which practically all matters are referred, not much progress had been made in positive enactments; but when the committees have had time to consider the measures referred to them and to prepare their reports, the legislative wheels revolve rapidly. Report of the actions of the Conference will be given in due time.

As is always the case, much interest was taken [illegible] connectional offices, it was generally agreed that a member of the [illegible] Dr. F. N. Parker would be [illegible] the first elected, and since the General Conference decided that the bishops should be elected [illegible] as to the other two. [illegible] the day before the election [illegible] should be preferred [illegible] distinguished [illegible] by casting their votes [illegible] on the first ballot, [illegible] of Dr. Parker, his [illegible] There was no election on the [illegible] on the second there were two elected, [illegible] Beauchamp, with 209 votes of the [illegible] and H. Dickey, with 194. On the third ballot, S. R. Hay was elected, with 187 of the 378 votes cast. On the fourth ballot, H. M. Dobbs was elected, with 270 of the 378 votes cast. On the fifth ballot there was no election, O. E. Goddard and H. A. Boaz leading, with 110 and 113 votes, respectively.

The Conference [illegible] Friday afternoon, after the announcement of the result of the fifth ballot. On Wednesday morning, before the sixth ballot was taken, Dr. Goddard stated to the Conference that he did not desire to be elected to any connectional office, preferring to return to the pastorate; and on the sixth ballot H. A. Boaz was elected, with 243 votes of the 377 cast.

Other elections were recorded as follows: Book Editor and Editor of the Review, G. T. Rowe; Editor Nashville Christian Advocate, T. N. Ivey; Editor Sunday School Literature, E. B. Chappell; Sunday School Secretary, J. W. Shakford; Secretary Board of Church Extension, T. D. Ellis; Secretary Epworth League Board, P. S. Parker; Secretary Board of Education, Stonewall Anderson; Secretary Board of Finance, Luther F. Todd; Secretary Board of Missions, Foreign Work, E. H. Rawlings; Secretary Board of Missions, Foreign Work, W. W. Pinson; Secretary Board of Missions, Home Work, R. J. Russell; Secretary Board of Missions, Home Work, J. W. Perry; Secretaries Board of Missions, Foreign Department of Woman's Work, Mrs. [illegible] Case and Miss Mabel Howell; Secretaries Board of Missions, Home Department of Woman's Work, Mrs. J. W. Downs and Mrs. J. H. McCoy.

Dr. Geo. S. Sneed, fraternal delegate from the Louisiana Conference, was called to Columbus, Ohio, on Tuesday to officiate at the funeral of the late O. A. Weeks, and the first alternate from Louisiana was [illegible] in his place at the beginning of Wednesday's session.

At this writing no [illegible] legislation has been enacted, and it does not seem probable that any will be [illegible] Women's General Board has been created, the Home Board and the Constitution of the Board of Missions has been rewritten in an attempt to adapt the Board to the requirements of the [illegible] demands of the missionary operations of the church. In the opinion of some, the new [illegible] some features that will make it [illegible] necessary.

In order to [illegible] a rule limiting each speaker to [illegible] has been adopted, a measure of doubtful [illegible] other issues are involved.

By the [illegible] the General Conference will [illegible] and its achievements will be measured by its results as they work [illegible] during the next four years.

H. T. C.

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HUMAN RATIONALISM AND DIVINE REVELATION.

By Bishop Warren A. Candler.

There can be no worse use of a great truth than perverting it by a false application of it; and we have apostolic authority for affirming that the truth may be held "in unrighteousness."

The truth that Christianity is pre-eminently a religion of experience is a principle of supreme importance. It rests on the fact that the Christian's God is the Living God, who can, and who does, make himself known to such human hearts as hunger and thirst after the knowledge of Him. He is not an abstract conception of the intellect, nor an unsubstantial figment of the imagination, but He is an All-wise and All-loving Person seeking to dwell with men and to make His abode with them. "For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones" (Isaiah lvii, 15).

The capacity and privilege of devout souls to know God by an indwelling experience can not be emphasized too much, nor proclaimed too often. But it should not be perverted by an illegitimate application of it as some are now disposed to pervert it.

There is a class of men who, desiring to weaken the authority of the Holy Scriptures and deny the existence, if not the possibility, of any supernatural revelation whatsoever, affirm that the seat of authority in religion is found within the individual, and that personal experience is the test of anything that purports to be from God. These men say that the Scriptures are no more than a record of human experience, full of much that is erroneous and untrue, but a reasonably faithful record of religious experience among certain ancient Jews and early Christians, the study of which is quite helpful in promoting religious experience in the hearts of people to-day. They are fond of the maxim of the rationalists, "that which inspires me is inspired, and that only." This is to make personal consciousness the test of revealed truth, and to elevate any man's experience to the level of the inspiration of the Hebrew prophets and Christian Apostles, if indeed such individual experience is not exalted thus above the sacred writings "of whose authority was never any doubt in the church."

To say that such a theory is born of conceit and begets conceit after its kind is a mild characterization of it. It is an amazing manifestation of conceited self-sufficiency. It is not merely vain conceit, but most vicious conceit.

It pulls down the pure Word of God and in its place sets up as many peculiar and spurious revelations as there are eccentric egotists to utter foolish things. It depreciates almost to worthlessness the rich inheritance of divine truth which was bequeathed to us by "holy men of God who spake as they were moved by the Holy Ghost," and which sacred deposit the church of all ages has guarded and transmitted with conscientious care.

We have apostolic authority for saying of the canonical Scriptures "that no prophecy of the Scriptures is of any privato (i.e. of one's own) interpretation"; but this rationalistic view of inspiration subjects every part of the Divine Word to the most private and peculiar interpretation. Such being the case, it can not fail, when carried to its logical consequences, to corrupt both doctrinal and ethical truth, to destroy both the tenets of the Christian faith and the laws of Christian morality.

If the Gospels are no more than a record of experience, what proof of the deity of Christ or of the fact of His bodily resurrection can they bring us? What evidence for His virgin birth can they supply?

As a matter of fact, very many, if not most, of the men who hold this rationalistic view of inspiration refuse to accept both the Virgin birth and the bodily resurrection of Jesus. Others who have not the temerity to repudiate outright these affirmations of the creed do not hesitate to say that belief in these two great truths is not necessary to either Christian faith or Christian life; they would have us trust in a phantom deity for the Redeemer and instead of His resurrection rest in a shadowy spiritual appearance of Him after His crucifixion. For the monumental supports of Christianity they would substitute props of psychical mists.

From such a position it is but a step to go on to the questioning, if not to the flat denial, of the existence of a personal God as taught even by bare theism. Personality is held to be no more than an anthropomorphic symbol of God, and finally it is resolved into a sort of deific potency. The upshot of this disintegrating naturalism is the dissolution of all Christian doctrine, with nothing left at last but a dusty residuum called theosophy, or the pulverization of theology into a dry pantheism.

Then the disintegration of doctrinal truth is followed speedily by the dissolution of moral principles; for when belief in the personality of the Sovereign and Holy Being, to whom men are accountable, is overthrown, there remains no basis for morality except what each individual, in his godless and lawless individualism, may conceive to be useful or agreeable. Why should such an one hesitate to profane the name of God after God has ceased to be to Him a real personality? What sanction for any of the commandments in the decalogue or any part of the Sermon on the Mount is left? And when these two great codes of morality are annulled, moral chaos is reached.

There is no half-way station at which the rationalistic advocates of naturalism can stop, once they renounce God's revealed Word, and set up individual experience as the source and test of inspiration. Many of them have already gone to the bottom of doubt and despair, and many others are on the way to the same melancholy destination.

We must hold to and contend for "the faith once for all delivered to the saints" (not discovered by them from their inner consciousness), or we must give up Christianity altogether, once and for all.

We have a sure word of prophecy whereunto we do well to take heed as unto a light that shineth in a dark place. If we turn away from the guidance of that heavenly luminary, and walk in the light of our own fire and in the sparks which we have kindled for ourselves, we shall surely lie down at last in sorrow and rayless gloom. (Isaiah 50:11.)

In a recent article the editor of the Watchman-Examiner puts this matter most clearly and cogently. He says:

"The clear-cut issue before the Christian to-day is the choice between a naturalizing rationalism and a supernatural revelation. There is no middle ground. A man can not serve two masters. He who erects his building on rationalism builds his house upon the sand. He who builds firmly on revelation rears his structure upon the rock. Rationalism changes form, it has the voice of the charmer, but its hands are palsied and its feet follow the path of death. It has no record of lives transformed by a renewing of God's grace. It can not create; it can only copy. It is an iconoclast whose alabaster box has no ointment. It dismantles a heart and then follows it with dismay. It injures a friend before it has hardly gone the half mile with him, and then both often fall together into the path of death.

"Revelation brings to the traveler the sunrise, bears in its hands the gifts of love; leads its friends to the uplands of hope and into the fields of spiritual service. It transfigures human life in all its relationship. It turns the desert into a garden. The cloth woven on its looms is a design of heaven and never wears out. It is a physician who heals the hearts of men and gives his life in compassion.

"Rationalism robes itself as an angel of light. Revelation is an angel of light. 'Choose you this day whom you will serve!' He who goes after rationalism goes to the field of spiritual death and loses his way in the barren wilds of unbelief. He who follows after Revelation finds the marks of the pierced Son of God and treads the path that never strays from the truth. In these days of agony the world is weary of the dirges of rationalism. It wants comfort in its night of sorrow. Only Revelation can teach it to sing the songs of salvation."

FROM THE PELICAN PINES.

By Rev. S. A. Steel.

Back in the Pelican pines! Amen. The little bungalow in Mansfield is the center of the world, and the center of the bungalow is Sister Steel! How happy I am that she has not changed from the old-fashioned girl into a modern woman in economic costume! I have been in Mississippi for three months, starting in at Mathiston and winding up in Columbus. That is a stalwart young fellow at Mathiston, and he has a man's job. Mathiston needs his whole time, yet he has to divide it with several appointments. Some day we will quit such foolishness and adopt a wiser policy. It will take the spirit of the pioneers to do much studying in Thrower's situation. But they did it under even harder situations. You may say what you please, but Methodist preachers are good judges of women and horses. Thrower is lucky to have such a wife; but it was funny to see him toting his baby all around town, just as if the pretty little fledgling was the only baby in Mississippi!

My next appointment was at Clarksdale—the "Queen City of the Delta," they proudly style themselves, not without some good reasons; for Clarksdale is a lovely little city. My boyhood was spent in the Delta, so I always feel at home there, although it is a very different country now from what it was then. Then it was a wilderness from Memphis to Vicksburg, and we called it "the bottom," or "the swamp." Now it is the Delta, a vast plain, dotted with beautiful farms and thriving cities, traversed by railroads and smooth highways. The day will come when the single cotton crop will give place to diversified farming, and the Delta will feed the nation. They can grow everything in the Delta, and beat the other fellow. I found Rev. E. Nash Broyles a very brotherly man, wide-awake on his job with a full head of steam, studious, actually reading good books and studying, and with an idea that a preacher must be a sure enough man if he is to lead his people to high places. A man's ideal of his ministry is a very vital thing in his make-up. Broyles has the finest Epworth League I know of. The attendance averages around a hundred, and there is not a dull minute in the service, judging from the one I attended. Mississippi has been the recruiting ground for high steeple preachers, and if they don't hold on to such climbers as this vigorous parson the first thing you know he will be a "transfer;" and then he will begin to have experience! Broyle has not learned to put on the brakes, and is liable to get a hot box. If he will "sprinkle cool patience" on his headlong zeal, he will last longer.

In Clarksdale I had the great pleasure of renewing my acquaintance with the Rev. T. W. Dye, D.D., and his delightful family. In his prime,

Brother Dye was one of the strong men of his Conference. He is now retired, and not as vigorous at 80 as he was at 40; but his eye is as bright, and his mind as keen as when he used to wield his merciless logic against error and his martial earnestness in advocacy of the truth as it is in Jesus. He came of a race of Methodist preachers, and there are hopeful signs that, though the chain has a missing link, the succession will bo perpetuated in some of his grandsons—a bright galaxy of youngsters in the home on the banks of the Sunflower. Like an Ozark pippin, Dye gets mellow as he gets older, and the fiery scout who followed Forrest has become the gentle Christian, calmly awaiting his reward.

From Clarksdale I went to Greenville. Here I found Rev. E. S. Lewis, who is in his fifth year, in high favor with the people—Gentiles and Jews, white and colored. If a man must beware when all men speak well of him, then Lewis had better be on his guard. They all said he is a "good man," and you know what Paul said about a good man in Romans 5, 7. I had the finest hearing from the men in Greenville that I had in any place i have been; I mean more men attended my meetings. As in Clarksdale, so here, I had the pleasure of dining with the Rotarians. I found this community considerably stirred up about the Ku Klux Klan. The Rotarians passed some severely condemnatory resolutions at the meeting I attended. I don't belong to the Klan, but I am on their side in this controversy. This is a free country, or at least it is supposed to be a free country, and men have a right to belong to an order which holds the principles of the Ku Klux. I wish they would do away with their disguise, however, except on special occasions, when they might wear it just for fun. It was needed when the Ku Klux first started; but it is not needed now, and it gives every lawless man a convenient way to escape. Every lawless deed is laid on the Ku Klux.

From Greenville I went to Greenwood. My messages were given in Greenville under the auspices of "The Big Brothers' Class" of Brother Lewis' Church, a fine body of men; at Greenwood they were given under the auspices of the Ministers' Alliance. Rev. V. C. Curtis, the Methodist pastor, showed me much kindness. He is planning a large annex to his church, in the face of a most depressing economic situation in the Delta, and will doubtless see it through. In Greenville I had the pleasure of preaching for the Episcopalians, the liberal rector, Dr. Davidson, inviting me to speak at one of his Lenten services. So in Greenwood I had the pleasure of renewing my acquaintance with the rector, Dr. Rose. He says he heard me preach a sermon on the Resurrection in Richmond, Va., fifty years ago, which he still remembers. He took his girl to my church because it was the longest walk! I like the Episcopalians, and if the Methodist Church unites with the Northern Methodists, or becomes a Unitarian Church, as it is fast becoming under the present trend, I'll get me a pew in the old historic Church. An Episcopal bishop assures me that he has a place for me at once, if I will come. I don't want to change, but won't follow where the liberals are leading now. We Methodists who are loyal to our past, and to the apostolic faith once delivered to the saints, may have to organize ourselves. When Luther shook Roman Catholicism till it rocked on its base, Loyola saved it by organizing his Society of the Jesuits. When English Christianity had become a dead orthodoxy, Wesley saved it by organizing his Methodist Societies. Why can't we organize an Evangelical Society, pledged to fidelity to our belief, and save the cause from the disintegrating effect of the rationalism taught at both Emory and Dallas? I find our people are true to our Methodist faith in spite of the defection of some of our leaders. The "beloveds," both Felts and Pope, Delta P. E.'s, treated mo courteously. But this story is like the Arabian Nights, to be continued—so adieu.

And as we have borne the image of the earthly, we shall also bear the image of the heavenly.—Cor. xv. 49.

A SURVEY OF THE PACIFIC SLOPE.

By A. C. Zumbrunnen, Survey Secretary.

During the month of February I was on the Pacific Slope, Oregon and California, making a survey to discover what the opportunities and responsibilities of our church were in that section, and what was necessary in equipment and maintenance in order to measure up to those opportunities and responsibilities. The survey covered four districts, Portland, Sacramento, San Francisco, and Los Angeles. Five conferences were held with the pastors and presiding elders. In addition to getting some very specific data regarding each one of the churches in these districts we now have in that field—the territory served by each, and what would be necessary in the way of equipment and maintenance for carrying out an adequate program of occupancy to measure up to their responsibilities and opportunities—open conferences were held in which very free and frank discussions were made of the problems and needs of that section, and how these could best be met.

These conferences were as illuminating as was the information given on the schedules used in making the survey. In them were revealed the points of view and attitudes of the pastors and the people whom they serve, or seek to serve. There is nothing more important to understand in working out a program than these things.

Some very clear impressions were received. They seem to be so important and vital and so little realized by the church as a whole that they are passed on with the hope they will bring about a better understanding and appreciation of conditions in that section of our Home Field, and that the consideration it merits may be given it.

One of the first impressions received was that there is a Field, or that there is a mission, for the M. E. Church, South, on the Pacific Coast. This mission consists in caring for our own who are already there in considerable numbers and who are coming in constantly increasing numbers. This holds especially in the southern part of California. We also have a mission to those coming from other sections, especially from the North-Central and Northeastern States. In the Los Angeles District the pastors stated that from fifty to seventy-five per cent of their members were neither formerly Southern Methodists nor from the South. The pastors from the Portland District reported that an average of eighty-five per cent of their members were from the North and East.

In addition to the foregoing, the survey revealed many unoccupied fields where no churches were ministering to the people. For instance, a new section of Portland, Oregon, containing five thousand people within a radius of ten blocks; one half of Grant's Pass, a town of about 4,000, are without any churches. In conference with Bishop Du Bose, the presiding elder, the ex-presiding elder, and leading pastors of the Portland District, they gave eleven places where there were wide-open fields that we should enter at once. It was reported that San Francisco, having a population of 525,000, has less than 15,000 members in her Protestant churches. The author just received a survey of the Japanese field of the Pacific Conference, by Rev. W. A. Davis, evangelist to the Japanese on the Pacific Coast. It reveals still another field and mission for our church.

He reports eight Japanese communities in California having a population of 8075, of whom 217 are Christians, in which no denomination is doing any work—a wide-open mission field.

Our mission, then, is not simply to care for "our own." It is also to minister to a large number of people in many communities otherwise uncared for. The West is new. There is no "tradition of the elders." Denominationalism has little hold here. The people go to the church that seeks to serve them vitally. The pastors from the four coast districts estimate that they are now reaching 13,075 people, and that with adequate equipment and maintenance they could be reaching 40,550 in five years.

We have another mission in this section of our home land, another vital contribution to make. It is the same that Wesley made to Protestantism, i. e., evangelism and spiritual warmth. This the other denominations do not seem to be supplying according to the testimony of our pastors. Here is an opportunity for making a vital contribution, one that is absolutely necessary if the West is to be captured for Christ and made a vital part of the Kingdom of God. Evidently we have a mission on the Pacific Slope.

Not only were the above impressions received, but also some as to what is necessary if our church is to measure up to its opportunities and responsibilities.

What is necessary for us to measure up to our opportunities, to fulfill our mission? In part, at least, the following:

1. A better trained ministry. This is again the testimony of the men on the field themselves. The problems are so vital and big that only men of largest training and greatest ability will be able to measure up to them. The ministry should be an indigenous one, so that it would appreciate the point of view of the West and know how to minister to it.

2. There is also need for a better equipment than we now have. Our churches are at the present, in the main, wholly inadequate. They do not compare favorably with those of other denominations. The truth is that many of our own most able and desirable members who go West pass up our own churches and go into others. For the same reason we fail to reach the other people of influence. Adequate equipment is vital and expedient. It would be far better to provide such in a limited number of places than to seek to cover the whole field with the present sort.

3. Closely akin to the foregoing is that of better support for the ministry. The present support is wholly inadequate. The kind needed to meet the conditions of that section cannot be secured on present salaries. For a while the local churches will not be able to meet the situation. The field at present is clearly missionary. On the other hand, no field promises larger returns on investment than this one. The Pacific Methodist Advocate states that members of our churches pay fifty per cent more per capita than in the far South. In February the leading Conferences, with respect to the amounts paid in on the Centenary pledges, were respectively the South Carolina Conference with $9.40, and the Portland with $13.02 per member.

4. The same consideration should be given our Western work as that of the old South or in the overseas fields. These outposts must be maintained if we are to measure up to our opportunities and responsibilities in the home field. They should not only be maintained, but strengthened so they will become more vital.

And, finally, as we occupy our home field, so will we occupy the Foreign Field. The strength and resources of the Home Base will determine the church's work on the Foreign Field. The adequate occupation of the West is a vital matter to our church and the advancement of the Kingdom of God.

THE JOHN BROWN MEETING, MERIDIAN, MISS.

One of the greatest revivals ever held in Meridian closed on Sunday night, April 30, having continued four weeks. Rev. John Elward Brown, General Evangelist, of Siloam Springs, Ark., with his party of three helpers, was in charge. The meeting was projected by the Methodist Ministers' Association and was a co-operative effort by the six Methodist churches and two of the leading Presbyterian churches of the city. The services were held in a tabernacle with a seating capacity of at least twenty-five hundred, erected for the occasion. Great throngs attended, beginning with the first service, and after the first week the tabernacle was crowded at all evening services. The building was utterly inadequate to accommodate the Sunday afternoon and evening services, thousands being turned away from some of them.

It is estimated that from ten to twelve thousand people heard Brother Brown on the last day of the meeting.

Brother Brown is a great gospel preacher—spirit-filled, Scriptural, courageous and sane; and the people heard him gladly. The morning services were times of spiritual refreshing to the Christians, and his great messages on the Spirit-filled life and other helpful themes were good to the use of edifying. He is very fortunate in the character and ability of his assistants. Prof. Alva Willgus, soloist and chorus director, captured the audience from the start. He trained a splendid choir of about three hundred voices and succeeded in getting nearly every one in the congregation to sing. Prof. Floyd Clark, pianist, is indeed a wizard in his line, and won the hearts of all. Last, but not least, Miss Anne Andrews, soloist and special worker among the young people, did a very splendid service.

Brother Brown uses the inquiry room for seekers, and during the meeting about three thousand souls passed through it. There were many hundreds of professions—some quite remarkable—embracing all ages. A gracious work was done within the church membership. Also a remarkable work was accomplished among the school children, the tabernacle being thronged with them on several special occasions.

Our churches were practically full on the mid-week prayer meeting occasion, following the close of the meeting Sunday night; and our Sunday school and church attendance on the Sunday following showed a marked increase. Nearly all Protestant churches in the city are receiving new members as a result of the meeting. The Methodist churches have received to date about one hundred and fifty, with probably more to follow.

The financial end of the campaign, instead of being a burden on any one, proved to be a delightful service. The people responded gladly to all appeals. The Meridian Methodist Ministers' Association most cordially commends the John Brown party to any church, or association of churches, desiring a revival of old-time religion.

W. A. HAYS,
Secty. Methodist Ministers' Assn.

A LETTER FROM CHINA.

By Dr. A. P. Parker.

Things are moving on in this old-new country in rather an uncertain way. Politically, the country is still divided between the north and the south. About three-fourths of the country is in sympathy with the northern government. The southern government professes to stand out for constitutional government. But, really, at bottom the whole situation depends upon the movements of the military governors of the provinces, who are more or less independent of any central control. We hear frequently of projects on hand for the unification of the north and south, in which it is said that the military governors are negotiating for the purpose of bringing about such a result. But, so far, these schemes have all gone awry, and we are no nearer unity now than we were four or five years ago. Dr. Sun Yat Sen, the President of the Southern Government, has been for some time preparing a military expedition to go north and attack Peking, but so far nothing serious has come of this. It would be tedious to name the other principal leaders in this internecine broil. The principal event of recent times, which has come about as the result of the Washington Conference, is the restoration of Shantung to China and the withdrawal of the Japanese troops from that region.

Meanwhile, Japan is seeking by some twist or turn of affairs to gain her ends in getting a foothold in China, and especially in Manchuria. Even her promise to give up Shantung has not mollified Chinese resentment against Japan very much. The Chinese are afraid of the Japanese, and they have good reason to be afraid. The high-handed measures taken by Japanese officials in regard to the Koreans not only fill the Koreans with fear and hatred, but also serve to arouse and continue those feelings among the Chinese. As an example of the hatred of the Koreans to the Japanese, two young fellows ran amuck on the Bund (our main foreshore street) here in Shanghai a few days ago, in an attempt to assassinate a Japanese official. Their bullets struck a lady, who was going round the world and had landed in Shanghai for a while. Just as she came on shore from the steamer, the fatal bullet struck her. The Japanese official was not hurt. The two young men were ultimately arrested, and are being held in the Japanese Consular Court for trial. Like all political assassinations, this mad act of the Koreans has done and will do their cause more harm than good.

Meanwhile, our mission work goes on in this country in a very encouraging manner. We are planning very extensive operations in our mission in China, depending on the income from the Centenary offerings for their execution, and we shall be grievously disappointed if the collections are not paid up in full, for our plans all depend on receiving the amounts that have been promised us.

The commission we sent to Manchuria to survey the country and choose a station for opening our work there has just returned. Their full report has not yet been made. But there is every reason to believe that they are very hopeful of the prospects of the new mission, which we want to open there in the near future. We hope the Board will be able to appropriate the money and appoint the workers needed for successful work in that region.

The health of the mission, generally, is good. We are very sorry that we are to lose some members of our mission, who, for one reason or another, are returning home in the coming summer and will probably not come back to China. We must have more workers, not only to fill the vacancies of those who have to go, but to increase our working force to meet the opportunities that are constantly opening up before us.

Shanghai, China, April 3, 1922.

REPORT OF THE COMMITTEE ON MISSIONS AND CHURCH EXTENSION.

New Orleans District Conference.

Dear Brethren: We feel that for the New Orleans District no more important matters will come before this conference than the two items of this report.

They are items of special importance to us because of the peculiar and very difficult problems of Protestantism in this section. These problems are such as to require a much greater outlay of money and a larger complement of workers than can be provided locally. We do not think that it is too much to say that our problems have not been fully understood by the church at large; neither has the church had an adequate sense of responsibility for maintaining the position of Methodism in this great field.

New Orleans is not only the South's greatest port, but is the second port of the Nation, and is the chief metropolis of a State which has lately come into such economic importance as to attract people from every quarter of the world. This means that we are not only responsible for our local problems, but for the care of a Methodist constituency coming to us from all parts of the country, and coming with an economic rather than a religious purpose.

Hence we feel that it is quite too much to require that we shall take care of such an appalling task without church-wide sympathy and support.

With the completion of the magnificent plant on Rampart St., we feel that St. Mark's and Mary Werlein Missions may be left with the responsibility for the foreign elements that we seek to reach. But there are many promising and important residence sections which are receiving practically no consideration at our hands. And for this neglect we are losing the loyalty if not the respect of many of our best people.

Accordingly, we feel that the Conference and the General Board of Missions should both help us in the maintenance of such an inclusive and vigorous mission enterprise as shall enable us to fully meet our whole responsibility.

We believe further that the Church Extension Board can render invaluable service by helping to provide chapels in such sections as Gentilly Terrace, Lake View, City Park, Metairie Ridge, and Broadmoor. These chapels could provide propagation stations as feeders for our established centers of worship, and at the same time conserve every interest of Methodism in a great and growing city.

We are glad to note that through the untiring efforts of our presiding elder we now have $7500 on the calendar; but we feel that this should be but a beginning and a sign of encouragement.

W. L. DUREN,
S. H. MEYER.

PROCEEDINGS OF GENERAL CONFERENCE.

(Continued from Ninth Page.)

lost and the report of the Commission was adopted as follows:

Cause	Amount Assessed.
Foreign Missions	$ 601,000
Home Missions	235,000
Church Extension	192,000
Education	112,000
Theological Schools	80,000
Negro Work	60,000
Superannuate Fund	200,000
Epworth League	47,000
Sunday School	198,000
Bishops	176,000
American Bible Society	51,000
General Conference Expenses	55,000
Temperance and Social Service	7,000
Lay Activities	37,000
Hospitals	12,000
Asbury Memorial	4,000
	$2,070,000

The General Conference Expense Fund includes $10,000 per year for Federal Council of Churches.

Signed: C. B. Lewis, Chairman; G. W. Barcus, Secretary.

Report No. 3 of the Committee on Itinerancy was read, together with a minority report. The minority report recommended that the time limit on the pastorate be removed entirely. It was ably presented by Forney Hutchinson and others. The minority report failed of adoption and action was taken upon the majority report. It was adopted as follows:

Itinerancy Report No. 3.

Your committee had before it quite a number of memorials dealing with different phases of the time limit, and we recommend concurrence in the following resolution signed by Peter Stokes and M. T. Pyler:

Strike from Paragraph 121 the words "provided, further, that where a Quarterly Conference shall request and a majority of the presiding elders shall concur by ballot, the bishop may appoint a preacher to a pastoral charge for more than four consecutive years," and substitute for the above the following: "provided, further, where a majority of the presiding elders shall concur by ballot, the bishop may appoint a preacher to a pastoral charge for more than four consecutive years."

As the law will now be the matter will be taken out of the hands of the Quarterly Conference, but leave it possible for the bishop to appoint a preacher to a pastoral charge for more than four consecutive years "where a majority of presiding elders shall concur by ballot."

It will be of interest to the readers of the Advocate to know that Louisiana has been placed with the Virginia and the Baltimore Conferences, becoming a part of the First Episcopal District, with Bishop Candler as the presiding bishop. The Louisiana Conference will be held in Shreveport, La., November 22.

The Mississippi and the North Mississippi Conferences have been placed with the South Georgia and the Florida Conferences in the Tenth Episcopal District, with Bishop Ainsworth as bishop.

The Mississippi Conference will be held at Crystal Springs, Miss., November 30, and the North Mississippi Conference will be held at Water Valley, Miss., November 8.

FROM MAY TO MAY AT CENTRAL MERIDIAN.

It is finished—the first year at Central Meridian. We preached our first sermon as pastor of Central Church the first Sunday in May, 1921. First Sunday of May, 1922, having come, we naturally review the year.

We came to a broken-hearted people. Our own heart bled with theirs because of the death of their great pastor, Rev. H. B. Watkins—"he being dead yet speaketh." No pastor was ever more universally loved than he. His monumental work in this pastorate was so constructive and effective until it has not been difficult for his successor to realize upon his foundation and plans.

Central Church is a great church. The membership is responsive and loyal. Under the blessing of God their fine co-operation has made possible certain helpful results. During the year we received 73 on profession of faith and 133 by certificate, making a total for the first year of 205. Sixty of these came in the recent revival. We "suffer the little children to come," and have baptized 35 infants. We have divided the membership into nine territorial circles and have five leaders for each group, most of whom are wonders of efficiency.

The attendance upon the Sunday school and services of the Church is good and growing. The mid-week prayer service is an inspiration. The first mid-week service after our recent revival we had 355 present. Expecting more this week. Every department of the church work is well organized and doing splendidly.

Our financial record for the year is a good one. Soon after arriving we put on the Christian Education Movement and secured $18,000 in subscriptions. March, of this year, with Bishop McMurry inaugurating the work, we provided for the paying off of all indebtedness on this magnificent property, by securing in cash and gilt-edge subscriptions $26,000. The plan is to dedicate the church Easter Sunday, 1923; $8,000 cash has been paid on subscriptions to church debt during the year. At our second quarterly conference, held last night, our treasurer reported $14,191.41 paid on budget and special accounts for the first five months of this Conference year. The healthy condition of the church is revealed by a large number of "ready-for-service" people and with but few exceptions every household contributes to budget and special funds.

John Brown, of Arkansas, and his party held a great city-wide revival for Methodism, with two Presbyterian churches co-operating, in our city April 2-30. Another will report this meeting, but we testify that Central has had a gracious visitation from the Lord.

Our presiding elder, Rev. P. D. Hardin, with his sympathetic interest and intelligent efforts in behalf of every forward step in the church, contributes no little part to whatever success is attained.

The writer would emphasize that he personally shares but little of the credit due for the already attained goals of this great church. Our church is not static; it is in a great movement upward! Up to fuller knowledge of the Lord and His Christ, and on to a more efficient service for His glory. The Holy Spirit is with us. There is an urge in the memory of Herbert Watkins. A ready and willing people, sympathetic hearing and counsel of Rev. R. F. Witt, and Rev. T. J. Norsworthy, and the efficient services of Miss Madge Stuart as church secretary and a wise and faithful board of stewards, are some of the causes of Central's keeping on going forward. A great God, a great people, a wonderful opportunity and a tremendous responsibility! Pray for us.

J. LOYD DECELL, Pastor.

LOUISIANA CONFERENCE INSTITUTE.

By no means fail to attend the Louisiana Conference Institute at Centenary College, June 1-8, 1922. This is your Conference Institute. May we have the pleasure of greeting you there? This will be a week of inspiration, cultivation and recreation. We are securing some of the best talent on the program which will be as follows: Daily lecture on "The Doctrines of Methodism," "The Holy Spirit," "The Problem of the Rural Church," and each night an inspirational address. In the afternoon we will have a recreational program under the direction of a capable leader. Come for the week. The college has placed the dormitories at our disposal. All we will have to do is bring sheets, pillow cases and towels. Board will be furnished by the college at actual cost.

This is a fine opportunity to get an outing and a schooling at a very nominal outlay. There will be no fees. Your traveling expenses and board for 8 days will be all the necessary expenses.

Come and let us make this first session of the Louisiana Conference Preachers' Institute such a success that next year all will look to it with pleasure. Bring your note book and pencils, as there will be no text books, but lectures by experts in these various lines and there will be much worth taking down for future reference and use.

Come, bringing your quota of brotherliness and enthusiasm to contribute to the well-being of the body.

BRISCOE CARTER
For Committee on Program.

STANDARD TRAINING SCHOOL AT GRENADA COLLEGE.

On the first day of June the third Standard Training School for our Sunday school workers will open at Grenada College. We are expecting a large attendance. If you want to be sure of a room at the college you had better write to Rev. J. E. Stephens. I desire to urge our young preachers to attend. It would be a fine investment for the churches to raise a fund and send their pastor, or at least pay part of his expenses. We want at least 250 at the school this year.

I want to speak particularly of the course taught by Mr. M. W. Brabham. This course is especially for the preachers on circuits, who have small one room schools. Mr. Brabham is one of the strong, vigorous men who turned aside from a prosperous business career to give his life to Christian service. He is a great teacher and one of the finest fellows in the world. Let's give him a great class. Write Rev. J. E. Stephens that you are coming. The time is June 1-7.

E. S. LEWIS,
Chairman S. S. Board,
North Miss. Conference.

Greenville, Miss.

ATTENDANCE AT PRAYER MEETINGS, MONROE DISTRICT.

Following are reports of the attendance at prayer meetings sent in by the pastors of the respective charges:

Bonita, P. H. Fontaine	40
Epps, P. B. McCullin	54
Jonesboro, J. C. Price	17
Oak Grove, A. D. George	102
Ruston, N. E. Joyner	27

PLAN OF EPISCOPAL VISITATION.

First District—Bishop Warren A. Candler.

Virginia ..... October 11
Louisiana, Shreveport, La. ..... November 22
Baltimore, Roanoke, Va. ..... April 4, 1923

Second District—Bishop James Atkins.

North Arkansas, Marianna, Ark. ..... November 22
Little Rock, Texarkana, Ark. ..... November 29

Third District—Bishop Collins Denny.

Western North Carolina, Monroe, N. C. ..... Oct. 18
Upper South Carolina, Gaffney, S. C. ..... November 1
North Carolina, Raleigh, N. C. ..... November 15
South Carolina, Marion S. C. ..... November 29

Fourth District—Bishop William B. Murrah.

North Alabama ..... October 25
North Georgia ..... November 8
Alabama, Montgomery, Ala. ..... November 22

Fifth District—Bishop Edwin D. Mouzon.

Holston, Bristol, Va. ..... October 4
Tennessee, Fayetteville, Tenn. ..... October 11
Memphis, Ripley, Tenn. ..... November 8

Sixth District—Bishop John M. Moore.

Indian Mission ..... September 22
North Texas, Sherman, Tex. ..... October 18
West Oklahoma, Hobart, Okla. ..... November 1
East Oklahoma, Vinita, Okla. ..... November 8
Texas, Marshall, Tex. ..... November 22

Seventh Dist.—Bishop William F. McMurry.

Denver, Trinidad, Colo. ..... August 17
Missouri, Moberly, Mo. ..... August 30
Southwest Missouri, Versailles, Mo. ..... September 13
St. Louis, Flat River, Mo. ..... September 27

Eighth Dist.—Bishop Urban V. W. Darlington.

Illinois, Salem, Ill. ..... August 17
Kentucky, Harrodsburg, Ky. ..... August 30
Western Virginia, Fairmont, W. Va. ..... September 6
Louisville, Central City, Ky. ..... September 20

Ninth Dist.—Bishop Horace M. Du Bose.

Northwest, Milton, Ore. ..... August 23
Arizona ..... October 11
Pacific, San Francisco, Cal. ..... October 18

Tenth Dist.—Bishop William N. Ainsworth.

N. Mississippi, Water Valley, Miss. ..... November 8
South Georgia, Waycross, Ga. ..... November 22
Mississippi, Crystal Springs, Miss. ..... November 30
Florida, Tampa, Fla. ..... December 13

Eleventh Dist.—Bishop James Cannon, Jr.

Texas Mex. Mis., San Antonio, Tex. ..... October 19
Western Mex. Miss., Phoenix, Ariz. ..... October 26
Mexico, Torreon, Mex. ..... November 1
Congo Mission, Wembo Nyama ..... Jan. 10, 1923
Cuban, Cardenas, Cuba ..... February 7, 1923

Twelfth Dist.—Bishop William B. Beauchamp.

Missions in Europe.

Thirteenth Dist.—Bishop James E. Dickey.

New Mexico, Pecos, Tex. ..... October 4
Northwest Texas, Quanah, Tex. ..... October 18
West Texas, Lampasas, Tex. ..... October 25
Central Texas, Weatherford, Tex. ..... November 15

Fourteenth Dist.—Bishop Samuel R. Hay.

China, Changchow, China.

Fifteenth Dist.—Bishop Hoyt M. Dobbs.

Brazil, Bello Horizonte, Brazil ..... August 9
Central Brazil, Sao Paulo, Brazil ..... August 16
South Brazil, Santa Anna, Brazil ..... September 21

Sixteenth Dist.—Bishop Hiram A. Boaz.

Siberia-Manchuria Mission.
Japan Mission, Kobe, Japan.
Korea, Seoul, Korea.

Nearly every one is the architect of his own misfortunes.—Selected.

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ITINERATING IN BRAZIL.—RIO GRANDE DO SUL.

By Dr. E. H. Rawlings.

Third Article.

In the last nineteen nights I spent seven on the train, and of eighteen days, eleven. But I had been to that wonderful empire state, Rio Grande do Sul in the southern part of Brazil. We are now nearing Sao Paulo, returning from the South, and with one or two exceptions have visited all the principal towns of our mission in the southern part of Brazil. The trip itself was significant. It is hard for even a secretary to realize how far our work in South Brazil is from the Conferences in Central Brazil. From the last town in Central Brazil to the first in the South Brazil Conference it takes nearly as long as from Japan to Chiua, and about twice as long, or three times, as from Japan to Korea. South Brazil is in many respects a separate mission.

Passo Fundo and the Texas Students.

We touched first at Passo Fundo. Brother Daniel and wife were absent on furlough in the States, but Brother and Sister Betts and Miss Harper did all the honors necessary, and more. It was pouring rain, but we went the whole town over inspecting the new school site, meeting contractors regarding material for the new buildings, calling on the Mayor, who assured us of his interest in our work and his purpose to co-operate with us in every way possible, and at night attending the fiesta at the church, at which the visitors were welcomed and feasted and in turn themselves spoke. Brother Betts had been down here not quite two years, but interpreted for us and did it like a veteran.

I was thinking all this day of the Methodist students in Texas, and their enthusiastic support of Brother Daniel and Miss Harper, and the work in this far-away field. If there is a better site in this whole state for the school we are building, I did not see it, and I thought if our Texas friends could visit this splendid little city and see what has been done already in the church and school, and its promise for the future, they would feel that all their interest and labor in its behalf was justified, and they would, by their continued support, make sure of yet larger things for the future.

At Santa Maria we spent the night on our way out and another night and day on our return. The commodious parsonage was well on the way to completion, in size and appointment little less than a hostel, with the thought of entertainment for our missionaries and workers that must pass this way when going to almost any town in the state. The Bishop laid the corner-stone of a new Centenary church, we assisting, and considerable time was given to inspecting lots and search for a possible site for the new girls' school. We have not closed the matter of the site, but two are available, on either of which the school would have a point of vantage worthy the purpose the women have in mind in the building of the school. It is to be the center of their educational work in South Brazil. Here are to be trained the teachers and other women workers for our own church, and if their money gets to the field in time to profit by the present rate of exchange it will go barely two and a half times as far as when the survey was made, enabling them to build a school at this railroad center that will worthily serve our great plan for this state.

Porto Alegre and Its Promise.

We came to Porto Alegre, the capital of the State, where Brother and Sister Claude Smith are stationed. It was a Sabbath, cold and rainy, but the sun came out in time for Sunday school, and we attended the school of our Central Church. In the afternoon we walked to the Protestant cemetery to stand for a few moments by the grave of Brother E. E. Joiner, who so nobly and heroically gave his life for the work of the Gospel in this land, and then climbed up the hill to the site of our new boys' school on a bluff overlooking the city. Here is to be built one of our three colleges that are to be the center of our cultural work in all our training processes for the South. I had heard much of this splendid site. Bishop Moore, the founder of this institution and largely the author of our present scheme of education for the Brazil Mission, had done his best by picture and description to make us at the office understand how splendid a thing we had in this site. But when we stood upon this elevation and looked down upon a city of 100,000 people, beautifully laid out, splendidly built, across the junction of the four rivers with the lake below, involuntarily we exclaimed, "The half was not told us," and we all agreed, including Dr. W. J. Young, of Emory University, that in the States we had not the site of an institution anywhere that, for beauty and impressiveness in situation, is the equal of that upon which we are to build Porto Alegre College. We visited the new domicile of the American school, looked over its property, taking tea with the ladies in charge there, discussing with them their plans for the developing of this school, and on Sunday night I spoke to a congregation in Central Church, fine in size not only, but in appearance, and in all the elements that make up an inspiring congregation in North America. I preached again on the Pentecost.

Santa Anna, Uruguayana, Alegrete, and Else.

At Santa Anna, a town of 20,000 population, we were entertained by the Brazilian pastor in the new parsonage already built of Centenary money, laid the corner-stone for the new church, and that night preached to a congregation filling the church to the doors and packing the aisles.

From Santa Anna we came on Saturday night to Uruguayana. This city of twenty-five thousand people is situated on the Uruguay River, and from the porch of the college building the plains of the Argentine across the river were clearly in view. The work here, as elsewhere, far exceeded our expectation.

As Secretary, I thought I was keeping up with what is going on fairly well, but I am beginning to think I am not. Perhaps it is not surprising when one remembers that there are eleven fields in the full flush of Centenary enlargement and prosperity. If the Secretary should not fairly visualize the work in every far-away corner, it would not be strange. Besides, I am beginning half to suspect that the missionary is so busy doing things he does not take time to tell about it, or if he tells at all, it is not to the Secretary. Tho good things the missionaries write to Miss Porter, reserving for the Secretary their problems. Anyway, I was not at all prepared for what I found in Uruguayana. In 1906 Brother Joiner came to this city and began work, and for a whole year no one came. He says that again and again he was on the point to resign and give it up, but he stayed by his post and preached the Gospel in his hired house to his wife and little children, wishing that some one would notice him even if only to oppose and maybe do him violence. But at the end of a year the tide turned, and at the Sunday school hour, this Sunday school could hardly be excelled in the States. The work of the Sunday school was greatly stimulated and developed under the pastoral care of Brother G. D. Parker, now our pastor at Santa Maria, who was taking this itinerary with us. The Brazilian pastor, Brother Jayme, has cared for the work so skilfully as to carry it still further forward. The boys' school here has been renovated, and, under Brother Lehman and wife, is rapidly returning to its old prosperity.

In the afternoon we visited four Sunday schools conducted by the students of the school and members of the Central congregation. One of these little schools was in a building erected with Centenary money, another in a stable, and the other two in private homes. In one of these homes 12 people were present, and at the night service the pastor reported that there had been 692 people present at the Sunday school that day.

At Alegrete we found a church building enlarged and improved with Centenary money, with its day school entirely self-supporting and 175 pupils, with six Sunday schools in and around the city. The church gave us, in the afternoon, a reception with all the festive features so characteristic of this hospitable people and expressive of their appreciation of the work being done by our church, which they declared had restored to them the Gospel rightfully theirs in the New Testament, but declared that the Roman Church had taken from them. The action was made the more unique and interesting by the unveiling of a picture of Bishop Moore, whom they hailed as a friend and benefactor.

We Are Winning in the South.

That night to a large congregation I spoke on the Centenary. Bishop Moore insisted that he had spoken often and would speak again when I was gone, and Dr. Young was storing energy and information for our English-speaking audiences. I have only touched the high points as I have gone rapidly over this itinerary in South Brazil. In my notes are points of interest, stories of devotion and daring, and successful achievement equally as wonderful as these set down here. It is a great state, one of the two or three greatest in the republic. Somebody has called it the Texas of Brazil and to others than Texans that would be high compliment. With its history, and the sweep of its wonderful plains covered with fat cattle, and the spirit of its marvelous progress, it is in every way worthy of this designation.

And our church is winning—wonderfully winning. Our little force of missionaries, with Brazilian leaders recruited through the years, against the greatest difficulties and discouragements, have held their ground, and, in positions consolidated beyond the knowledge of the church at home, were anxiously awaiting reinforcements when the Centenary came bringing to their rescue such reinforcements as they had dared scarcely to dream. With the Centenary impulse and Centenary funds comes a bishop who not only has not spared himself in every detail of self-sacrificing attention to the work, but has had the vision and courage of a great constructive leadership. We are now not only placed, but entrenched in nearly every important center of the state and are rapidly occupying towns of five thousand and above; and more than this, we are, true to our old form, pushing our way out into the open country. As we stood on the heights of Porto Alegre looking over across the river to the plains and the hills miles in the distance, the Italian presiding elder waved his hand proudly and said, "All this is my territory!"

Our brethren have seen the possibilities of the Sunday school in a marvelous way, and, with the spirit of the best in our organization of the work at home, are taking on almost innumerable outstations to which later the church will come. We are furnishing a parochial school, self-supporting, in connection with every church, and in the midst, a college thoroughly religious and evangelical at Porto Alegre for the training of our Brazilian pastors and leaders, and at Santa Maria a Normal school for the training of women workers. We are not content with holding our own. Catholicism knows we are not, and their bishops warn the people against us by name. And well they may. Rome is aggressive and militant, but she is losing. Last week, in a single section of this state, three priests laid aside the cassock, declaring they would have no more of Rome; and a fourth, leaving the Romanist church a year ago, has come into our church and has applied for admission at our next Annual Conference. We have connected with our work in Brazil not fewer than seven ex-priests. Bishop Moore has just received a letter from a Lutheran pastor offering a congregation of 200 members if we would take them over and furnish a pastor for that part of the country. We have passed the stage of consolidation in this state and with confidence, in the spirit of our Methodist fathers in the early days of our country, and with the spirit of Christ upon us, we have begun a great campaign of conquest.

Any man who can not save money is bound to be dependent on relatives or charity when he attains old age and is unable longer to earn a salary.—U. S. Bulletin.

The Home Circle

THY TOUCH, O GOD.

By T. V. Voorhees.

God, touch my eyes, that I may see
The good, tho pure, the clean;
That for my vision there may be
No sight that might be mean.

God, touch my tongue, that it may speak,
My lips, that they may frame
No word to make my brother weak,
No thought to mar thy name.

God, touch my heart, that it may beat
With holy purpose pure;
That I may with the sin-sick meet
And point to Christ, the cure.

God, touch my life, that I may give
Myself in service free:
That men may see, where'er I live,
Thy love mirrored in me.

—Selected.

THE OWLS IN THE ATTIC.

A California gentleman from the city purchased a big country home that had been vacant several years. After spending a large sum for improvements, he moved in to find that the rats made his nights hideous and the gophers destroyed his lawn, garden and trees as soon as they were planted. To add to his discomfort, a half-dozen barn owls chose his house for a meeting-place. They flapped, stamped, fought and hissed on the roof, and in the attic, while the rats, in increasing numbers, scurried, squealed, and fought in his bedroom and kitchen. One night the exasperated man went out with his gun to fire at an object in the moonlight, and with a dull thud a heavy body fell on the veranda roof.

When morning came, he climbed into the attic to find an open window leading out to the veranda, where he found the big owl he had killed, but, on the floor under the rafters of the attic, another blinked her big eyes to see what danger was near. She left her nest with two white eggs to crowd into a corner. The eggs and the bird did not interest the man so much as the materials of the nest, built of bits of fur and bones of his enemy, the rat. The attic floor was strewn with bits of dried rat skins and bones. He now understood and stroked the hissing, frightened bird affectionately. That night a half-dozen owls celebrated for hours, flapping, hissing and stamping, but the disturbed sleeper only smiled. He was glad his friends were having a good time.

After another week the noise of the house ceased, not a rat or a mouse was to be seen, the only sound heard in the night was a gently swish of wings mingled with low hisses; the noisy shrieks had gone with the squealing and scurrying rats.

Fearing that his friends had gone, he returned to the attic one evening to find the mother owl guarding two funny little balls of whitish gray cottony down, with hooked beaks and tiny talons resembling those of the big fellow he had killed, and reminding him of two tiny white monkeys huddled in a corner for warmth.

He snapped out his light to watch. Noiselessly an owl friend entered with supper for the little family. The meal was a big gopher.

The man watched an hour while owl friends brought into the attic six gophers, a rat, and seven field mice.

Now the two little owls have grown up, and the owner smiles and wishes they were a dozen. His fields, lawn and garden are free of gophers, rats, and mice.—Our Dumb Animals.

EASY TO LIVE WITH.

Who and where the woman was who once offered as her New Year's prayer, "Lord, make me easy to live with," it little matters. Suffice it for our present purpose that the memory of what she said lasts from year to year and decade to decade like the odor of sweet ointment. We can easily picture her to our imagination. She was doubtless of the worrying type, high strung, and maybe a bit cantankerous. Perhaps she had worn out a husband or two, irritated her children, and alienated some of her neighbors. Up to the time of her offering this petition, those who knew her best would probably have agreed that she was hard to live with.

The great attesting fact in her personal history to us, who know her only as a type, is that she had undergone a moral awakening. At last her eyes had been opened to see herself as others saw her and as God saw her, and when this sense of her angularities came upon her, it must have overwhelmed her. The depths of her nature were stirred, she saw what the exact trouble was, and bravely she assumed the main responsibility. Very likely, up to that time she had held others accountable for the criss-cross situation; their failures and crabbedness made it hard for her to keep the house looking right and to do her day's work well. But this transformation altered that. She began thinking about the times when she had irritated others, perhaps even pestered them, and the reason dawned upon her why so few persons sought her society.

Then the secret of a different status bore gloriously upon her vision. She must needs relax a little and become flexible, sympathetic, considerate. Then life would take on new zest and value, and even if others were just the same as they were before, the fact that she had turned over a new leaf would count powerfully in the home and neighborhood. What if the husband and son, brother or nephew or neighbor, should hereafter speak of her not as the woman hard to live with, but as one easy to get on with—would not that altered estimate of her disposition pay for all the struggle requisite for producing it?

Ah, but the accomplishing of the change! Can a fountain that has been sending up brackish waters all at once pour forth sweet streams? Can a thorn-bearing bush blossom all at once with roses? When this poor woman began to realize how hard it would be to become different from what she had been, no wonder she dropped upon her knees and sought the Source of all power.

A good prayer for any one at any time. Most domestic troubles are due to the presence in the home of some one or more persons hard to get along with. Most church rows arise from the uncompromising temper of somebody more or less influential, perhaps prominent enough to sit on the broad aisle. Discord in the community and in the Nation is due to unmanageable, unyielding elements in the population. But one and another could only be brought to see that his business year in and year out is to become easy to live with, what a pleasant world this would be!

—The Congregationalist.

CROW MADE SHIP ITS HOME.

Many years ago, as the whaling ship Diana was returning from a voyage in the Arctic Ocean, her captain and crew were surprised one day to see a crow, in a state of great exhaustion, flutter into the rigging. The nearest land was more than two hundred miles away, so such a visitor was quite unexpected.

With great care and gentleness the bird was caught; and after receiving as much attention as any storm-tossed traveler would require, it was offered its liberty again. But, though thoroughly restored to health and vigor, it refused to leave the ship. With loud caws of contentment it would hop about the deck as though that were its real home; and when darkness settled down upon the ocean, it retired into the rigging, there to roost as comfortably as any of its stay-at-home relations among their leafy elms.

When the Shetland Islands were reached, the captain of the Diana sent his feathered passenger on shore, naturally thinking that this would be in accordance with its wishes; but the next day, when the ship was forty miles farther on the route to Hull and was quite out of sight, the sailors saw a dark speck in the sky which grew and grew, till, to their astonishment and delight, the passenger they had left behind fluttered joyously on board, cawing its satisfaction at reaching home once more, if not reproving them for giving it the slip.

—Exchange.

"A frown is a dreadful thing. It disfigures the face, darkens the countenance, tortures the soul and depresses the unfortunate victim who receives it. A sincere smile is uplifting and lifegiving."

Leave the flesh to the fate it was fit for!
the spirit be thine. — Robert Browning.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev J. R. Jones, Rev W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE GENERAL CONFERENCE.

Proceedings.

(Continued from Last Issue.)

TENTH DAY, SATURDAY, MAY 13.

Bishop Du Bose called the Conference to order, and, after a hymn and prayer led by Bishop McMurry, delivered an address.

Bishop Ainsworth took the chair and, stating that the Conference had not made rapid progress in the transaction of business, appealed for quiet and the careful attention of every one to the business of the session.

The following resolution, signed by W. Erskine Williams and forty-two other delegates, was read and adopted:

Resolved, That we approve of the organization of the Methodist Men's Club in the local church and recommend that the Board of Lay Activities make such provision as may seem best for its development, organization, and for the carrying on of the work.

The report of the Committee on Reorganization of Boards was read by J. H. Eakes. Upon motion of Mrs. J. H. McCoy, the report was ordered to be considered seriatim. The report was fully discussed by Mrs. McCoy, A. J. Lamar, J. H. Eakes, S. Southgate, J. B. Mitchell and others, and, with some amendments, was adopted. The report as adopted is as follows:

Report of the Special Committee on the Reorganization of the General Boards.

Your committee, appointed to consider memorials concerning the reorganization of our General Boards, begs leave to submit the following report:

The number of memorials touching various phases of this question which have come into our hands indicates a widespread dissatisfaction with the work of our Boards as now constituted, and a demand for some form of consolidation which shall prevent overlapping and promote economy in administration. But since the task of consolidation is too complicated to be undertaken in the short period of time allotted to a General Conference Committee, we therefore respectfully recommend:

First, that the General Conference authorize, and does hereby create, a Commission composed of six clerical and nine lay members, three of whom shall be women, for the ensuing quadrennium for the purpose of working out the details and legal requirements of a plan (which shall hereinafter be suggested) for the consolidation of the General Boards of our church, and that the Treasurer of the General Conference be instructed to pay the expense of this Commission.

Second, the said Commission shall have power to employ legal counsel, call in the secretaries of the various Boards for information and advice, and to invite aid from any available source. All vacancies caused by death, resignations, or otherwise shall be filled by the Commission ad interim. It shall be the duty of this Commission to meet on the call of the first-named person thereof, at such a time and place as he shall designate, to organize by electing a permanent chairman, a secretary, and such other officers as it may deem necessary, to determine its rules of procedure, meet from time to time upon the call of the chairman until its work is complete, and to report its findings to the next General Conference. Said report to be published at least three months before the next session of the General Conference.

Third, we recommend that the said Commission be requested to follow as nearly as feasible the following general plan:

1. The formation of a General Board of Foreign Missions, under which shall be related all the work of the church outside of the United States of America (excepting the work of the Woman's Board).

2. The formation of a General Board of Home Missions and Church Extension, under which shall be related all the Home Mission work of the Board of Missions as it is now constituted (except the work of the Woman's Board), all the work of the General Board of Church Extension as it is now constituted, all the work of the General Board of Temperance and Social Service as it is now constituted, laymen's activities, hospitals, etc.

3. The formation of a General Board of Education, under which shall be related all the work of a General Board of Education as it is now constituted, all the work of the General Epworth League Board as it is now constituted, all the work of the General Sunday School Board as it is now constituted.

4. The formation of a General Board of Finance or Superannuate Endowment.

5. The formation of a Woman's General Board of Missions, under which shall be related all the work of the Woman's Missionary Society, both Home and Foreign.

Fourth, the various delegations to submit two names each, from which nominations are to be made for membership on this Commission.

Signed: J. H. Eakes, Chairman; Peter Stokes, Secretary.

A part of the Saturday session was given to the hearing of the fraternal address of Rev. Salem G. Bland, B.A., D.D., fraternal messenger from the Methodist Church in Canada. Dr. Bland delivered a very able address, upon the conclusion of which the Bishop made fitting remarks. In the course of his remarks the Bishop referred to the close relation between the Canadian and the American people as follows: "It is a matter of congratulation that between Canada and the United States, along more than three thousand miles of boundary, no frowning cannon has been set for more than one hundred years. We are assured that so long as the spirit that is manifested by you, my brother, shall be manifested by the people of Canada, and the spirit the Methodists of America feel in their hearts shall prevail, there will never be any clash of the people of these United States of America and our neighbors on the north."

The following resolution, instructing the several boards of the church that handle funds to give schools of our own church the preference in the matter of building and aiding churches that serve institutions of learning was adopted:

Whereas quite a number of the communities where our schools are located are without adequate church facilities to meet the demand of our church schools; and whereas numerous Methodist students are being turned away from our own schools for the lack of dormitory and other facilities,

Therefore, we memorialize the General Conference in session at Hot Springs, Ark., to instruct the various agencies of our church that handle funds that can be directed to the construction of college equipment or the erection of church facilities, to give our own schools the preference in such matters; and to further instruct these agencies that may have money on hand for educational purposes, or have subscriptions for such purposes, to use same as above indicated.

At the close of the session Rev. Marion S. Monk read the assignments for preaching services for Sunday, and Dr. S. G. Bland pronounced the benediction.

ELEVENTH DAY, MONDAY, MAY 15.

Bishop Ainsworth opened the Conference. Rev. D. E. Hawk of the West Texas Conference led the prayer. The Bishop read the third chapter of Ephesians and delivered an address, after which he surrendered the chair to Bishop Cannon.

On motion of J. A. Burrow, a telegram was ordered sent in response to a telegram received from the Woman's Society of the Colored Methodist Episcopal Church.

The Bishop presented Dr. Charles S. MacFarland, General Secretary of the Executive Committee of the Federal Council of the Churches of Christ in America. Dr. MacFarland delivered an address in which he gave some report of his work and expressed his belief "that the ideal of bringing together for their common tasks and duty all the communions is not becoming a dead issue." He declared that the evangelical churches have a greater fundamental moral and spiritual unity than has the Roman Church, which is so often held up as a striking example of unity. He stressed the need of such an organization as the Federal Council in order that this fundamental moral and spiritual unity may be turned to good account in united evangelistic efforts, in taking up the problems of capital and labor, in the department of mercy and help at the national capital and in the work that may be done through international relationships. He paid high tribute to Bishop Lambuth and spoke of his great interest in the Federal Council.

The report of J. H. Reynolds, Director General of the Education Campaign, was heard. He stated that every effort had been made to develop in the people a Christian education consciousness, that every avenue of approach had been used the platform, the printed page, the stereopticon and motion pictures. "We undertook," he said, "to establish and to conduct a great popular school in Christian education. In this school the two and a half million members of our church were pupils." The results were gratifying, despite the financial stringency during which the campaign came. The financial returns were good while the value of those who gave themselves to life service and the development of a conscience along the lines of Christian education could not be estimated.

The remainder of the report of the Board on Lay Activities was read and adopted with amendments giving the presiding elder and the pastor membership on the district and charge boards respectively.

There was quite a little discussion over an item in the report of the Committee on Publishing Interests calling for the publication of the Discipline in Spanish, and an amendment offered by J. W. Clay asking that the Discipline be also brought out in Portugese. Result was that the item was amended was adopted and the Discipline will be brought out in both Spanish and Portugese.

Henry T. Carley, fraternal messenger to the Colored Methodist Episcopal Church, in their General Conference session in St. Louis, was presented to the Conference, and he made report of his message to the colored brethren and the cordial welcome which he had received.

The secretary read the credentials of W. A. Bell, fraternal messenger to the Conference from the Colored Methodist Episcopal Church. The Bishop then presented W. A. Bell to the Conference and he delivered his fraternal address.

The Bishop made a fitting response to sentiments expressed by the fraternal messenger. At the close of the bishop's remarks a hymn was sung, Dr. J. W. Butcher, the fraternal delegate from England, pronounced the benediction, and the Conference adjourned.

TWELFTH DAY, TUESDAY, MAY 16.

Tuesday, being the day set for the election of five new bishops, was naturally an interesting day. The Conference was called to order by Bishop Cannon. Dr. R. H. Bennett, of the Virginia Conference, led the prayer. Bishop Cannon read a portion of the sixtieth chapter of Isaiah and delivered an address.

A telegram from Miss Belle H. Bennett, gratefully acknowledging the receipt of the telegram of sympathy in her illness which had been sent her, and praying God's blessings upon the Conference, was read.

The report of the Committee on Standards of Doctrine was read by A. J. Lamar and adopted. The report recommended that the address which was a part of the report should be sent out to the church. We hope to publish this address in the Advocate in the near future as space will permit.

There was a spirited debate upon the minority report No. 11 of the Committee on Revisals, recommending that the stewards of a charge be elected by the church conference. The minority report failed of adoption, and stewards will, as heretofore, be elected by the quarterly conference.

The first ballot for bishops was taken and the result announced just before the close of the session showed that there had been no election. A second ballot was taken and the tellers retired to count the ballot. Soon afterward the Conference adjourned to meet in afternoon session.

Afternoon Session.

The afternoon session was called to order by Bishop Candler, who announced a hymn, and afterward called upon Dr. A. B. Jones to lead the Conference in prayer. The Bishop said he would forbear to make any remarks, and business was taken up.

Balloting upon the new bishops was the chief business of the afternoon session. Some account of the balloting in detail, and the names of the bishops elected, may be found in the letter of the Editor, written from Hot Springs.

During the interim in the balloting there was quite a lively debate on report No. 3 of the Committee on Education. The amended section of the report, which was under discussion, would have taken away the right of an Annual Conference to admit a man who lacked the educational requirements, when the case seemed exceptional. Dr George Sexton, of the Louisiana Conference, made a strong speech against that section of the report. Others were heard for and against the proposition. When the vote was taken the result was that the section was ordered stricken out.

After it had been announced that the fifth ballot had resulted in no election, the Conference adjourned at 5:50, the benediction being pronounced by Bishop-elect W. B. Beauchamp.

THIRTEENTH DAY, WEDNESDAY, MAY 17.

Bishop Atkins called the Conference to order and announced a hymn. Rev. Alonzo Monk led the prayer, after which Bishop Atkins read the first fourteen verses of the seventh chapter of Matthew and delivered an address.

Bishop Denny took the chair and the Conference proceeded to business.

On behalf of the Book Committee, R. E. L. Morgan announced that at a meeting of the committee held in Hot Springs, May 16, A. J. Lamar, of the Alabama Conference, and John W. Barton, of Dallas, Texas, had been elected as Publishing Agents, and D. M. Smith, who has so long and faithfully served as one of the agents, as Publishing Agent Emeritus.

Report No. 1 of the Committee on Hospitals was read. It provided for a Hospital Board of nine members to be nominated by the College of Bishops and elected by the General Conference, who should study the hospital situation and devise plans for the promotion of hospital enterprises throughout the church, and should meet at once and select headquarters, secure a charter and make any additional plans necessary for the permanent and continuous work of the Board. The report called for an appropriation by the Conference of $12,500 annually for four years to carry on the work of the Board. After a full discussion, the report was adopted.

J. P. Hilburn moved that the Bishop and the Secretary be requested to wire a message of greeting to the Southern Baptist Convention, meeting in the city of Jacksonville, Fla. The motion prevailed.

Judge M. E. Lawson read a telegram to the effect that the United States had been asked by Great Britain, France and Italy to join in the investigation of outrages in Armenia, and upon his motion resolutions were adopted requesting the United States government to accept the invitation.

Bishop Kilgo, who, on account of ill health, had not been able to attend every session of the Conference, was present during this session, and addressed the Conference.

The remainder of this session and the afternoon session were largely taken up with the balloting upon the connectional officers.

FOURTEENTH DAY, THURSDAY, MAY 18.

Bishop Murrah called the Conference to order, a hymn was sung, and the Bishop read as a Scripture lesson the parable of the ten virgins, as recorded in Matthew xxv, and delivered an address. Rev. Robert Selby, of the Mississippi Conference, made the prayer. Bishop Monzon took the chair as the presiding officer for the day.

The report of the Committee on Missions was discussed at length, item by item, and, with certain amendments, adopted. The report called for the election of two foreign secretaries and two home secretaries for the Board of Missions, and for two foreign secretaries and two home secretaries for the Woman's Department of the Board.

The morning session and the afternoon session were largely taken up by the election of the several connectional officers. An evening session was ordered and the Conference adjourned at 5 o'clock.

Evening Session.

Bishop Moore called the Conference to order, and, after devotional service, Bishop McMurry took the chair.

Bishop Denny read the nominations by the College of Bishops for members for the new General Hospital Board, as follows: Bishop Candler, W. J. Johnson, L. M. Stratton, A. F. Smith, R. E. Cooper, J. T. Leggett, J. R. Ivey, T. A. Smoot, M. M. McCall. The nominees were elected.

The majority and minority reports of the Committee on Church Relations and Bible Cause touching the question of unification with the Methodist Episcopal Church were discussed. Many were heard on the minority report, including Dr. R. A. Meek. The question was put upon the minority report, and it failed to carry. The question was then put upon the majority report, and it was adopted. The three last items of the report are as follows:

3. We agree with the Episcopal Address and adopt as our own the language of the same in saying: "The Methodist Episcopal Church, South, has always been desirous of the most fraternal relations with all evangelical churches, and especially with the Methodist Episcopal Church, to which we are bound by the close ties of doctrine and history. We express the fervent wish that in the years to come these ties may be strengthened and these relations may become more and more fraternal."

4. We respectfully recommend that this General Conference appoint a Commission to be nominated by the Committee on Church Relations and to be composed of five bishops, ten traveling elders, and ten laymen, for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable, or upon such other basis as our Commission may determine.

5. Instead of the Joint Convention proposed, we recommend a special session of the General Conference of our church. When a plan for unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference.

FIFTEENTH DAY, FRIDAY, MAY 19.

Bishop McMurry called the Conference to order and conducted the devotional service. Before prayer was made the Bishop informed the Conference that Dr. P. H. Linn was seriously ill and he asked that Dr. Linn be especially remembered in prayer. Dr. Seleeman led the prayer. The Bishop then read the first fourteen verses of John, xiv, and delivered a short address. He then surrendered the chair to Bishop Darlington.

The following resolution was read by J. S. Ryang, of Korea, and adopted.

Resolved: 1. That the goal for our Church throughout the Connection during the coming quadrennium shall be the winning of at least one million souls for Christ, in addition to all other objectives.

2. That all of our Church papers are requested to publish this goal for the information of the membership.

Report No. 2 of the Committee on Superannuate Endowment was read and fully discussed by Dr. Todd and others. It called for the raising of $10,000,000 during the coming quadrennium, not by the intensive methods used in the Centenary and Education Campaigns, but chiefly through the regularly established organizations of the church. Each charge will be asked to pay an amount equal to the amount it pays to ministerial support. This amount is to be paid the first year or thereafter by installments if necessary. After full discussion the report was adopted.

Afternoon Session.

The following resolution was among the items of importance taken up at the afternoon session:

Resolved, That the salaries of the connectional officers who retire at the close of this session of the General Conference shall be paid by the Boards concerned until the next session of their Annual Conferences, or until they are appointed to some other work, and the Boards concerned are hereby empowered and directed to pay the same.

Signed: A. J. Lamar, G. B. Winton.

It was adopted.

Monday, May 22, at 11 a. m., was fixed as the time for the final adjournment of the General Conference.

Evening Session.

Report No. 1 of the Committee on Border Work was read by the Secretary. This report emphasized the great need of caring well for the Home Field and especially for those sections lying on the border of our territory. Item 2 of the report read as follows:

2. That the General Conference direct that at least sixty per cent of whatever surplus may arise after the $25,000,000 of Centenary Missionary money called for by Report No. 3 of the Committee on Missions of the General Conference of 1918 has been raised and applied as in said report directed be set aside and used for Home Mission work.

The item, after some discussion, was adopted.

Item 5 provided, That the Department of Home Missions be authorized to employ, at a stated salary, evangelists for exclusive service in the territory now embraced by the Northwest, the Pacific, the Denver, the West Oklahoma, the Illinois, the Arizona, the New Mexico, the Western Virginia, and the Northwest Texas Conferences, the number of such evangelists not to exceed six during the next four years.

J. P. Hilburn moved to amend the item by inserting the words "Florida Conference" in the seventh line, and the amendment was accepted by the committee. R. H. Wynn offered an amendment that the Louisiana Conference be also included. The amendment was adopted. Item 5 was then adopted.

Other items of the report were taken up and then the report as a whole was adopted.

M. M. McCall presented Report No. 1 of the Commission on Finance, together with a minority report both of which were read by the Secretary. After lengthy discussion the majority report was

(Continued on Fourth Page.)

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARTHA A. CALHOUN, wife of Evander M. Calhoun, was born in Dale county, Alabama, February 22, 1847, and on the 17th day of November, 1921, surrounded by her family and friends, near Mount Olive, Miss., she quietly left her earthly home, after a sojourn of 74 years, 8 months and 25 days, and went home to live with God forever. Mrs. Calhoun's parents, Mr. and Mrs. E. J. Thompson, moved from Dale county to Clarke county, Alabama, when she was a girl about ten years of age. About ten years later, on December 24, 1867, she was married to E. M. Calhoun. Soon after their marriage they moved to Covington county, Miss., where they reared a large and useful family, consisting of three boys and six girls, all of whom survive her, except one son who died at the age of 20. With motherly tenderness, Mrs. Calhoun devoted her life to her family, rearing her children in the statutes of the Lord, and so impressed them that as they developed in mind and body they accepted mother's God as their God, and are all servants in His Kingdom to-day. What a sunset was her life, radient with joys celestial, and marked by a perfect will to stay or to go into the presence of her Lord. For months it was known that she was being prepared in body for her heavenly home, but her going away was not the end of life, but was in reality a foreglow of a life to be spent with God that shall never end. She has gone into life eternal with songs of deliverance. The influence of this godly woman over her household, over husband and children, and over the whole community was most beautiful and impressive. The life of husband and wife, throughout the years, was one continuous love affair. Their home was truly the home of the Prophets, and all their substance was consecrated to God. Few homes have ever entertained more of the Lord's servants than this home. And O, how they all do miss her! But God has promised a reunion another day. Let us all look forward to it till His coming again.

W. W. GRAVES.

RESOLUTIONS PASSED BY THE GILLIAM W. M. S.

Whereas, it has pleased Almighty God, in his infinite wisdom, to take from us our friend and fellow-worker, Mrs. J. W. Lynn, therefore, be it

Resolved, That we do hereby express our sorrow at this great loss to our society, Sunday school, the church and to the community at large, and tender our sympathy to her husband and children in this time of sorrow; be it further

Resolved, That this resolution be spread on the minutes and a copy be sent to Mr. J. W. Lynn.

Signed by: Mrs. Douglas, Mrs. Vaughan, and Mrs. Sinclair, Committee.

Gilliam, La., May 14, 1922.

AN OPEN LETTER

To the Christian Women of the United States of America,

In Behalf of the Orphans and the Captive Maidens of Armenia.

My heart's desire is to bring to you the affection and the good wishes of the 200,000 orphans whom you have been supporting, and the grief and tears of my 70,000 sisters yet in Turkish harems. If you unlock the doors or Armenia, you shall have all their signatures on this paper.

You American Christians have reason to rejoice for the glorious service rendered Armenia since 1895 through your missionaries, the Red Cross, and Near East Relief. Armenia belongs to you; you have been to us as it were "a pillar of cloud by day and by night a pillar of fire." The name of an American always inspires the very poor of Armenia. These 200,000 children now living by your sincere love pennies, nickels and dimes are the products of your practical Christianity. In spirit and in purpose they are Americanized;—they are the masterpieces of your high ideals; they have love, trust and perfect confidence in you. They worship you. They belong to you, body and soul.

"The harvest is past, the summer is ended," and we are not saved. Because our Allies, with whom we fought with the same ideals and purpose, for whose cause we lost half our nation, our sacred home life, and every earthly possession, have left us. Our Allies, in whom we trusted, have delivered us in the hands of our enemies. And now we are not a subject race with one oppressed, but we are being accused by the Turks as traitors and are being treated with revenge, hatred and terror by every Moslem in Turkish Armenia. They are saying, "Where are your Jesus and your beloved Allies whom you trusted?". They are driving out our missionaries now. But the greatest of all our tragedies is the flirting of the Turk with European diplomats. Constantinople with its unsurpassed hospitality, its costly gifts, its modern Cleopatras, have bewitched every foreign diplomat, whose "delightful" reports count more than rivers of blood and tears of Armenia. And young Armenia is losing faith in governments and in God.

Who is going to help save Armenia in the last moment? What would Jesus do? Who will answer the friendly call of President Harding and ex-President Wilson? They have left it to the people to decide our case in giving protection. Therefore, it is left to you, to let us die or help us live. Our salvation is in your hands. Which will you sign, the decree or Haman or the decree of Esther the Queen? For seven years we have knocked at your friendly doors. Seven years of hunger and you gave us meat; wounded and bruised, you are giving us noble service and tender care. "In the valley of the shadow of death," and you are praying earnestly for us. Will you not give us seven minutes—just seven minutes—of your precious time to write to your President, Secretary of the State, Senators and Congressmen to give us a chance in place of charity, safety in place of sympathy, protection in place of promise, and salvation from humiliation as "eternal beggars?"

Just 5000 of your Christian women can give us an educational mandate and protection. The cost will never exceed your charity of the last seven years. Now is the time for you, as Christian women, to express yourselves in practical demonstration of giving us moral and physical strength—a guarantee of good behavior of the Turk, and the only door to carry your message and the message of God to our enemies, the Turk.

This is the message of Armenia, the living and the dead:

"To you from falling hands we throw the Torch (the Torch of Faith); be yours to hold it high. If ye break faith with us who die," our little ones will become Mohammedans, and our trials may be upon all nations.

Please, please, we beg you, give us seven minutes to ask peace and protection from your government, and help Armenia to live for Ilis sake.

ELIZABETH B. DOMBAURAJIAN,
New Orleans, La.

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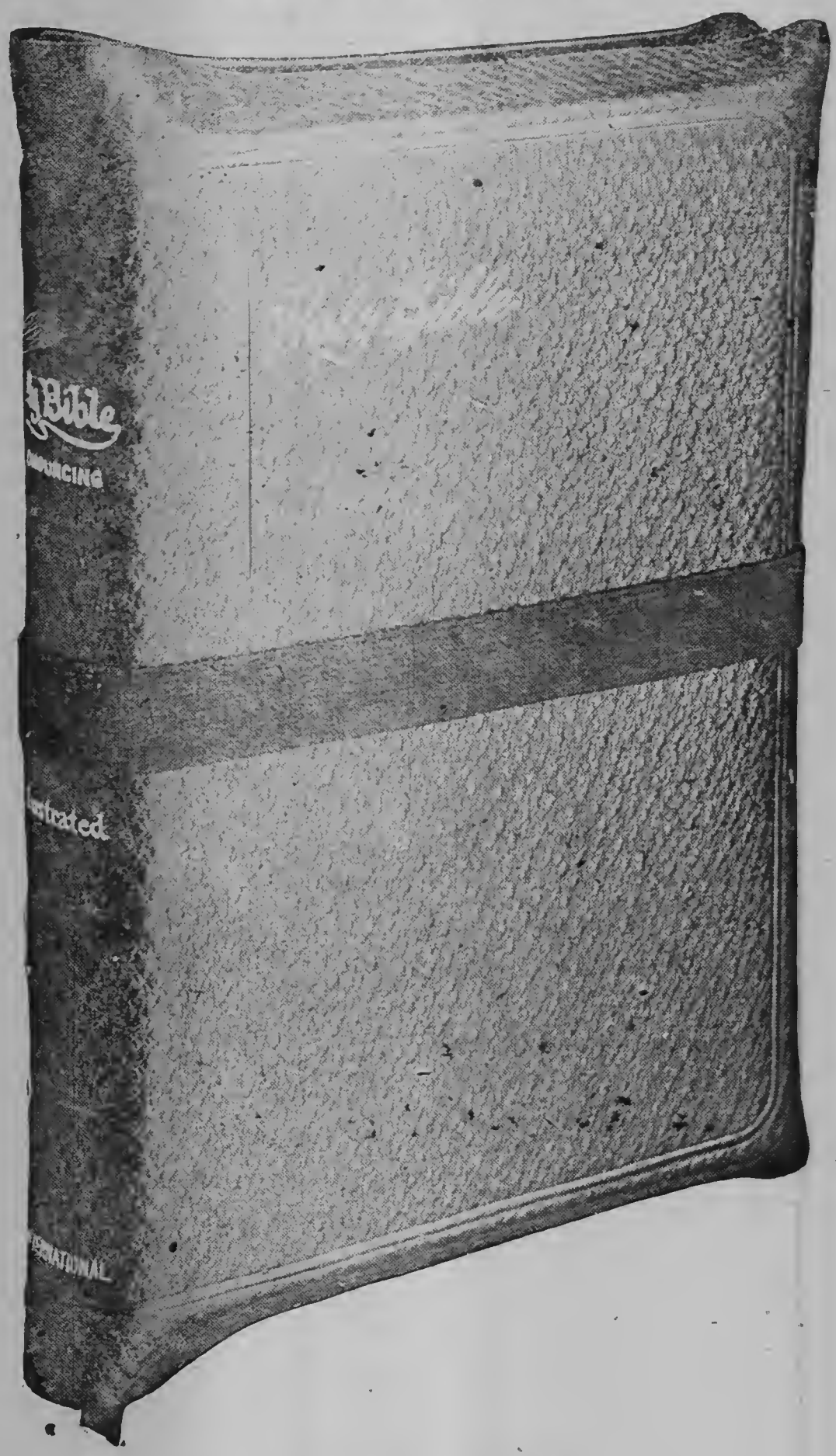

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New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Rev. E. S. Lewis, of Greenville, wants to know if there is a larger class of men in the Conference than Big Brothers; 221 were present on the 14th; 520 in the entire school. These big classes need to put their bigness into our Federation at Grenada, May 31. Come on, all the big brothers of the Conference.

The class at Indianola makes a splendid picture and no doubt this class is doing work according to its size. Let us have a big representation of this class at the Federation.

You ought to see what the class at Sardis has done. This class has made a park with swings, wading pool, tennis court, drinking fountain, etc., for the entertainment of the children and young people of the town. This class will be represented at Grenada the last day of this month.

666

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A Trial Treatment of "HIMALYA"

We don't care who you are or where you are—a man or woman, young or old, or whether you have had Asthma for fifteen years or fifteen months—**all we want is your name** and address, so that we can send you, free of charge, a trial treatment of "Himalya," our simple, convenient and reliable home remedy for Asthma and Hay Fever.

We want to show you, **at our expense,** and prove to you beyond any shadow of doubt, and to your entire satisfaction that Himalya will stop all difficult breathing, wheezing, choking spells, and all smothering sensations and painful paroxysms once and for good. We want to demonstrate to you conclusively, that, regardless of what climate you live in, your age or occupation, that this splendid remedy will do for you exactly what it has done for thousands of other sufferers in past years. We want you to know how different Himalya is from other treatments—inhalers, douches, opium preparations, fumes, smokes, etc., how it purifies the blood and renovates the whole system, eradicating the disease by removing the cause.

Don't Delay. Don't wait until another attack comes, but start the treatment at once. Send no money, simply mail the coupon below.

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State..... R. F. D.....

The last call before the meeting of the Wesley Bible Class Federation and the Training School to be held at Grenada. I pray that every pastor, superintendent and interested worker will bring these meetings before the people in an emphatic and effective way, that our people may realize the far-reaching influence these meetings will have upon the life of our church. Speak in public, work in private, never stop until you have secured one or more to attend these meetings. Blessings upon all who have a mind to work.

The question has been asked, why have a course for teachers of young people, when there are so few classes of young people in any of the schools? The answer is in the question. We must have teachers who understand young people; then we shall have an ever-increasing number of young people in our Sunday schools. Think on this matter. If you have no young people's classes, is it because there are no young people to be taught? God help us to wake up before it is too late.

Suppose every superintendent and preacher in the Conference should take a notion to ignore the law of the church and discard Sunday School Day altogether? One school has no more right to leave the observance of this day off than another. What one has a right to do, all have the same right to do. The entire work of the church suffers when one man fails to do what is expected of him. It is getting late in the year to look after this matter, but not too late.

If the Sunday School Board was indifferent to the needs of the people; if it wasted money in unreasonable overhead expenses, there might be some excuse for failing to give the amount it asks for preparing our teachers to do more effective work. The Board has gradually enlarged its program until the greater part of the Conference is reached with its paid and volunteer workers. No board in any church in the Conference is doing more work and of a higher type than is the Sunday School Board of the North Mississippi Conference.

MISSISSIPPI CONFERENCE NOTES

The Conference Standard Training School, meeting at Millsaps College June 8-14, is going to be the best ever. Dr. Brown has gathered a strong faculty and a strong corps of lecturers. Sunday school and church workers cannot afford to miss this chance.

The first Sunday in this month was spent at Hopewell. The work is small.

(Continued on next page.)

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Colfax Ct., at Tioga, June 4, a.m.
Glenmora, June 4, p.m.
Lecompte Ct., at Melder, June 11.
Pineville, at Holloway, June 18.
Boyce, at Hemphill, June 25.
Marksville Ct., at Simmesport, July 2, a.m.
Pleasant Hill Ct., at Williams' Chapel, July 9, a.m.
Provencal Ct., at Provencal, July 10.
Bunkie, July 16, a.m.
Alexandria, July 16, p.m. (preaching); Aug. 7, p.m. (conference).
Rochelle-Standard, at Olla, July 19.
Campti Ct., at Davis Springs, July 22-23.
Winnfield, July 30.
Winnfield Ct., at Joyce, July 30, p.m.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.
Natchitoches, Aug 27.
Winnfield Ct. and Jena and Jonesville charges will be announced later. These conferences have not been designated as to place.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Zachary, at Zachary June 4, a.m.
Jackson and Ethel, at Gurley, June 4, 3:30 p.m.
Keener Memorial, June 5, p.m., and June 18, p.m.
Hammond, June 11, a.m.
Ponchatoula, at Lee's Landing, June 11, 3:30 p.m.
Baton Rouge, First Church, June 18, and July 3, p.m.
Istrouma, June 25, a.m.
Amite, June 25, p.m.
Natalbany, at Pine Ridge, July 2, a.m.
Kentwood, July 2, p.m.
Pinegrove, at Pipkin's Chapel, July 9, a.m.
Greensburg, at Tabernacle, July 9, p.m.
Springfield, at James Chapel, July 16, a.m.
Baker, at Blackwater, July 22, a.m., and 23, p.m.
Gonzales, at Carpenter's Chapel, July 23, a.m.
Franklinton Ct., July 30, a.m.
Olive Branch, at Camp Grounds, Aug. 7, 4 p.m.
Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Oak Ridge, at O. R., May 30, 11 a.m.
Eastrop, June 4, 11 a.m.
Jonesboro, at Hodge, June 11, 11 a.m.
Mer Rouge, at Mer Rouge, June 15.
Dubach, at Lisbon, June 18, 11 a.m.
Choudrant, at Downsville, June 20, 11 a.m.; Q. C., 2 p.m.
Mangham, at Union, June 25, 11 a.m.
Sicily Island, at Clayton, June 25, 8 p.m.
Elmore, at Longstraw, July 2, 11 a.m.
West Monroe, July 2, 8 p.m.
Calhoun, at Wilhite, July 6, preaching at 11 a.m.
Winnsboro, at Boeuf Prairie, July 9, 11 a.m.
Gilbert, at Wisner, July 9, 8 p.m.
Ruston, July 10, 8 p.m.
Bonita, at Bartholomew, July 12; preaching, 11 a.m.
Tallulah, July 16, 11 a.m.
Rayville, at Delhi, July 16, 8 p.m.
Farmerville, at Greenville, July 19; preaching, 11 a.m.
Monroe, July 21, 8 p.m.
Waterproof, at Newelton, July 23, 11 a.m.
Oak Grove, at Forest, July 26.
Bernice, at Summerfield, July 30, 11 a.m.
Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preaching 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

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An Adaptation of an Old Spanish Romance

A DRAMATIC POEM IN 26 CANTOS

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MISSISSIPPI CONFERENCE NOTES.

(Continued from page 12.)

but there are some loyal, fine workers. Brother James Sells is the popular pastor. He will report a fine year's work.

Thursday night, the 11th, was spent at Quitman as well as Sunday night. I enjoyed my visit there. Brother Ellis is doing a good work. Signs of progress are on every hand. The church and school are growing.

Friday morning I stopped off at Crandall and preached for Brother Rutledge. We had a good service. Three persons who were not church members manifested a desire to flee the wrath to come. The same morning we drove over to Theadville, and I spoke to a fine body of folks. That afternoon we were to be at State Line but were rained out.

Saturday night I spoke at State Line to most of the church workers. We had a good conference, and they are promising to go forward.

Sunday morning was spent at Theadville. These folks, with small effort, can grade 80 per cent and 1" standard. I am looking each day for a notice that they are ready to be graded. There were ten or more who came up Sunday morning to surrender completely and be wholly the Lord's.

The following schools have sent in Sunday School Day offerings to date: Shubuta, Brandon, Fernwood, Madison, Capitol Street, West End, Laurel; First Church, Brookhaven; Collins, Oak Grove on the Nebo charge, Mendenhall, Galloway Memorial, Pascagoula, Vancleave, Mount Pleasant, State Line on the Matherville charge, Philadelphia and Picayune. We trust that more will hold the day and send in the offering.

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E Olive St B-355, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

For the better class of teaching positions, write Dept. 2, H. D. Yates Teachers' Bureau, Nashville, Tenn.

"An Ounce of Preventon is Worth a Pound of Cure."

A disturbance of the even balance of health, which often occurs in these trying days of constipation, causes serious trouble. Nobody can be too careful to keep this balance up. When people begin to lose appetite, get tired easily, feel an improper heaviness on sickness, weakness, or debility. The system needs a tonic, craves it, and should not be denied it; and the best tonic that many people recommend is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the even balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that "a stitch in time saves nine."

Preventive treatment now and then calls for the use of a good cathartic or laxative, like Hood's Pills, which are purely vegetable and act quickly and thoroughly.

666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.

Pro Cor Hull is doing great work. Pray for him. The Newton District is responding and I am hoping for great things.

Two new Sunday schools this week.

Pray for the work and the workers

Yours in Him,

JOHN C. CHAMBERS.

MISSISSIPPI CONFERENCE STANDARD TRAINING SCHOOL.

The Second Session of the Mississippi Conference Standard Training School, is to be held at Millsaps College, Jackson, Miss., June 8-11, 1922.

The total cost, exclusive of traveling expenses, will be $10. This covers board, room rent, and the cost of the text book. Sheets, towels, pillowcases, and bedcovers must be brought along.

The six courses of instruction which we offer are as follows: "Methods of Teaching," "Pupil Study," "The Sunday School," "Beginner Organization," "Primary Lesson Material," and "Junior Organization."

You will note that the last three courses were not given in the Training School last year. Our plan is to keep rotating the specialization courses so that teachers in the various specialization departments may secure all the various specialization credits needed for the "gold seal" diploma.

This seal, as you know, can be secured only by work done at standard schools, such as the one to be held at Jackson.

If you can't it will be possible for you to come, please write the Mississippi Conference Sunday School Board, 211½ West Capitol Street, Jackson, Miss.

C. A. BOWEN,
Dean of Standard Training School.

TO THE PASTORS AND SUPERINTENDENTS, NORTH MISSISSIPPI CONFERENCE.

The Sunday School Board of your Conference is very much in need of funds at this time. Our Training schools are on, and we must have money to pay them. Please get the Sunday School Day money in to me at once. Thank you.

J. E. STEPHENS,
Treasurer, Gremada, Miss.

LEAGUE ASSEMBLY AT BROOKHAVEN, MISS.

Dear Leaguers: We expect to do some good work at our Assembly at Brookhaven this year. I feel sure there will be many young people who will go back to their home Leagues better qualified to work in the churches, largely as a result of their application to the courses offered.

However, it will not all be work. The greater part of each afternoon will be devoted to recreation under the direction of Mr. E. O. Harbin of Nashville, Tenn. There will be the swimming pool, gymnasium, tennis courts, etc., at our disposal. Hikes, games and many other forms of recreation will be introduced by Mr. Harbin. Bring your bathing suit, tennis racket, etc., so that you can enter into all of these good times. There is no reason why this should not be a most pleasant vacation.

And don't forget the stunt night! Each district and probably each chapter will be asked to "put on" some kind of stunt on stunt night. Be thinking of this now, and perhaps you will have something good all ready when you arrive at the assembly grounds. If you have any kind of costume which will help in making your stunt more effective, bring that along, too.

Have you written that district song yet? Remember, the district will have a contest to select the best district song, and any Leaguer may compete for his district. Perhaps you can help your district to win.

ERMA M. KILL,
Conference Secretary,
Mississippi Conf. Epworth League

THE DEVIL'S BEST TOOL.

It was once announced that the devil was going out of business and would offer all tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad looking lot they were. Malice, Hatred, Envy, Jealousy, Sensuality, and Deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless looking wedge-shaped tool, much worn and priced higher than any of them.

Some one asked the devil what it was?

"That's discouragement," was the reply.

"Why do you have it priced so high?" "Because," replied the devil, "it is more useful to me than any of the others.

"I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others and when once inside I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody as very few people yet know it belongs to me."

It hardly need be added that the devil's price for discouragement was so high that it was never sold. He is still using it.

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Law Term, June 12-July 20
Second Term, July 21—August 30.
Courses leading to degrees. New buildings. Modern equipment. Delightful summer climate. Send for catalog.

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SELF-SUPPORT.

One of the most interesting and encouraging features of the missionary work in the foreign fields during the past quadrennium is the growth in self support. Except for new equipment and the salaries of the missionaries, the school at Piracicaba meets its own expenses. This school has three missionaries and twenty native teachers. Other schools in Latin-America do almost as well. The McTyeire School, Shanghai, China, also receives sufficient fees to meet all current expenses except the salary of the missionaries. If this can be maintained it will mean an enlargement of our work in the future.—Selected.

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and leaves your skin soft and spotless. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

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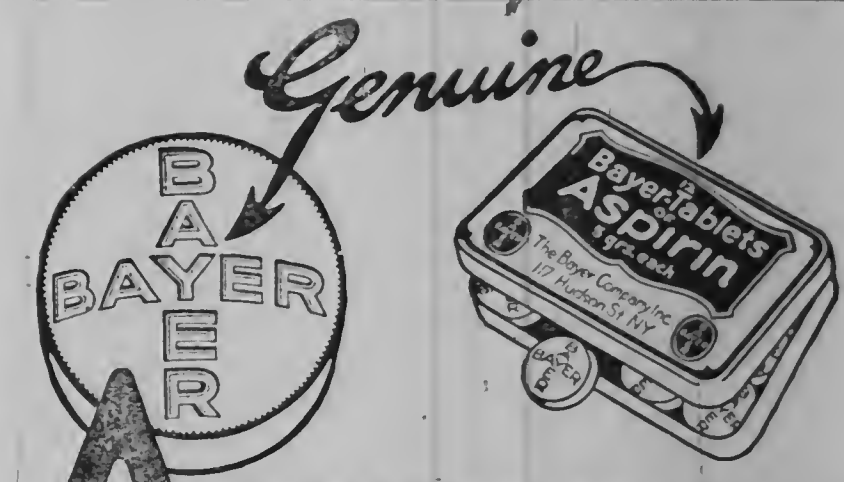

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Unless you see name "Bayer" on tablets, you are not getting the genuine Bayer product prescribed by physicians over 22 years and proved safe by millions for

Colds	Headache	Rheumatism
Toothache	Neuralgia	Neuritis
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Accept only "Bayer" package which contains proper directions.
Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists.
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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

LOUISIANA CONFERENCE.

Natchitoches Missionary News.

At the last social meeting of the Woman's Missionary Society of the Methodist Church, April 27, Mesdames T. L. Weaver, C. E. Hooper, Mary B. Hargrove, Breedlove and Somerville were hostesses at the church. The church parlor was beautifully decorated with roses and red lilies, and delicious cake, Eskimo pies and lemonade were served.

The program was on China, and Mrs. Henry Irwin who, with her husband, was missionary to China for eight years, gave an inspirational talk on China, telling of the things she knew by experience. She had on exhibition souvenirs, consisting of wonderful hand embroidered tapestries and mottoes, vases, incense burners of hammered brass over a hundred years old, leopard skins and beautiful kimonos made by the Chinese.

Her message in part follows:

"The Union College for Women in China grew out of a great need for higher education in their own country for Chinese women. Many have come to America to study in former years, but the new life had its disadvantages. Ginling Union College, situated in the Orient, but controlled by some of the best minds of America, gives higher education to the Chinese woman while yet fostering her love for and obligation to her own land. As a result, many more graduates have gone into service for their own people.

"Growing out of a love for the Bible and emanating from a call to definite Christian service, the Union Bible School in China is one of the most glorious monuments to the Cross as lived out in the daily life of the Christian missionary. Children of Chinese martyrs are among the students. One girl, bereft of parents and sisters in infancy in a riot against the Chinese pastor of a little Christian chapel, will soon go back to that same village to teach the Bible to the children of her parents' assassins. Such is Christianity in China, where the word of God is a real lamp. The written character in China is a sacred thing. No piece of paper is ever burned if it has the characters upon it. Some of this same reverence enters into the Chinese Christian's love of his Bible. The Bible has saved him from fears of death and punishment. For this peace the Christian in China is willing to pay a great price. If need be, he will suffer death, as did many in the Boxer uprising.

China looks to America in a peculiarly appealing manner. The Chinese church looks to the American church for help and inspiration. To each of us comes the call to live the Christian life in such vigor and truth as will send a ray of hope back to old China. Let us follow the gleam in our own lives. Let us live out the Word of God as Christians should."

MRS. EMMA CUNNINGHAM.

ANNUAL DISTRICT CONFERENCE OF THE WOMAN'S MISSIONYAR SOCIETY, NEW ORLEANS DISTRICT.

At two o'clock in the afternoon of May 9, 1922, the Annual District Conference of the Woman's Missionary Society, New Orleans District, convened at the Methodist Church of Slidell, La., Mrs. J. D. Rumph, presiding, Mrs. H. A. Lamberth, acting as Secretary and Mrs. J. A. Alford at the piano.

As some of the delegates to the Church Conference, which was also in session there at that time, expressed a desire to be present at the Missionary meeting, Mrs. Rumph extended a cordial invitation to all to come. The church was filled almost to overflowing.

Mrs. Rumph announced that she would take up the devotional program first and opened the meeting with "Savior, Like a Shepherd, Lead Us," sung by the congregation.

Mrs. Geo. S. Brown had charge of the Devotional Service and read Prov. xxii. 6, for her scripture lesson. She made a very appealing talk on "Training the Child Up in the Way It Should Go." She stressed the lack of leaders and invoked the co-operation of parents in seeing that the children get the training that they should. There is a splendid lesson in the story she told of "The Beautiful Orchard." This story will be published later on the Woman's page.

Mrs. G. O. Salassi made the visitors feel truly welcome and at home in the greetings she gave in behalf of Slidell and of that Auxiliary.

Mrs. C. F. Niebergall responded to Mrs. Salassi, in behalf of the visitors, and she also gave some interesting facts gathered at the Annual Council at San Antonio, Texas, in April. On speaking of the proposed discontinuance of the Council she said that the Council should continue as it is, at least until the women have full laity rights. Answering a question, she said that by right of office, all Presidents of Missionary Societies are members of the quarterly conference.

The visitors enjoyed a piano selection from Liszt, well rendered by Miss Nellie Buskay.

St. Mark's Hall—Mrs. J. B. Parker, President of City Mission Board, gave a very clear and thorough outline of the work done and also of that to be done at St. Mark's Hall. She spoke of the improvements under construction there and particularly of the Clinic, and its possibilities.

Mrs. J. G. Snelling gave a very helpful and interesting talk on Social Service Work, dividing this talk to cover Community Problems and the Inter-Racial Committee. Under the first item the Social Service Committee has a big task to watch the Motion Picture and other social life of a community, endeavoring to do real "service" for the less fortunate folk, and the aim of the Inter-Racial Committee is to help the negro work out his own problems.

Mrs. M. P. Schneider favored the gathering with a piano selection, Salut D'Amour, which was very pleasing.

Here the meeting was interrupted by Brother Giles presenting a large box of fans, compliments of Mr. A. Donaldson, to be distributed to "The Ladies," presuming that the gentlemen did not need them. Many thanks, Mr. Donaldson.

Mrs. Rumph had prepared a "Quiz" on the Conference Minutes but as the time was getting short this was omitted and the congregation sang "Blessed Assurance." This closed the program and as it was time for the next session of the Church Conference, all of the delegates retired to the Community House and the woman's body went into the business session.

There are fourteen charges in the district and thirteen of these had representatives in the meeting to make a report, namely: Algiers, Bogalusa, Carrollton Avenue, Covington, Epworth, Felicity, First Church, Louisiana Avenue, Parker Memorial, Rayne Memorial, St. Mark's Hall, Second Church and Slidell.

These reports are very gratifying, and it will surely mean "The More of His Kingdom's Sure Increase" when women continue to band themselves together in such loyal, earnest and prayerful bands as these, with this as their aim.

One depressing fact reported by nearly all auxiliaries is the decrease in the Young People's societies and we hope that the seed sown by Mrs. Brown's talk will take root and bear much fruit—in leaders for the young people.

Mrs. Niebergall reported that the Bulletin will no longer be received monthly but will be a quarterly publication. While if the demand could be made large enough to justify it, it could be kept as a monthly paper,

(Continued on Page 15)

Good Rich Red Blood

And plenty of it, is essential to health, willing effort, good appetite. Lack of it, or thin, watery blood, means illness, rheumatism, catarrh, humors, headache, wandering pains, cold hands and feet, decline of health-tone.

We recommend Hood's Sarsaparilla for all these and other symptoms because it is made from the best ingredients physicians prescribe, combined by pharmacists who have made a life-long study of medicines; and best of all, because it has helped thousands to have good, rich, red blood and all the blessings that come from it.

The worth and great economy of Hood's Sarsaparilla appeal to everyone. A bottle will last a month. War tax removed and price reduced. Get a bottle. For a mild cathartic, get Hood's Pills.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

You can save money by getting our prices before you buy. Write our nearest factory today.
FULTON BAG & COTTON MILLS
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Dodson's Liver Tone Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

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ENDS COMPLEXION WORRIES.
Healing, Antiseptic, Soothing, Fragrant.
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Send 10c to Dr. Pierce, Buffalo, N. Y., for trial pkg. of any of his remedies, or write for free medical advice.

Woman's Missionary Society.

(Continued from Page 14)

but reporting only of the Louisiana Conference. This seems favorable, and all Superintendents of Publicity are requested to let Mrs. Cunningham have an expression from their respective auxiliaries regarding this.

As the time for closing had come, the meeting came to a rather abrupt close, the reading and approving of the minutes being omitted, as was also the closing song, "Blest be the tie that binds." But with best wishes to all that, with renewed strength, more faith and in greater numbers, God willing, we meet again next year at St. Mark's Hall, New Orleans. Again extending to the ladies, and others of Slidell who assisted them, the sincere appreciation of the visiting ladies for their kind hospitality.

MRS. H. A. LAMBERTH,
Secretary.

A LETTER PASSED ON WITH OUR PRESIDENT'S ENDORSEMENT.

Dear Mrs. Niebergall: We want to observe "Go to College" week, from May 21 to 28. We would be glad to have attention called to this matter in each of our societies. The main thought is the bringing of our colleges before our people, showing them the value of Christian Education, then sending the names of any prospective students to the head of the institutions.

Our work is moving on splendidly and growing with increasing interest. We are anxious for our boys and girls to be fired with an ambition for a college education and to be trained for world leadership.

We are counting on the Woman's Missionary Society doing much to awaken enthusiasm in this work.

With best wishes, yours very truly,

ALBERT S. LITZ,
Conf. Secty. of Education.

THE CENTENARY BRINGS BLESSING TO WONSAN.

By V. R. Turner, P. E.

The District Class was held in Wonsan, January 28 to February 5, 1922. Every charge in the district was represented. There were 128 students, full time, 11 teachers, 6 hours in study for 6 days. Four classes were in session at the time. Eight days, including the time the class was in session; the evenings were given to revival services. We were fortunate in having Rev. J. S. Ryang of our Conference lead these services. He gave us good preaching with good results. The church was filled to its capacity to hear him in his able presentation of Scriptural truth.

One especially interesting and encouraging fact about our class was the large number of new Christians that attended. At least 75 represented new churches that have experienced a great revival within the last eighteen months. Many students came in from places forty miles from Wonsan, and some from even greater distances, walking the whole way. The only financial aid given was one half of the food bill while in the city that is, during the time the class was in session. Never before have I seen such earnest desire on the part of men to learn the truths of God's Word.

In the new churches of the Centenary we have been enabled by the Centenary funds to provide, we could not have expected to hold the new believers that have come in. We cannot thank the friends at home too much for their offerings. You cannot imagine the thrill of joy that fills our hearts when we see what has been made possible by those gifts. Eternity alone will reveal the full results.

In our district only, in 1921, we secured 15 churches to house its members, practically all of whom were new in the faith at a cost of $1,428.50. Each group has contributed to the enterprise in addition to the amount paid by us. In my opinion, no other church building enterprise quite compares with this when we consider the amount put in by the Board and the results gained.

Things are going well with us, but we are continually embarrassed by the numbers that are coming in. Especially is this true in our attempt to reorganize the school work here in the city. We are temporarily using the old school building, but it by no means meets the needs of the hour. If we can possibly make room for them, we will have not less than 250 students at the beginning of the new session in April. If we can secure a new school building by next fall, I am confident we can make good. The demand is most urgent.

I have just had a visit from Rev. Quak Myung Hi, from the Kojeh circuit. He commenced the Conference year with six churches on his circuit and now reports fourteen. Last year his charge was divided into three, and if the present speed is kept up till next Conference, the same will have to be done this year. Two years ago, in the Tong Chun County, we had only five churches. We now have 32. The five also have greatly increased in membership and in interest.

One of the factors of greatest importance in our work outside of the city of Wonsan is the primary schools we have been enabled by the Centenary to undertake. One of these schools, Kil Myung, is four miles from the city. The other, Koo Ryung Mal, is down the coast forty miles. Both have good, four-room, brick-veneer buildings, built to accommodate 164 students each, without crowding. It is their first year of operation, and it appears that they will be filled to overflowing the 1st of April, the beginning of the new session. There is no more hopeful field of opportunity in the Wonsan District than the field of primary education. Indeed, we cannot expect permanent results for the church if we neglect this department of activity.

MILLSAPS COLLEGE ACTIVITIES.

Dear Mr. Editor: I wish to report concerning the new department of Religious Education at Millsaps, or rather about a program that was conducted concerning the country church in one of the classes the other day.

The class is at present studying the country church problem, using as text books "Solving the Country Church Problem" and "The Evolution of the Country Community." To supplement the text books and also get some practical insight into the conditions right here in Mississippi, Prof. Bowen secured Rev. N. G. Guerry, of the Shufford charge, and Rev. I. H. Sells, of the Harrisville charge, to speak to the class. Rev. Mr. Guerry has charge of the North Mississippi Conference Demonstration Charge and Rev. Mr. Sells that of the Mississippi Conference.

Previous to Brother Guerry's entering the ministry he was engaged in the work of farm demonstration work, being a graduate of A. and M. College. Both speakers told of the difficulties and problems that they had met on their charges and how they were solving them. Both concluded by stating that they believed the outlook to be very hopeful if the church would keep up and carry out the programs now being experimented on at the demonstration charges.

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These letters recommending Lydia E. Pinkham's Vegetable Compound ought to convince women of the great worth of this medicine in the treatment of ailments to which they are often subject.

Mrs. Baker calls it "a wonderful medicine." If you are suffering from troubles women often have, or feel all run down, without any ambition or energy for your regular work, take Lydia E. Pinkham's Vegetable Compound. It is a natural restorative and should help you as it has Mrs. Baker and many, many other women.

The Kidneys and the Skin. If the [illegible] skin will [illegible] Hood's Sarsaparilla [illegible] to the kidneys [illegible] By purifying the blood it makes

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CENTENARY ANNOUNCEMENT.

The report of the Finance Department of the Centenary up to April 30 shows that the Mississippi Conference has paid 47.2 per cent of their total pledge, which places our Conference in fifth place in the percentage of pledges paid. Let's go to the top—what do you say?

I wish to thank every one who helped to make this possible, and earnestly request that we "carry on" till the end.

Special mention should be made of Fannin charge, in the Jackson District and Waynesboro circuit charge in the Meridian District. Three churches in each charge are on the "Honor Roll."

Fanning charge has paid: Andrew's Chapel, 80 per cent; Fannin, 64 per cent; Oakvale, 60 per cent.

Waynesboro charge has paid: Hiwannee Church, 72 per cent; Hebron, 62 per cent; Fedora, 71 per cent.

There are 37 other churches on the Honor Roll, but not so many on any other charge.

Let us all work in a systematic way, and the money will be collected.

W. D. HAWKINS,
Conference Centenary Treasurer.

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Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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Rub-My-Tism, antiseptic and pain killer, for infected sores, tetter, sprains, neuralgia, rheumatism.

SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference of the Methodist Episcopal Church, South, convened in the Methodist Church at Poplarville, Miss., April 18, 1922, and continued its deliberations until the evening hour of the 19th. The efficient presiding elder, Rev. W. M. Sullivan, presided with usual dignity and ease. The writer was elected secretary, with Rev. J. F. Campbell assistant; the latter, living up to his good name, carried the greater part of the burden.

All of the pastors, with the exception of three, were present, and an unusual number of laymen attended the session. The presence of three ex-presiding elders, all stationed in the bounds of the district, added greatly to the occasion.

The various connectional interests were well represented by the following: Centenary work by W. D. Hawkins, who gave the new Centenary pictures of the Orient on the first evening; Rev. B. F. Lewis presented the accomplishment, as well as the needs, of the Orphans Home, and D. C. Hull represented the Sunday school work.

The reports from the pastoral charges were good, quite a good showing made in the number of accessions by profession of faith. The various departments of the church show steady progress.

The sermon preached by Rev. L. L. Roberts of Columbia, Miss., was of high order, very spiritual, and appropriate.

The following were elected delegates to the Annual Conference: J. C. Ross, T. S. Ford, J. G. Hardy, H. B. Rush, R. W. Hinton, D. R. Webster, C. B. Gates, and T. A. Rawls.

Resolutions of sympathy and brotherly love were sent to Rev. J. H. Moore and Rev. G. S. Harmon, who were unable to attend the conference because of illness.

One of the great features of the conference was the testimony meeting, conducted by the presiding elder, to which both lay delegates and preachers responded, giving proof that "the presence and power of the Holy Spirit abides, and the evangelistic fires still burn," leading the host of Israel against the foe.

On nomination by the committee the conference elected the following district Sunday school officers: Secretary, G. L. Carley; Missionary Superintendent, H. B. Rush; Elementary Superintendent, Miss Stella Provost; Intermediate-Senior Superintendent, C. B. Gates; Young People-Adult Wesley Bible Class Superintendent, Miss Mary Weston. The District Lay Leader, Colonel R. B. McGee, was then elected by the conference.

Resolutions and official passage on points clearing the title and deeds placing the Camp Ground School on an equal footing with other like schools of our church, were some of the worthy items of this district conference. Rev. W. H. Van Hook was commended for his faithful work and interest in the welfare of the school.

Logtown was chosen as the place of meeting for the next district conference.

The Rev. A. M. Broadfoot, pastor of our church at Poplarville, because of illness of a daughter attending Whitworth College, was absent on the evening of the 18th, but his good wife, with the committee, saw that every delegate was cared for, and their stay in the town made a pleasant one, for which the conference voted hearty thanks.

HUGH C. CASTLES, Secretary.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.
(In Part.)

High School Commencement Sermon, Mansfield, May 28, a.m.
Mangum Memorial, Sunday, May 28, p.m.
Mooringsport, Wednesday, May 31, p.m.
Vivian, Wednesday, May 31, p.m.
Louisiana Conference Preachers' Institute, Centenary College, June 1-8.
Logansport, Sunday, June 4, a.m.
Cedar Grove, Sunday, June 4 p.m. (preaching.)
Caddo Ct., at Trees, Sunday, June 11, a.m.
Bossier City, Sunday, June 11, p.m.
Epworth League Assembly, Mansfield, June 13-20.
Springhill, Thursday, June 15, p.m.

R. H. WYNN, P. E.

Lake Charles Dist.—Third Round.
(In Part.)

De Ridder, June 4, 11 a.m.
Branch Ct., at Maxie, June 11, 11 a.m.
Eunice Ct., at Reeves, June 11, 7:30 p.m.
Crowley, June 18, 11 a.m.
Gueydan and Estherwood, at Gueydan, June 18, 7:30 p.m.
Leesville, June 25, 11 a.m.
Zwolle, June 25, 7:30 p.m.

J. B. WILLIAMS, P. E.

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Beware of imitations! Genuine Calotabs are sold only in "checkerboard" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs. —Adv.

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Second Term, July 21 to August 24

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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 69—No. 22. | Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South | Whole No. 3460.

HENRY T. CARLEY, Editor. | NEW ORLEANS, LA., THURSDAY, JUNE 1, 1922. | CHAS. O. CHALMERS, Manager.

THE GENERAL CONFERENCE.

SIXTEENTH DAY, SATURDAY, MAY 20.

The Conference convened promptly at 2 o'clock, with Bishop Ainsworth in the chair. Dr. J. P. Hilburn conducted the devotional exercises. Bishop Ainsworth surrendered the chair to Bishop Cannon.

A resolution was adopted instructing all the General Boards to publish annually in the Nashville Christian Advocate a statement of income and expenditures, similar to the annual statement made by banking institutions.

The Board of Missions was authorized to appoint a committee of not more than seven to act with a like committee from the Colored Methodist Episcopal Church to work out a more efficient plan of co-operation with that denomination.

The Centenary Commission was continued as now constituted for the purpose of carrying out the Centenary task.

The bishops announced the nomination of Bishop H. M. Du Bose as chairman of the Epworth League Board, and his nomination was confirmed.

The question of changing the words, "holy catholic church," as they appear in the creed, was brought up. After a lengthy discussion, the motion to change was defeated.

A motion to change the ratio of representation of the Annual Conference, in the General Conference, from one clerical and one lay delegate for every forty-eight members of the Annual Conference to one for every sixty, was defeated.

Report No. 3 of the Committee on Publishing Interests was adopted as follows:

Your Committee on Publishing Interests has considered memorials from the Kentucky Conference, the West Oklahoma Conference, and a memorial signed by certain individuals concerning the districting of our territory and the consolidation of our Conference organs, and has also considered a paper from the Southern Methodist Press Association. After a careful consideration of conditions, we have reached the conclusion that the dividing of the church into areas and the establishment of a paper for each area is at this time impracticable. The Conference organ properly maintained seems to us to be the best system for the securing of denominational publicity and for the consequent advancement of the largest interest of the Kingdom. We therefore recommend:

1. That we commend the Southern Methodist Press Association, composed of practically all the editors of our church, in its efforts to solve the perplexing problems of religious journalism and to bring our periodicals to a high degree of efficiency.

2. That patronizing Conferences and single Conferences that maintain their own papers are urged to give a substantial support to these organs by making such an assessment when necessary for their maintenance as will enable them to render the most valuable service to the church. It is also desirable to secure permanent funds sufficiently adequate to maintain these Conference papers in a manner befitting their importance.

3. That wherever practicable what is commonly known as the budget system or some other plan be used by each charge to put the Conference paper into every Methodist home. We suggest that Annual Conferences supplement the efforts of local charges in the circulation of our Methodist periodicals and that we regard the financing and circulating of our Conference organs as of equal importance with the other claims of the church.

4. That one of the first objectives of the quadrennium shall be the putting of the Conference paper into every Methodist family.

5. That we recommend to the Book Agents that they give to each of the Conference papers a reasonable amount of advertising, believing that such advertising will be not only of substantial assistance to the Conference organs, but that it will largely increase the sales of the Publishing House. We furthermore recommend that the Southern Methodist Press Association be authorized to present from time to time to the Book Committee the necessity of this assistance and the importance of mutual co-operation.

6. That we also recommend that Conferences or groups of Conferences not owning their church papers make arrangements to own, control, and publish their own organs, for we fear that, when Conference papers are owned by individuals or corporations, they can never receive the wholehearted support to which they are entitled.

7. We recommend that the following paragraph be inserted in the Discipline immediately after the paragraph numbered 68:

"For the better instruction of our members and for the promotion of all Annual Conference enterprises, as well as the general work of the church, let Conference organs be maintained by groups of Annual Conferences, or by a single Annual Conference where conditions require it, and, when necessary, let assessments be made for the support of these organs by means of the budget plan, or in some other practical way, let each church put the Conference organ into every Methodist home. Let the circulation of church periodicals and the distribution of Christian literature be diligently and faithfully promoted by pastors and official members. Let each pastor report, for insertion in the Conference statistics, the number of Methodist families in his charge and the number of Conference organs and general organs taken, and the amount raised for the circulation of these organs."

The recommendation of the Committee on Publishing Interests, that the Nashville Advocate, the Review, the Epworth Era, the Missionary Voice, and other connectional periodicals be consolidated into one, was thoroughly discussed, after which it was defeated by a vote of 113 to 130.

GET RID OF RACE HORSE GAMBLING IN LOUISIANA.

The State of Louisiana now has the opportunity of ridding itself permanently of an institution that has absolutely nothing to commend it, but that, on the other hand, is wrong from every conceivable point of view. We refer, of course, to horse racing as it is carried on for the benefit of the gambling fraternity in New Orleans. If this were only a local evil, it might be well to leave the settlement of the matter to local interests; but it is more than State-wide in the evil it does and in the scandals it provokes. The Legislature now in session has before it two bills—one to permit racing, with its attendant gambling, under State supervision, the other to prohibit this evil altogether. Let those who believe in maintaining the Constitution of the State, which says that gambling is a vice and that the Legislature shall adopt measures to suppress it, those who believe in protecting our young people from the corrupting influence of the gambling mania, those who believe that economic welfare is dependent upon productive labor and not upon parasitical indolence—let all good citizens of every condition and class throughout the State make known to their representatives in the Legislature in no unmistakable terms their desire to have the State freed of this evil that is second only to the outlawed lottery as a debaucher of youth, and a good day will be at hand for Louisiana. Now is the time to kill horse race gambling in this fair State.

Afternoon Session.

The Conference met at 3 o'clock, Bishop Cannon in the chair. After devotional exercises, Bishop Candler took the chair.

On motion of H. H. White, a resolution denouncing race track gambling, signed by the Louisiana delegation, was presented and unanimously passed, as follows:

Whereas gambling is a vice and is so recognized, not only by the laws of our church, but by the Constitutions of many States, and whereas race track gambling is an especially prevalent and seductive form of this vice, be it

Resolved, That this General Conference denounces all forms of gambling, and particularly race track gambling and betting attendant thereon, and urges all lawmakers and citizens to support the passage and enforcement of laws for the suppression of this great evil.

Bishop James Atkins took the chair. The Committee on Church Relations and Bible Cause nominated, and the same were elected, the following as the Commission to continue unification negotiations with the Methodist Episcopal Church:

Bishops Collins Denny, E. D. Mouzon, J. M. Moore, W. F. McVeigh, James Cannon, Jr.

Traveling Elders—P. H. Linn, F. P. Culver, H. H. Sherman, D. H. Acton, Stonewall Anderson, N. M. Watson, W. E. Arnold, T. N. Ivey, J. T. Leggett, T. D. Ellis.

Laymen—J. S. Chandler, H. H. White, J. H. Reynolds, R. S. Hyer, R. E. Cooper, J. W. Fristoe, W. H. Stockham, R. E. Blackwell, G. T. Fitzhugh.

The following Commission to negotiate concerning union with other Christian bodies was nominated and elected:

Bishops W. A. Candler, U. V. W. Darlington, H. M. Du Bose.

Traveling Elders—Lan Lee Holt, W. A. Cooper, E. B. Chappell, R. B. Hawk, J. M. Dannelly, J. A. Anderson.

Laymen—D. R. Anderson, L. F. Sensabaugh, J. G. Brown, W. C. Everett, S. G. Bratton, Levin Smith.

As members of the Federal Council of the

(Continued on Eighth Page.)

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

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TRAVEL LETTER FROM DR. AND MRS. COOPER.

The railroad journey from Lausanne to Paris occupies between ten and eleven hours, and takes one through a very beautiful portion of country. The most interesting place through which we passed was the little city of Dijon, the ancient capital of Burgundy. Here a large contingent of our American soldiers quartered during the recent war. Here, too, our daughter, Miss Lois Cooper, was stationed for several months while she was a Y. M. C. A. worker, "over there." A home of some of her French friends whom she wished us to meet was in sight of the railroad station; but our train did not stay there long enough to allow us to venture a visit.

Another interesting sight, of a very different nature, was a tall shaft, a monument, situated on a high cliff, surrounded by a flat, rolling portion of country. Though our train did not pass very near it, we kept this granite column in sight for several miles. When we inquired what monument it was, you may imagine our surprise when we were told that it was erected to the old Gallic hero, Vereingetorix, of whom Julius Caesar wrote in his commentaries. In moments like these, we realized the infancy of our own country.

We reached Paris about eleven o'eloek at night and found it wonderfully wide-awake and ablaze with electrie lights. In spite of being weary, we were much interested to note some methods of transportation which were new to us. Our guide divided our party, putting us into two large busses, or "carry-alls." After we were seated wo were astonished to see a porter place a ladder up the side of our vehicle and mount to the roof of it. Another porter handed him, or, rather, threw him, from the pavement, various portions of our baggage, or luggage, as they call it over there. Up went handbags and heavy portmanteaux until the roof of our bus was so heavily laden that we feared it might come down on us. But Paris was so beautiful as we drove through it that night, we forgot all uneasiness.

Hotel Byron (Beerone, as the French taxi drivers called it) was our stopping place. It is just off the Champs Elysees and near the Are de Triumphe. Here, to our joy, we found home letters awaiting us; and here we tarried for several nights. We do not say for several days, for most of our waking hours were spent in sightseeing.

In a previous letter we have told how, on our first brief stay in Paris, we visited several of the greatest of the cathedrals and other public buildings. Sonie of these came in, this time, for a little closer study.

Our first morning was spent in the Louvre and though we had been rather "fed up" on art galleries while we were in Italy, our enjoyment of it this time was even more keen than on our first visit. Our appreciation was greatly enhanced by the fact that we had for our guide a young matron who was a graduate of Wellesley College. She had come to Paris ten years previous as an art student and had married a Frenchman. Her knowledge of art and her love and enthusiasm for it illuminated the various pictures of which she spoke and made us feel that we were looking at these masterpieces with unusually intelligent eyes.

The Luxembourg Gallery is, of course, far less magnificeut and extensive than the Louvre, but we found it very interesting because of its modern statuary aud paintings. It is sometimes called the anti-chamber of the Louvre, for here many great works of art have remained for years, on probation, before being given place in the halls of the Louvre.

Perhaps it was the realistic touch of these contemporaneous Freuch artists that made their work, both in marble and on canvass, so wonderfully attractive to us that we felt very loath to leave, especially to leave the Hall of Statuary, which we had entered first and where we lingered longest. Here we felt, more than in the Louvre, that the true artist has a more vital concern than merely to protray physical beauty. It seemed to us that there was scarcely ono of the deeper emotions to which "poor, sad humanity" is heir that was not here sympathetically interpreted.

The Luxembourg Gardens, in the rear of the Art Gallery, are very beautiful and interesting. Two things prevented us from devoting as much time to them as they deserved: it had rained very hard an hour or two before we entered the gardens; and we felt that we must take most of the afternoon for our visit to the Cluny Museum, or miss seeing it.

The Hotel de Cluny, as the guide books call it, is unique both for its situation and contents. The building was erected in the fifteenth century by the Abbots of Cluny, who lavished Gothic decorations on its exterior as well as its interior. Within the grounds are the remains of the Palais des Thermes, a portion of the baths connected with the old Roman palace of the governor of Gaul, built the latter part of the sixth century. It is an experience long to be remembered to step from modern, bustling, twentieth century Parisian streets into the courtyard of this medieval palace, whose walls, pavements and soil are encrusted with the damp moss and lichens of centuries past. Once within doors, the feeliug ehanges somewhat, for here we find products of all ages, rather than of the ancient world. This museum is devoted to the "Art Crafts," rather than to the fine arts of painting and of sculpture, although these greater arts have some place here. One passes from room to rooui with a feeling of constantly increasing wonder and admiration for the variety and extent of the displays of artistic workmanship in bronze, brass, china, glass, tapestries, laces, household furniture, costumes, and even shoes of every age and period. All of this is very fascinating as well as instructive, particularly to the feminine mind. However, one does not carry away from the Cluny any of that "divino dissatisfaction" with one's own attainments which haunts for hours the visitor to the Louvre and makes him feel that he must learn more ere he comes here again.

One delightful afternoon was spent at Versailles, visiting the palace and the grounds. That the palace is quite extensivo you may well believe when we tell you that it was erected at a cost of two hundred million dollars. Its exterior is not half as beautiful or so imposing as you would expect from a building that was so expensive The interior, however, is a worthy storehouse for the many treasures which it contains. From the time of Louis XIV, who erected it, to the year 1793, this palace was used as the pleasure house of the kings and courtiers of France. Since that date, it has been converted into a national museum. During its royal days three of the kings of France were born here, and from its portals two queens passed into another existence; treaties have been signed here and other history-making events have transpired. Many of these happenings are commemorated in statuary, paintings or tapestries within these halls.

The ground floor of the palace is not so interesting as the others, for it is largely devoted to office rooms and to mementoes of the Republie. On the first floor are seven halls, decorated on every inch of wall space with wonderful Gobelin tapestries which depict the life of Louis XIV. Further on are famous staterooms, including the golden reom of Apollo, or the throno room, and the Glass Gallery which has seventeen windows on one side overlooking the gardens, and seventeen mirrors on the opposito wall. The north wing of the first floor is given to ten halls of historic paintings which portray all the great battles of French history, at least all the great victories. Many of these paintings were executed by great masters and are interesting from an artistic as well as historical point of view. But to see so many and such realistic representations of the horrors of war made one glad to turn away to other apartments.

On the second floor one found numerous portrait galleries and the private rooms of some former kings and queens. These latter were wonderfully beautiful. though rather formal and overornamented to suit our American taste.

Some of the formalism of the royal apartments is repeated in the precision of the geometrical arrangement of the famous Gardens of Versailles. Here, however, precision and regularity are not overdone, for the visitor passes from one delightful surprise to another as he steps down terraces which are adorned with marble basins filled with flowers, statues and groups of bronzo figures, and enormous fountains. It must be a wonderful sight to see these hundreds of fountains "at play," but this was not our privilege; for, in order to save expense, the French government displays the fountains only on special occasions. We were told that the water for these fountains was brought from a distance of ninety-eight miles.

Next in interest to the fountains is the "Tapis Vert" (Green Carpet), which is at the head of an artificial canal, called "The Grand Canal." The latter is 200 feet wide and one mile long. In the days of Louis XIV this Grand Canal was covered with gay colored Venetian gondolas with silken "hangings," and almost every night witnessed a wonderful illumination of the lake by fireworks. To-day the gondolas are replaced by pleasure craft of less picturesque and romantic nature—from the simple rowboat to the motor-ching.

Off the Tapis Vert are numerous charming groves and dells. Some which we visited were the Rockery, with its pretty waterfall, the Queen's Shrubbery, the King's Shrubbery, and the Colonnade, which has thirty-two wonderful marble columns. Gut this marble colonnade could not equal in beauty an avenue of magnificent trees not far from it. As we looked at these grand specimens of nature's majestic workmanship, in such close proximity to the best that man can do in the way of adorning the landscape, we thought of the passage, "What is man that thou art mindful of him?"

Time fails us to tell of other beauties of the garden and of our visit to the Great Trianon and the Little Trianon, of their exquisite furnishings and interesting historical associations. One of our last stops was at the old coach-house, near the Great Trianon. These curious old coaches, used by former French sovereigns, reminded us that even though we can now boast of rapid transit, time still has a way of getting away from us all too soon. The admonition was needed, for in spite of hurrying, we did not get back to Paris until after nightfall.

One more day in beautiful Paris closed this chapter of our journey. We spent the forenoon in the shopping district, buying a few souvenirs to bring back to America. Some members of our party provided themselves with Parisian costumes, but we made no large purchases, for though most everything on sale was beautiful, the prices did not seem to us reasonable. Later, when we came to London, we were glad that we had not spent our money, for we found the London shopping districts much more fascinating than those of Paris, "tradition notwithstanding."

The afternoon was spent in an automobile drive to many of the most famous places of the city, principally to the great cathedrals and up

and down the great boulevards. Most of our party had visited Notre Dame, but we could not refrain from entering its wonderful portals again. And once more we marveled at the degree to which Europeans have achieved individuality as well as beauty in the construction of their great cathedrals. Could we not learn a lesson from them in this particular? It seems to us that too often, here in America, we have the "type" church and the public library, city hall or statehouse.

One of the finest of the old churches of Paris, the Church of St. Genevieve, is now, for the third time in its history, a Pantheon, or Temple of Fame. In it France honors all its most illustrious men. In the vaults in the basement are the tombs of Mirabeau, Marat, Voltaire and Rousseau, who were formerly buried here. Other vaults contain the remains of some of the greatest statesmen, warriors, artists, and writers whom France has given to the world. Several generals of the late world war lie there. Beautiful wreaths of immortelles and fresh flowers attest the fact that individuals, as well as the nation, honor these great men. As we came up from these vaults and walked through the spacious building, beneath its impressive dome and around the walls which are decorated with modern, impressionistic paintings of scenes from the life of St. Genevieve, we were much impressed with the thought that with the French, if not with others, love, reverence, faith and superstition are interwoven in such a way as to be an inspiring incentive to yet greater things.

The Madeleine is the most magnificent of the modern churches of Paris. Its architectural pattern and its faultless eloquence of detail, within and without, mark it as truly classic Greek in its plan and execution. For this very reason it seems to lack some of that individuality and atmosphere which surround Notre Dame. It is situated in the very heart of one of the busiest and most fashionable districts of Paris. It certainly appeals to the artistic if not to the spiritual sense, and in this much, at least, is a step above materialism.

But what part of Paris is not artistic and beautiful? No section of it that we visited! We do not blame the French for their devotion to this lovely city. So far as we know, they are right in claiming for it the distinction of being the most beautiful city in the world. At least this is the way we felt as we drove for the last time down the Champs Elysees.

PREACHERS' INSTITUTE AT CENTENARY.

Centenary College will be signally honored during the first week in June. By action of the Louisiana Conference, the first week in June will witness the coming of the preachers to Centenary for their first summer institute. It will work a new era in Louisiana Methodism It will place our State and Conference abreast of the times. Many of the Conferences of Southern Methodism have enjoyed these summer institutes for years, and all such are enthusiastic over the benefits received.

Centenary and Shreveport will welcome the brethren, and a most helpful program has been provided. There will be courses of study, great lectures, free open discussions and round tables, book reviews and inspirational addresses from some of our most noted men. Men like Bishop McMurry, Dr. Alberson of Texas, John Brown of Arkansas, Dr. W. W. Patton of Tennessee and several of our own beloved leaders in Louisiana will assist in the institute. Great problems like the rural church, orthodoxy, fundamentals of the faith, model church organizations, and the best evangelical methods will be studied under experts in these various lines. The afternoons will be largely given over to recreation and games. Under the leadership of a trained play director, it is planned that the preachers will become boys again and renew their youth by the wholesome method of play. How few of us know how to play, how to relax, how to co-operate with our fellows in team work. This course in innocent games and play will put iron in our blood and new heart into our work. We shall be able to help our young people better than ever.

The buildings and grounds of the College will be available free for the use of the institute. There will be no charge for tuition—no fees at all. The only expense attached to attendance upon this great feast will be the cost of board. The College will furnish its dining-room, kitchen and equipment free, also its cook and matron. The ministers will pay only the actual cost of the food. The meals will thus be at the lowest possible price. No one is to make any profit out of the institute. Rooms are free, but each visitor must bring his own sheets, towels, pillow (if desired), as the College cannot furnish these. The Shreveport District will pay the teachers and lecturers, so that no fees will be asked.

Brethren, come and enjoy this great occasion. If you cannot stay for the entire institute, spend at least a few days and get a new lease on life. Remember the date, June 1-8. Drop a card to Dr. Sexton so he can know how many to arrange for.

R. E. SMITH, Dean.

NORTH MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The North Mississippi Epworth League Conference will meet at Grenada College, Grenada, Miss., beginning the afternoon of Wednesday, June 7, and continuing in session until Friday evening, June 9.

Every League officer and the pastors of the churches are regularly accredited delegates, and each League should elect two or more representatives besides these. The delegations are not limited. All Leaguers or church workers who will pay for their meals in the college dining room, and meet with the sessions in the chapel and classrooms, will be recognized as members and be entitled to all the privileges.

R. P. NEBLETT.

MISSISSIPPI CONF. EPWORTH LEAGUE ASSEMBLY AND CONFERENCE.

The First Annual Assembly and Twenty-fifth Annual Conference of the Mississippi Conference Epworth League will be held at Whitworth College, Brookhaven, Miss., June 5-11, 1922. The theme will be, "Recreation and Culture."

Accommodations. The entire equipment of Whitworth College is turned over to the Epworth League Assembly for this week. A charge of $1 per day will be made for table board and room. No other charges will be made. Everything else is free. However, delegates and visitors should bring the following with them: pillows, pillowcases, sheets, towels, and soap. These can be easily packed in your suitcase.

The Time to Attend. Every one attending the assembly should plan to get to Brookhaven on Monday afternoon, the 5th; and remain until the following Monday morning. It is very important that every delegate should remain until the meeting is over.

Directed Recreation.—Afternoons will be used for directed recreation, which will be in charge of E. O. Harbin, of the Central Office, Nashville, Tenn.

Junior and Intermediate.—Miss Sadie Donuan, of Georgia, will conduct the Class in Methods in the Junior and Intermediate Leagues.

Life Service Groups.—Dr. C. G. Hounshell will have charge of the Life Service Groups and teach the Class in Methods on the Missionary Department.

Chapter Membership Fee. Each chapter should be careful that their membership fee ($2.50 for Senior and $1 for Intermediate and Junior) is paid, since the constitution requires this.

Chapter Record Books.—Each chapter should be sure that their secretary's record book is sent to the conference, to be examined by the committee on records. Your chapter cannot receive its proper standing until this book has been examined.

Certificates of Credit.—Certificates of credit on the Standard of Efficiency and Diplomas will be issued, and each delegate will have the opportunity of securing [illegible] at this assembly.

Social Night.—Stunt Night will be interesting. A banner [illegible] district, chapter, and individual will present [illegible] at this time. The feats are in [illegible] Leagues. A vote will be taken by the assembly to the best stunt.

Banner.—A banner will be presented to the district [illegible] the largest number of delegates present, and [illegible] district having the largest [illegible] delegates present will be custodian of the banner for the year. Seashore District won the banner last year, and Biloxi [illegible] it this year. What district will win the banner at Brookhaven?

Certificates.—Each League will be awarded a certificate in proportion to how they measure up to the Standard of Efficiency.

Special Cars.—Every district except the Brookhaven District is planning to run a special car. Ask your district secretary about the car from your district.

Who Should Attend.—Each presiding elder, pastor, and Epworth League president and superintendent of the Junior Leagues, with not less than two delegates from each League—more if possible.

Should a pastor have a church without a League, he should attend, and bring two or more of his young people with him; or if for any reason he cannot attend, he should send his young people.

African Special.—Be sure to send Rev. L. F. Alford, Laurel, Miss., the amount your League subscribed on the African Special, and if you did not make a pledge, your League should have a part in this great work. Therefore, send what your League can pay.

Epworth League Pin. An Epworth League pin will be awarded to the district that submits the best Epworth League song, the pin to be the property of the League in the district who composes the song.

For further information write the following: W. D. Hawkins, President, Meridian, Miss.; Miss Erma Kile, Secretary, Jackson, Miss.

DESERT FLOWERS.

By F. A. Dicks.

Two men of business met in one of the streets of New Orleans. 'Twas Carnival day, and the floodtide of maskers and merry makers swept by, glittering with color and mad with mirth. Strangely enough, during the conversation between these two, a passing allusion was made by one to a scripture text to illustrate the business matter in question.

The face of the other man wore a reminiscent look as he said: "The other day I took dinner with a friend and while we were seated at the table, a child of five years put up his little hands and asked him to ask God to bless the food. My heart swelled with emotion as I thought of my own childhood days when my good old Presbyterian mother taught me of God and Bible history. And then my thoughts swept over the intervening years of hard business struggles, each year taking me further away from her teaching until now I am as you know me, a hard hearted old business man, doubting and putting everything to the acid test. I [illegible] get away from that little fellow with the folded hands and his little prayer at the dinner table—I find myself thinking and longing for the faith and trust my mother taught me."

His friend replied: "What you have said brings to mind that on the west coast of South America there is a vast desert lying between the mountains and the sea where rain had not fallen in the memory of man. Well, an extraordinary thing happened. A rain came, and some days after the great desert was ablaze with color. Strange and beautiful flowers from seed which had been buried in the sands sprang into life and bloom. Your experience reminds me of those desert flowers."

ACTION CONCERNING UNIFICATION.

Church Relations and Bible Cause—Report No. 1.

The Committee on Church Relations and Bible Cause had under consideration that part of the Episcopal Address referring to the relations of the Methodist Episcopal Church, South, with the Methodist Episcopal Church; the reports of the majority and the minority of the Commission on Unification; the statement of Bishop Warren A. Candler on the same subject; and certain memorials, some urging and some opposing the continuance of negotiations with the Methodist Episcopal Church in the matter of unification. These papers have had the most careful consideration, and we beg leave to report:

1. We express our warm appreciation of the faithful efforts of the members of our Commission on Unification to bring to pass upon a proper basis the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Knowing that there may be differences of opinion as to the details, we approve in principle the plan of unification by reorganization wrought out by the Joint Commission on Unification and submitted by our Commission to this General Conference.

2. Although the plan of the Joint Commission did not meet with the approval of the General Conference of the Methodist Episcopal Church which met in Des Moines, Iowa, May, 1920, we note that this General Conference of the Methodist Episcopal Church declared itself ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both churches, and appointed a Commission, authorized and instructed to act with the Commission of the Methodist Episcopal Church, South, either in arranging for a convention or in perfecting plans already before the two churches or in working out new plans of unification, for submission to the two churches. This action of the General Conference of the Methodist Episcopal Church has been communicated by the Commission of that church, through the Commission of our church, to the General Conference, now in session, referred to your Committee on Church Relations and Bible Cause, and by it referred to us.

3. We agree with the Episcopal Address and adopt as our own the language of the same in saying: "The Methodist Episcopal Church, South, has always been desirous of the most fraternal relations with all evangelical churches, and especially with the Methodist Episcopal Church, to which we are bound by the close ties of doctrine and history. We express the fervent wish that in the years to come these ties may be strengthened and these relations may become more and more fraternal."

4. We respectfully recommend that this General Conference appoint a Commission to be nominated by the Committee on Church Relations and to be composed of five bishops, ten traveling elders, and ten laymen, for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable, or upon such other basis as our Commission may determine.

5. Instead of the Joint Convention proposed, we recommend a special session of the General Conference of our church. When a plan for unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference.

Church Relations and Bible Cause—Report No. 2.

The General Conference of 1918 instructed our bishops to appoint a Commission to negotiate with a like Commission from the Methodist Episcopal Church with reference to "the exchange of territory and such other adjustments as may be possible and practicable, in order that all needless waste and competition may be eliminated and that American Methodism may under the most favorable conditions and to the best advantage occupy and cultivate the whole field." Our bishops, at their first meeting after the General Conference of 1918, appointed the Commission thus ordered, and we have been informed that a like Commission has been appointed by the Methodist Episcopal Church.

The matter communicated to this Joint Commission bears a vital relation to fraternity between the two churches and affects directly the matter of unification. Irritating competitions cannot fail to engender hostile sentiments toward any form of unification and create obstacles in the way of its coming.

We recommend, therefore, that this Commission be continued and that the Commission on Unification, for which provision is made in this report, be and is hereby instructed to extend all possible aid and co-operation to this Commission, to the end that the fraternal purposes for which it was constituted may be speedily accomplished and that American Methodism may without needless delay occupy and cultivate the whole field under the most favorable conditions and to the best advantage.

Church Relations and Bible Cause—Report No. 3.

We recommend that in further negotiations for unification the Commission of our church exercise scrupulous care that the relation of sympathy and support by the Methodist Episcopal Church, South, on behalf of the Colored Methodist Episcopal Church in America be kept in view. To that body, composed originally of the colored members of our church and organized at their request, Bishops Robert Paine and Holland N. McTyeire ordaining its first bishops, we owe peculiar obligations of duty and honor which we cannot forget or ignore in contracting relations with any other body of American Methodists.

REPORT OF THE COMMITTEE ON STANDARDS OF DOCTRINE.

We have had referred to us memorials, petitions, and resolutions from the North Mississippi, Southwest Missouri, Los Angeles, Western North Carolina, and Mississippi Annual Conferences, and several such communications from District Conferences, churches, and individuals, as well as one from the General Board of Missions.

After giving patient, careful, and prayerful consideration to these papers, we recommend that the General Conference adopt and publish an address to the church in the following terms:

To the Ministers and Members of the Methodist Episcopal Church, South.

We, your representatives in General Conference assembled, in view of the fact that there have come to us various memorials and petitions which indicate that in parts of the church and among some of our people there is a degree of alarm lest the time-honored and universally accepted doctrines of our Methodism are not being presented in their purity by certain of our preachers and teachers, send you our greetings and beg to assure you that we, and we believe the great body of our people, still adhere unwaveringly to "the faith once delivered to the saints."

It may be that some, using that liberty which Methodism has always allowed to its representatives; have gone too far in questionable speculations. We would not have our people, our young people in particular, led to accept beliefs contrary to our recognized standards of doctrine. Those standards are amply set forth in our Articles of Religion and in the Apostles' Creed.

We therefore call upon all Annual Conferences, Boards of Trustees of our institutions of learning, and other responsible officers of our church, to take all necessary steps to "banish and drive away all erroneous and strange doctrines contrary to God's Word."

No article of our faith has been from the beginning more precious or more vital in our history than the divine inspiration and sufficient authority of the Bible. We recall to you once more those emphatic and comprehensive words of our fifth Article of Religion: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

Such is the faith which we have inherited from our fathers and by which we unfalteringly hold. God has wonderfully rewarded our loyalty. The past quadrennium, the last year especially, has been for our Zion one of unexampled prosperity. Our people have been moved to pour vasts sums of money into the treasury of the Lord. Multitudes of souls have been the harvest of our ministry. Our increase of membership last year (91,315) was the greatest we have ever had in one year, and greater than that reached the same year by any other branch of Methodism. Meantime, the young people of our church societies and institutions of learning are offering themselves by the thousand for lives of sacrificial service.

As enforcing the sentiments for which we would have our people stand, we bring to their attention and commend to their consideration the following weighty paragraphs from the Pastoral Address of our honored and beloved bishops:

"Heretofore our church has been remarkably exempt from destructive influences and revolutionary tendencies. Our preachers (with few, if any, exceptions) have been characterized by purity of doctrine and elevation of life, and the spirit of our people has been marked by the most admirable conservatism of evangelical Christianity.

"We do not disparage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first Methodism has fostered education and walked unafraid along all the paths of intellectual culture. From its founders and fathers, who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro and carried about by every wind of doctrine. Modish rationalism must not be permitted to affect our devotion to the established tenets of ancient and abiding Christianity.

"In these times of doubt and distress the message of the enduring gospel of the Son of God, with apostolic accent and authority, must speak tranquillity and order to a perturbed and distressed world. The demands of the hour exclude the propagation of novelties and notions.

"The learned and devout men into whose labors we have entered did not follow cunningly devised fables when they made known to our fathers the way of salvation. Mists arising from astral myths and ethnic legends did not becloud their judgment nor dim their faith, and to the sure word of prophecy in which they trusted we shall do well to take heed in these troubled times as unto a light that shineth in a dark place. The present is not the age for discovering the gospel, so long revealed, but for declaring it as a body of saving truth which even an angel might not seek to displace for another gospel without incurring the just anathemas of all holy and faithful souls. Our office is not to produce a new Christianity, but to preach with the power of the Holy Ghost sent down from heaven 'the old, old story of Jesus and his love.'

"It is our deep conviction that the one evil out of which spring all the uncertainty and distress of the present times is sin, which lies so deep in the human heart. We believe, therefore, that throughout all our borders, in our schools as well as in our churches, the evangelical note should sound out loud and clear, excluding all doubtful disputations. The one sure way to keep our faith sound is to keep our Christian experience fresh and vital and growing. And the best defense against all the forms of incendiary rationalism on the one hand, and of the fanaticism of ignorance on the other, is a great offensive

movement against all the forces of iniquity. Therefore, do we 'speak unto the children of Israel that they go forward.' We call for an advance along all the lines of evangelistic activity. As during the quadrennium just past we have laid stress on the missionary and educational work of the church, so during the coming quadrennium let the forces of the church be organized in a mighty effort to bring lost men and women to the Son of God. To this end, let the spirit of brotherly love prevail in all our borders; let us put away all worldliness out of our hearts and lives; and let unceasing prayer be made to the God of our fathers for the outpouring of his Holy Spirit upon all our people."

Signed: A. J. Lamar, Chairman; G. B. Winton, Secretary.

CONNECTIONAL OFFICERS.

The General Conference elections for secretaries, editors and publishing agents resulted as follows:

Book Editor and Editor of the Quarterly Review, Dr. G. T. Rowe; Editor of the Christian Advocate, Dr. T. N. Ivey; Sunday School Editor, Dr. E. B. Chappell; General Sunday School Secretary, Dr. John W. Shackford; Secretary of the Board of Church Extension, Dr. T. D. Ellis; General Secretary of Epworth League Board, Dr. F. S. Parker; General Secretary of Board of Education, Dr. Stonewall Anderson; Secretary of Board of Finance, Dr. L. E. Todd; Secretary of Board of Lay Activities, John H. Reynolds, LL.D.; Missionary Secretaries, Foreign Work, Dr. E. H. Rawlings and Dr. W. W. Pinson, and Home Work, Dr. R. L. Russell and Dr. J. W. Perry; Foreign Department, Woman's Work, Miss Esther Case and Miss Mabel Howell, and Home Work, Mrs. J. W. Downs and Mrs. J. H. McCoy; Publishing Agents, Dr. A. J. Lamar and Mr. J. W. Barton.

Dr. W. G. Cram was elected Director-General of the Centenary Missionary Movement, and Dr. A. J. Weeks, of the Texas Christian Advocate, was elected Editor of the Missionary Voice, these elections being made by the General Boards concerned.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

The General Conference gave prominence to the cause of Christian Education. The Board of Education will have charge of the carry-on program, as no doubt their greatest achievement has been the harmonizing and unifying of the educational forces of the church. They have made Christian Education a reality in the thinking of all the people.

We welcome Bishop Candler upon his return to hold the Louisiana Conference. He has been the great exponent and champion of Christian Education in the Southland. His address to men of means in the South ought well to have been heeded years ago.

He gave the warning cry and told us where we were heading in the educational world. A new era has dawned in the life and activity of the church and in no department is this more apparent than in the field of Christian Education, to which our beloved Bishop has given so much of his time and energy.

The "Go-to-College Week" was a pronounced success. Many sermons were preached and addresses given in which the young people were inspired with an ambition to attend college. Let us follow up this work between now and when the colleges open. By personal work, we can surely guide many young people in their life's purpose. We can make this kind of work tell during our revival services this summer. Give the young people a chance to volunteer for life service. Our outstanding need at this time is for Christian leaders. We can raise these up in due time if we turn our young people to the Christian colleges.

We urge upon our collectors to send in their reports every month. Where the first payment has not been made, we trust diligent effort will be put forth to secure it this summer.

The Louisiana Preachers' Institute will be in session at Centenary College from June 1 to 8th. It is intended for this to be a great inspirational gathering of our preachers to help solve the peculiar problems that may be before us here in Louisiana.

ALBERT S. LUTZ,
Conf. Secy. of Education.

MISSISSIPPI CONFERENCE LEAGUERS.

Dear Leaguers: Only three more shopping days until Christmas! Oh! I beg your pardon; I mean only three more "hopping" days until the Epworth League Assembly at Brookhaven. If you haven't made your arrangements for this Epworth League week, you will have to do considerable "hopping" to get everything fixed up in time. However, it isn't too late, and even if you have not thought before of attending this assembly, there is yet time if you are a good "hopper."

How about the requirements for the standard of efficiency? Have you measured up in every possible way? Perhaps you have not paid all of your African Special or your chapter membership fee. Let me again impress upon you the importance of making remittance of these items to the Conference Treasurer, Rev. L. F. Alford, of Laurel, Miss.

If you have failed to select your delegates, there is yet time. Don't be afraid of sending too many. There will be plenty of room at the College. Be sure to be there for the opening session and stay until the close if possible, because you will miss some of the best parts of the program if you do not.

Very sincerely,
ERMA M. KILE,
Conference Secretary.

REMEMBER THE PRAYER MEETING.

Many things get in the way of the prayer meeting, but just now bad weather and commencements are the offender. Come on, Brother Preacher, and tell us how many you had last Wednesday night, and not "in spirit" either, but sitting right there on a front seat. I had thirty-one. Yes, I am ashamed, but I can do better. Tell me about your crowd. There are some big prayer meetings in Louisiana. Take time to send the Advocate a post card next Thursday. Be a good sport and lend a hand. We need it!

N. E. JOYNER.

Ruston, La.

WE CAN'T AFFORD TO MISS IT!

Southern Epworth League Assembly

LAKE JUNALUSKA, N. C., JUNE 29-9.

PLAN OF EPISCOPAL VISITATION.

First District—Bishop Warren A. Candler.

Virginia ....October 11
Louisiana, Shreveport, La. .....November 22
Baltimore, Roanoke, Va. .....April 4, 1923

Second District—Bishop James Atkins.

North Arkansas, Marianna, Ark. ....November 22
Little Rock, Texarkana, Ark. .....November 29

Third District—Bishop Collins Denny.

Western North Carolina, Monroe, N. C....Oct. 18
Upper South Carolina, Gaffney, S. C...November 1
North Carolina, Raleigh, N. C.....November 15
South Carolina, Marion S. C.....November 29

Fourth District—Bishop William B. Murrah.

North Alabama ....October 25
North Georgia .....November 8
Alabama, Montgomery, Ala. .....November 22

Fifth District—Bishop Edwin D. Mouzon.

Holston, Bristol, Va. ..... October 4
Tennessee, Fayetteville, Tenn. .....October 11
Memphis, Ripley, Tenn. .....November 8

Sixth District—Bishop John M. Moore.

Indian Mission .....September 22
North Texas, Sherman, Tex. .....October 18
West Oklahoma, Hobart, Okla.....November 1
East Oklahoma, Vinita, Okla.....November 8
Texas, Marshall, Tex. .....November 22

Seventh Dist.—Bishop William F. McMurry.

Denver, Trinidad, Colo. ..... August 17
Missouri, Moberly, Mo. ..... August 30
Southwest Missouri, Versailles, Mo..September 13
St. Louis, Flat River, Mo.....September 27

Eighth Dist.—Bishop Urban V. W. Darlington.

Illinois, Salem, Ill. ..... August 17
Kentucky, Harrodsburg, Ky. ..... August 30
Western Virginia, Fairmont, W. V....September 6
Louisville, Central City, Ky..... September 20

Ninth Dist.—Bishop Horace M. Du Bose.

Northwest, Milton, Ore. ..... August 23
Arizona .... October 11
Pacific, San Francisco, Cal. ..... October 18

Tenth Dist.—Bishop William N. Ainsworth.

N. Mississippi, Water Valley, Miss...November 8
South Georgia, Waycross Ga.....November 22
Mississippi, Crystal Springs, Miss...November 30
Florida, Tampa, Fla. .....December 13

Eleventh Dist.—Bishop James Cannon, Jr.

Texas Mex. Mis., San Antonio, Tex....October 19
Western Mex. Miss., Phoenix, Ariz.....October 26
Mexico, Torreon, Mex. .....November 1
Congo Mission, Wembo Nyama.....Jan. 10, 1923
Cuban, Cardenas, Cuba..... February 7, 1923

Twelfth Dist.—Bishop William B. Beauchamp.

Missions in Europe.

Thirteenth Dist.—Bishop James E. Dickey.

New Mexico, Pecos, Tex.....October 4
Northwest Texas, Quanah, Tex.....October 18
West Texas, Lampasas, Tex. ..... October 25
Central Texas, Weatherford, Tex....November 15

Fourteenth Dist.—Bishop Samuel R. Hay.

China, Changchow, China.

Fifteenth Dist.—Bishop Hoyt M. Dobbs.

Brazil, Bello Horizonte, Brazil.....August 9
Central Brazil, Sao Paulo, Brazil..... August 16
South Brazil, Santa Anna, Brazil....September 21

Sixteenth Dist.—Bishop Hiram A. Boaz.

Siberia-Manchuria Mission.
Japan Mission, Kobe, Japan.
Korea, Songdo, Korea.

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JUNE 13th to 20th

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FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

From Greenwood I went to Charleston, Miss. Rev. T. M. Bradley met me in his "Lizzie" at Oakland with his sweet little girl, Josephine, aged about 4. As I approached the car, she said: "Howdy, Brother Meek." It speaks well for Meek, presiding elder, but evidently all preachers "look alike" to Josephine. Ten miles of good road, through picturesque woods, made the ride to Charleston a pleasure, and Bradley dropped me at the "Lafisco Hotel." He wrote me they had a fine hotel in Charleston, but when I read his letter I remarked to Sister Steel that Bradley was either a humorist or he forgot that I was a traveler and knew what a good hotel is; but he was right. The Lafisco is a model. When I left I wished that, like the magician in the Arabian tale with his tent, I could fold it up, put it in my pocket and take it with me. The name is made up from the abbreviation of the firm name, Lamb, Fish Company, Chicago people, who have here the largest hardwood sawmill in the United States, so they told me in Charleston. But mill tales, like fish tales, sometimes have holes in them. But this is the most extensive mill I have seen, unfortunately temporarily shut down, while millions of feet of valuable lumber in unsawn logs are going to waste. Charleston is also the seat of the famous "Pine Crest Farm," one of the finest stock farms in Mississippi, where they make a specialty of breeding Duroc hogs. They have a pig out there valued, some told me, at $70,000, others at $7,500. The latter figure is big enough. The pig's name is "Sissors." He lives in genuine porcine pomp, has a pretty bungalow all to himself, a private bath, and somebody to wait on him all the time! Some pig! A field of red-top clover seen from the road would repay one for a trip to Charleston just to show what Mississippi soil will do when it is given a chance.

Bradley is a wheelhorse, one of the steady, strong, level-headed sort that can pull; but you have to work him on the off-side. You can't ride him. He has a head of his own, and I imagine the crack of a whip would make him kick the harness off. He treated me like a gentleman. He serves a noble people. What charming women Mississippi can boast, and Charleston has a shining galaxy of them. They taxed me with their graceful kindness, would have me to eat in their homes, insisted on riding me in their cars, and said they would give me a home there if I would come! And they have lovely homes. Charleston is right on the edge of the Delta, where the hills slope down to the wide alluvial plain made by the Mississippi ages ago, and which it tries to re-fertilize by its overflows now. But man has interposed his art, and banked out its waters, which, at this writing, threaten to sweep his dikes aside, and cover the plain in spite of his levees. I remember very distinctly the visit of a Confederate soldier to our home in the Delta during the war, mis-called "The Civil War." He was a civil engineer, and a very intelligent man. When the war began they had just begun to construct the upper part of the levee, and had cleared the timber from Lake View several miles; then work had to stop, and everything got busy to try and keep the Yankees from overflowing the country; which failed, I will add lest some should forget it! My father was in favor of the levee, but this Confederate officer, who I think had extensive lands in "the bottom," was opposed to that system of handling the problem. I became very much interested in the conversation. By the way, the fireside conversation of my father with visitors to our home during those days were one of the finest educational influences of my youth. I did not get to school till I was about grown; but I took in a great deal of information through my ears. I tell about these things in my book, which I hope will soon be ready. "Home Life in Dixie During the War." Going back to the engineer, he said the Yellow River in China had been leveed for a thousand years, and the bottom of the river had filled up until it was in places above the level of the surrounding country. He said the proper way to do with the Mississippi was to open more exits by cutting parallel channels to carry off the surplus water. Let the river overflow, he said, and fertilize your land, and give it more outlets by cutting canals. He did not mention reservoirs along the upper Missouri and its tributaries that would hoard the water for irrigation, as has been done on the upper Arkansas; but I am not sure if his plan coupled with this would not be a more satisfactory method than the levee. It is certain that the problem has not been solved yet. The present system is tremendously expensive, and in unusual floods, such as have prevailed this year, millions of fertile acres have been submerged, and millions more imperiled.

Leaving Charleston, I stopped off at Grenada to visit Glenwild. A wealthy man in Chicago, Mr. John Borden, bought the old Payne plantation, five miles south of Grenada, and is building up there one of the most extensive and magnificent stock farms in the country. I was born seventy-odd years ago on the western edge of this estate. The little farmhouse where I entered the world has disappeared, and even the identical spot where it stood is uncertain; but it was on this farm. I happened to refer to the fact at Charleston, and Mr. Campbell, Mr. Borden's manager, was present, and gave me a cordial invitation to visit the farm. I was sorry to miss him when I went. But what I saw paid me for my walk, for I went on my own legs! O yes, they paid me enough at Charleston for me to ride out there; but a thousand things crowded on my mind, and I wanted to think, and there is no chance to think going at high speed. I enjoyed the walk almost as much as what I saw at Glenwild, and I only saw the fine buildings, and the general design as it is visible near the railroad. Mr. Borden has planned on a big scale. I doubt if there is anything like his farm in the South, unless it is in Kentucky or Virginia. Mr. Borden, I was told, is a lover of field sports, and pays the keeper of his dogs a salary that would make a superannuated preacher feel mighty easy. It would take the whole of the Advocate to tell what one sees there: the vast buildings, the drives, the beautiful fences, the fine cattle, the modern improvements of every sort. Mr. Borden is a young man, under forty, I was told, and has ample means to realize his splendid dream of rural development. Mississippi is fortunate in acquiring such a citizen, and such an institution as he has established at Glenwild. I left a note for Mr. Campbell, and told him to give Mr. Borden my respects, and assured him that I appreciate his taste in selecting my birthplace as the site of his farm, and building such a fine monument for me on it! The lightning of luck struck the spot, if it did not strike me. I hope to meet Mr. Borden himself some day, and thank him in person for conferring such distinction on ground that will always be sacred to me. More to follow.

Mansfield, La.

SAFETY SIGNALS.

By Rev. S. J. Davies.

I spent two days last week in Hot Springs Ark., the seat of our General Conference. This meeting of delegates from the home and foreign fields of a great church is an interesting and impressive scene. I listened to some of the debates concerning important and momentous issues and questions of the day, as these are related to the church, but the human element of the gathering was to me by far the most fascinating. In the lobby of the Eastman Hotel, where the crowd swarmed between sessions, one could see the spirit of real American democracy—may I not say, at its best? Bishops and visitors, delegates, men and women, secretaries and circuit riders, all met together on a plane of an abandon and yet of a purpose that was truly delightful. Meanwhile a vast amount of work was going on in the committee rooms, judging from the earnest and purposeful expression on the faces of these toilers. Some men were there seeking office and found it not, and others had office thrust upon them, who sought it not. It's truly wonderful how honesty and sterling qualities of true manliness count and turn the scale in such things. The parable of the talents is true, even when applied to a General Conference. There is a divinity, working through and with human agencies, which shapes such things, rough hew them how we will. And the hewing is pretty rough at seasons. This much will I say, if the spiritual life and power of our church keeps pace with the intellectual and cultural talent I witnessed among the men composing this great Conference, our Zion will remain safe. As presiding officers, our bishops are facile princeps. They have to be to control the situation, for some of the leading delegates—and not a few—are skilled parliamentarians, and do not hesitate to use their training in gaining the point under debate. Yet the courtesy and consideration of the true gentleman is so evident that one wonders at its grace. I came away glad that I belong to so great a church and could share in some small way its joy and its purpose.

* * *

One movement I am glad was defeated, yet only by a bare majority. I refer to not making the office or place of bishop a life tenure. I utterly fail to see the reason or wisdom of setting aside a man to the highest place in the church and then, after four years, relegating him to the ranks. It seems to me that this question, now happily settled for a season, marked in broad outline the difference between a congregational and episcopal form of church polity. I have made some study of church history, and I do not know of any council or body of churchmen which ever before proposed a like measure. I am quite sure that in the apostolic church, when one was set apart to an order or office, it was for life, thereafter. The great bishops and fathers of the ages, subsequent to the times of the apostles, never dreamed of abdicating their places at the command of people or council. One may say these are precedent arguments. The Ten Commandments and some few other unchangeable principles are precedent. The true relation of American democracy is volated and not vindicated here, for the best expression of democracy known is that of representative form. While we do not hold that old motto true "that where is the bishop there is the church," yet we do believe most earnestly and truly that our bishops are worthy and faithful messengers, ambassadors and representatives of the church. And American democracy has all these and some more. Order or office whatever he is, whenever you have by solemn consecration or ordination by a service backed by all the authority of the church itself, up to this time, placed him as a prince in the household of God, let your procedure be valid. Anything else is "stultocracy" and not fair democracy. I have not the faintest hope of ever reaching this place in our church, but if it were offered to me under the condition of a four-year tenure, I would refuse it, for if a man is "truly called to the office of bishop" it surely is a life call.

Coushatta, La.

NOTICE.

To the Pastors and Sunday School Workers of the Vicksburg District.

Dear Brethren: Please keep in mind the district conference and Sunday School Institute, which convenes at Anguilla on Tuesday evening at 7:30 o'clock, June 6. Urge your delegates and Sunday school workers to attend. Let it be remembered that the Quarterly Conference Records are to be on hand for examination. Don't forget to pray that the Lord be present to direct in all matters of the conference.

J. R. JONES, P. E.

Don't fret at the many home calls for your services. As we grow older we learn that one of the greatest blessings God gives us is to be needed.—Selected.

The Home Circle

ELEANOR'S WISH.

By Margaret Brown Elms.

Eleanor was curled up in a big tapestry chair, reading a most delightful story. The thoughts of soon having to leave these comforts were not quite so pleasant as little girls' thoughts usually are.

The little hand of the clock pointed to seven, and in two minutes the big hand that moved so quickly would be on six. Then it would be bedtime.

"Come, darling, it is half-past seven," mother said.

Eleanor closed her book with a sigh. "Do you know what I wish, mother?" she asked. "I wish I could sit up in a chair like this all night, instead of going to bed. Then I wouldn't have to undress, or dress again in the morning, and I could read as long as I pleased."

"I guess my little girl would be glad to go to bed after she had tried it a few hours," mother replied.

"But, mother, I never feel tired in the morning, and I really think it is a waste of time to have to get ready for bed every night."

"It's because you get the rest you need that you are not tired, dear," mother explained.

Eleanor little dreamed that, on the following night, her wish would be granted.

The next morning she and her father and mother seated themselves in the comfortable chairs of a parlor-car. They had planned to go to the White Mountains, and although it was snowing, they had decided not to postpone the trip.

As they traveled northward, the storm kept increasing. Snow had been falling in New Hampshire several hours before the people in Boston had seen a single snowflake. By noon the train was not moving nearly so fast as it had been during the morning hours, and they were obliged to put on an extra engine. In the early afternoon, although both engines were working as hard as possible, they could not make the upward slope without the greatest of difficulty. Every little while the big engines would stop without warning. After a great deal of puffing and blowing, they would suddenly start ahead, jerking the cars so that once or twice Eleanor was almost thrown on the floor. This experience, however, delighted her.

At last they were moving so slowly that the landscape hardly changed at all.

"What time will we get there, daddy?" Eleanor asked.

"I don't know, dear. The train is over three hours late already," was the reply.

"Oh, goody!" Eleanor exclaimed. "We'll have our dinner on the train, then, won't we?"

"I guess so," daddy answered, looking a little grave.

Eleanor greatly enjoyed eating in the dining car, so the prospect of having another meal there was an agreeable one.

About six o'clock the train stopped again. After waiting in vain for it to start once more, Eleanor's father asked the conductor a few questions. Then he told Eleanor and her mother that they were stalled.

"What do you mean by 'stalled'?" Eleanor asked.

"The train is set fast in the snow, and the engine can't move it," he explained.

"Will we have to stay here, always?" inquired Eleanor, thoughtfully.

"Oh, no! We may have to stay here all night, but we'll surely get out to-morrow," was the reassuring answer.

Eleanor curled up a little tighter in her chair, as she turned the pages of her book. She had nearly a hundred pages of "Heidi" yet to read. She smiled as she thought how wonderful it would be not to go to bed for once in her life.

Everybody in the parlor car, including Eleanor, was awake at ten o'clock, when the conductor announced that it would be impossible for them to move from their present position until the next day. He assured them that they were safe where they were, and that things might have been much worse.

As time went on, Eleanor became more tired and restless. Her eyes refused to stay open, so she was obliged to stop reading. Yet she could not sleep. Her face and hands were hot, and although daddy's coat was over her, she could feel little breezes blowing all around her. She tried hard to make the sandman come, and she wished when he did come he would stay a long time. She counted up to a hundred. Then she counted again, and yet again. She repeated all the poems she knew, and thought of the names of all the books she had read. At last the sandman came. He went away, however, when some men walked through the train. They were carrying lanterns, and she wondered why they were walking about in the night. She collected her thoughts a little and asked daddy when it would be morning.

"It's only two o'clock, dear," he replied.

"Where's mother?" she asked wearily, raising herself and looking around.

"Right here, darling," mother replied.

"Are you tired, mother?"

"A little, dear. Are you?"

"Oh yes, Mother. I wouldn't be, though, if I could undress and go to bed," she replied.

Several times before daylight she awoke and asked similar questions. How she wished morning would come and bring the glorious sun!

At last dawn came, and the storm had ceased. Then everybody went outside to look at the big engines. They were almost buried in ice and snow, and several men were chopping the ice away from them with heavy pickaxes. Eleanor could hardly believe that such powerful looking monsters could be made so helpless by the winter's storm.

"Mother," she said, a little later, "I think chairs are made to use in the daytime but not at night. And after this, when half-past seven comes, I'm going to be glad to undress and go to bed."—Zion's Herald.

FOOLISH GRIEVANCES

A grievance collector is not only gathering in new troubles all the time, but cherishes the old ones as well—gets them out every day or two, pinches and punches them to see how sore they are, and then holds them up for anybody to see who will look, much as a small boy does a sore toe.

A certain grouchy old collector of grievances has told me four times in the last two months about a fellow who killed his dog twenty years ago—and he gets fighting mad every time he tells it. And there is a woman who has been recounting for fifteen years how a certain friend slighted her at a party, and she always adds vindictively: "And I've never spoken to her since she isn't worth noticing, anyway."

Seems strange, doesn't it, that one should so clutter his life with silly grievances, fill his heart with bitterness, and occupy his mind with wrongs, real or imaginary, long passed? The brain is one's workshop. Thought and emotion are the tools, the will is the motive power. Here we must work out the problems of to-day's work and of future living; here we must consider, judge, resolve; here we must face the truth and grow into its likeness.

Unless this workshop is cleared for action, how can we concentrate our efforts on the things worth while? If thought is busy with silly slights, small grievances, supposed wrongs, how can it be free and strong for the day's work? If the feelings are embittered by a constant array of sour, sore grudges, what chance is there of winning that cordial liking, the feeling of kinship necessary both for success and happiness? And if the will is kept busy sharpening retorts, hammering our bolsters, and dressing boomerangs to fling at imaginary enemies, what strength is left to do with right the work the hands find to do?

Out with the rubbish! Let not the sun go down on thy wrath. Most of the insults were never meant, few of the slights ever intended; most of even the real wrongs against us do not appear wrong from the other fellow's viewpoint. And whether the grievances are real or imaginary, it is just as hurtful and silly to go on collecting them. Forget them, let them slip from the mind, make little of them, laugh at them—forgive them.

Those who learn to live and work and love, whether the winds blow east or west, whether the sky is fair or stormy, whether the world smiles or frowns, nods or winks, are invincible. A clean, pure heart, and a sweet, poised temper turn grievances into favors or, at worst, make of them jokes.

There are many things that it is foolish to collect, but the silliest of all is grievances.—Parish Visitor.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE GENERAL CONFERENCE.

(Continued From First Page.)

Churches of Christ in America, the following were elected from our patronizing Conferences: Louisiana, F. N. Parker; Mississippi, M. L. Burton; North Mississippi, R. M. Weaver.

A report of the Committee on Missions, recommending that the surplus of about $1,500,000 of the War Work Fund be applied to providing church facilities for Methodist students at State institutions of learning, and a recommendation from the Committee on Education that the fund be equally divided between church institutions and the building of churches at State institutions were considered together. By a vote of 114 to 121, the recommendation of the Committee on Education was lost, and the recommendation of the Committee on Missions was adopted.

Evening Session.

The Conference convened at 8 o'clock, Bishop Atkins in the chair. After devotional exercises, Bishop Denny took the chair.

The Committee on Missions submitted a report recommending certain changes in the administration of Mission Annual Conferences. After a lengthy discussion, the whole matter was referred to the Board of Missions for careful study, a report to be made at the next General Conference. An interesting feature of this discussion was the speech of Jose Ferraz, of Central Brazil, speaking through an interpreter, and the speech of J. S. Ryang, of Korea.

A resolution providing that the Boards that issue annuities should offer a uniform rate of interest was read and adopted.

SEVENTEENTH DAY, SUNDAY, MAY 21.

Morning Session.

After an impressive sermon by Bishop Warren A. Candler on "Fidelity to the Gospel of Christ," in the Central Methodist Church, Sunday morning at 11 o'clock, Bishops-Elect William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, and Hiram A. Boaz were consecrated bishops.

These were presented for ordination by the following elders: W. A. Christian and E. H. Rawlings; J. H. Eakes and W. H. La Prade, Jr.; J. W. Mills and W. J. Johnson; S. L. Dobbs and A. J. Lamar; A. D. Porter and Geo. S. Slover.

The service was in charge of Bishop Candler.

The bishops present and Dr. F. P. Culver and Dr. T. A. Smoot assisted in the service.

Afternoon Session—Memorial Service.

The General Conference met in Central Church at 3 P.M., Bishop Murrah presiding. The hymn, "Asleep in Jesus," was sung. Bishop Murrah read the ninetieth Psalm, and Bishop McMurry led in prayer.

The hymn, "Servant of God, well done," was sung.

The report off the Committee on Memorials was presented and adopted as follows:

Your Committee on Memorials beg leave to report that they have a memoir of Bishop Joseph Staunton Key, who departed this life on April 6, 1920, as prepared by Bishop William N. Ainsworth; that of Bishop Henry Clay Morrison, who died in December, 1921, as prepared by Bishop John M. Moore; that of Bishop Elijah Embree Hoss, as prepared by Bishop Horace M. Du Bose; that of Bishop Walter Russell Lambuth, as prepared by Dr. Ed. F. Cook; and that of Bishop James Henry McCoy, as prepared by Dr. L. C. Branscomb; and respectfully submit the same for the consideration and disposition of the General Conference.

The memoirs were read by L. H. Estes, Secretary.

The Conference sang, "Nearer, my God, to Thee," and the benediction was pronounced.

EIGHTEENTH DAY, MONDAY, MAY 22.

The Conference convened at 8:30 o'clock, Bishop Denny in the chair. After devotional exercises, Bishop Candler took the chair, but surrendered it immediately to Bishop Beauchamp. Several reports of committees were presented and adopted without reading. Bishop Dickey took the chair. Several committee reports were presented and adopted without reading. The proposition of the Commissioners of the Southern Assembly to present the Lake Junaluska property to the church was adopted with the amendment that the property could not be accepted by the church unless presented free of debt.

Bishop Dobbs took the chair. Bishop Denny announced that Bishop Mouzon would serve as the bishop on the Committee of Appeals. Bishop Mouzon announced the organization of the Commission on Unification, as follows: Chairman, Bishop E. D. Mouzon; Secretary, H. H. Sherman; Executive Committee, Bishop Mouzon, T. N. Ivey, P. H. Linn, J. S. Candler, J. H. Reynolds.

The organization of the Commission on Unification with the United Brethren was announced as follows: Chairman, Bishop W. A. Candler; Secretary, E. B. Chappell.

Bishop Boaz took the chair. Various reports of committees were read and adopted. The following resolution was adopted:

Resolved, That all general Boards, Commissions, committees, and other interests requiring appropriations from the General Conference shall in so far as may be practicable file with the Commission on Budget, at least thirty days prior to meeting of each General Conference, a detailed estimate of their budget for the succeeding quadrennium, and shall assist said Commission in getting such data and information as may enable the Commission on Finance to intelligently perform its duties.

Bishop Candler took the chair. The list of ten practical educators to fix standard college requirements was read as follows: Paul H. Linn, C. M. Woodward, Andrew Sledd, J. A. Robins, W. P. Few, J. M. Williams, D. R. Anderson, J. Reese Linn, W. R. Webb, W. F. Quillian.

Various reports were adopted. The following resolution was adopted: In order that the church may be informed and the Boards and their employees may be protected from the hurt of frequent rumors that exorbitant salaries are being paid; be it, therefore

Resolved, That this General Conference instruct all Boards, Commissions, and Committees to publish in their Year Books or other publications of general circulation the salaries paid all who are employed by such Boards, Commissions, and Committees.

A resolution of thanks to all who had helped make this one of the most delightful General Conferences in the history of the church, was unanimously adopted by a rising vote. A vote of thanks was also given the bishops as the presiding officers of the Conference.

The time having arrived for final adjournment, a hymn was sung, prayer was offered by Dr. F. N. arker, and a brief address was delivered by Bishop Candler, after which the doxology was sung and the benediction was pronounced by Bishop Candler.

Editorial.

FAREWELL—AND HAIL!

According to the Plan of Episcopal Visitation adopted for the next quadrennium, our patronizing Conferences are now under a different episcopal superintendency. Four years ago Bishop Jno. C. Kilgo was in charge of the district embracing the Louisiana, the Mississippi, and the North Mississippi Conferences; after two years, however, the serious impairment of his heelth made a readjustment necessary, and Bishop W. F. McMurry was placed in charge. By the new arrangement, the Louisiana Conference is placed in the First District, along with the Virginia and the Baltimore Conferences, with Bishop Warren A. Candler in charge, and the Mississippi and the North Mississippi Conferences are placed in the Tenth District, along with the South Georgia and the Florida Conferences, with Bishop W. N. Ainsworth in charge. Bishop W. F. McMurry is assigned to the Seventh District, embracing the Denver, the Missouri, the Southwest Missouri, and the St. Louis Conferences.

Bishop McMurry gave himself fully to the work assigned to him and, in the midst of many official duties, found time to acquaint himself with the conditions and needs of the Conferences under his care and to render them efficient episcopal service. He is without a superior as a presiding officer, he is vigorous in the administration of the affairs of the church, and he is always ready to give time and attention to the working out of the problems that arise from time to time in his territory. He is a thorough master of affairs, business-like in his administration, but approachable and brotherly in all his dealings with preachers and people. He won the highest esteem of the brethren in these parts, and they would have welcomed him for another quadrennium.

Bishop Candler and Bishop Ainsworth do not come to us as strangers. Bishop Candler, the honored senior bishop of the church, is at home in both Louisiana and Mississippi, and he is returning to friends who will receive him with cordial good will. Bishop Ainsworth is coming for the first time as bishop in charge, but he already has many friends in the Conferences to which he has been assigned, and he will, we are sure, receive a hearty welcome.

At the time this is written—Monday, May 29—Bishop Kilgo lies critically ill at Memphis, Tenn. He attended the General Conference at Hot Springs, but was confined to his room a great deal of the time by reason of his physical weakness. He started on his return to his bome at Charlotte, N. C., on Monday after the adjournment of the Conference, but his condition became so serious on the train that he was removed from it to the Methodist Hospital upon arrival at Memphis. According to the press reports, his physicians hold out little hope for his recovery, and it may be that he will have passed to his reward before this issue of the Advocate is in the hands of its readers. The church will remember him and his family in tender sympathy in these trying hours.

DATE OF LOUISIANA CONFERENCE.

We are authorized by Bishop Warren A. Candler to announce that the Louisiana Conference will convene on November 22, instead of November 8, as at first announced in the Plan of Episcopal Visitation. A few copies of the Advocate of last week had already been run off before notice of the change was received (these, however, were sent to Mississippi subscribers), but the correct date appeared in the larger part of the edition. Let all concerned take notice—the date of the Louisiana Conference is November 22. The place of meeting is Shreveport.

WORTH GOING TO.

The following meetings are scheduled to meet on the dates indicated. All of them are official gatherings of the church in our territory, and each one of them is vitaliy related to the work that needs to be done in our varlous fields of activity. We hope the attendance will be all that could be desired.

North Mlssissippl Wesley Bible Class Federation, Grenada, May 31-June 1.

North Mississippi Standard Tralning School, Grenada, June 1-7.

North Mississippi Epworth League Conference, Grenada, June 7-9.

Mississippl Conference Epworth League Assembly, Brookhaven, June 5-11.

Mlssissippi Conferenco Standard Tralning School, Jackson, June 8-14.

Louisiana Conference Preachers' Instituto, Shreveport, Juno 1-8.

Louisiana Conference Epworth League Assembly, Mansfield, June 13-20.

Seashore Divinity School, Biloxl, Miss., June 13-23.

PERSONAL AND OTHER NOTES.

Bishop James Cannon, Jr., requests us to state that his address for the summer will be 812 Manteo Street, Norfolk, Va.

Rev. and Mrs. W. N. Ware, Jackson, Mlss., announce the arrival of a daughter, Margaret Amanda, on May 22. Blessings upon the little one and her happy parents!

Rev. John Paul, of Wilmore, Ky., recently assisted Rev. R. S. Walton in a revival meeting at Texas Avenue, Shreveport, La. Much good was accomplished in the meeting.

We are greatly pleased to know that Mrs. W. M. Williams, wife of our pastor at Purvis, Miss., is improving, after an illness of several weeks, during which she was under the care of a trained nurse.

Rev. W. L. Duren, pastor of Rayne Memorial Methodist Church, this city, delivered the literary address at the commencement exercises of Centenary College, Shreveport, La., on Tuesday morning of this week.

We acknowledge the honor of invitations to attend the commencement exercises of Whitworth College, Brookhaven, Miss., of Trinity College, Durham, N. C., and of Scarritt Bible and Training School, Kansas City, Mo.

Miss Ladye Nelson Boykin, daughter of Rev. and Mrs. J. M. Boykin, of Boyce, La., was graduated from the Boyce High School on May 25. We greatly appreciate an invitation from her to attend the graduating exercises.

Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, preached the commencement sermon and delivered the address at the close of the Seashore Camp Ground School, Rev. H. W. Van Hook, president.

Rev. Leon Picone, pastor of St. Paul's Methodist Episcopal Church, South, Italian congregation, at Ybor City, Fla., paid the Advocate office an appreciated call recently. He was called here on account of the death of his father in this city.

Rev. A. R. Hoffpaulr, of Estherwood, La., requests us to say that he stands ready to assist any of the pastors of the Lake Charles District in their Sunday services, should they desire his help, provided he can return home on Sunday night.

Rev. Elmer C. Gunn, pastor at Bogalusa, La., paid the Advocate office a call on Friday of last week. He stated that the contract for the new church has been let. The building will represent an investment of $50,000, and will be up-to-date in every respect.

On Mother's Day, the following attendance was noted at the First Methodist Church of West Monroe, La., Rev. J. L. Evans, pastor: Sunday school, 276; 11 o'clock service, 320; Epworth League, 100; evening service, 351. Four members were received by baptism at the morning service.

Rev. C. C. Wier, of this city, preached the dedicatory sermon of the new Methodist church at Weirgate, one of the most important sawmill towns in Texas, on a recent Sunday. Members of Brother Weir's family are among the heaviest owners of the great mill at Weirgate.

Rev. J. Loyd Decell, pastor of Central Methodist Church, Meridian, Miss., after spending several days at the General Conference in Hot Springs, Ark., returned by way of Columbus, Miss., where he preached the commencement sermon for the Stephen D. Lee High School of that city on May 21.

Bishop U. V. W. Darlington will preach the commencement sermon for Millsaps College next Sunday morning, Rev. E. K. Means will deliver the address to the Y. M. C. A. on Sunday evening, and President Guy E. Snavely, of Birmingham-Southern College will deliver the literary address on Tuesday morning.

Rev. J. W. Chisholm, recently transferred from Mississippi to Texas, and appointed pastor of the First Methodist Church at Seguin, delivered the address at the Firemen's Memorial Day service recently. By request of the Firemen's Association, the address was printed in full in the Seguin Enterprise.

Rev. L. E. Crooks, our pastor at Campti, La., began a meeting on May 21, in which he was assisted by Rev. J. B. Wagoner, general evangelist, of Lebanon, Tenn. At the very beginning of the meeting indications pointed to a great revival. Brother Wagoner would be glad to assist other brethren in Louisiana in their meetings.

Many Louisiana and Mississippi visitors, both preachers and laymen, men and women, attended the sessions of the General Conference in Hot Springs. If we should undertake to name them all, we should have to use a column or so of space. Of one thing we are sure—no other States were more creditably represented at that great gathering.

The following note from Rev. Carroll Varner, West Point, Miss., is of great interest: "The opening of the new Methodist church took place on the second Sunday in May. Both services very largely attended. At the morning service the pastor appealed to the congregation on loyalty, and reviewed the history of the building. It is a joy to the Methodists to be under their own roof after rented quarters so long. Cost of building when completed, $80,000."

On Sunday, May 21, Rev. M. M. Black, Commissioner of Millsaps College, preached the commencement sermon for the High School at Quitman, Miss., to a large and appreciative audience, the service being held in the Baptist church. It is rather a striking coincidence that Prof. Hood, the principal of the High School at Quitman, Rev. J. D. Ellis, the pastor of the Methodist church, and the commencement speaker all hail from Copiah County, Mississippi.

PRAYER MEETING ATTENDANCE.

We have received the following reports of prayer meeting attendance for last week:

Farmerville, La., R. V. Fulton, 27; Jackson, La., B. D. Watson, 30; Epps, La., P. B. McCullin, 36; Ruston, La., N. E. Joyner, 31.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or moro subscriptions recently: Rev. N. O. Hunt, Courtland, Miss., 2; Rev. A. J. Beasley, Pachuta, Miss., 2; Rev. L. F. Alford, Laurel, Miss., 2; Rev. S. S. Holladay, Pelican, La., 2; Rev. E. C. Gunn, Bogalusa, La., 13; Rev. H. N. Brown, Parker Memorial Church, New Orleans, 2; Rev. D. C. Bennett, Coushatta, La., 2; Rev. T. H. Lipscomb, Columbus, Miss., 7; R. H. Nestler, Epworth Church, New Orleans, 3; Miss Mayc Mitchell, Coushatta, La., 5; Rev. J. C. Price, Walnut Grove, Miss., 3; Rev. G. W. Russell, Paris, Miss., 2; Rev. G. B. Love, Ratliff, Miss., 2.

CHANGE OF DATE.

School For Rural and City Pastors.

Dr. R. L. Russell, Home Mission Secretary, requests us to call attention to the fact that, on account of certain local conditions, the dates of the School for Rural and City Pastors at Hendrix College, Conway, Ark., have been changed from June 9-20 to June 12-23. Let all concerned take notice.

MY MOTHER'S HANDS.

By Rev. Frank C. Collins.

Those hands that have scrubbed and washed for me;
Those hands that have toiled the whole day thru';
Those toil-worn hands aro beautiful to me,
Tho' scarred and furrowed with wrinkles, and rough.

I love those hands of my mother dear,
For the soothing power of their tender touch,
For their subtle secret of banishing fear,
And I care not how rough and wrinkled they be.

Only let those hands be placed in mine,
As long ago when I was but a lad,
And lead me as then up the way of time,
Safely at last to that Haven of Rest.

Some day—(God spare her yet) tho' who can tell—
Those toil-worn, wrinkled, but beautiful hands
May be folded in rest, at the toll of the bell;
No longer, then, shall I feel their caress.

But, mother, my dear, tho' those hands turn to dust,
Their power to soothe, their loving caress,
Shall ne'er forget by one whom you love,
And still in my visions shall beckon and bless.

McDonoghville, La.

KEEPING YOUNG.

No subject, perhaps, is of such ever freshly blooming interest as the one of retaining youth. Alexander Graham Bell, inventor of the telephone, gives his rule in a current magazine. He says the mind should conduct its own education, and keep on conducting it. For this he has three simple rules: "Observe! Remember! Compare!"

Keeping the eyes of the body and the mind alike open to new material is important. Then, one should remember what one has observed, and compare it with other observations. "You will find yourself thinking out conclusions. These conclusions are real knowledge; and they are your own."

This method, he says, made John Burroughs a great naturalist, Napoleon a great general, and it is the foundation of all education.—Selected.

WE CAN'T AFFORD TO MISS IT!

Southern Epworth League Assembly

LAKE JUNALUSKA, N. C., JUNE 29-9.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Our church and community suffered a great loss Saturday morning, May 13, when MRS. M. M. BATSON was called to the world beyond.

She was a leader in our church and community; in almost every instance, she arranged the program and furnished the music for special occasions. She was superintendent of the Junior League and elementary superintendent of the Sunday school. She had lofty ideals, and no one could surpass her as a leader for the children. Her unselfishness towards others ever displayed a beautiful Christian character. Her vocation in life was music, and her wonderful talent was appreciated by all, not only as a teacher, but also as a composer. She was an ambitious mother, a loyal wife and a true friend. She loved her church, and never forgot to speak a word of encouragement to her pastor. She would often lay aside her important home duties to serve on the program of the W. M. S. and assist in its socials and entertainments.

We shall miss her in the church, but we expect to meet her in the mansions above.

We pray God's richest blessings upon the bereaved husband and children, and pledge them our sympathy and help.

HER PASTOR AND THE MEMBERS OF THE W. M. S.,
Wiggins, Miss.

In Memoriam.

By Mrs. W. J. Calhoun.

Sleep on, sleep on, dear friend, and take your rest
With your head pillowed on the Savior's breast;
We loved you, but He loved you best:
Good-by, good-by, but not farewell.

Until the shadows from this earth are cast,
Until He gathers in His sheaves at last,
Until the twilight gloom be past—
Good-by, good-by, but not farewell.

Until we meet again before His throne
Dressed in the spotless robes He gives His own,
Until we know as we are known—
Good-by, good-by, but not farewell.

My heart was made sad when I received a letter from Mrs. C. W. Ducker, of Waldheim, informing me of the death of her father, Brother ENOCH TALLEY, April 7, 1922. Brother Talley lived to be 75 years and 5 months old. He leaves a wife, seven children and six great-grandchildren, and a host of relatives and friends to mourn his going away. It was my privilege to serve as his pastor for 5 years. His home was the preacher's home. I always had a hearty welcome, and I shall never forget his kindness to me. He was a member of the Methodist Episcopal Church, South, for 70 years. He loved his church and was ever ready to give of his means towards its support. He was a man of prayer, and a regular attendant upon the sanctuary. How he will be missed! May God's blessings rest upon his dear wife and relatives in this time of sorrow is my prayer.

F. N. SWEENEY.

MRS. NELLIE MAE HAMILTON was born July 31, 1895. After about three months of recent intense suffering she died at seven o'clock on the morning of April 29, 1922. In her early youth she joined the church and was for many years quite a regular attendant at Forest Grove Methodist Church. In 1920 she was happily married to Mr. Otis Hamilton, at Hampton Roads, Virginia. Her friends and loved ones mourn her loss because she was a friend to all who knew her. She bore her afflictions bravely and cheerfully. She leaves an infant six months old. May we all so live that we may reach that place of eternal reward to which Mrs. Hamilton has gone.

Her Pastor,
J. W. O'NEIL.

At the request of his family, and for the information of his friends, I send you the following notice: Brother KIRBY SMITH ENOCHS was born March 25, 1863, and was for many years a minister and a member of the Mississippi Conference. Twenty-five years ago he was married to Miss Stanton, of Mississippi, with whom he lived in tender relation till March 3, 1922, when, at his home near Whistler, he passed to the other world. He is survived by his widow and two sons, William Enochs and Kirby Stanton Enochs. For a number of years he had led a very quiet life and perhaps had passed from the notice of some of his old-time friends. When the end came he was among those who had not known him earlier in life, but who were kind to him and whose love and respect he had gained.

J. P. ROBERTS,
Pastor M. E. Church, South.
Whistler, Ala.

MRS. MARY ESTES RAINEY was born April 24, 1841, married Samuel Rainey, August 31, 1854, and died February 23, 1922. She was the mother of six girls and four boys, all of whom died in infancy except three. A son, Robert, died at eight years of age and a daughter, Mrs. Lou Lear, died Jan. 14, 1911. Mrs. Barney Miller is her only surviving child. In her youth she united with the Baptist church, but soon after her marriage she joined the Methodist church. She was a charter member of Flower Hill Methodist Church of Oak Ridge charge. She was a devoted member of this church at her death. The cemetery where she lies sleeping was started by her father in the corner of his yard. She is resting within 100 feet of where she was born! She was one of the most devoted, consecrated and cheerful saints I ever knew. Though unable to walk for forty-three years of her life, because of rheumatism, she was happily and cheerfully submissive to her Father's will. It was an inspiration to visit her. I always left her inspired and more ready to fight the good fight of faith. She loved her church and pastor—prayed for them and regularly supported them. She was a regular reader of the New Orleans Advocate, and she read other periodicals and kept abreast of the times. Her latter years were spent with a granddaughter, Mrs. J. W. Bradshaw, another staunch Methodist. I thank God that I ever met her, and, while her chair is vacant and her smiling face has vanished, we will see her again in the sweet by-and-by and rejoice evermore. Amen! The sustaining grace of Jesus be with and abide with the family left behind.

Her former pastor,
J. A. WELLS.

WALTER MONROE, son of Mary Sabrina and Walter U. Stoetzner, was bor in Livingston Parish, La., March 1, 1903, and died March 29, 1922, at Kerrville, Texas. He was the only boy in a family of five children. At the age of ten years he was converted and joined the Methodist Church. The family moved to Kerrville in 1919. The body was shipped to Livingston Parish, La., for burial. The pastor under whom he was converted and joined the church, Rev. H. C. Murphy, conducted the service, assisted by Brother Frazer, the present pastor of that charge. The whole community met the funeral procession at the cemetery. The writer was with him much in his last days and knows that his faith was firmly fixed. He was ready to go. His going was a great loss to the family and friends, but God knew best. His home-going was triumphant, and there he will wait until the day when God shall call us all to be with Him in the mansions of glory.

His Pastor,
J. GRADY TIMMONS.

MRS. ELIZABETH RAMSEY HOWARD, wife of Dr. Robert E. Howard, was born in Greensboro, Ala., March 14, 1867, and passed peacefully to her reward, from the family residence, in Durant, Miss., May 11, 1922. She was the daughter of Rev. and Mrs. T. Y. Ramsey, who moved to Durant in 1888. She was married to Dr. R. E. Howard, November 29, 1893. She was converted at the age of ten years

(Continued on Page 14.)

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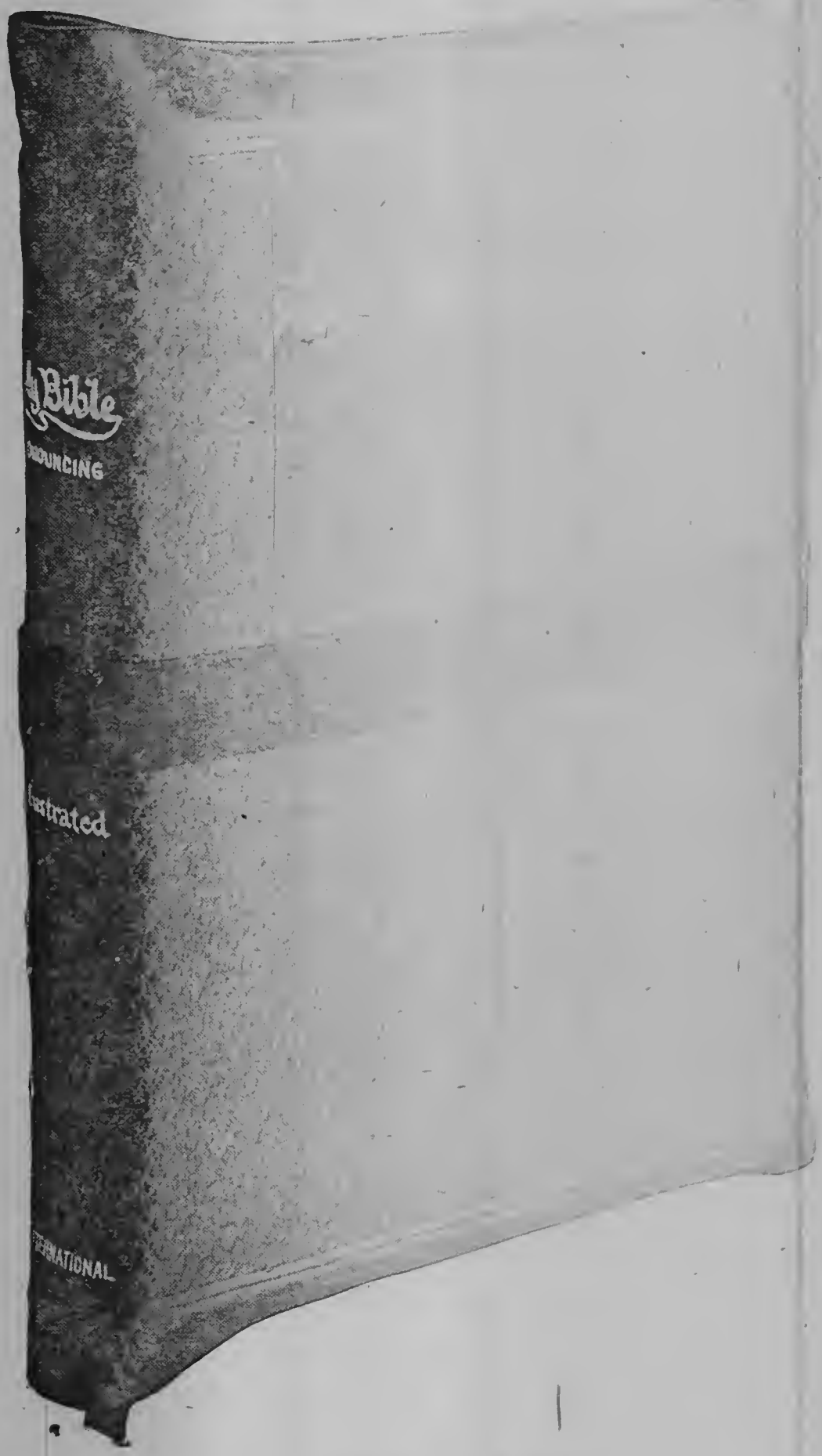

PRICE, $4.00.

ADDRESS:

New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

Sunday School

MISSISSIPPI CONF. NOTES.

The final arrangements have been made for the Standard Training School. Some one will meet the trains the afternoon of June 8th, and if you will notify us we will be sure and have any train that you come in on met. Take the North West street car and get off at the end of the car line and go to the Millsaps College dormitory, which you face as you alight from the car. Indications are fine. Your Sunday school could not spend better money than sending some one to this school. A fine program awaits you.

In addition to the schools already reported as having observed Sunday School Day, the following have sent in offerings: Shiloh, Kingston (Laurel), Brandywine, Galatia on the Scotland charge, and Daleville. Let the good work go on. If our friends will continue to help, our bills will all be met and we can go forward.

666

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The Harrisville Circuit Institute, held with the Poplar Springs Sunday school, is the best circuit institute reported to this office. They did not report what goals they had decided upon for the coming quarter in detail, but I feel sure that they will be up to the standard of the rest of the program. One Sunday school, Rexford, reports as many Sunday school pupils as the whole charge reported a year ago. If all our circuits would work on this idea for their Sunday schools, I believe it would mean much for their progress.

Sunday was spent in Vicksburg, Crawford Street. These people are going forward. Brother Selby is in high favor and God is leading on to victory. The rain kept us from seeing them at their best. They are entering a union campaign of all the Protestants. Pray for them in this great effort.

The past month is the best for teacher training we have had in the past years. It is a token of what we can do if we will put our minds to it.

Sunday School Day? If not, do it now.

Standard Training School. Please come. Let us hear from you about it. Pray for the work and the workers.

JOHN C. CHAMBERS,
Field Secretary.

THE VALUE OF REPORTS.

A well-made written report may be as religious as a prayer. We are told in God's Book that the prayer of a righteous man availeth much. While this is true, it is possible for one to block the answer to his own prayer for the extension of the Kingdom by carelessly refraining from reporting work done therein or work left undone, as the case may be.

Leaders all along the line in religious work want reports from the field. In no other way can they know results and plan intelligently for the future. It is analogous to reports sent to commanding officers of an army. By such the weak places are revealed, so reinforcements may be sent to the proper place, and the news of victories inspire all to greater efforts.

For our Children's Week Campaign report blanks are available. One is intended for the local school, and at the close of the week it should be filled out by the Chairman of the Children's Week Committee and forwarded immediately to the District Elementary Superintendent. It is a good plan to have one of the report blanks in hand before Children's Week. Then the points upon which record should be kept will be known.

Every evidence points to a wonderful widespread observance of Children's Week this year. Let no one subtract from the final record of results by failing to make a report.—The Elementary News Letter.

The above makes the plea for the Children's Week report. Those who have observed the week should get their report in as soon as possible, that the total may go to the General Board.

Vaiden was the first to report a splendid forward step as the outcome—a parent teachers' association for the Sunday school.

Durant has 100 per cent home visitation, with forward step of better equip-

(Continued on Last Page.)

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.
(In Part.)

Wesson, June 4, a.m.
Gallman, at Old Crystal Springs, June 4, p.m.
McComb, Centenary, June 7.
Magnolia, June 11, a.m.
Foxworth, at Sandy Hook, June 11, p.m.
Adams, at Smithdale, June 25, p.m.
Bogue Chitto and Norfield, at Norfield, June 25, p.m.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Fannin, at Oakdale, June 10, 11, 11 a.m.
Rankin St., at Rankin St., June 11, 8 p.m.
Edwards, at Reeves Chapel, June 18, 11 a.m., 2 p.m.
Bolton, at Bolton, June 18, 5 p.m., 8 p.m.
Millsaps Memorial, June 21, 8 p.m.
Florence, at Star, June 24, 25, 11 a.m.
Mendenhall, June 25, 4 p.m., 8 p.m.
Harrisville, June 30.
Galloway Memorial, July 2, 11 a.m.
Canton, July 2, 8 p.m.
Terry, at Forest Hill, July 9, 11 a.m.
Capitol St., July 9, 8 p.m.
Benton, at Zelglerville, July 15.
Vaughn, at Fletcher's Chapel, July 16.
Flora, July 23, 11 a.m., 2 p.m.
Satartia, at Mt. Olivet, Aug. 26, 27, 11 a.m.
Bentonia, at Dover, Aug. 27, 3 p.m.
Eden, at Tranquil, Sept. 2.
Yazoo City, Sept. 3.
Monterey, at Thomasville, Sept. 9, 10, 11 a.m.
Brandon, at Greenfield, Sept. 10, 3 p.m.
Camden, at Forest Grove, Sept. 17, 11 a.m., 1:30 p.m.
Sharon, at Millville, Sept. 17, 4 p.m., 8 p.m.
Madison, at ———, Sept. 18, 11 a.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Meridian, Fifth Street, June 4.
Meridian, Hawkins Memorial, p.m., June 4.
Meridian, Central, June 11.
Meridian, Poplar Springs, p.m., June 11.
Meridian, East End, June 18.
Meridian, Seventh Avenue, p.m., June 18.
Scooba, at Binnsville, June 25.
Seventh Avenue, at Oak Grove, July 1, 2.
Porterville, at Mt. Hebron, July 8, 9.
Lauderdale, at Electric Mills, p.m., July 9.
De Kalb, at Marvin, July 14.
Cleveland, at Lynville, July 15, 16.
Enterprise, at Basic, July 23.
Matherville, at Theadville, July 29, 30.
Daleville, at Lynwood, Aug. 5, 6.
Pachuta, at Orange, Aug. 9.
Bucatunna, at Lewis Chapel, Aug. 13.
Vimville, at Harper's Chapel, Aug. 16.
De Soto, at ———, Aug. 19, 20.
Quitman, p.m., Aug. 20.
Shubuta, Aug. 27.
Waynesboro, p.m., Aug. 27.
Waynesboro ct., at ——, Aug. 28.

PAUL D. HARDIN, P. E.

Vicksburg Dist., Third Round.

Harriston, at Mizpah, June 25.
Fayette, 8 p.m., June 25.
Washington, at Kingston, July 2.
Natchez, 8 p.m., July 2.
Utica, at Cayuga, July 7.
Gloster, at Mt. Vernon, July 8.
Hermonville, at Patterson, July 9.
Centreville, at Macedonia, July 15.
Rosetta, at Friendship, July 16.
Woodville, 8 p.m., July 16.
Vicksburg, at Crawford St., 8 p.m., July 17.
Vicksburg, at Gibson Memorial, 8 p.m., July 19.
Nebo, at Oak Grove, July 23.
Mayersville, at Fitlers, July 30.
Port Gibson, 6 p.m., Aug. 2.
Rocky Springs, at Hickory Ridge, Aug. 5.
Roxie, at Knoxville, Aug. 6.
Oak Ridge, at Porter's, Aug. 13.
Anguilla, July 20.
Rolling Fork, Aug. 27.
Louise and Holly Bluff, at H. B., 11 a.m., Sept. 3.
Silver City, 11 a.m., Sept. 10.

The district conference opens Tuesday night, June 6, at Anguilla. The business of the conference will open at 9 o'clock a.m., Wednesday, June 7. The District Sunday school institute will be held in connection with the district conference. Please let every pastor urge all members of the conference and Sunday school workers to attend. Let them not forget to have their quarterly conference records on hand for examination. Local preachers are urged to make their reports in writing. School men and brethren representing special interests are invited to be present.

J. R. JONES, P. E.

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FROM FIRST CHURCH, SHREVEPORT, LA.

Dear Brother Carley: I have been much interested from time to time in the reports of the several Sunday schools of our Conference and of the Mississippi Conferences, as given in your paper. There seems to be a Sunday school spirit pervading the whole country. Shreveport, perhaps as much as any other place, has been enjoying this forward Sunday school movement.

It may be of interest to you to know of the work being done in the Sunday school of the First Methodist Church. I am giving our average attendance for the last two months: In April our average for the five Sundays was 1347, and for the month of May, three Sundays already passed, an average of 1298, making a total for the two months of 1329.

Our largest attendance was on April 30, when we had 1503; our smallest attendance was on May 7, when we had 1177. This falling off on that Sunday was due to local conditions over which we had no control.

Our enrolment now numbers nearly 2200. The following report is given in the Morning Times of the Methodist Sunday schools in our city the last Sunday: First Church, 1319; Noel Memorial, 401; Mangum Memorial, 286; Cedar Grove, 146; Texas Avenue, 190; making a total of 2342 in the Methodist Sunday schools of this city.

This does not show our full strength, because of threatening showers at the Sunday school hour.

We are, indeed, grateful for this forward spirit and the influence that it is having upon our people. We at First Church are now using rooms outside the building, and will have to use others as we can procure them.

This condition will necessitate the erection of an additional Sunday school or educational plant in connection with our present building.

HENRY F. BROOKS.

HELP ONE ANOTHER.

"Help one another," the snowflakes said,
As they cuddled down in their fleecy bed;
"One of us here would not be felt,
One of us here would quickly melt;
But I'll help you, and you help me,'
And then what a splendid drift there'll be."

—Exchange.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Corinth Dist.—Third Round.

Corinth, First Church, Q. C., May 29, night; preaching, June 4, 11 a.m.
Corinth, South Side, Q. C., May 30, night; preaching, June 4, night.
New Albany station, Q. C. June 9, night; preaching, June 11, night.
New Albany ct., at Wells Chapel, June 10, 11, at 11 a.m.
Sherman ct., at Bethel, June 12.
Corinth District Conference, at Sherman, June 13-15, beginning at 11 a.m.
Corinth ct., at Mt. Carmel, June 17, 18.
Kossuth ct., at Pleasant Hill, June 18, p.m., 19 a.m.
Myrtle ct., at Picasant Grove, June 23.
Dumas ct., at New Hope, June 24, 25, a.m.
Blue Mountain ct., at Walnut, June 25, night; Q. C., June 26, a.m.
Potts Camp ct., at Pisgah, June 30.
Hickory Flat ct., at Bethel, July 1, 2.
District Standard Teacher Training School, at New Albany, July 3-8.
Tishomingo ct., at Boggs Chapel, July 11.
Golden ct., at Belmont, July 12.
Iuka ct., at Pleasant Hill, July 14.
Burnsville ct., at Hebron, July 15, 16, a.m.
Iuka station, July 16 p.m., 17 a.m.
Guntown ct., at Pleasant Valley, July 21.
Baldwyn ct., at Liberty, July 22, 23.
Booneville ct., at Andrews Chapel, July 25.
Marietta ct., at Ozark, July 26.
Mantachie ct., at Palestine, July 27
Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 28, p.m.; preaching, July 30, night.
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5
Rienzi ct., at Pisgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12, 13.

The Corinth District Conference will be held at Sherman, Miss., June 13-15. The opening sermon will be preached Tuesday morning at 11 o'clock, by Rev. W. A. Wilson, followed by the Sacrament of the Lord's Supper.

The following committees have been appointed: License to Preach and Admission—Revs. S. A. Brown, W. W. Jones, B. P. Fullilove.

Deacon and Elder's Orders—Revs. E. R. Smoot, W. G. Burks, Melville Johnson.

Other committees will be announced later. Let pastors please send names of all who will attend to Rev. J. L. Nabors, Sherman, Miss., so that entertainment may be provided.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Columbus, First Church, June 4, a.m.
Columbus, Central Church, June 4, p.m.
Starkville, June 11, a.m.
Longview, preaching, June 11, p.m.
Macon station, June 14.
Ethel, at Tabernacle, June 17, 18.
West Point, June 25.
Macon circuit, at Center Point, June 28.
Caledonia, at Murrah's Chapel, July 1, 2.
Crawford and Shafers, at Crawford, July 2, 3.
Mashulaville, at Middleton, July 8, 9.
Mayhew and Sessums, at Kigo, July 14.
Preaching at Mayhew, July 16, a.m.
Artesia, July 16, p.m.
Brooksville, at New Bethel, July 18.
Shuqualak, at Ridgeway, July 19.
Chester, at South Union, July 24.
Cedar Bluff, at Steel's Chapel, July 27.
Kosciusko circuit, at Salem, July 29, 30.
Kosciusko station, July 30, p.m.
Noxapater, at Rocky Hill, Aug. 5.
Louisville, Aug. 6.
Sturgis, at Bethel, Aug. 11.
High Point, at Owen's Chapel, Aug. 12, 13.
Ackerman and Wier, at Salem, Aug 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

Aberdeen District—Third Round.

Aberdeen, June 4, 5.
Tupelo, June 11, 12.
Okolona, June 12.
Amory, June 18, 19.
Woodland, at Foster's Chapel, June 24, 25.
Houston, July 1, 2.
Pontotoc, July 2, 3.
Bellefontaine, at Spring Hill, July 8, 9.
Eupora and Maben, at Eupora, July 9, 10.
Mathiston, at Double Springs, July 11.
Algoma, at Palestine, July 12.
Vardaman, at Hurricane, July 14.
Calhoun City, at Pine Ridge, July 15, 16.
Houlka, at New Hope, July 17.
Buena Vista, at Pleasant Grove, July 19.
Salem and Ecru, at Liberty Hill, July 21.
Toccopola, at Thaxton, July 22, 23.
Randolph, at Randolph, July 23, 24.
Verona, at Union, July 29, 30.
Sharon, at Pleasant Grove, Aug. 6, 7.
Tremont, at New Bethel, Aug. 12, 13.
Fulton, at Fulton, Aug. 13, 14.
Nettleton, at New Hope, Aug. 15.
Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.

The Aberdeen District Conference will be held at Eupora, June 14-16.

T. H. DORSEY, P. E.

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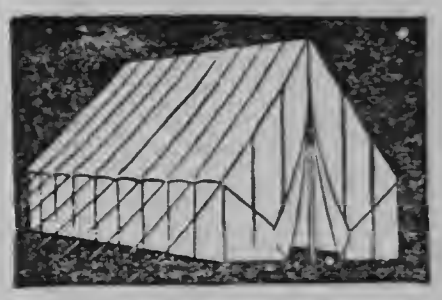

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Complete with poles and ropes.	
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Canvas Folding Cots	$2.95
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Army Khaki Breeches	75c and $1.25
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Army Shoes—New	$2.95 to $6.95
New Leather Puttee	$4.95 and $7.95
Army Campaign Hats	25c and 95c
Army Web Belts—New	25c

Army Khaki Pillows, 75c, Camp Cushions, 50c; Folding Chairs, 95c; U. S. Army Lanterns, $1.95; Enamel Cups, 10c; Tin Cups, 5c; Tin Plates, 5c; Enamel Plates, 10c; knives, forks and spoons, 5c each; Frying Pans, 25c; folding meat pans, aluminum, 50c, or blocked tin for 25c. Mosquito Bars, 95c; Camp Fire Irons, $1.50; Army Canteen, 50c, or canvas covered for 75c; Bacon Tins, 10c; Condiment cans, 10c; Army Haversacks, 25c, 35c, 50c and 75c; Hand Lockers $3.95; 8-quart Copper Coffee Pots, $2.75; Khaki Handkerchiefs, 10c; Indian and Harley Davidson Motorcycles, $97.50; Intrenching Picks and Shovels, 50c each. Gillette Style Safety Razors, New, 50c; Blades for same, 35c dozen. Scout Whistles 25c each. U. S. Army Drill Mask Raincoat, New, $3.85. A real bargain.

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LOUISIANA CONFERENCE.

From the Corresponding Secretary.

Dear Auxiliaries: A recent letter from Mrs. B. W. Lipscomb says that she is greatly concerned to find that the first quarter's financial report is about $1600 behind the first quarter of last year. It is gratifying to our secretary to know that the Louisiana Conference is not in this delinquent list, but that our first quarter is $200 in advance of the first quarter of last year. Let us not be too confident, however, for summer is close upon us. study classes, 6. The number of volunteers and honor roll societies I cannot report this quarter. sion study classes, 12 (8 new); Bible

EXCITING NEW $1.75 NOVEL FOR 15c.

You Must Not Miss Reading "The Purple Mask," by Louise Jordan Milln. It Will Make You Forget Your Troubles.

You will experience a thrill and pleasure in reading "The Purple Mask." Here is an intriguing romance which is irresistible and invincible as the action of the "Three Musketeers." This book is by one of the most discussed of modern writers." The Pathfinder, in accordance with its policy of giving the best thing, will publish this novel as a serial starting June 17. You can secure this complete novel by sending only 15 cents for the Pathfinder 13 weeks. The Pathfinder is the famous illustrated home weekly from the nation's capital. This offer costs the editor a lot of money but he knows it pays to invest in new friends. Send 15 cents at once and receive the magazine 13 weeks, with this serial and many other entertaining features included. Address Pathfinder, 241 Langdon Sta., Washington, D. C.—Adv.

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ICE CREAM THAT MOTHER MAKES GOES FAST

UP to very recent times home-made ice cream was not the real thing at all. Now when mother (or the maid or the cook) makes ice cream she uses one package of Jell-O Ice Cream Powder and one quart of rich milk for half a gallon of ice cream—and she never fails to have "good luck."

Jell-O Ice Cream Powder is sold by all grocers, two packages for 25 cents.

The Genesee Pure Food Company—Le Roy, N. Y.

...ville, 1; Greenwood, 7; Grenada, ... Columbus District was ... in reporting. Grenada ... in the fullest reports. I ... auxiliary on roll that ... to report, but have heard noth... Calhoun City, Houston, Ve..., Sherman, Cleveland, Greenville, ..., Shaw, Drew, Sidon, Meri... Red Banks, Holly ..., Fernando, Cockrum, Davis ..., Luther's Chapel and Cypress ...

I hope to meet many of you face ... District meetings. Let ... representation of Y. P. ... meeting be the ... secretary. I'm ... districts are planning for ... P. meetings. The district ... be presented, and I hope ... a number of original songs, ..., stories and plans for meetings ... The King's business ... Let's crowd these ... days with service. ... for each of you. I am,

Your old friend,

MRS. T. W. BAKER.

Children's Work.

By Mrs. R. P. Noblett.

It is encouraging to note that our ... quarter does not compare ... with that of the first ... year.

... many personal appeals ... made during the quarter ... full reports, only 17 ... Societies and 31 out ... reported at all.

... three new Junior Societies: ..., Tunica and Essex. ... Divisions Woodland ... These are doing good

... reports received we were ... increase in Mission ... Social Service com...

... box openings are ... for sale is made ... in the year ... supplements, ... sold this ... this month. ... pledge will ... in ... in ... each.

... Treas... in Mis... ... End...

... People ... Junior ... ings, ... ip, ... ip, ... $71.81; ... $17.80; ... $7.72; ... mite ... Schol... women, ... School, Soo... and Relief, ... Relief, ... Security Endowment, ..., $8.50; Kindergarten, Jackson, $10; Week of Prayer, adult, $15.05; Week of Prayer, Young People, $6; ... Williamson Hospital, $12.70; Vashti, $16.60; total amount sent to Council Treasurer, $678.76.

Local Work.—Specials, $61.20; total amount of local work, $4887.79;

Note.—Value of supplies sent off and reported to superintendents, $732.30.

MRS. W. W. WILBURN,
Treasurer.

Lexington, Miss.

(The above North Mississippi items were taken from the Conference Bulletin, Mrs. C. A. Neal, Editor.)

SAYRE-MACON INSTITUTE, Danville, Virginia, for Girls. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $500. Catalogue. Address Chas. G. Evans, A. M., Principal, Box C.

MARRIED.

A beautiful church wedding took place in our church here on the evening of April 20, when the pastor united in holy bonds of matrimony Mr. Alexander S. Jones and Miss Frances L. Peterman. The extra large crowd in attendance at the wedding and reception bespoke the high esteem of this fine young couple. The bride is an only daughter of Mr. and Mrs. James Peterman—one of the best families in Franklin—and the groom is a fine young Christian business man of Weeks Island, where they will make their home.

The only son of Mr. and Mrs. Peterman was married in Seattle, Washington, a few days before Miss Frances was married here, and has returned with his bride, who was formerly a Franklin girl, to make their home here.

L. R. SPARKS.

GIRLS! LEMONS WHITEN SKIN AND BLEACH FRECKLES

Squeeze the juice of two lemons into a bottle contalning three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Marsage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

Girls! Girls!! Save Your Hair With Cuticura

Soap and Ointment to clear Dandruff and itching, 25c. each. Samples free of Cuticura, Dept. V, Malden, Mass.

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TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Obituaries.

(Continued from Page 10.)

and joined the Methodist Episcopal Church South, and lived a consistent Christian life, always mindful of every interest of her Master's kingdom. She was an ardent worker in every department of the church and always loyal to her pastor. She loved her church with an undying devotion. Few people have ever lived in Durant who will be more greatly missed, not only in the church, but also in civic circles and as a physician's wife. The profusion of floral offerings, as well as the vast throng which crowded the church, bore testimony to the love and esteem in which she was held. She was the mother of two children, who, with her husband, survive her: Mrs. Joe Stokes and Miss Yancy Howard. Two brothers, Frank and Matthew, and two sisters, Miss Clscell and Miss Rosa Ramsey, are the only remaining members of the immediate family of the preacher father, T. Y. Ramsey, Sr., who was a member of the North Mississippi Conference.

R. P. NEBLETT.

Durant, Miss., May 23, 1922.

RESOLUTIONS.

Whereas, in the dispensation of an all-wise providence, Mrs. Elizabeth Ramsey Howard has been called to her reward; and,

Whereas, in her going away, the Woman's Missionary Society of the Durant Methodist Church has suffered an irreparable loss; therefore be it

Resolved, first, that, while we know that she has entered upon that rest from her labors which comes to His children, we are deeply grieved when we think of the vacant chair and the broken circle;

Second, that as words are inadequate to express our loss to our society and to our church, we commend her life as a shining example, worthy of emulation, as a citizen in the community, as a neighbor, wife, mother, and church member;

Third, that we extend our heartfelt sympathy to each member of the bereaved family, admonishing them to seek consolation from Him who is the only source of comfort in an hour such as this;

Fourth, that a copy of these resolutions be spread upon the minutes of this society, a copy sent to the family, and a copy to the Durant News, New Orleans Christian Advocate, Missionary Voice, Nashville Advocate, with request for publication.

Signed by: Mrs. R. P. Neblett, Mrs. T. R. King, Mrs. R. C. Elmore, Committee.

Durant, Miss., May 23, 1922.

Nature, when she adds difficulties, adds brains.—Emerson.

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

FROM MANGUM MEMORIAL, SHREVEPORT, LA.

Dear Dr. Carley: We are leaving a fine people at Spring Hill and coming to a fine people at Mangum Memorial. The outlook and opportunity here are great, indeed. My dear, faithful Mangum wrought so well here that his name is as ointment poured forth. He was greatly loved by all. I tremble when I realize that I am to take up the work where he and God laid it down. I am [illegible] by my reason, but by the [illegible] of the Lamb. In God's [illegible] grace, I will go forward and do what is necessary to "put it over."

Back at Spring Hill everything has been moving along splendidly. Our Sunday school has been [illegible] increasing in attendance, its collection was [illegible] and we have received [illegible] school [illegible] and [illegible] and [illegible]

We [illegible] face with [illegible] to [illegible]

J. [illegible]

Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks bone and paralyzes the liver. Your druggist sells each bottle of pleasant, safe "Dodson's Liver Tone" under an iron-clad, money back guarantee that it will regulate the liver, stomach and bowels better than calomel, without nausea or salivating you—15 million bottles sold.—Adv.

Renew your health by purifying your system with

The purified and refined calomel tablets that are nauseless, safe and sure. No salts necessary as Calotabs act like calomel and salts combined.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark, "Calotabs."

Family Package 35c

Vest Pk't. Package 10c

SUNDAY SCHOOL NOTES.

(Continued from Page 12.)

ment, new rooms, story hour weekly. What could be better? Byhalia reports a forward step—build new Sunday school rooms. Shaw considered it a forward step to observe Children's Week. So do I. Do you? They had 90 per cent bome visitation.

Grenada plans new quarters for Beginners and Primary Department and Junior Department with Juniors working toward being the first department in North Mississippi Conference to attain rank.

Greenville reports forward step that they have Workers' Council monthly, and that the superintendent see that no omissions occur. Also that teachers have systematic visitation of the homes of tbe cbildren reported at the Workers' Council. Further, that the walls and floors of tbe Beginners' Department and the Primary Departpartments be made as attractive otherwise as possible under conditions.

Let us all rejoice with these and look forward to those to follow. Long may they live—these workers who pause in tbe midst of things and make tbe above possible.

MISS LYNDA RAMEY,
Conf. Elem. Supt.

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

MINERALIZED WATER ROUTS CHICKEN LICE

Tablets Dropped into Drinking Founts Banish Vermin, Make Fowls Grow Faster and Increase Egg Yield.

Any poultry raiser can easily rid his flock of lice and mites, make chickens grow faster and increase their egg yield by simply adding minerals to the fowls' drinking water. This does away with all bother, such as dusting, greasing, dipping and spraying. The necessary minerals can now be obtained in convenient tablets, known as Paratabs. Soon after the fowls

drink the mineralized water, all lice and mites leave them. The tablets also act as a tonic conditioner. The health of the fowls quickly improves, they grow faster and the egg yield frequently is doubled. Little chicks that drink freely of the water never will be bothered by mites or lice.

The method is especially recommended for raisers of purebred stock, as there is no risk of soiling the plumage. The tablets are warranted to impart no flavor or odor to the eggs or meat. This remarkable conditioner, egg tonic and lice remedy costs only a trifle and is sold under an absolute guarantee. The tablets are scientifically prepared, perfectly safe, and dissolve readily in water.

Any reader of this paper may try them without risk. The laboratories producing Paratabs are so confident of good results that to introduce them to every poultry raiser they offer two big $1 packages for only $1. Send no money, just your name and address—a card will do—to the Paratab Laboratories, Dept. 944, 1100 Coca Cola Bldg., Kansas City Mo., and the two $1 packages, enough for 100 gallons of water, will be mailed. Pay the postman $1 and postage on delivery, and if you are not delighted with results in 10 days—if your chickens are not healthier, laying more eggs and entirely free from lice and mites—your money will be promptly refunded. Don't hesitate to accept this trial offer as you are fully protected by this guarantee.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Louisiana Conference Preachers' Institute, Centenary College, June 1-8.
Logansport, Sunday, June 4, a.m.
Cedar Grove, Sunday, June 4 p.m. (preaching.)
Caddo Ct., at Trees, Sunday, June 11, a.m.
Bossier City, Sunday, June 11, p.m.
Epworth League Assembly, Mansfield, June 13-20.
Springhill, Thursday, June 15, p.m.
Cotton Valley, at Hortman, Friday, June 16.
Greenwood, Sunday, June 18, a.m.
Caddo Ct., at Blanchard, Sunday, June 18, p.m.
Coushatta, Friday, June 23, p.m.
Belcher Ct., at Dixie, Sunday, June 25, a.m.
Ida, at Munnerlyn's Chapel, Sunday, June 25, p.m.
Longstreet, Tuesday, June 27.

R. H. WYNN, P. E.

Lake Charles Dist.—Third Round.

De Ridder, June 4, 11 a.m.
Branch Ct., at Maxie, June 11, 11 a.m.
Eunice Ct., at Reeves, June 11, 7:30 p.m.
Crowley, June 18, 11 a.m.
Gueydan and Estherwood, at Gueydan, June 18, 7:30 p.m.
Leesville, June 25, 11 a.m.
Zwolle, June 25, 7:30 p.m.
Rayne, July 2, 11 a.m.
Indian Bayou, July 2, 7:30 p.m.
Abbeville and Kaplan, at Abbeville, July 9, 11 a.m.
Franklin, July 16, 11 a.m.
New Iberia, July 16, 7:30 p.m.
Sulphur and Vinton, at V., July 23, 11 a.m.
Lake Arthur, July 23, 7:30 p.m.
Lafayette, July 30, 11 a.m.
Opelousas, July 30, 7:30 p.m.
Merryville, Aug. 6, 11 a.m.
Ludington Ct., Aug. 6, 7:30 p.m.
Morgan City and Berwick, at M. C., Aug. 13, 11 a.m.
Patterson and Jeanerette, at P., Aug. 13, 7:30 p.m.
Many and Robeline, at New Hope, Aug. 20, 11 a.m.
Hornbeck and Peason, at H., Aug. 20, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Colfax Ct., at Tioga, June 4, a.m.
Glenmora, June 4, p.m.
Lecompte Ct., at Melder, June 11.
Pineville, at Holloway, June 18.
Boyce, at Hemphill, June 25.
Marksville Ct., at Simmesport, July 2, a.m.
Pleasant Hill Ct., at Williams' Chapel, July 9, a.m.
Provencal Ct., at Provencal, July 10.
Bunkie, July 16, a.m.
Alexandria, July 16, p.m. (preaching); Aug. 7, p.m. (conference).
Rochelle-Standard, at Olla, July 19.
Campti Ct., at Davis Springs, July 22-23.
Winnfield, July 30.
Winnfield Ct., at Joyce, July 30, p.m.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Columbia Ct., at Beeuf River, Aug. 12, 13.
Natchitoches, Aug 27.
Winnfield Ct. and Jena and Jonesville charges will be announced later. These conferences have not been designated as to place.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Zachary, at Zachary June 4, a.m.
Jackson and Ethel, at Gurley, June 4, 3:30 p.m.
Keener Memorial, June 5, p.m., and June 18, p.m.
Hammond, June 11, a.m.
Poncbatoula, at Lee's Landing, June 11, 3:30 p.m.
Baton Rouge, First Church, June 18, and July 3, p.m.
Istrouma, June 25, a.m
Amite, June 25, p m.
Natalbany, at Pine Ridge, July 2, a.m.
Kentwood, July 2, p.m.
Pinegrove, at Pipkin's Chapel, July 9, a.m.
Greensburg, at Tabernacle, July 9, p.m.
Springfield, at James Chapel, July 16, a.m.
Baker, at Blackwater, July 22, a.m., and 23, p.m.
Gonzales, at Carpenter's Chapel, July 23, a.m.
Franklinton Ct., July 30, a.m.
Olive Branch, at Camp Grounds, Aug. 7, 4 p.m.
Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Bastrop, June 4, 11 a.m.
Jonesboro, at Hodge, June 11, 11 a.m.
Mer Rouge, at Mer Rouge, June 15.
Dubach, at Lisbon, June 18, 11 a.m.
Choudrant, at Downsville, June 20, 11 a.m.; Q. C., 2 p.m.
Mangham, at Union, June 25, 11 a.m.
Sicily Island, at Clayton, June 25, 8 p.m.
Elmore, at Longstraw, July 2, 11 a.m.
West Monroe, July 2, 8 p.m.
Calhoun, at Wilhite, July 6, preaching at 11 a.m.
Winnsboro, at Boeuf Prairie, July 9, 11 a.m.
Gilbert, at Wisner, July 9, 8 p.m.
Ruston, July 10, 8 p.m.
Bonita, at Bartholomew, July 12; preaching, 11 a.m.
Tallulah, July 16, 11 a.m.
Rayville, at Delhi, July 16, 8 p.m.

Rub-My-Tism, antiseptic and pain killer, for infected sores, tetter, sprains, neuralgia, rheumatism.

Farmerville, at Greenville, July 19; preaching, 11 a.m.
Monroe, July 21, 8 p.m.
Waterproof, at Newelton, July 23, 11 a.m.
Oak Grove, at Forest, July 26.
Bernice, at Summerfield, July 30, 11 a.m.
Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preaching 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

DOCTOR ORDERED WOMAN OBEYED

Took Lydia E. Pinkham's Vegetable Compound and is Now Well

Chicago, Illinois.—"You surely gave women one good medicine when you put Lydia E. Pinkham's Vegetable Compound on the market. After I had my baby I was all run down and so nervous it kept me from gaining. My doctor did everything he could to build me up, then he ordered me to take Lydia E. Pinkham's Vegetable Compound with his medicine and I am now a new woman. I have had three children and they are all Lydia E. Pinkham babies. I have recommended your medicine to several friends and they speak highly of it. You are certainly doing good work in this world."—Mrs. ADRITH TOMSHECK, 10557 Wabash Ave., Chicago, Illinois.

There is nothing very strange about the doctor directing Mrs. Tomsheck to take Lydia E. Pinkham's Vegetable Compound. There are many physicians who do recommend it and highly appreciate its value.

Women who are nervous, run down, and suffering from women's ailments should give this well-known root and herb medicine a trial. Mrs. Tomsheck's experience should guide you towards health.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3461.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 8, 1922. CHAS. O. CHALMERS, Manager.

THE GENERAL CONFERENCE REMEMBERED THE "FORGOTTEN MAN."

(The following is the report of the Special Committee on Superannuate Endowment to the recent General Conference, which report was adopted.)

We, your Special Committee on Superannuate Endowment, having had before us numerous memorials relating to the matter of adequate provision for the support of superannuates and the widows and orphans of preachers, beg leave to report as follows:

Whereas the General Conference held in Atlanta, Ga., May, 1918, created the Board of Finance with authority to conduct, under special provisions and regulations, "the support of the Conference claimants of the Methodist Episcopal Church, South, formerly administered by the Trustees of the Methodist Episcopal Church, South, and the Joint Boards of Finance of the several Annual Conferences," authorizing and instructing said Board of Finance to receive from the Board of Trustees all the assets of every character and kind of the Superannuate Endowment Fund, and instructing said Board of Finance to proceed in every proper way, and with all diligence, to raise an adequate endowment to care for the Conference claimants; and whereas said General Conference gave the right of way during the quadrennium 1918-1922 to the organized campaigns of the Missionary Centenary and the Christian Education Movement, limiting the efforts of the Board of Finance in the soliciting of funds for Superannuate Endowment during the quadrennium to the usual and ordinary methods of obtaining contributions; and whereas the Board of Finance during 1918-1922 has, in obedience to the expressed will of the General Conference, recognized the right of way of the Missionary Centenary and the Christian Education Movement, so far as all special efforts were concerned, and has therefore been limited in its efforts to increase the Superannuate Endowment Fund; and whereas the Conference claimants of our church have continued patiently to suffer and wait, as they have suffered and waited through the entire history of the church, on account of lack of proper support; and whereas the Board of Finance, organized under the direction of the General Conference, and incorporated under the laws of the State of Missouri and located in the city of St. Louis, has become strongly and firmly established, thoroughly equipped and competent to handle large funds; and whereas it was generally understood by the members of the General Conference of 1918, and has since been generally understood throughout the church, that the quadrennium 1922-1926 would be given to a special effort to provide an adequate support for our long-neglected Conference claimants—

Therefore, we recommend that the Board of Finance be given the right of way during the ensuing quadrennium, 1922-1926, for launching a special effort throughout the territory of the Methodist Episcopal Church, South, to raise a minimum of $10,000,000 as an Endowment Fund for the support of our Conference claimants.

And since the church has been engaged during the period of 1918-1922 in two highly organized and intensive campaigns for many millions of dollars, and since it is important that any special effort for large funds during the ensuing quadrennium should be projected in a manner not to preclude the successful completion of said campaigns or to overstrain and embarrass the faith and works of the church, we recommend that the proposed special effort for Superannuate Endowment be conducted under the following general specifications:

1. The Name of the Movement.

The movement shall be known simply as "The Special Effort for Superannuate Endowment."

2. The Time to Begin.

The Board of Finance shall be authorized to submit the detailed plan of procedure to the Annual Conferences of 1923, so that all the churches may begin to secure pledges in the spring of 1924, or at such later date as the Board of Finance shall deem wise.

3. Apportionment to Charges.

Every charge in the church will be asked to raise a minimum amount equal to the amount assessed for its pastor and presiding elder for the Conference year 1922-23, and urged to pay the said amount in one year or in annual installments over a period not too exceed five years, as each charge may determine for itself.

4. Division of Receipts.

Every charge in the church will be required to remit all collections on pledges direct to the General Board of Finance, to be credited by the Board fifty per cent to the General Superannuate Endowment Fund and fifty per cent to the Conference Superannuate Endowment Fund of the Annual Conference from which the remittance is made. The General Board will administer all Conference Funds so accruing, and pay the income from them annually to the respective Conference Boards of Finance for distribution by them to their claimants and under their rules.

5. The Character of the Effort.

While the undertaking shall be an organized movement, it shall not have the same intensive and extensive organization which were necessary in the other campaigns. The conclusions of the Board of Finance on this subject, and which we approve, are as follows:

(a) The effort shall be conducted chiefly by the regular church organization, through the bishops, presiding elders, pastors, lay members—all following in their appointed fields of labor a concise and simple program which will be published in detail and distributed in convenient form among those who will be requested to carry on.

(b) The preachers will not be detached from pastorates to serve the cause on salaries as Conference secretaries, or for full time in other capacities, but a comparatively few such men may be engaged for short periods to assist in the preparatory work at Annual Conferences and in the presentation of the cause in selected charges. It is the aim of the Movement to depend chiefly on the interest, love, and loyalty of the bishops, presiding elders, pastors, other interested preachers, and lay members, to provide such voluntary service as will guarantee complete victory and at the same time reduce the expense to an absolute minimum.

(c) The simple organization contemplated will be thoroughly explained at the Annual Conference, further emphasized at the district conference when possible, and chiefly wrought out in the charge.

(d) While a suggested plan of procedure will be placed in the hands of every pastor, he shall have liberty in working the plan and shall be free to use his own initiative in adapting same to his particular field to secure the best results. However, pastors will be urged strictly to regard the fundamentals of the plan presented.

(e) There will be no Conference or district treasurers. The charge organization, under the auspices of the quarterly conference, will collect all pledges and remit same direct to the General Board of Finance. Furthermore, progress on the payment of allotments shall be reported annually, using specially arranged columns in Statistical Table No. 4, to be provided in the Minutes of the Annual Conference.

(f) The Secretary of the Board of Finance will arrange for a brief period of publicity in the churches just preceding the taking of the pledges, and the pastors will be urged to utilize all available services during this brief period for presenting the great needs of our Conference claimants, and to distribute literature, in an effort to prepare the people for making worthy pledges to Superannuate Endowment.

(g) It is intended to issue only one general publication, which will be a book-pamphlet arranged to tell an appealing story of the needs of our Conference claimants, and one other pamphlet for the direction and use of the pastors. In addition the church press will be used extensively, and such other legitimate means of publicity as are consistent with a policy of rigid economy.

6. Contributing Agencies.

There are several organizations of the church which, as such, should be encouraged to have a specific part in the effort proposed to provide adequate Superannuate Endowment:

(a) Sunday Schools.—These organizations, powerful and useful as they have come to be, owe a great debt to the preachers who were active in other days, but who are now superannuated and in distress. They should be given the opportunity to contribute systematically to the cause of Superannuate Endowment. However, the amount contributed by them shall be paid through the charge organization, and the charge shall be allowed to take credit on its quota for the amounts paid by its Sunday schools.

(b) Epworth Leagues.—It is most desirable that the organized young people of the church should not only assist the effort for Superannuate Endowment as individuals, but also as organized bodies. It is intended that they shall be given the opportunity to contribute as Epworth Leagues and under the same conditions cited for the Sunday schools.

(c) Women's Auxiliary Societies.—As we have among the Conference claimants more than thirteen hundred widows of preachers, many of whom lack the bare necessities of life, it appears that any movement to provide for their needs would not be complete without giving the women's auxiliary societies of the church, as such, an opportunity to assist.

(d) Laymen's Organizations.—The church has a great organized body of laymen. These strong and valiant men should be glad to co-operate in some way in behalf of adequate Superannuate Endowment. It is the aim to enlist them, as an organization, to do whatever they can to promote the effort.

(Continued on Eighth Page.)

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CHURCH BUILDINGS IN EDUCATIONAL CENTERS.

By Bishop W. F. McMurry.

I. WAR WORK COMMISSION.

The following memorial was presented to the last General Conference at Hot Springs by the Executive Committee of the War Work Commission, and referred to the Committee on Missions:

"Whereas the Executive Committee of the War Work Commission, at a meeting held at Washington City, Feb. 14, 1922, recommended that some permanent provision be made for a committee or commission on soldier and sailor welfare work and that an amount of $120,000, or so much thereof as may be needed, be set aside from War Work funds accruing under the Centenary Commission for the support of said soldier and sailor welfare work during the quadrennium 1922-26; and

"Whereas the Board of Church Extension and the Board of Missions, at their annual meetings in the spring of 1921, appointed a joint committee to consider the needs for church buildings in educational centers with authority to survey the church, determine the need and how the need is to be met; and

"Whereas this joint committee from the Board of Church Extension and the Board of Missions has studied the situation as directed as far as is practicable and have formally reported to the Boards named that an amount of not less than $2,000,000 is needed to properly care for the educational centers of our territory; and

"Whereas, in the study of the field, as provided in the action of the Boards involved, it has become manifest, according to the report of the Joint Committee from the two Boards that one of the most urgent needs of the church is for adequate church facilities in educational centers, such as State institutions and independent foundations; and

"Whereas no provision was made either in the Centenary or in the Educational Movement for church buildings adequate to the needs of such centers; and

"Whereas in the providence of God the ending of the war at an earlier date than even the last General Conference dared to hope has made it possible for the War Work Commission to conserve and hold three-fourths of the amount provided in the Centenary by the General Conference for war work activities; and

"Whereas it does not seem possible to enter a campaign at this time for adequate funds to meet the need for church buildings at such educational centers; and

"Whereas the Executive Committee of the War Work Commission has declared that the balance of the funds set aside by the Centenary Commission for War Work, after caring for soldier and sailor welfare work, as already provided by the action of the Executive Committee, be used in construction of buildings in the interest of Methodist students at State institutional centers, and that the Board of Missions and the Board of Church Extension be charged with the responsibility of erecting such buildings on a fifty-fifty basis, the funds thus set aside be placed to the credit of these two Boards for that specific purpose and used as may be determined by these Boards for such work; and

"Whereas this action of the War Work Commission was presented to the Centenary Commission at its meeting held in Nashville, Tennessee, April 11, 1922, which Commission approved without a dissenting vote the judgment of the War Work Commission; and

"Whereas the Board of Missions, at its annual meeting held in Nashville, Tennessee, on Friday, April 21, without a dissenting vote, gave its endorsement to the action of the War Work Commission and the Centenary Commission; and

"Whereas the Board of Church Extension, at its annual meeting held in Louisville, Kentucky, April 27, heartily joined in the endorsemeent and approval of the action taken; and

"Whereas the action of the War Work Commission, the action of the Centenary Commission, the action of the Board of Missions, and the action of the Board of Church Extension, as quoted, were communicated to the College of Bishops at a meeting held in Louisville, Kentucky, on April 27, when the following action was taken:

"'Whereas we have been advised that the Executive Committee of the War Work Commission will request of the General Conference the approval of its plan to use, through the Board of Church Extension and the Board of Missions, the balance that would naturally come into its treasury in the interest of church building in Educational centers with special reference to State institutions and independent foundations; and

"'Whereas the Centenary Commission, the Board of Missions and the Board of Church Extension have cordially approved the plan as outlined by the War Work Commission; therefore, be it

"'Resolved, That the College of Bishops, recognizing the very great need for adequate church building equipment in the centers referred to, hereby gives its endorsement to the plan and joins in the request of the War Work Commission to the General Conference for approval.'

"Whereas the Board of Church Extension, the Board of Missions, have formally agreed to receive and administer this fund as set forth in the several actions quoted above, and secure the investments made by refunding bonds or otherwise, as may seem best, and to the end that the funds invested shall be returned to the Board or Boards making the invostment in the event of alienation of the property from the Methodist Episcopal Church, South, or its ceasing to be used as a place of worship by the congregation of said church; therefore, be it

"Resolved, by this General Conference, That the action of the War Work Commission, the Centenary Commission, the Board of Missions and the College of Bishops be and is hereby approved, and that said Boards of Missions and the Church Extension are hereby directed to administer the fund referred to after retaining $120,000, or such amount thereof as may be necessary, for soldier and sailor welfare work 'for the purpose of assisting in erection of church buildings in educational centers and with special referenee to State institutions and independent foundations.'

"W. F. McMURRY
Vice Chairman.
"O. E. WATSON,
Secretary."

II. THE GENERAL CONFERENCE.

The Committee on Missions reported on this subject to the General Conferenee as follows:

"Your committee had before it the record of the actions taken by the War Work Commission, the Centenary Commission, the Board of Missions, and the Board of Church Extension, concerning the disposal of the balance remaining from the fund provided in the Centenary War Work Activities, together with the request that the General Conference be asked for approval of the action taken by those Commissions and Boards.

"The action of the Centenary Commission is as follows: 'That we indorse the announced purpose of the War Work Commission to use the balance of the fund, after proper provision has been made for soldier and sailor welfare for the next quadrennium, for the purpose of assisting in the erection of church buildings in educational centers and with special reference to State institutions and independent foundations.' The Committee recommends concurrence.

"P. S. RADER,
Chairman.
"M. T. PYLER,
Secretary."

The above report was considered by the General Conference Saturday afternoon, May 20, and adopted.

III. AUTHORITY REQUESTED.

The $5,000,000 War Work Fund provided for in the Centenary was divided by the Centenary Commission, so as to make three-fifths of the amount available for "reconstruction and evangelization in the war-stricken districts of Europe," and two-fifths to war work in camp and field, much of which, in view of the termination of the war, has been unnecessary or impossible.

A special committee was appointed by the Centenary Commission in 1921, to which was referred, by the Centenary Commission and the Board of Missions, several questions in controversy. That special committee reported to the Centenary Commission on April 10, 1922, as follows: "The War Work Commission is still in existence and, in our judgment, may either give appropriate direction to these funds as nearly as possible in keeping with the original intention of the donors, or appeal to the General Conference for such direction of them as is now possible under the changed conditions of peace."

The Centenary Commission, at the same meeting, approved the request of the Executive Committee of the War Work Commission concerning the use of these funds.

The Board of Missions (representing the Foreign Department, the Home Department, the Women's Work) and the Board of Church Extension, agencies participating in the Centenary Askings, gave their approval to the request of the Executive Committee of the War Work Commission, and the College of Bishops in session at Louisville, Kentucky, April 27, gave their approval. The General Conference in Hot Springs on May 20, as shown above, approves, without modification, the plan of the War Work Commission.

IV. ADMINISTRATION.

1. If all the Centenary Askings amounting to $25,000,000 are collected, there should be available for use in erecting church buildings in educational centers, as set forth above, about $1,500,000.

2. The Board of Missions, at a called meeting in Hot Springs on April 22, named Rev. R. L. Russell, Rev. J. W. Perry and Mr. Louis Boeger as a committee of three to act with a like committee from the Board of Church Extension in gathering information and making recommendations for aid out of this fund.

3. The Joint Committee will, in all probability, meet at an early date, organize and make suitable announcement through the church press.

4. I have not the words to tell of the burden that has been lifted from my mind and heart by the action of the General Conference in approving this program and thus making available funds for the building of houses of worship in centers where our Methodist youth assembles in large numbers. This burden has been on me for sixteen years, and I give thanks to God and the General Conference for opening the way for doing something worth while in this, one of the most needy and neglected fields in our church.

5. I do not presume to speak for the Joint Committee, nor for the two Boards involved, but so far as my influence goes, communities desiring assistance from this fund will be expected and required to use local resources to the limit. The fund, if all collected, is wholly inadequate for the need, unless it be used to command the full resources of communities receiving consideration.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

In the fall of 1878 the Virginia Conference was held in Petersburg, Va. I had been for three years, and part of a fourth, pastor of Broad Street Church in Richmond, one of the leading churches of the Conference. I succeeded Dr. J. C. Granberry, afterward bishop, who had gone to a chair in the new Vanderbilt University. Bishop George the new Vanderbilt University. Bishop George F. Pierce held the Conference. He sent for me the first day, and told me he had received a letter from Bishop Paine asking him to transfer me to the North Mississippi Conference to be stationed at Columbus. I told him I had received a letter from Bishop Paine, and had replied asking to be excused. I did not want to leave Virginia. I had become attached to a noble people, had married a Virginia lady, had won my fight against opposition to "transfers," was at the top, and my church in Richmond would send a unanimous petition to Conference for my return, and so on. Bishop Pierce said he appreciated all that, but a situation existed at Columbus that required careful handling. The prejudice against "transfers," that exists in every Conference, had become a prejudice against Columbus, because they had wanted somebody from outside the Conference ever since the Conference had been organized. Bishop Paine thought that as I was a native of North Mississippi, the Conference could not complain of my return to what might be called my own Conference; while "the high-falutin" Methodists of Columbus would be satisfied with a preacher from Virginia. He said he agreed with Bishop Paine, and he urged me to come to Columbus. He reminded me of my promise when I joined the Conference to go where the bishop thought I was needed. I could not get around that. My young wife said, "Of course, we will go where we are sent," then slipped off and had a cry. So I started on my rambling around among the cities of Israel, and came to Columbus. I thought I was coming down the ladder to leave the most popular church in Richmond, Va., the capital of the Confederacy, a city renowned throughout the civilized world then, and come to a little inland town in Mississippi so unknown that I had to look it up on the map! But, bless your life, the Columbus people thought I was climbing up when I came to Columbus. So there was a clash, as when two streams meet, and I rode a turbulent sea for four years! The remarkable thing was that I found myself gradually being inoculated with the germs of Columbus pride, and almost disposed to think that the city on the James was a suburb of the city on the Tombigbee! I have been in a number of cities, served big churches in Richmond, Memphis, Nashville, Louisville, Columbia, Kansas City, and found them all delightful places to live; but I never had a happier four years than in Columbus. It was a colony of Southern aristocrats—those democratic aristocrats found in the South in the old time, and found nowhere else on this planet, or any other, probably! It is the "new rich" that put on airs. Where the aristocracy is in the blood money cuts no figure. The poorest man in Columbus in those days, if he was a clean man, was the peer of the richest; yet there was the innate refinement, the polish, the dignity, the pride of good birth and ancestral honor, that have ever marked the educated Southerner. Those old Methodist families, like the Billupses, the Sykeses, the Lipscombs, the Harrises, the Youngs, the Meeks, and many more, were the salt of the earth. They had lovely homes and their ideal was to make a home. They had a great church for those days, and it was the center of their affections. They had had as pastors such men as Neeley, Wadsworth, of Alabama, and McTyeire, the princes of the pulpit. They were a spoiled set! They handed it to you on a silver waiter then.

I have often wanted to go back, and renew my acquaintance with the dear old town; but the shepherds who have served there in recent years did not encourage my hope. When I was pastor there, I baptized a bright little fellow named Tom Lipscomb. He is pastor now, and he recently invited me to be with him in a meeting. I jumped at the chance. Great changes have taken place. The old people are all gone, except Sister Ervin, and a few others. The children I baptized then are mothers now, and the young people of that time are gray now with the frost of age. The town has doubled in size, and is changed in many ways; but the flavor of that old life is still there! Many of the old homes are left yet, and the church is just as it was, the old study looking just like I left it. Lipscomb says it is an "office" now, for the preacher of this time has little use for a "study." There is too much truth in that, but there are exceptions, and he himself is one of them. We have few men among us who have a finer intellectual equipment than Rev. T. H. Lipscomb; but Emory University could not stand his orthodoxy. Men like Lipscomb and myself make discord in the rationalistic orchestra. However, it is not fair to Lipscomb to associate him with me. My head has been cut off, and they may whet the guillotine for him. They will cut off a lot of brains when they do. Emory might have put up with his old-fashioned belief in the Virgin Birth for the sake of the salutary influence of his noble wife. She carries the atmosphere of gospel with her.

The biggest institution in Columbus, if not in the State, is the Mississippi College for Women. I am proud that I had some small part in starting this great enterprise, which has grown to such immense proportions, and is still expanding. I had the pleasure of speaking to the students while in Columbus, and am proud of the prospective womanhood of my native State. What a tremendous responsibility there is on Dr. Fant, the President, and his corps of teachers, to mould the character of such a multitude of young women! Who is sufficient for such a task? When I lived in Columbus there also lived there a little boy named Tom Locke. He was a fine little fellow. He grew to be a man, made money, and is now realizing his dream: A private Zoo! I've had the same dream, and got me a place in the Pelican Pines at Mansfield to make it real. I expected by this time to have had at "Bellwood" all sorts of animals and birds; but, alas, like so many of my castles, it was in the air. Mr. Locke's is well anchored. He has lions and leopards, bears and kangaroos, monkeys and Mexican pigs, and birds galore. What a glory Columbus has in its trees! They arch some of the streets like an emerald canopy. There is no prettier town in the land than Columbus, and it is still a seat of culture and refinement.

We had a gracious meeting. It was a means of grace for me to preach two weeks in my old pulpit, and to people many of whom I baptized as little children. I preached sometimes three times a day, and sometimes four; pretty good for a "superannuated" man. The Louisiana Conference superannuated me; but the Lord has not superannuated me; from which I infer that the Louisiana Conference thinks about a matter in one way, and the Lord in another. Amen! The will of the Lord be done.

WHAT IS MAN?

By Rev. T. J. O'Neil.

Far back in the dim and distant past, David, the sweet singer of Israel, while surveying the heavens, admiring their beauty, and making comparisons, had his inquisitiveness excited when he compared the moon and the stars to man. As a physical fact, man is very small when compared to the planets that shine above us. David could not fail to be impressed with this truth. Yet He knew man is a creature of great importance in the Divine estimation, because he is a creature of God's interest and visitation, and he sought to learn wherein man's importance lies. As he went on his quest, he decided man's importance consists not in his physical being when compared with worlds and systems of worlds, but in his intellectual, moral, and spiritual nature. His conclusion was, as announced in Psalms 8:5, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor."

In the great drama of life, man is one of the characters divinely cast. He is given position next in order to the hierarchy of Heaven. He is placed above all beasts of the field, fowls of the air, and fishes of the sea, and even above worlds, as evidenced by Divine solicitude, and Divine visitation, and the pertinent Scriptural question, "What shall it profit a man if he gain the whole world and lost his own soul?" But does man continue in the high position in which he was divinely placed in his relation to the scheme of things? Some things that have happened recently persuade the writer that if all men were made but little lower than the angels, some of them have degenerated considerably.

Doubtless many who have read these lines saw, as did the writer, on page eight of the Times-Picayune of April 30, the picture of a deer, seemingly almost exhausted from fright and a hard battle for its life, when a crevasse was made in the levee four miles north of Ferriday, La., and wild torrents of water rushed through the crevasse, across forests and plantations, overturning houses, uprooting trees, and threatening destruction to all life that happened to be in its path. As you looked on the picture of that tired and terrified deer, so recently in imminent danger of losing its life in the wild, rushing torrents, at last resting quietly and securely on the soft grass on the side of the levee, trying to renew its physical strength, no doubt your emotions were stirred, your sympathy aroused, and you thanked God that it was safe in company with the human refugees who shared the protection provided by the levee.

As I read of the humane spirit manifested by those refugees, I was persuaded that the Psalmist's qualifying adjective would well apply to their case. They showed themselves to be, indeed, but a little lower than the angels; for what more could angels have done to the weary animal, unless they, by exercising their superior power, should have borne it away on unweary wings to more luxuriant pastures, and greater distance from the raging waters?

But how different the verdict I passed on other men! Appended to the story depicting the humanity of the good Samaritans on the levee not far removed from Ferriday, was an account of the barbarous spirit shown by other persons in St. Bernard Parish, where many flood-terrified deer were ruthlessly slaughtered.

As I read of this ruthless destruction of helpless deer, and of like slaughter in other places, and as I see men and boys not only kill innocent and harmless birds, but revel in the sport, I am persuaded that the genus homo is the most murderous and, in some respect, the most savage of all creatures.

We are stirred to the point of vengeance when we know of a child being torn by a beast, or a man being killed by an animal. But investigation reveals that the animal slays its victim to protect itself or its young, or to satisfy the gnawing of hunger, and not simply for sport.

Man was made to have dominion over beasts, birds, and fishes, and while he is protecting them, improving them, feeding them, and even while slaughtering such of them as may be needed for food, or a menace to man, he is rightfully exercising the power to him divinely delegated, and worthily wearing the honor with which he was divinely crowned; but when he ruthlessly kills innocent birds and animals just for sport, he is abusing his regal authority, and should be punished in this life, and I am quite sure he will be punished in the life beyond the grave.

Rolling Fork, Miss.

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TWO REPORTS ON THE CENTENARY.

All the work of the Centenary Commission during the past quadrennium was under careful review by the General Conference. Two reports adopted by the General Conference will be of special interest to our people, and these are here given:

1. "Your Committee on Missions had before it a memorial from the Centenary Commission for the continuance of the Commission. Your committee recommends that the Centenary Commission, as now constituted, be continued for the purpose of carrying through, as planned by the last General Conference, the Centenary task; provided, it be understood that at the end of 1923 this Commission shall make such financial adjustment as shall be satisfactory to all Boards concerned."

Signed: P. S. Rader, Chairman; M. T. Plyler, Secretary.

2. Your Committee on Missions asks the General Conference to adopt as its own the following as an address to the church concerning the shortage in the payment of the Centenary pledges.

To the Ministers and Members of the Methodist Episcopal Church, South:

The one outstanding fact of the quadrenniuu just passed in review by this General Conference has been the truly noteworthy increase and the magnificent total of our church's contributious in money. To the Centenary and the Educational Campaigns, causes in no sense hostile to each other, but close akin and parallel in interest and in importance, our people have given sums that but a few years ago would have been counted incredible. This Conference has taken special pains to provide that any slight conflicts of interest and admiration that might have arisen in the collection of the subscriptions to these two funds shall be wholly obviated. From now on the co-ordination between the two will be complete. In the interest of a collection absolutely one hundred per cent in full of all these pledges we address to you this letter.

It is only fair that you should know all the history of the collection and application of the Centenary Fund. For that purpose we cite you several self-explanatory items from the report just rendered by the General Treasurer, Hon. John E. Edgerton.

Total receipts to May 1, 1922....$14,402,499.87.
Expenses to date:
1. Of cultivation, preparation and Campaign ..... $511,491.15.
2. Columbus celebration ..... 302,012.65.
3. Collection (beginning July, 1919) ..... 1,010,096.97.

From these figures you will see that the expense of collection, including the Memphis meeting, have been between seven and eight per cent of the receipts, and the total expense, from some parts of which we are still gathering large returns, about twelve per cent. On pledges due there is a deficiency of about six millions of dollars. There has been no misapplication of Centenary money. There has been no extravagance in expense accounts. The figures of the Treasurer make this so evident that any hints to the contrary must be seen at once to be false. For any of our ministers or members to believe or circulate such charges is to sin against the facts and against the integrity and good name of the church which we all love. Already more than eleven millions of dollars have been applied to the work on the fields, and another million and a half is ready to be sent. The money is going straight to the objects for which it was asked and given. We urge our pastors everywhere, as shepherds of the flock of Christ, to assure their people that no part of their money has been wasted and that none will be.

Permit us to urge upon you two absolutely final and compelling considerations why all Centenary pledges should be paid in full:

1. The first of these is found in the fruits of the Centenary, and in the disaster that would result from failure now. This great increase in our missionary giving has been blessed of God, in the heartening and revivifying of our work on the various fields to a degree which it is impossible to picture to you. The native churches have responded nobly, inaugurating themselves a great campaign of intercession, of giving, and of life service. They are not only assuming as never before the support of their own work, but are joining us in making contributions in money and workers for the conquest of the world for Christ. The missionaries have taken new heart at the arrival of re-enforcements and at the increase of equipment in building and supplies on a scale which they had before never dared hope for. They feel that their church has not forgotten them. Plans for building and enlargement have been inaugurated on their faith that we will pay what we have promised. To check those movements and thwart those plans and blast those hopes would be a calamity so indescribable that it would go far to neutralize the good already done. Surely every one who has subscribed to the Centenary will think twice before becoming a part to such a disaster.

2. The second great consideration which we lay upon your consciences is that Christians must not default. Not to keep a pledged word is a sin that in the business world men hold unpardonable. How much greater is it when we have made our promise to God! We did not pledge these sums to the Centenary Commission, nor yet to the needy missionaries and their fields. We offered them solemnly upon the altar of Christ, that Savior and Redeemer who gave himself for us. Any member of the church who repudiates a promise such as that not only besmirches the honor of his church, but shames himself in the eyes of his own Lord. But, brethren, we are persuaded better things of you and things that make for salvation, though we thus speak. Let us therefore continue patient in well doing, for in due season we shall reap if we faint not.

Signed: Perry S. Rader. Chairman; M. T. Plyler, Secretary.

ECCLESIASTES.

By George E. Bass.

Eeclesiastes is one of the most interesting as well as instructive books to be found in the Old Testament. Concerning its excellence as compared with other Old Testament literature, Dr. Adam Clarke says in his well known Commentary: "It is a production of singular worth; and the finest monument we have of the wisdom of the ancients, except the book of Job."

There has been considerable dispute as to who the author of this book was, but it has generally been ascribed to Solomon, son of David. No doubt one reason for this belief lies in the fact that verse 1 (chapter I) is supposed to refer to him. It is well to accept Solomon as the author, as he has some claim to such recognition, and no other person has yet been shown to have a better claim. Unless new claims to authorship can be sustained by unanswerable proofs, it is better to let the books of the Bible be accredited to these writers who in the past have been regarded as their authors. The truth is, little can be gained by forever raising needless questions of a conflicting nature about the authorship of the books of the Bible except to destroy the reliability of the writing. The Bible is not a collection of anonymous writings, and if any part of it is considered as such, it must necessarily lose much of its weight.

The time when this book was written is uncertain. There is great mental vigor displayed in handling the discussions involved, and the bold assertions concerning right and God would seem to indicate that the book was produced before Solomon fell from divine favor—probably when he was in his prime.

The purpose of the book in an investigation conducted to find out what is best for man in this life. That Solomon was eminently qualified for such a task goes without saying. He was perhaps the most brilliant monarch that ever sat upon an earthly throne. Jehovah had made him the wisest of men, and had given him such wealth and the leisure to give himself up to uninterrupted philosophical pursuits. Most of the world's other philosophers were handicapped—some by poverty, some by ill health, and some by persecution. It is certain that fortune smiled on none as it did on Solomon.

There are many great truths that Solomon brings to light in the course of his investigations. Of course, it is impossible to discuss these in detail in a short article. The following are a few important conclusions that he reaches:

The inadequacy of all material possessions and all physical and mental labors to satisfy the longings of a man's soul.

In the earthly life the simplest things are best for a man.

Man's wicked state is largely the result of a corrupt imagination.

Sometimes the wicked prosper in this world and the righteous suffer as the wicked should. However, in the end, it shall be well with those who fear God; it shall not be well with those who do not fear Him.

The great need is for a man to turn to God early in life before his heart is hardened and he become set in his evil ways.

The last chapter contains an accurate, but cheerless, description of old age. Its striking imagery makes it a fine piece of writing. Old age is an experience through which we must all pass if we live long upon the earth. It is very pitiful to see people who have no faith in God reach this period in life. Their best days are gone and there is little ahead of them but the wormwood and gall of a misspent life. Such is not the case with the Christian. He is approaching the goal for which he has made a lifetime preparation.

The medical profession has erroneously claimed that the circulation of the blood was discovered for the first time by Dr. Harvey in 1616, for it seems undoubtedly to have been known to the author of Ecclesiastes. "Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." I will now give Dr. Clarke's comments on this verse, for they are interesting, instructive, and in every way well worth reading:

"Verse 6. Or ever the silver cord be loosed. We have already had all the external evidences of old age, with its attendant infirmatities; next follow what takes place in the body, in order to produce what is called death, or the separation of body and soul.

"1. The silver cord—the medulla oblongata or spinal marrow, from which all the nerves proceed, as itself does from the brain. This is termed a cord, from its color, as it strikingly exhibits the silver gray; and from its preciousness. This is said to be loosed; as the nervous system becomes a little more before, and at the article of death, wholly debilitated. The last loosing being the fall of the under jaw, the invariable and never-failing evidence of immediate death; a few struggles more, and the soul is dismissed from its clay tenement.

"2. The golden bowl be broken. The brain contained in the cranium, or skull, and enveloped in the membranes called the dura and pia mater; here called a bowl, from its resemblance to such a vessel, the container being put for the contained; and golden because of its color, and because of its exceeding preciousness, as has been noted in the former case. 'Broken—be rendered unfit to perform its functions, neither supplying nor distributing any nervous energy.

"3. Or the pitcher be broken at the fountain. The vena cava, which brings back the blood to the right ventricle of the heart, here called the fountain, the spring whence the water gushes up; properly applied here to the heart, which by its systole and diastole (contraction and expansion) sends out, and afterwards receives back, the blood; for all the blood floows from, and returns back to, the heart.

"4. The wheel broken at the cistern. The great aorta, which receives the blood from the cistern, the left ventricle of the heart, and distributes it to different parts of the system. These

may be said, as in the case of the brain above, to be broken, i.e., rendered useless; when, through the loosening of the silver cord, the total relaxation of the nervous system, the heart becomes incapable of dilation and contraction, so that the blood, on its return to the right ventricle of the heart, is not received, nor that already contained in the ventricles propelled into the great aorta. The wheel is used in allusion to the Asiatic wheels, by which they raise water from their wells and tanks, and deep cisterns, for domestic purposes, or to irrigate the grounds. Thus, then, the blood becomes stagnate; the lungs cease to respire; all motion, voluntary and involuntary, ceases; the body, the house of the immortal spirit, is no longer tenantable and the soul takes its flight into the eternal world. The man dies! This is expressed in the following verse: 'Then shall the dust return to the earth as it was: and the spirit shall return unto God'."

This piece of writing on the subject of death gives us some idea of the depth of Solomon's mind, and Dr. Clarke's comment on it is very creditable to him.

The final conclusion reached is to "fear God and keep His commandments, for this is the whole duty of man." There is a reason for this conclusion, and it is told in chapter 12, verse 14: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." No author ever reached a better conclusion than did Solomon in this book. It is certainly in thorough accord with the teachings found throughout the Bible.

The career of Solomon was in the end a dark tragedy. He did not live up to what he had taught and what he knew to be right. God had done much for him and Solomon proved himself ungrateful for all these blessings. No wonder that God became very angry with him and gave him up to his wicked ways. It is always pathetic to see a man wreck himself when in youth he gave great promise of a noble character and a useful career. But when God's spirit departs from a man's life as it did from that of King Saul and King Solomon there is no hope for that man.

Black Hawk, Miss.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Rain, storms, floods, rivers raging, lakes brimming full and fuller, swamps and hollows changed into lakes, levees broken and about one-fifth of Louisiana an inland sea! Cyclonic storms accompanied with hail and thunder sweeping the highlands, where oil derricks are leveled and houses unroofed, not to mention the sad havoc wrought on growing crops! The days all clouded, gloomy; the nights dark with lowering mists; the farmers blue, the folks discouraged; the roads impassable. The grass, wild flowers and weeds are flourishing, so that the cattle are sleek and fat.

Yet there are compensations. God has promised that while the earth stands seedtime and harvest shall not fail. Everybody about me has enough to eat, fairly good clothes to wear, lives in a good house; and some are building better ones. Butter, eggs, chickens, garden products still abound, and when any of our people see a real hungry man, they are ready and willing to feed him. People are not making money very rapidly at this present writing, and some of them are mad about it. You may make "mad" mean what you please. Let us devoutly thank Almighty God that our faith does not live merely in the present, but reaches forth and covers a future radiant with hope and the promise of coming years.

I have lived in this wonderland for something over sixty-five years, and passed through fires, flood, pestilences, and storms of many kinds and names, yet it has been getting better and more wonderful with the march of the years. And so now, when a great, big, strong man begins to whine, I think he does not need sympathy; he needs a vision or a kicking—something to awaken his dormant powers and start him going.

* * *

I am glad we still have left some real downright, sensible men in the church. For this hopeful and encouraging fact was fully demonstrated by a majority vote in the recent General Conference, refusing to turn over to a general examining board the right of admittance into the Annual Conference. I believe in education. As a youth, I toiled through weary days and nights to procure means with which I paid expenses while attending college. But no literary test ever was, or ever can be, a standard for efficient, faithful work in the Kingdom of God. And if our Annual Conferences are not part of this Kingdom, we had better close shop and quit. This idea of an examining board practically choosing who shall constitute an Annual Conference is "highbrowism" gone to seed. I do not know what the other Conferences did about it, but I do know that in the Louisiana Conference, when this board was established, we reserved the right to pass on its work, and admit or reject our own men, and as a body I think we are sensible enough to know whom to admit or reject, regardless of the dictum of an outside board. We are perfectly willing for our young men to take the correspondence course and pay for it; but when it comes to aforesaid school or board determining whom we shall admit into our body, we very politely request the right to attend to our business.

Coushatta, La.

EVERY DEED HAS ITS REACTION.

Everything that one does in life has a reaction, an echo, which either approves or condems the doed, and is ever afterward a reminder of nobility or baseness. Wherever you may be, you will feel the echo of your past deeds, whether pleasant or disagreeable. They will come back to you in memory waves. and will tend to make you happy or miserable.

If you have said a kind word and helped to lift a life out of an incongenial environment, if you have aroused the embers of an ambition that has been slumbering for years, and which would have gone out in darkness but for your fanning it into living flame, then will the echo applaud your act. "Scatter the flowers as you go, for you will never go over the same road again."

If you keep for the dead the flowers which you should give to the living, spared the kindly word of admiration and praise, or the expression of friendship and love, until the ears which they would have gladdened are deaf in death, then will echoes of condemnation haunt you. Tears, lamentations and flowers at a funeral do not atone for neglected opportunities to give happiness and contentment. Every thought or deed sends back an echo like itself. If we have been helpful and generous, sympathetic and kind, we will hear echoes that will encourage and satisfy. If, on the other hand, we have been mean and contemptible, vicious, narrow, indolent, we shall hear echoes that will cause regret and disappointment.—From the Columbian Herald.

Getting ahead of oneself is the only right way to keep going forward. Getting ahead of others is the wrong idea to follow.—Exchange.

PLAN OF EPISCOPAL VISITATION.

First District—Bishop Warren A. Candler.

Virginia ..... October 11
Louisiana, Shreveport, La. ..... November 22
Baltimore, Roanoke, Va. ..... April 4, 1923

Second District—Bishop James Atkins.

North Arkansas, Marianna, Ark. ....November 22
Little Rock, Texarkana, Ark. ..... November 29

Third District—Bishop Collins Denny.

Western North Carolina, Monroe, N. C....Oct. 18
Upper South Carolina, Gaffney, S. C...November 1
North Carolina, Raleigh, N. C.....November 15
South Carolina, Marion S. C.....November 29

Fourth District—Bishop William B. Murrah.

North Alabama ..... October 25
North Georgia .....November 8
Alabama, Montgomery, Ala. .....November 22

Fifth District—Bishop Edwin D. Mouzon.

Holston, Bristol, Va. ..... October 4
Tennessee, Fayetteville, Tenn. .....October 11
Memphis, Ripley, Tenn. .....November 8

Sixth District—Bishop John M. Moore.

Indian Mission .....September 22
North Texas, Sherman, Tex. .....October 18
West Oklahoma, Hobart, Okla.....November 1
East Oklahoma, Vinita, Okla.....November 8
Texas, Marshall, Tex. .....November 22

Seventh Dist.—Bishop William F. McMurry.

Denver, Trinidad, Colo. ..... August 17
Missouri, Moberly, Mo. ..... August 30
Southwest Missouri, Versailles, Mo..September 13
St. Louis, Flat River, Mo.....September 27

Eighth Dist.—Bishop Urban V. W. Darlington.

Illinois, Salem, Ill. ..... August 17
Kentucky, Harrodsburg, Ky. ..... August 30
Western Virginia, Fairmont, W. V....September 6
Louisville, Central City, Ky..... September 20

Ninth Dist.—Bishop Horace M. Du Bose.

Northwest, Milton, Ore. ..... August 23
Arizona ..... October 11
Pacific, San Francisco, Cal. ..... October 18

Tenth Dist.—Bishop William N. Ainsworth.

N. Mississippi, Water Valley, Miss...November 8
South Georgia, Waycross Ga.....November 22
Mississippi, Crystal Springs, Miss...November 30
Florida, Tampa, Fla. .....December 13

Eleventh Dist.—Bishop James Cannon, Jr.

Texas Mex. Mis., San Antonio, Tex....October 19
Western Mex. Miss., Phoenix, Ariz.....October 26
Mexico, Torreon, Mex. .....November 1
Congo Mission, Wembo Nyama.....Jan. 10, 1923
Cuban, Cardenas, Cuba..... February 7, 1923

Twelfth Dist.—Bishop William B. Beauchamp.

Missions in Europe.

Thirteenth Dist.—Bishop James E. Dickey.

New Mexico, Pecos, Tex.....October 4
Northwest Texas, Quanah, Tex.....October 18
West Texas, Lampasas, Tex. ..... October 25
Central Texas, Weatherford, Tex....November 15

Fourteenth Dist.—Bishop Samuel R. Hay.

China, Changchow, China.

Fifteenth Dist.—Bishop Hoyt M. Dobbs.

Brazil, Bello Horizonte, Brazil.....August 9
Central Brazil, Sao Paulo, Brazil..... August 16
South Brazil, Santa Anna, Brazil....September 21

Sixteenth Dist.—Bishop Hiram A. Boaz.

Siberia-Manchuria Mission.
Japan Mission, Kobe, Japan.
Korea, Songdo, Korea.

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A SUNDAY SCHOOL ROAD.

By Mrs. Lemuella Garrett Almond.

I shall give you a very brief glimpse of what I am pleased to call "A Sunday School Road." It is a road that some of us have been traveling for many years, and I trust there is yet a long stretch of it before us. To me this road has proved a very pleasant as well as profitable way, ever abloom with the flowers and rich with the fruits of spirituality.

As I now recall, my journeying upon this road began away back in God's own country, some forty-odd years ago. It was a lovely, shining Sabbath morning in the early years of my childhood. Mother dressed us, my sister and me, in our "Sunday best," little, long-sleeved white aprons, big sundown hats tied with blue ribbons, and plain little shoes that grandfather had made for us, and started us out over this road from which we have never strayed. Perhaps there are those here who will feel more than a passing interest in the glimpsing of this our common highway.

Very gally we pattered along this country road, across the grassy fields, deep into a piney grove where the soft pine needles made a brown carpet for our little feet, and on over the wooded hills where the birds and flowers were having their Sunday school in the great out-of-doors. The beautiful way was beautiful from the very beginning. After a pleasant walk of something over two miles, we came around a curve that brought us into sight of our first Sunday school building. It was a little one-room log cabin with a stick-and-dirt chimney, but O, its setting! It was built on a little rise in an old field with a dense grove of dark pine for a background. When one entered that grove it was like going apart to be alone with God. Somehow one felt shut in from the world. I used to think that I could hear God's voice calling to me out of the tops of the trees.

The children for miles around came there to learn their "A, B, C's," and to read and write and cipher. There was a big fireplace, wide enough to burn logs four or five feet long, one long rough desk where we sat to write in our home-made copybooks, and several puncheon benches. Our day teacher was our Sunday school teacher, our literature was the catechism, the Bible, and an old-fashioned hymn book. We sang "Happy Day" and "On Jordan's Stormy Banks" with a spirit of pure devotion; then we had prayer, heard the Scripture, and recited from our catechisms. The hour was holy; the wind soughing softly in the pines on the outside murmured us a benediction. This was the beginning of the Sunday school road for me.

"The years that steal our youth away
Come drifting, on, come drifting on,
Like snowflakes that endure a day
And then are gone, and then are gone."

As Albert Paine has beautifully said, the years came, they drifted on. After a while the old log schoolhouse would no longer accommodate our growing Sunday school. It was left to tumble down and a nice new church was erected. It was the pride of the country-side for miles around. We now had ample room and better equipment. The chatechism was laid by for quarterlies and little lesson papers similar to those now in use. The Sunday school road was broadening into a highway, always bright with flowers and always calm and peaceful. All who travel this road will testify to its quiet beauty, its benign influence, its holy leadings.

Anon, and the years drift on. The old country church is deserted, its congregation scattered. Some have gone to the small towns, where they have access to better advantages, some to the cities where still better advantages await them, but wherever they go, wherever you find them, these people of the country churches, you will find a people that are on the Sunday school road. The old log schoolhouse is gone; the old-style country church is almost a thing of the past; but in our hearts they live. We will not forget the place where the road began for us, this road that will never end until it winds up to the tops of the everlasting hills.

Our modern church edifices, supplied with every necessary equipment for worship and for teaching the Bible are but the outcome of the labor of love performed for us by our fathers and mothers, they who taught us the spirit of worship. To their faith, the "faith of our fathers," we owe all, everything. Is it not meet, then, that we pause right here and let our lips, as well as our hearts, testify to the debt of gratitude we owe to them and what they stood for, in the old pioneer days? They blazed the trail for us, the beautiful trail that widens with the years. Let us strive to make it a great international highway that shall be broad enough to lead all men to God.

Oxford, Miss.

J. R. PRESTON—AN APPRECIATON.

By Rev. J. B. Cain.

The passing of this noble Presbyterian layman, recently, touched the hearts of many outside his own denomination, and particularly in our church. Himself a graduate of a Methodist school, along with a group of men whose names are household words in Methodism, such as Bishop Atkins, Dr. S. H. Werlein, Dr. S. A. Steel, Dr T. B. Holloman, and others, he was always in close touch with the working forces of Methodism and intensely interested in her history and progress. When I knew him he was superintendent of the Sunday school in the historic Kingston Methodist Church, Adams County, and there his kindly interest and consecrated usefulness were felt by every pastor of that church during the years while he was there.

His service in the educational work of the State as Superintendent of Education and President of Stanton and Belhaven Colleges, has been told by others. This also is true of his connection with the Historical Society. Let it be said of the latter that no native-born Mississippian knew more Mississippi history or loved it more than Mr. Preston. Of two of his qualities only do I wish to speak, namely, his simple, rugged greatness, and his simple, steadfast Christian faith.

It is difficult to find language in which to describe his simple, kindly, and unassuming manner. He had associated on terms of perfect equality with the great minds of the South in his day, and could speak with ease and accuracy on the great questions of history and literature; yet he met and talked with the humblest and most illiterate workman with no spirit of condescension, but with a brotherly feeling that made the latter at ease in his presence. He could go from one atmosphere to another without any change in his own attitude, for it was always unassuming and sincere. To be in his home was a privilege to a young man, not only because of the welcome he gave, but also that of his splendid wife and her parents, Hon. and Mrs. H. B. Vaughan. Typical citizens of the Old South were they, and yet in thorough harmony with all the progressive spirit of the New. The Preston children are worthy recipients of an unusual heritage.

As a student in the universities, Mr. Preston had studied the great rationalistic doctrines of theology, but, according to his own statement, came away with the firm conviction that there was no avenue from man to God save the simple trusting faith that is taught in the New Testament. Such a statement from such a man has done more to strengthen my faith than any sermon I recall having heard in recent years. As a teacher of a Sunday school class in which there were representatives of several denominations, the fairness of his exposition was a matter of comment. He seemed to have risen above the plane where anything petty or narrow had any place, and to dwell in the sphere where minor differences are lost or come together in the path to the City of God. A great man has gone from among us.

A NEW SORORITY.

Sororities among girl students at College are a well-known factor in the educational world. A new one has been formed by the name of Alpha Delta Sigma. It was started by Miss Virginia Hamilton, a preacher's daughter, at Westhampton College, Richmond, Va. Its avowed purpose is to be an anti-dancing organization. Every member pledges herself not to dance and at the same time promises to use her influence to discourage the practice on every occasion. The sorority is said to be rapidly growing among college girls of the South, as more than one thousand have already signed the pledge cards.

This is a significant movement, as it starts among Christians in the atmosphere of the college to make real the Christian ideal. The social world certainly needs to be rescued from the idea that the dance is necessary for its success. It will take a great deal of education on this line to turn the tide the other way. The mastery of self is at the bottom of the whole business. Self-direction in the higher things will lead away from the lower levels. Let it become popular among the fair women of the South to eliminate the dance, and then we will be ready to say "good-by" to this kind of amusement and entertainment. So mote it be!

ALBERT S. LUTZ,
Conference Secretary of Education.

NEWSPAPER IDEALS.

By A. H. Folwell.

A newspaper editor recently asked his readers to suggest how he could make his paper an ideal daily. The replies he got included the following:

"Cut out the crimes, the murders, the sensational divorce case reports," intimated several old subscribers.

"Cut out the accidents, the railway and steamship disasters. They don't interest me," said a professor.

"Cut out the politics," said a woman reader. "I don't understand them and I don't want to."

"Cut out the League of Nations and all that heavy stuff," said a sporting man. "What's it all amount to?"

"Cut out the so-called funny pictures," said a careful mother. "Such pictures aren't funny, and they're bad, very bad, for children."

"Cut out the editorials," a politician remarked. "You're on the wrong side anyway."

"Cut out the woman's page," several male readers intimated. "What the dickens do you want that stuff for in a newspaper?"

"Altogether too much space given to sports," several subscribers said.

"A lot of your news is superfluous," said some; "condense more and leave out small stuff."

"You don't give enough news," said some, "and it is too condensed. Any live subject should be given plenty of space."

"Too much market news," a subscriber wrote. "I don't speculate in wheat or stocks."

"Your business page is poor," wrote a business man, "I want more market news."

"Too much space given to advertising," a number of readers intimated. "We want more reading matter."

"I like your advertising columns," a lady reader said; "they give me good bargains often, and I think if you wrote up the stores more and not bother so much about politics and sport and foolish people's letters it would be better."

"Can't understand why you don't give more space to scientific progress," said one letter.

Among other replies, one asked for more cable news, another for more national news, another for more local news, another for more pictures, another for more humor, another for more college news, several for a special music department, some for a regular literary column, a number for more religious news, and some to have the social and entertainment page cut out altogether.

The editor has concluded he had better run the paper to suit himself.

The Home Circle

BUSTER'S SURPRISE PARTY.

By Alia M. Forster.

"Bow wow! Bow wow—wow!" and still the ugly man stood with long arms outstretched and hat akimbo.

"Bow wow—wow—wow—wow!" and Buster put his front feet on the rail of the fence. He would come nearer, he would. He guessed he would stir the old man in a minute! But the fellow never batted an eye and never moved out of his tracks. What impudence! The fellow looked as unconcerned as though a grass-hopper was legging it along.

Buster was disgusted. What was more—he was perplexed. But he wasn't going to waste any more barks; he might need them some other time. Growing bolder, he softly stole closer. He smelled his way along and finally reached the queer-looking man—the man who wasn't afraid of his bark.

Well, of all the funny men! There he stood up so high Buster almost broke his neck looking, with his ragged hat almost covering his face, and nobody could see just how he did look. His coat was ragged too, and his trousers—oh, my! they never would keep any one warm.

And his legs were so thin. Now maybe he was a poor, hungry, old man. Buster's master had taught him not to bark at that kind of folks. He wished he hadn't barked. He sat down and looked up pityingly at the old man. It must be hard to have to wear such ragged clothes, sometimes in the cold and rain, too. Buster wondered if he had no home. Why, even he, a brown little dog, had a nice warm house. He almost felt like crying—why, maybe—

"Why, hello, Buster," came from a passing neighbor boy. "What makes you look so forlorn?" He came closer and patted the brown head. Buster's tail beat a swift tattoo, and his eyes brightened a little.

"S'matter?" the boy continued.

Buster looked at Ted and then at the quiet old man before them, and his eyes grew sorrowful again.

Then Ted threw back his head and laughed so loudly that Buster stood up all bristly. He had a big notion to bark real cross at Ted.

"Oh, that's it, is it? Feeling sorry for the old man?" the boy said with another hearty laugh.

Buster was astonished at Ted's cruelty; he always supposed he was a kind boy. He would be ashamed to make fun of a poor old ragged man.

"Why, Buster dog, don't you know that is a scarecrow? They put them in the fields to keep the birds from the corn," and Ted started on.

Buster looked at the raggedy man rather sheepishly and followed Ted with his wilted tail drooping.—Exchange.

COLLECTIONS.

Rosalind dropped down into one of Miss Katharine's big piazza chairs, flushed and starry-eyed. "O, I've had the most wonderful time!" she cried.

"Where?" Miss Katharine asked, smiling at the excited girl.

"At Mrs. Novello's looking at her pottery collection. Just think of a little town like this having one of the finest private collections in existence! Miss Katharine—"

"Yes?" Miss Katharine encouraged her.

"Why are so many people commonplace and uninteresting? Why are they content to do the things that thousands of other people are doing? I—it seems to me I'd rather die than be commonplace! But most people don't seem to care."

Miss Katharine's fingers, busy with her crocheting, became still for a moment.

"Rena Novello is a born collector," she said, slowly. "She always was, even as a girl. Her potteries are wonderful, as you say, but there is a far more valuable collection than hers in this town."

"There is? Where?" Rosalind's voice was full of excitement.

"In your grandmother's upper drawer."

"In grandmother's—Miss Katharine, what in the world do you mean? Grandmother's upper drawer is just full of all sorts of funny things people have given her. Some of them are so funny!"

"I know. That mat that the janitor's wife worked for her, and the funny wobbly pincushion little Sammy Hindslow made when he was getting over typhoid, and cheap cotton handkerchiefs, and sachet bags that long ago lost their perfume, and impossible 'neck fixings.' I know them all, and I say again, it is the most wonderful collection in town. Your grandmother, however, never dreams that it is a collection."

Rosalind waited.

"Every single thing in that drawer means some one's love and gratitude, and more of them than any one will ever know mean discouraged lives that she has loved into courage and strength. A box of those handkerchiefs came from a young fellow who was in prison two years; and your grandmother stood by him when he came out, ashamed and ready to give up everything. Some are from girls to whom she has been a steady friend; many are from mothers, old and young.

"We could live without pottery collections, fascinating though they are, Rosalind, but the time will never come when this old world can get along without men and women to love us into being the best we can. Your grandmother's upper drawer is the finest exhibit of neighborliness I ever saw. I'd like to have it in the library after she dies, each thing with its life story attached. It would be better than volumes of sociology."—Selected.

HOW MANY THINGS?

"Seems to me I'm always doing things for mother," grumbled Jack, when she asked him to water the plants. "I've done lots of things this morning."

"How many things?" asked Aunt Amy.

"Oh, I went on an errand, and I fed the chickens! There's always so much to do on Saturday. And now those plants!"

"How many things has mother done for you to-day? Suppose you make a list."

"I will," said Jack. He brought it later, saying, "I really didn't think it would count up so, Aunt Amy."

The list read like this:

Found my collar.
Sewed on a button.
Got me a shoestring.
Wrote a note to ask if Tom could come over.
Got a splinter out of my finger.
Got a knot out of my kite string.
Found my fishing tackle.
Made me some paste.
Showed me about an example.
Fixed my hatband.
Found some nails for my shelf and helped fix it.

"I lost count there," said Jack.—Our Little Ones.

A SURE TEST OF CONVERSION.

Gipsy Smith, in his book of sermons entitled, "As Jesus Passed By," tells the following incident:

"Some years ago, in one of my missions in a village, a Yorkshireman professed conversion—a rough man, a drunkard, a swearer, a gambler—and he joined the Methodist Church. One of his pals of years ago called on him and said.

"'Jack, I hear thou's gotten converted.'

" 'Yes,' said he, 'I have.'

" 'And joined t' church?'

" 'Yes, and joined t' church.'

" 'Well, Jack,' he said, 'you remember so many years ago you borrowed a sovereign off me?'

" 'Oh, yes,' said Jack, 'I remember very well.'

" 'Well,' he said, 'now you are a Christian, I shall expect that sovereign back.'

" 'Oh,' said Jack, "tho Lord has pardoned my sins, and that is one of them.'

"I was not long in finding out Jack, and I said, 'Jack, that may be a very convenient sort of gospel, but if you are a Christian you will pay that man his sovereign if you sacrifice a coat to do it.' "

Here is a sure test of the genuineness of a man's conversion: is he willing to make any wrong right as far as he has the power? If he is not, his outward profession may be ever so loud, and his life may be to all appearances exemplary, but his conversion is not complete; he needs—as I heard a minister say one time—"he needs to go home and get converted some more."—Exchange.

Has not the soul an end which nothing else can fulfill?—Plato.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

TO MY BRETHREN IN MISSISSIPPI.

Greeting:

By appointment of the College of Bishops, and, I trust, with the approval of Almighty God, I have been assigned to the superintendency of our work in Mississippi for the ensuing year. I am delighted to be associated with my Mississippi brethren, and I covet nothing better than to be a true yokefellow with them in all the work of the church.

The opportunity before Mississippi Methodism was never quite so great as it is to-day. Fortunately our church is well planted in every part of the commonwealth. Other men have labored—many of them with the ardor and heroic sacrifice of the best of Methodism's pioneers—and we are entering into the heritage of their toils. No previous standards, however, will suffice to determine the programme for this new day. Our Methodism must bring to the people a full gospel that will supply their deepest needs. A campaign of Home Missions and Evangelism must be carried to every nook and hamlet in the State. Our educational institutions must be made strong enough in equipment, standards of education, and endowment to meet any competition in our part oof the nation. Great church buildings and liberal enterprises must be the order of the day. We must be content with no inadequate programme to meet the challenging day that is ahead.

To this end I desire to give a full proportion of my strength and time to the work in Mississippi in counsel and co-operation with my brethren in the great work which demands of every one of us his best. I earnestly desire the faithful co-operation of all the ministry and laity of the Conference in the prosecution of these plans.

Praying God's richest blessings to rest upon every one of you and upon all the work committed to our hands, I am,

Sincerely Your Brother,
WILLIAM N. AINSWORTH.

THE GENERAL CONFERENCE REMEMBERED "THE FORGOTTEN MAN."

(Continued from First Page.)

7. Resolutions.

Resolved, That it is the sense of this General Conference:

First—That the bishop and members of each Annual Conference should designate a day of the session of 1923 as Superannuate Endowment Day for the consideration of this great cause, and that the representatives of the Board of Finance be given right of way on that day for presenting the details of their plan.

Second—That the statistical blanks for use during the ensuing quadrennium, for pastor's reports to the Annual Conference, for Annual Conference statistical secretaries, and for the Quarterly Conference Records, be amended to include such columns and questions as are necessary to secure accurate reports of the progress of the movement.

Third—That the General Sunday School Board prepare, if it can be arranged, an occasional and appropriate lesson study on the Christian ministry and publish same in the Sunday school literature at convenient intervals during the period of special effort for Superannuate Endowment; and that every Sunday school in the church consider what it may do as an organization to assist the cause.

Fourth—That the General Epworth League Board be requested to arrange for special programs for the local chapters to be used periodically in the interest of Superannuate Endowment, and that it publish in the Epworth Era and Topic Cards a suitable lesson study in every instance; and that every chapter consider what it may do as an organization to assist the cause.

Fifth—That the Woman's Missionary Council is requested to take cognizance of the special effort for Superannuate Endowment, looking to encourage every Woman's Missionary Auxiliary in the church to carry out such a program of co-operation as may be arranged and recommended by the council.

Sixth—That the laymen's organizations of the whole church, including the Committee on Lay Activities in every Annual Conference, consider ways and means of assisting the special effort for Superannuate Endowment, and, by whatever method of procedure they may agree upon, urge the laymen of every charge to give themselves whole-heartedly in support of the plan of the General Board of Finance for the full accomplishment of the task.

Seventh—That the conduct of this special effort be committed to the Board of Finance with authority to make such variation in the Plan as may be necessary in carrying to successful completion the Plan of this General Conference for an adequate Superannuate Endowment.

Respectfully submitted,
PAUL H. LINN, Chairman.
L. H. ESTES, Secretary.

CENTENARY COLLEGE COMMENCEMENT.

The Commencement of Centenary College for the current session has been an occasion of great interest, not only to the friends of the College throughout the Louisiana Conference, but also to the city of Shreveport. Every evidence indicates that it is the dawning of a new era in the life of this honored old institution. Commencement exercises were themselves very interesting. Bishop Samuel R. Hay preached the Commencement Sermon at the First Methodist Church of Shreveport, and at the evening hour he also preached the annual Y. M. C. A. Sermon, both of which were magnificent utterances and worthily ushered in the exercises of the Commencement.

On Tuesday morning, May 30, 1922, the graduating exercises were held, the chief feature of the occasion being a magnificent address delivered by Dr. W. L. Duren, of the Rayne Memorial Church of New Orleans, his theme being "The New South." Diplomas given to seven graduates, two of whom are preparing for the ministry and will probably complete their training at one of our universities. Fourteen students were given certificates of completion of the academy course, most of whom will enter the Freshmen class of Centenary College next fall. Three completed the one-year course in the Department of Commerce. These facts in themselves indicate the beginning of an enlarged era of usefulness for the College.

The honorary degree of Doctor of Divinity was conferred upon Rev. W. L. Duren, of New Orleans and Rev. William Hamilton Nelson, a native of New Orleans, formerly a student of Centenary College, and now editor of the Pacific Methodist, San Francisco, Cal. The degree of Litt. D. was conferred upon Rev. G. Stanley Frazer, of North Alabama, and the degree of LL.D. upon Bishop Samuel R. Hay, of Houston, Texas. All these degrees were appropriate expressions of appreciation of distinguished service. It was also announced that the degree of D. D. had been conferred upon Dean Smith, of Centenary, by Birmingham-Southern College.

The session just closing has given evidence in many ways of the beginning of a new period of progress for the College. Two hundred and fifty-five students have been enrolled in all departments, which is probably the largest enrollment since the Civil War. The work of the College Department has been completely separated from that of the Preparatory Department, and a full faculty giving its whole time to the college work has been organized, meeting the demands for a Standard A-grade college. The faculty for next session has been increased and strengthened by several men with A.M. and Ph.D. degrees from universities like Harvard and Chicago and Illinois.

The generous proposition of the General Education Board of New York to contribute $250,000 to the Endowment of Centenary College on condition that $550,000 more should be raised by friends of the institution, making a total endowment of $800,000, has been met by the securing of pledges for $550,000 among the friends of Centenary, largely in the city of Shreveport. This large endowment assures provision for the maintenance of the College on a basis of successful administration and an enlarged program.

The pressing need at the present time is for facilities to take care of the enlarged enrollment that is certain to come next session. Every place available for students for next session up to the limit of present facilities is already spoken for. The President's office has received 154 applications from students who had not been solicited and of whom the office had never heard with reference to entrance next session. These applications come from nineteen different States, from Maine to California. Students are already enrolled from places as far off as Nashua, New Hampshire. The immediate and pressing need of the College, therefore, is enlarged accommodations for the increasing enrollment. No man could make a better investment anywhere of a large sum than by the erection of a dormitory to provide for the students who are within our reach. The Board of Trustees will in some way make accommodations for the enrollment for next session.

It is not out of place in this connection to emphasize the fact that the dominant ideals which the College has set for itself are the old ideals for which Centenary has always stood—the development of Christian character and a high order of broad scholarship. While the College has been successful in its athletics during the session, its greatest success has been in the development of loyalty to the College, of a high order of scholarship, and a definite insistence upon high ideals of character. The boast of Centenary in the olden days of producing men who are able to sway audiences in public addresses, is being maintained. One of our graduates, a young preacher student, by the way, won second place among representatives of the Louisiana institutions in a nation-wide oratorical contest. Several prizes and medals were awarded at Commencement to students for excellence in oratory, declamation, and scholarship.

Another significant feature of the Commencement was the very much increased interest on the part of the city of Shreveport in the College and its closing exercises. The friends of the College here look confidently forward to a history that shall maintain all that was best in the life of the old College and shall add those features which will make Centenary equal to the best colleges in the South.

W. WINANS DRAKE,
Secretary of the Board of Trustees.

PERSONAL AND OTHER NOTES.

Rev. Leon McCain of Lafayette, La., is to be commended for the fact that the Christian Advocate goes weekly into more than one hundred homes of his people.

Rev. B. T. Crews, of Greenwood, La., has recently closed a very gracious revival in his church. He was assisted by Rev. R. T. Ware. There were sixteen accessions to the church.

The church at Ruston, La., where Rev. N. E. Joyner is the pastor, recently gave an enjoyable reception to Rev. and Mrs. J. C. Rhodes, our missionaries at Torreon, Mexico, who are at present visiting the parents of Mrs. Rhodes in Ruston.

Mr. J. W. Carnes, who had been a member of the McDonoghville Church, across the river from New Orleans, and later a member of our Carrollton Avenue Church in this city, died at Tampa, Florida, after a long illness. He had been making his home in Tampa for some time.

We are grieved to learn through Rev. H. M. Ellis of the death of Sister T. W. Adams. She passed away on the morning of June 4 and was buried on the following day, at 10 a.m. All our readers will remember Brother Adams in this hour of great sorrow.

A revival meeting will begin at Bunkie, La., June 11. Rev. J. O. Haynes, one of our general evangelists, will do the preaching. The evangelist will be accompanied by his singer, Mr. Waltermire. The Methodist and the Presbyterian churches of Bunkie are co-operating in this meeting. Rev. George Fox is pastor of the Methodist church.

The contract has been let and work has begun on the new church at Haynesville, La., where Rev. A. J. Gearheard is the pastor. The building will be a three-story structure, providing for a Sunday school of 600 and a possible audience of 725. The building will be constructed of white brick and trimmed in Alganite stone. More than 100 persons have been added to the Haynesville church since Annual Conference last November.

The Editor is in Shreveport, La., taking part in the Preachers' Institute being conducted there. We learn that the attendance at the Institute is fairly good, and that Dr. E. W. Alderson, of the Southern Methodist University, and Dr. W. W. Patton, of Tennessee, are giving some fine addresses. Though he was not present at the beginning of the Institute, Rev. John E. Brown was expected to arrive on last Saturday and remain through the Institute.

A most memorable quarterly conference was recently held in the Greenwood Church, North Mississippi Conference. Three young men were recommended for license to preach: Aihert Beale, A. G. Gumble and C. S. Davidson. Brother Davidson will apply for admission on trial this fall; the other two young men will enter college to prepare themselves more fully for the ministry. The presiding elder of the Greenwood District, Rev. S. L. Pope, writes that the Greenwood Church is one of the most active that he knows of; 150 having been added to the church since the last Conference, $600 paid on benevolences, plans for a $40,000 Sunday school building under way, and ministerial support paid in full to date.

A BEAUTIFUL DOUBLE WEDDING.

A beautiful double wedding was solemnized Thursday morning, at 9:30, at the home of Rev. and Mrs. W. L. Doss, Jr., 1305 Monroe Street, Alexandria, La. Rev. Alonzo Early, of Quannah, Texas, in a very impressive manner, performed the double-ring ceremony at this double wedding of his two charming daughters, Miss Pauline Grace to Mr. James McKinley Caffall, and Miss Margaret Sue to Mr. Kleber S. Thompson, a number of friends and relatives being present.

The brides wore navy blue tricotine coat suits, with accessories in beautiful harmony, and had corsage bouquets of red rosebuds and forget-me-nots.

Miss Pauline is a graduate of Jennings High School and of Silliman Collegiate Institute, and has taught for several years in this State. Mr. Caffill is a splendid young business man of Jennings, La., the son of Mr. Frank Caffill, owner and manager of the Caffall Implement Co.

Miss Margaret is a graduate of Silliman Collegiate Institute, and taught the past session at Pineville, La. Mr. Thompson is an enterprising young business man of the Thompson Mercantile Company, of Marion, La., the son of Dr. O. H. Thompson, and is an A. B. graduate of the Louisiana University.

The home was attractively decorated in ferns and cut flowers.

The young people left immediately over the Texas and Pacific for New Orleans.

MR. W. C. LEWIS PASSES AWAY.

On Monday, May 29, Mr. W. C. Lewis, a member of the First Methodist Church of this city, died in Touro Infirmary of injuries sustained when he was struck by an automobile the preceding Saturday. Mr. Lewis came of one of the early Methodist families of Louisiana, and it was in the home of one of the Lewis family that Bishop Soule was entertained when the Louisiana Conference was organized in Opelousas. Several of Mr. Lewis' family have been distinguished judges in the Attakapas section of Louisiana and Mr. Lewis himself was prepared for the bar when the Civil War came. This interrupted his plans and he never took up the law after that struggle. He enlisted in the Eighth Louisiana Regiment, Confederate Army, and served throughout the struggle in the Stonewall Jackson Brigade under General Robert E. Lee, being in eighteen pitched battles, including Gettysburg and all the great conflicts. He was severely wounded at Antietam and later at Spottsylvania Courthouse. Mr. Lewis had served for thirty years as a clerk in the Criminal Court of this city. Judge Baker, with whom Mr. Lewis served for twenty-five years, and the present incumbent, Judge Ryan, paid splendid tributes to the character of Mr. Lewis at the funeral service. Interment was made in Opelousas, where Mr. Lewis was born eighty-three years ago.

Mr. Lewis was a brave and good man, ever distinguished by a high sense of honor and unswerving allegiance to those things which he believed to be right. He was a "gentleman of the old school," of a type that we sometimes fear is passing away. Rev. R. H. Harper, a relative of Mrs. Lewis, officiated at the services here and in Opelousas.

CORINTH DISTRICT CONFERENCE.

A complete program of the Corinth District Conference has been received from Rev. J. B. Randolph, the presiding elder. This conference will be held at Sherman, Miss., June 13-18. At 11 a.m. of the first day Rev. W. A. Wilson will preach, and, following the sermon, the Sacrament of the Lord's Supper will be administered. Preaching at subsequent services during the conference will be done by Rev. W. M. McIntosh, Rev. Melville Johnson, Rev. E. R. Smoot, Rev. H. P. Lewis and Rev. S. A. Brown. The following are made as "important suggestions": "That preachers and delegates attend the district conference full time. That local preachers be present to report or send in written reports and requests for renewal of licenses. That pastors and recording stewards see that quarterly conference records are brought to the district conference for examination. That pastors send in the names of all who will attend to Rev. J. L. Nabors, Sherman, Miss., that entertainment may be provided. And all are asked to pray and work for a great district conference."

PRAYER MEETING ATTENDANCE.

The following reports of attendance at prayer meeting last week have been received:

Farmerville, Rev. R. V. Fulton, 32; Epps, Rev. P. B. McCuhbin, 64; Lafayette, Rev. L. I. McCain, 59; Bastrop, Rev. G. A. Morgan, 31; Ruston, Rev. N. E. Joyner, 73.

One of the brethren who reported wrote that the count from his church was hardly fair, as a special meeting was held in connection with the prayer meeting. That is the very thing that needs to be done—the increase of the prayer meeting attendance by special features that may attract a larger number.

FIRST IMPRESSIONS.

It is one of the most difficult things in the world to change our first impression of a person, whether good or bad. We do not realize how rapidly the mind works when we meet a person for the first time. We are all eyes and ears; our mind is busy weighing the person upon the scales of our judgment. We are all alert, watching for earmarks of strength or weakness. Every word, every act, the manner, the voice—the mind takes in everything very rapidly, and our judgment is not only formed quickly, but also firmly, so that it is very difficult to get the first picture of the person out of the mind. Careless, tactless people are often obliged to spend a great deal of time in trying to overcome the bad first appearance they make. They apologize and explain in letters. But apology and explanations usually have very little effect, because they are so much weaker than the strong picture of the first impression, which frequently persists in spite of all efforts to change it. Hence it is of the utmost importance for a youth who is trying to establish himself to be very careful of the impression he makes. A bad first impression may be the means of barring him from credit and depreciating his worth at the very outset of his career. If you can leave the impression that you are a man first, that your manhood stands high up above everything else, then your integrity and your nobility are the most salient things about you and tower high above your other qualities. If people can see a real man behind everything else you exhibit, you will get the world's confidence.—From the Columbian Herald.

How shall we rest in God? By giving ourselves wholly to him. If you give yourself by halves you cannot find full rest. There will ever be a lurking disquiet in that half which is withheld.—Jean Nicolas Grou.

Day will return with a fresher boon;
God will remember the world!
Night will come with a newer moon;
God will remember the world!

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FROM FANNIN, MISS.

Dear Brother Carley: We are glad to be able to send you a good report from Fannin charge. This is our first year on this charge, but our association and work with the good people here have been most pleasant, and every indication is that the work of the Lord is prospering. These, truly, are a loyal people; many are really spiritual.

On the evening of December 17, just as the darkness had thrown her blanket over mother earth, wife and I made our arrival in Fannin. Our arrival being unexpected, there was no one at the parsonage to meet us; but, there being plenty of fuel, we were soon comfortably situated. However, in a short time the good people began to show up and remember us in a substantial way, and these tokens of love have continued almost daily. We have been remembered not only by our own people, but by other denominations as well. We found that new mattresses had been placed in the parsonage a short time before our coming.

The work has been pleasant from the very beginning. Dr. Tolle held our first quarterly conference, Brother Burton, our beloved presiding elder, being unable to reach us on account of sickness. Dr. Tolle makes a good presiding officer. Then at the time for our second conference, Brother Burton failed us again on account of sickness, and the road out of Jackson to Drake's being so bad he had no representative with us. So the writer had to try to feel like P. E. for a little while. Reports have been good. Every interest of the church is being looked after. The good people of Drake's on the day of conference remembered us with a pounding that lasted for weeks. The people on the Fannin charge know how to feed their preacher.

We have already planned for a revival to be held at each church on the charge, and have the promise of Brothers Dawson, Sells, Grice, Raley, and Westbrook to assist in these services. Dear reader, please pray for them and us that the Lord may give us a great outpouring of the Holy Spirit that many souls may be born into the kingdom and sanctified for the Master's work.

W. D. BARRETT, P. C.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Greenwood Dist.—Third Round.

Carrollton, at Marvin, June 10.
Itta Bena, June 11.
Dublin, at Dublin, June 18.
Lambert, at Belen, June 25, a.m.
Indianola, July 2, a.m.
Moorehead, July 2, p.m.
Swift, at Swift, July 9, p.m.
Sunflower, at Fairview, July 15, 16.
Acona, July 19, p.m.
Coila, at Smith's Chapel, July 22, 23.
Black Hawk, at Bowling Green, Aug 5, 6.
Webb, at Strathmore, Aug. 13.
Drew, at Wade's Schoolhouse, Aug. 19.
Minter City, at Minter, Aug. 20.
Sidon, at Sidon, Aug. 22, p.m.
Tchula, Aug. 23, p.m.
Tutwiler, at Rome, Aug. 27, a.m.
Ruleville, at Doddsville, Aug. 27, p.m.
Belzoni, Aug. 28, p.m.
Inverness, at Isola, Aug. 29, p.m.
Schlater, at Schlater, Aug. 30, p.m.
Greenwood, Sept. 3.

Corinth Dist.—Third Round.

New Albany station, Q. C. June 9, night; preaching, June 11, night.
New Albany ct., at Wells Chapel, June 10, 11, at 11 a.m.
Sherman ct., at Bethel, June 12.
Corinth District Conference, at Sherman, June 13-15, beginning at 11 a.m.
Corinth ct., at Mt. Carmel, June 17, 18.
Kossuth ct., at Pleasant Hill, June 18, p.m., 19 a.m.
Myrtle ct., at Pleasant Grove, June 23.
Dumas ct., at New Hope, June 24, 25, a.m.
Blue Mountain ct., at Walnut, June 25, night; Q. C., June 26, a.m.
Potts Camp ct., at Pisgah, June 30.
Hickory Flat ct., at Bethel, July 1, 2.
District Standard Teacher Training School, at New Albany, July 3-8.
Tishomingo ct., at Boggs Chapel, July 11.
Golden ct., at Belmont, July 12.
Iuka ct., at Pleasant Hill, July 14.
Burnsville ct., at Hebron, July 15, 16, a.m.
Iuka station, July 16 p.m., 17 a.m.
Guntown ct., at Pleasant Valley, July 21.
Baldwyn ct., at Liberty, July 22, 23.
Mooreville ct., at Andrews Chapel, July 25.
Marietta ct., at Ozark, July 26.
Mantachie ct., at Palestine, July 27
Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 28, p.m.; preaching, July 30, night.
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5.
Rienzi ct., at Pisgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12, 13.

The Corinth District Conference will be held at Sherman, Miss., June 13-15. The opening sermon will be preached Tuesday morning at 11 o'clock, by Rev. W. A. Wilson, followed by the Sacrament of the Lord's Supper.

The following committees have been appointed: License to Preach and Admission—Revs. S. A. Brown, W. W. Jones, B. P. Fullilove.

Deacon and Elder's Orders—Revs. E. R. Smoot, W. G. Burks, Melville Johnson,

Other committees will be announced later. Let pastors please send names of all who will attend to Rev. J. L. Nabors, Sherman, Miss., so that entertainment may be provided.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Starkville, June 11, a.m.
Longview, preaching, June 11, p.m.
Macon station, June 14.
Ethel, at Tabernacle, June 17, 18.
West Point, June 25.
Macon circuit, at Center Point, June 28.
Caledonia, at Murrah's Chapel, July 1, 2.
Crawford and Shafers, at Crawford, July 2, 3.
Mashulaville, at Middleton, July 8, 9.
Mayhew and Sessums, at Kilgo, July 14.
Preaching at Mayhew, July 16, a.m.
Artesia, July 16, p.m.
Brooksville, at New Bethel, July 18.
Shuqualak, at Ridgeway, July 19.
Chester, at South Union, July 24.
Cedar Bluff, at Steel's Chapel, July 27.
Kosciusko circuit, at Salem, July 29, 30.
Kosciusko station, July 30, p.m.
Noxapater, at Rocky Hill, Aug. 5.
Louisville, Aug. 6.
Sturgis, at Bethel, Aug. 11.
High Point, at Owen's Chapel, Aug. 12, 13.
Ackerman and Wier, at Salem, Aug 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

Aberdeen District—Third Round.

Tupelo, June 11, 12.
Okolona, June 12.
Amory, June 18, 19.
Woodland, at Foster's Chapel, June 24, 25.
Houston, July 1, 2.
Pontotoc, July 2, 3.
Bellefontaine, at Spring Hill, July 8, 9.
Eupora and Maben, at Eupora, July 9, 10.
Mathiston, at Double Springs, July 11.
Algoma, at Palestine, July 12.
Vardaman, at Hurricane, July 14.
Calhoun City, at Pine Ridge, July 15, 16.
Houlka, at New Hope, July 17.
Buena Vista, at Pleasant Grove, July 19.
Salem and Ecru, at Liberty Hill, July 21.
Toccopola, at Thaxton, July 22, 23.
Randolph, at Randolph, July 23, 24.
Verona, at Union, July 29, 30.
Sharon, at Pleasant Grove, Aug. 6, 7.
Tremont, at New Bethel, Aug. 12, 13.
Fulton, at Fulton, Aug. 13, 14.
Nettleton, at New Hope, Aug. 15.
Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.

The Aberdeen District Conference will be held at Eupora, June 14-16.

T. H. DORSEY, P. E.

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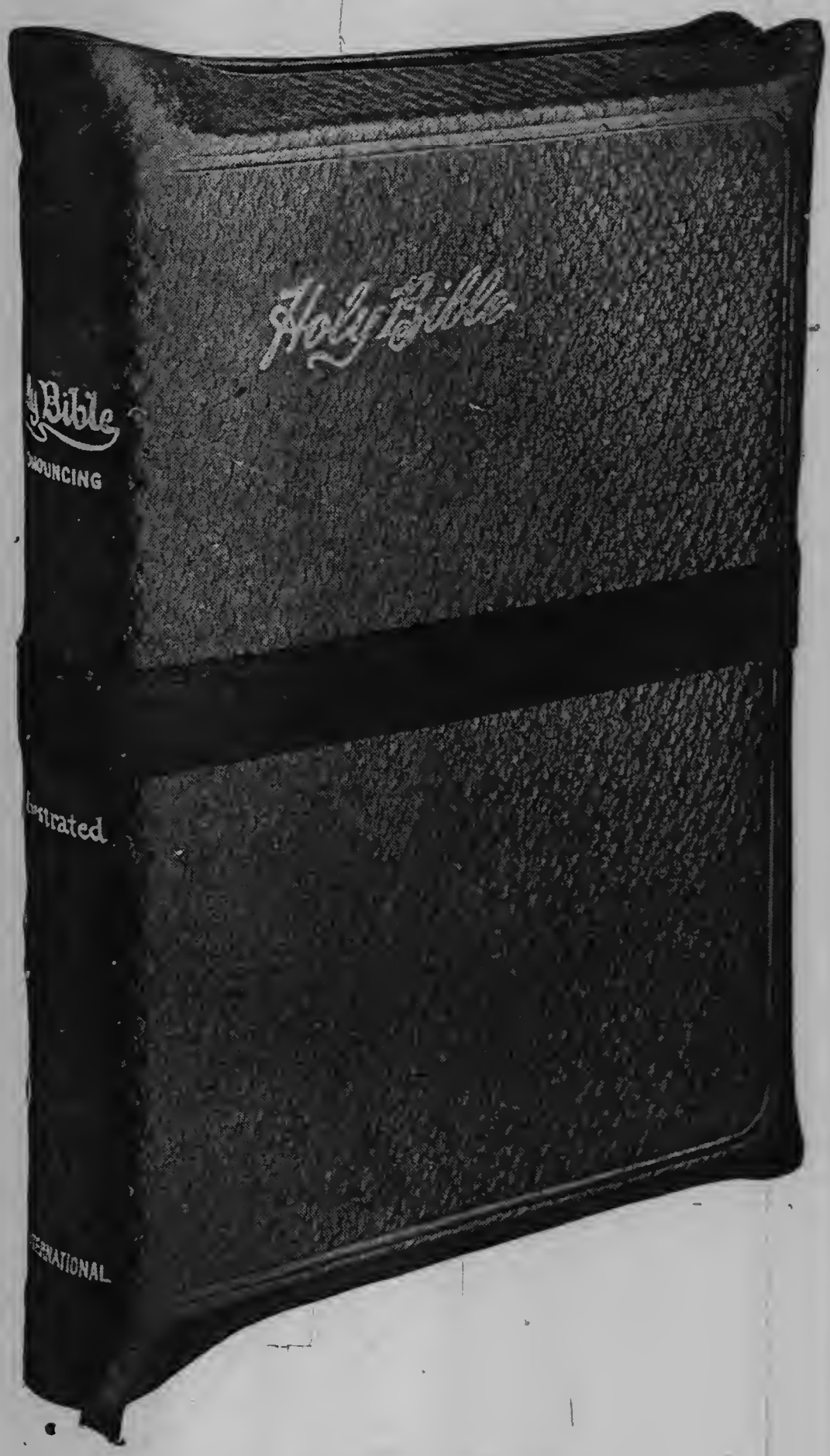

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Sunday School

MSSISSIPPI CONF. NOTES.

When you read this our Standard Training School will be in session. We are boping and praying that it will be better than we have planned for even. Everything indicates that we will have a great tme. Pray that it shall be so.

The Brookhaven Institute was held the last two days of May. We did not reach 50 per cent of tne charges represented, but we did bave a mighty good time. I feel that any one who could have heard Dr. C. A. Bowen's address Tuesday night would feel that tbe whole effort was worth that one address. Of course, the school closings and the truck interefered much, but it was a great time.

The Theadville Sunday school places a "C" chart upon her walls with 70 per cent, a Progressive school. The very first to make tbis record.

The Wesson Sunday school places a "B" chart upon her walls with grade 85 per cent, an Advanced school. The first in the Conference.

The Brookhaven school is going after "A" Grade, 100 per cent. I believe with their fine workers they will make it.

The Board has assisted in organizing 14 new Sunday schools this year. I feel sure there have been other schools organized in which we did not take a hand. We would be proud to hear from every one who has organized a school. Give us the names of the superintendent and a list of the teachers.

There are 10 circuit-wide four-times-a-year institutes running now. That is 25 less than what we want. Who will help us?

Galloway Memorial Sunday school is running larger than ever before. They have some great plans maturing. We rejoice in their forward movement.

The Men's Bible Class of Capitol Street reports 250 present May 28. Has a class a better record in attendance? We do not have it in the office if there is. Let us hear.

The Barlow circuit has four Sunday schools running. Two are using union literature, and all are doing good work. Brother Long is in high favor with his folks and things look prosperous.

Rev. L. M. Sharp was elected president of the Preacners' League of Millsaps College. He desires the prayers of the brethren that he may lead his League into definite spiritual activities. Pray for him.

Rev. C. A. Bowen is anxious to put in teacher training for all the students of Millsaps. Can you encourage students to call for this work? If so, do your part and he will do his.

Brother Hull is doing great work. Pray for him. The people are giving him a good hearing. Hold up his hands.

Sunday School Day—we need the money, too.

Pray for the work and workers.

Yours in Him,
JOHN C. CHAMBERS.

FROM GREENWOOD, MISS.

The Greenwood Methodist Church has had two rare treats within the last few weeks. Dr. S. A. Steel, of "The Pelican Pines," came to us and delivered a series of lectures on the Old Testament characters. He also preached at eleven o'clock on two Sundays and it is needless to say that he delighted the people with all of these strong messages. His lectures reveal such an extensive investigation, thorough study and insght into conditions under which the patriarchs lived as to excite wonder. With his ready command of pure English and power of description he made those ancient men of God so real that they seemed to live again in your very presence. His sermons on the "Crucifixion of Christ," and the one on the "Ground of Belief in Immortality" will not soon be forgotten. He says that he is seventy-two years of age, but his voice has lost none of its richness and his spirit none of the old-time vigor. It was a great pleasure to have him with us, and we suggest that any congregation that desires an intellectual treat will do well to send for Dr. Steel.

On the seventh of May, Brother W. M. McIntosh and his assistant, Rev. E. G. Phillips, came to us to begin a revival meeting. Brother McIntosh held a meeting here twenty-seven years ago which marked an epoch in the religious life of the city. A number of our leading citizens were converted at that time. They were glad to have him again, but were wondering if he had lost the zeal aud fervor of his early ministry; but the first service put all doubts to rest on that subject. He seemed to be as alert in mind and as active in body as he was thirty years ago. His preaching was with power and demonstration of the Spirit. It was the kind that stirs the conscience and makes people feel tbe need of a Savior. With the exception of an occasional flash of wit and a few well-aimed shafts of sarcasm, he did not dwell upon the common sins of the day, which is the main stock in trade of many evangelists; but he always endeavored to point the erring one to a better way, and impressed every one witb his intense earnestness, which is ono of the indispensable elements of a successful preacher.

The Rev. Ed Phillips is a regular evangelist and has had tbirty-two years' experience in this particular work. He is a sweet singer, a strong gospel preacher, and one of the best personal workers I ever saw. He is a man of refined feeling and chaste language. He makes a specialty of conducting services for men only, but a word never fell from his lips that would give offense to tbe ear of the most refined woman.

Last, but not least, we mention the work of Sister McIntosh. She is a trained worker of much experience and is successful in conducting services for children and women. I know of no evangelistic team which is to be more commended than these faithful servants.

The interest grew and the crowds increased from the first service. Notwithstanding the services at all the other churches in the town, excepting the Presbyterian, the church and Sunday school auditorium were filled to overflowing to hear the last message. The visible results of the meeting, besides stirring the consciences of those who were already members of the church, were more than one hundred professions and four of our young men answered the call to the ministry, and two young ladies put themselves upon the altar for the foreign field. All these young people came from the Epworth League, in which they have been active for two years.

We rejoice, and give God the praise.

V. C. CURTIS, P. C.

FROM PINEVILLE, LA.

The greatest meetlng in the history of Methodism in Pineville has just closed, with Rev. Leon I. McCain as evangelist and Mr. Otis Spinks as singer. Every night from 50 to 200 people were unable to get into the church, every available space within the church being utilized. Forty-seven came forward to confess faith in Christ and start the Christian life; 65 promised to tithe; 18 family altars were erected, and 8 subscribers to the New Orleans Christian Advocate were secured.

This is accounted a great victory for Pineville, owing to the fact that this is a strong Baptist town, the home of Louisiana College.

On Sunday morning a love feast was held, which proved to be one of the greatest services of the campaign. Pastor and people are greatly encouraged and strengthened. Plans are on foot looking to tbe building of a larger church to take care of the crowds which have constantly on Sunday nights taxed the seating capacity of the church.

W. F. CHASE, P. C.

FROM LUCEDALE, MISS.

A good meetlng has just closed at Merrill, a point on the Lucedale circuit. The pastor was assisted by Rov. G. L. McNeese, of Trenton, Miss.

The meeting lasted eight days, with preaching morning and evening. The attendance, as well as the interest, was good throughout.

The old-time altar service was used, souls were saved, and we trust that it will mean a new epoch in the life of the community.

The church was organized there, receiving a goodly number by letter. Fourteen were received on profession of faith.

J. C. JACKSON,
Pastor Lucedale Circuit.

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FROM CHALYBEATE, MISS.

Only those who have worked hard for a long time trying to accomplish something worth while for their church can appreciate the pleasure and satisfaction that comes from attending such quarterly conference as we have just had at Ebenezer, Chalybeate circuit.

After an able sermon by our excellent presiding elder, Rev. J. B. Randolph (one of the best in the Conference), we enjoyed a nice lunch served by the good ladies of that church, and also a pleasant social hour. It was the best conference that it has ever been our pleasure to attend. It was good from every point—a good sermon, a splendid report from our pastor, good collection. All the churches were represented, there being from two to four stewards from each church (a record-breaking attendance of the officials), and a very large crowd. Every one seemed to enjoy the day. The thing we were especially proud of was the paying of the parsonage debt, which has been hanging over us for so long a time. This debt was made by selling of an old parsonage, of which we were ashamed, and buying one of which many wealthy circuits or even stations would be proud of.

The former pastors, Rev. N. J. Golden and Rev. J. G. Johnson, had worked hard to accomplish this difficult task, and Brother Johnson left it in such a shape that Brother Ward was able to perfect it by the end of the second quarter. Too, we would not forget the part played by our former presiding elder, Rev. T. H. Dorsey, and Rev. J. E. Stephens, who has never lost interest in the little work he first served. He has a warm place in the hearts of our people here, who have watched him grow with much interest—we wish we had many more of his type.

Our pastor, Rev. M. L. Ward, is much loved by his people, not of his church only, but also by other denominations. He is pastor to all. He is a very busy man, ministering to the sick and needy in every way, and carries sunshine and laughter everywhere he goes.

We think we can see the work advancing along all lines. Our missionary society has done a splendid work this year, raising $287 up to the present time. This was raised to put on the parsonage debt. It would be interesting to have reports annually from every charge.

Let's wake up and help along this line. We are hoping this will be a great year for all our churches, and that we may be able to count our blessings. A MEMBER.

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Beware of imitations! Genuine Calotabs are sold only in "checkerboard" (black and white) packages bearing the copyrighted trade-mark "Calotabs." Tho large, family size sells for thirty-five cents; vest pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs. —Adv.

A RESOLUTION.

The following resolution was passed at our Walnut Grove Sunday school. It then passed at the quarterly conference last week, and yesterday passed unanimously at our district meeting at Forest, and the secretary requested to send a copy to the New Orleans Christian Advocate and the Christian Advocate, Nashville, Tenn., and to the Editor of the Sunday school literature:

Believing that the words inserted in brackets in the Scripture text of our Sunday school lessons are both useless and confusing, therefore be it

Resolved, That we request the Editor of our Sunday school literature to omit them from the Scripture text of our lesson.

Signed by G. S. Ellis, W. A. Davenport, Rev. J. W. Price, Rev. L. Alford, Rev. E. H. Cooley, and Rev. T. B. Winstead.—Dawn of Light, Walnut Grove, Miss.

DIGGING FOR GOLD IN JAPAN.

By R. S. Stewart, Jr.

III.

For years we have had a little group of Christians at Yukuhashi. They have met for Sunday school and church worship in a rented house, which has also served as home for the pastor. This house is located in one of the less desirable sections of the town and it has been difficult for the work to grow, partly by reason of our cramped and undesirable quarters. This group of Christians have been made glad, however, by the erection through Centenary funds of a neat chapel having accommodations for church services, Sunday school kindergarten and parsonage. The building is now ready for occupancy.

The town has a population of 8,000 people and is in a section where Buddhism is unusually strong. There are six large temples and four smaller ones, with twenty resident priests in town. This number of priests, however, is smaller than the average proportion for Japan. Probably there would be about one priest out of 300 people throughout the Empire, or a total of 175,000. This gives Buddhism a priesthood more than fifty per cent larger than the entire membership of the Christian church in Japan. Their temples are well located, often with beautiful grounds in which the children play and the weary rest. They have large incomes from farm lands belonging to different monasteries, from regular contributions of rice, from free-will offerings and from funerals. When we compare their numbers, wealth and magnificent equipment with the meager equipment of Christianity, nothing can account for the existence of our religion in this land save the presence of the living Christ. The crumbling of the walls of Jericho was not a greater manifestation of Divine power than is the crumbling of this mighty system before the Gospel of Christ.

It might be of some interest to mention a Buddhist service which I attended in Yukuhashi. Special evangelistic services were being conducted in a building on a crowded street. The building was so arranged as to represent the Buddhist idea of hell. The first figure near the door was the head devil who, like a stern judge, pronounced sentence upon his victim. A demon by his side was weighing in balances an unhappy creature. Clerks were standing by reading to the judge the record of each life. Sentences which had been pronounced were various, and all around the hall demons were represented executing the sentences of the judge. One victim is being cut through the head and another through the breast with saws held by exulting demons. Another is tied to a stake to be without food or drink for eternity. Another is having his tongue pulled out with pincers for

(Continued on Last Page.)

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Grenada Dist.—Third Round.

Water Valley, First Church, June 4, 26.
Red Banks ct., at Mack, June 10.
Holly Springs, June 11, 12.
Duck Hill ct., at Mars Hill, June 16.
Winona ct., at Bethesda, June 17, 18.
Grenada, June 18, 19.
Oxford, June 23, 25.
Abbeville ct., at Cambridge, June 24.
Water Valley, Main St. and Taylor, at Taylor, June 25, 26.
Lamar ct., at Rice Chapel, June 30.
Ashland ct., at Black Jack, July 1.
Waterford ct., at Asbury, July 2, 3.
Walden and West ct., at Hebron, July 8.
Durant, July 9, 10.
Paris ct., at Pine Valley, July 14.
Tie Plant ct., at Gore Springs, July 15, 16.
Poplar Creek ct., at Center, July 21.
Kilmichael ct., at Lodi, July 22, 23.
Winona station, July 23, 24.
Sallis ct., at Shrock, July 29, 30.
Pickens and Goodman, at Richland, July 30, 31.
Ebenezer ct., at Thornton, Aug. 5.
Lexington, Aug. 6, 7.
Coffeeville ct., at Goshen, Aug. 12.
Holcomb ct., at Sparta, Aug. 13, 14.

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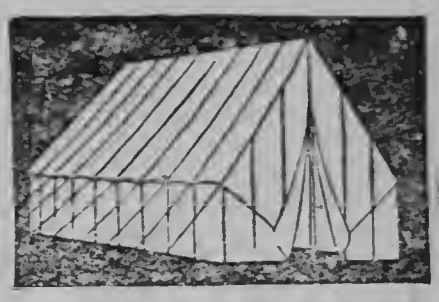

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Army Khaki Breeches	75c and $1.25
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Army Canvas Leggins—New	55c
Army Khaki Coats	45c
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Army Web Belts—New	25c

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

LOUISIANA CONFERENCE.

Homer Missionary Society.

The Woman's Missionary Society of the Methodist church at Homer entered the second quarter's work for this year with very satisfactory reports of the first quarter's work. Most all departments are well organized and doing good work.

The Juniors under the supervision of Mrs. R. W. Tucker and Miss Hefery meet every Sunday afternoon, and much interest is manifested in their Mission Study work.

The adults are taking their Mission Study in the form of lectures and quizes given by Mrs. Hugh Taylor, the superintendent of that department.

The literary programs have been very interesting and helpful. As far as possible the programs in the Year Book are carried out each month, special stress being given the prayer service conducted by some member of the Prayer Committee.

An interesting feature of the April program was a mock trial of our President, Mrs. W. A. McKenzie, who for the first time during an eight years administration had been absent from a business meeting of the Society. The examination to which she was subjected brought out a most inspiring report of the meeting of the Woman's Council at San Antonio which she had attended. The Judge's decision in her case was in favor of her complete justification and the Society, with a rising vote of appreciation for years of faithful and efficient service, renewed their allegiance to her leadership for the future.

The Society is carrying a budget of nearly $800 which includes dues, pledge ($300) and miscellaneous obligations. The Committee on Local Work reported a balance of $1600 in the Savings department, $400 of which was made on two entertainments given recently. This fund is to be used on the furnishings of our new church to be built this year.

Our membership is steadily increasing and it is very gratifying to see so many of the younger women of our church taking hold of the work with such enthusiasm. We pray that our efforts this year with God's blessing will do much towards the upbuilding of His kingdom, the one purpose for which we are all working.

MRS. GEORGE B. HEFLEY.

Something About St. Mark's Hall.

We are greatly indebted to the Junior Missionary Society of Houma for a generous supply of eggs, which, after being decorated with great merriment, were used in our Easter hunt at Audubon Park. Mrs. Paul Saunders, our ever-generous friend, was there with her car and ice cream. Messrs. Helmke and Singleton furnished trucks for the ride.

The prize for best work in the second grade was awarded to Kololah Burnton.

Brother Hayner gave us a very delightful story one afternoon.

The director has been asking some questions as to the most popular part of the sewing school (for ours is not all sewing). Below are three letters, and several answers are quoted verbatim. The favorite song of more than half is:

"Big girls, little girls, everybody come,
Come into our sewing school,
and make yourself at home."

The music and words for this were brought from St. Joseph by our Head Resident.

"The thing I like best about the sewing school is the singing."

"The thing I come for most is the stories."

"Me, I like to sew better'n anything else."

"What I like most is my teacher."

"I can hardly keep from singing 'The Sewing School' all the time."

"Dear Beacon:

"I am going to sewing school. I can hardly say what I like best. I love my teacher, and also my beautiful basket that I won for good sewing. From

"KOLOLAH BURNTON."

"Dear Beacon:

"The sewing school at St. Mark's Hall teaches the children how to make iron holder, seams, baby clothes and a dress for yourself. We learn how to sing, pray and sew. The dues are 5 cents a month, and it is worth the money. JOHANNA SCHULTE."

"Dear Beacon:

"I started sewing school a month ago, and like it very much. I love to sew better than anything else, and I made a wash towel and a little apron.

"ANTOINETTE TOTE."

The most important date for the year for our girls is June 3d. Closing exercises for the Girls' Department are set for that evening at 7:30.

FROM THE FRENCH MISSION FIELD.

Dear Brother Carley: I want to send you this letter for you to put in the Christian Advocate, to give a vision of this French field. The Lord called me to work in his vineyard since Jan. 1. Rev. Martin Hebert, presiding elder of the French Mission District, found me at Labadieville, and asked me if I didn't feel called of the Lord to preach. I answered, "Yes." He put me on Bayou Blue circuit, and I can't tell you here how much work we have to do in this French field. When I first entered this field I had three appointments; now I have ten in all, and several other Macedonian calls. But I want to thank the dear Lord that I have some good help.

Lately I sent Rev. Robert Martin to Labadieville, one of our best preachers in the French field. He is a farmer, but he is so filled with the Holy Spirit that he wants to do his part for the Lord. The day he spent at Labadieville he preached twice to several visitors. They all were more than glad to hear him. He is the man the Lord called for that place, and he is wise enough to answer the Lord's call, "Here am I, send me." Rev. K. F. Martin also preached two sermons at Point au Chene lately. He is the Bayou Blue superintendent. He is a wonderful teacher. Albert Savoie is planning to preach as a local preacher. Gilbert Bergeron is a wonderful help in the field. So, let us keep on praying the Lord to send laborers in his field.

We have a great deal of work to do, but the trouble is, no transportation to go and do the work. I am on foot to serve all those places. If you know some one who feels able to help this French field, to bring the children of God into His kingdom, we will be glad to hear from him.

I am located in Houma, La.

G. A. LA GRANGE.

FROM LEAKSVILLE, MISS.

The second quarterly conference will meet with us May 28 at the Pinegrove Church. All eyes are turned this way for a good report. Every church in the charge is planning for a great revival this year.

We are to have with us at the Leakesville church Dr. Andrew Johnson, of Wilmore, Ky., and his singer, to be with us in a revival meeting June 11-25. This team is strong for God. Everybody in reaching distance of Leakesville is invited to attend this meeting.

The Leakesville Ladies' Aid is doing some fine work now. They have about $100 to recarpet the church and do some furnishing in the parsonage. Can you beat this for an Aid of seven members? Mrs. J. E. Alderman is the hustling president of this band.

The Sunday school is brimful of interest, and still increasing. J. T. Thomas is the superintendent. He is planning a plenic for the whole school to be given soon.

The Epworth League is booming, doing some nice work. An entertainment is being planned to entertain the Christian Endeavor and B. Y. P. U. A ball team is being organized in the League to answer some challenges made by some of the sister organizations. We deem it that clean church athletics is very wholesome for pastime. Mrs. W. C. Churchwell is the efficient leader in this League.

We are glad the General Conference is extending the service of laymen We love to use the laymen of our church, and do.

S. W. JOHNSON.

Dodson's Liver Tone

Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

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This wonderful, Chinese Good Luck ring, all the rage in large cities, given absolutely free to anyone selling $2.00 worth of our Quality Chewing Gum. As lucky as many higher priced rings. Cash price, 98c, cash with order, or $1.10 sent C. O. D. Send twenty-five cents with order if you wish it sent C. O. D. We have many other white and yellow gold plate rings and imitation gold jewelry of all kinds, solid gold watches, rifles, and many other attractive presents, that we are giving away free for selling our wonderful gum.

Sell only two dollars worth of our gum, and we will mail you Little Mollie, the walking doll that really walks, free and prepaid. Our gum is easy to sell at 5c per package to your relatives and friends, or at school. Send us your name and address and 50c, and we will mail you at once forty packages of our gum. You sell the gum at a nickel a package and send us $1.50, and we will mail you free, either the Chinese Good Luck Ring, or the Walking Doll. If you wish a better prize you may pick one from the list we send you with the gum. Write today.

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A little spare time is one qualification—the desire to make money the other. If you have both, write and tell us so, and we'll rush to you the details of this money-making offer. But don't delay—send your inquiry TODAY.

COGGINS MARBLE COMPANY,
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FROM BASTROP, LA.

Dear Mr. Editor: On Sunday evening, April 30, a two weeks' revival campaign, led by Evangelist Dan E. Kelly, came to a close. Brother Kelly is thoroughly consecrated and is uncompromising with sin. His sermons are of a very high order, simple in language, profound in thought, orthodox in doctrine, and the Holy Spirit attended the Word in power as he expounded it. With wonderful effectiveness he drives conviction of sin into the hearts of men, and then, with the tenderest sympathy, he offers the divine remedy—salvation by grace through faith in Jesus Christ. Brother John Kelly, in his helpful and inspiring work as music director and personal worker, added materially to the success of the meeting.

As to the results of the meeting, I feel safe in saying it was a great spiritual awakening. Sinners were converted, backsliders were reclaimed, and the spiritual life of the church was quickened. Many testified to the fact that they had experienced a real revival of religion in their souls. Forty-six members were added to the church as a result of the meeting, making a total of fifty-three additions this year. G. A. MORGAN.

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B-355, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

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Kutztown, Pa.—"I wish every woman who wants children would try Lydia E. Pinkham's Vegetable Compound. It has done so much for me. My baby is almost a year old now and is the picture of health. She walked at eleven months and is trying to use her little tongue. She can say some words real nice. I am sending you her picture. I shall be thankful as long as I live that I found such a wonderful medicine for my troubles."—Mrs. CHARLES A. MERTZ, Kutztown, Pa.

Many cases of childlessness are curable. Perhaps yours may be. Why be discouraged until you have given Lydia E. Pinkham's Vegetable Compound a faithful trial?

Spoken and written recommendations from thousands of women who have found health and happiness from its use have come to us. We only tell you what they say and what they believe.

We believe that Lydia E. Pinkham's Vegetable Compound is so well adapted to the conditions which might cause your trouble that good will come to you by its use.

Merit is the foundation of Lydia E. Pinkham's Vegetable Compound. It has behind it a record of nearly fifty years.

666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Third Round.

Gulfport, 11 a.m., June 4.
Long Beach, 7:30 p.m., June 4.
Biloxi, June 11.
Bay St. Louis, 11 a.m., June 25.
Logtown, 7:30 p.m., June 25.
Lumberton, 11 a.m., July 2.
Columbia, 7:30 p.m., July 2.
Coalville, at White Plains, July 8, 9.
Moss Point, 11 a.m., July 16.
Escatawpa, 7:30 p.m., July 16.
Escatawpa Q. C., 7:30 p.m., at Big Point, July 21.
Saucier, at Poplarhead, July 23.
Poplarville, 7:30 p.m., Thursday, July 27.
Picayune, 7:30 p.m., Friday, July 28.
Carriere, at Byrd's, 11 a.m., Saturday, July 29.
Vancleave, Aug. 5, 6.
Mentorum, Aug. 12, 13.
Brooklyn, Aug. 20.
Ocean Springs, at Hansboro, Aug. 27.
Gulfport, Q. C., 7:30 p.m., Aug. 28.
Biloxi, Q. C., Tuesday, 7:30 p.m., Aug 29.
Long Beach, Q. C., Wednesday, :30 p.m., Aug. 30.
Wesley Memorial, Thursday, 7:30 p.m., Aug. 31.
Pascagoula, Sept. 3.
Amerieus, at Tanner's, Sept. 10.
Wiggins, at Stillmore, Sept. 16, 17.

W. M. SULLIVAN, P. E.

Brookhaven Dist.—Third Round.

(In Part.)

Magnolia, June 11, a.m.
Foxworth, at Sandy Hook, June 11, p.m.
Adams, at Smithdale, June 25, p.m.
Bogue Chitto and Norfield, at Norfield, June 25, p.m.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Fannin, at Oakdale, June 10, 11, 11 a.m.
Rankin St., at Rankin St., June 11, 8 p.m.
Edwards, at Reeves Chapel, June 18, 11 a.m., 2 p.m.
Bolton, at Bolton, June 18, 5 p.m., 8 p.m.
Millsaps Memorial, June 21, 8 p.m.
Florence, at Star, June 24, 25, 11 a.m.
Mendenhall, June 25, 4 p.m., 8 p.m.
Harrisville, June 30.
Galloway Memorial, July 2, 11 a.m.
Canton, July 2, 8 p.m.
Terry, at Forest Hill, July 9, 11 a.m.
Capitol St., July 9, 8 p.m.
Benton, at Zeigerville, July 15.
Vaughn, at Fletcher's Chapel, July 16.
Flora, July 23, 11 a.m., 2 p.m.
Satartia, at Mt. Olivet, Aug. 26, 27, 11 a.m.
Bentonia, at Dover, Aug. 27, 3 p.m.
Eden, at Tranquil, Sept. 2.
Yazoo City, Sept. 3.
Monterey, at Thomasville, Sept. 9, 10, 11 a.m.
Brandon, at Greenfield, Sept. 10, 3 p.m.
Camden, at Forest Grove, Sept. 17, 11 a.m., 1:30 p.m.
Sharon, at Millville, Sept. 17, 4 p.m., 8 p.m.
Madison, at ———, Sept. 18, 11 a.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Meridian, Central, June 11.
Meridian, Poplar Springs, p.m., June 11.
Meridian, East End, June 18.
Meridian, Seventh Avenue, p.m., June 18.
Scooba, at Binnsville, June 25.
Seventh Avenue, at Oak Grove, July 1, 2.
Porterville, at Mt. Hebron, July 8, 9.
Lauderdale, at Electric Mills, p.m., July 9.
De Kalb, at Marvin, July 14.
Cleveland, at Lynville, July 15, 16.
Enterprise, at Basic, July 23
Matherville, at Theadville, July 29, 30.
Daleville, at Lynwood, Aug. 5, 6.
Pachuta, at Orange, Aug. 9.
Bucatunna, at Lewis Chapel, Aug. 13.
Vimville, at Harper's Chapel, Aug. 16.
De Soto, at ———, Aug. 19, 20.
Quitman, p.m., Aug. 20.
Shubuta, Aug. 27.
Waynesboro, p.m., Aug. 27.
Waynesboro ct., at ——, Aug. 28.

PAUL D. HARDIN, P. E.

Vicksburg Dist., Third Round.

Harriston, at Mizpah, June 25.
Fayette, 8 p.m., June 25.
Washington, at Kingston, July 2.
Natchez, 8 p.m., July 2.
Utica, at Cayuga, July 7.
Gloster, at Mt. Vernon, July 8.
Hermonville, at Patterson, July 9.
Centreville, at Macedonia, July 15.
Rosetta, at Friendship, July 16.
Woodville, 8 p.m., July 16.
Vicksburg, at Crawford St., 8 p.m., July 17.
Vicksburg, at Gibson Memorial, 8 p.m., July 19.
Nebo, at Oak Grove, July 23.
Mayersville, at Fitlers, July 30.
Port Gibson, 6 p.m., Aug. 2.
Rocky Springs, at Hickory Ridge, Aug. 5.
Roxie, at Knoxville, Aug. 6.
Oak Ridge, at Porter's, Aug. 13.
Anguilla, July 20.
Rolling Fork, Aug. 27.
Louise and Holly Bluff, at H. B., 11 a.m., Sept. 3.
Silver City, 11 a.m., Sept. 10.

The district conference opens Tuesday night, June 6, at Anguilla. The business of the conference will open at 9 o'clock a.m., Wednesday, June 7. The District Sunday school Institute will be held in connection with the district conference. Please let every pastor urge all members of the conference and Sunday school workers to attend. Let them not forget to have their quarterly conference records on hand for examination. Local preachers are urged to make their reports in writing. School men and brethren representing special interests are invited to be present.

J. R. JONES, P. E.

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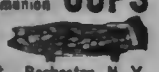

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Unless you see name "Bayer" on tablets, you are not getting the genuine Bayer product prescribed by physicians over 22 years and proved safe by millions for

Colds	Headache	Rheumatism
Toothache	Neuralgia	Neuritis
Earache	Lumbago	Pain, Pain

Accept only "Bayer" package which contains proper directions.

Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid

DIGGING FOR GOLD IN JAPAN.

(Continued from Page 13.)

lying. Another is spitted on a spear and waved aloft on account of his cruelty.

Surely these pictures are a terror to evil doers, we would think. And no doubt a certain amount of restraint is thereby exercised upon crime. But, unfortunately, the priest knows how to make it easy for his hearers. Let the evil doer repeat one prayer and it will erase his life. "Namu Amida Butsu"—"I believe in Buddba." This is sufficient for forgiveness without any true repentance or new birth being required. This is the "Justification by Faith" sect of Buddhism, which is the largest and most evangelistic of them all.

They thus invite their people, not to salvation from sin, but to a false security through the belief of a lie. And yet I think I have seen this same heathen idea masking itself in Christian garments in America. I have known men who have lived daily selfish and disobedient lives and yet who sheltered themselves in false security by calling upon the name of Christ in their formal prayers. How is this different from the Buddhist who uses the name of his diety only as a barrage behind which he may hide an impure life?

FREE TO ASTHMA AND HAY FEVER SUFFERERS

A Trial Treatment of "HIMALYA"

We don't care who you are or where you are—a man or woman, young or old, or whether you have had Asthma for fifteen years or fifteen months—all we want is your name and address, so that we can send you, free of charge, a trial treatment of "Himalya," our simple, convenient and reliable home remedy for Asthma and Hay Fever.

We want to show you, at our expense, and prove to you beyond any shadow of doubt, and to your entire satisfaction that Himalya will stop all difficult breathing, wheezing, choking spells, and all smothering sensations and painful paroxysms once and for good. We want to demonstrate to you conclusively, that, regardless of what climate you live in, your age or occupation, that this splendid remedy will do for you exactly what it has done for thousands of other sufferers in past years. We want you to know how different Himalya is from other treatments—inhalers, douches, opium preparations, fumes, smokes, etc.—how it purifies the blood and renovates the whole system, eradicating the disease by removing the cause.

Don't Delay. Don't wait until another attack comes, but start the treatment at once. Send no money, simply mail the coupon below.

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The Himalya Company,
423 Warren Avenue, West,
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Please send postpaid, and at once, free trial of Himalya to:

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Our stay with the little group of Christians at this place was only three days, which was too short for the work tbat ought to have been done. However, every service was a time of blessing, and upon the last night there were three or more who asked to be baptized. There was evidence of genuine faith in Christ and blessing among the Christians. They now have a company of about ten. They are a heroic band who witness in a community where it requires courage of the highest order to be a Christian. They are worthy of your best love and prayer.

REORGANIZATION OF CENTENARY WORK.

To succeed Bishop W. B. Beauchamp, who until now has directed the Centenary activities, Dr. W. G. Cram of tbe Korea Conference has been elected Director General of the Missionary Centenary. Dr. Cram had a large part in the preliminary work of the Centenary and in carrying through the drive of May 1919. From December 1917 to August 1920, be was Associate Secretary of the Centenary Commission. He gave efficient service in the preparation of the survey on which the Centenary askings were based. In addition to this valuable work, he made other contributions to the success of the enterprise. It was believed that in view of the great issues involved in the collection of Centenary pledges, he should be held in the home field, hence, the action of the Centenary Commission in naming him as successor to Bishop Beauchamp. No better selection could have been made.

Dr. Cram and the Executive Committee of the Centenary Commission are now working out the plans for Centenary activities during the months ahead. It has been agreed that there will be a considerable reduction in the working force at Nashville headquarters. Certain departments will be transferred to other boards, and some will be discontinued. Such changes as are made, will be given publicity through the papers of the church.

FROM COURT STREET, HATTIESBURG, MISS.

Dear Brother Carley: The new Court Street Church to take the place of the one recently destroyed by fire, is well under way. This church, when finished, will take care of every department of our work.

We begin Sunday, June 4, a revival campaign, with Dr. L. J. Miller, of Nashville, Tenn., doing the preaching. We are expecting this to be a great year for Court Street Church.

C. M. CROSSLEY,
Hattiesburg, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Caddo Ct., at Trees, Sunday, June 11, a.m.
Mangum Memorial, preaching, Sunday, June 11, p.m.
Greenwood, Sunday, June 18, a.m.
Caddo ct., at Blanchard, preaching, Sunday. June 18, p.m.
Coushatta, Friady, June 23, p.m.
Belcber, at ———, Sunday, June 25, a.m.
Ida, at Munnerlyn's Chapel, Sunday, June 25, 3 p.m.
Longstreet, Tuesday, June 27, a.m.
Union Quarterly Conference of all Shreveport Churches at Texas Ave. Church, Friday, June 30, 8 p.m.
Haynesville, at Colquitt, Sunday, July 2, a.m.
Haynesville, preaching, Sunday, July 2, p.m.
Springhill, Wed., July 5, p.m.
Cotton Valley, at Hortman, Thurs., July 6.
Arcadia, Sunday, July 9, a.m.; at Mt. Moriah, 3 p.m.
Athens, at Wesley Chapel, Monday, July 10, a m.
Homer, Mon., July 10, p m.
Pease Chapel, Wed., July 12, a.m.
Bayou La Chute, Sun., July 16, a.m.
Oil City, Sun., July 16, p.m.
Gibsland, at Bryceland, Wed., July 19, a.m.
Blenville, at Bear Creek, Thurs., July 20, a.m.
Haughton and Doyline, at Doyline, Sun., July 23, a.m.
Sibley, preaching, Sun., July 23, p.m.
Mansfield, Mon., July 24, p.m.
Pelican, at Mitchell, Tues., July 25, a.m.
S. Mansfield, at Noble, Wed., July 26.
Plain Dealing, at Concord, Sun., July 30, a.m.
Benton, preaching, Sun., July 30, p.m.
Grand Cane, at ——, Sun., Aug. 6, a.m.
Castor ct., at Ashland, Wed., Aug. 9.
Minden, Sun., Aug. 13, a.m.
Sibley, at Brushwood, Sun., Aug. 13, 3 p.m.
Lake End and Powhattan, Sun., Aug. 20.
Ringgold, at Grand Bayou, Sun., Aug. 27, a.m.
Wesley ct., at Carroll Creek, Wed., Aug. 30.

R. H. WYNN, P. E.

Lake Charles Dist.—Third Round.

Branch Ct., at Maxie, June 11, 11 a.m.
Eunice Ct., at Reeves, June 11, 7:30 p.m.
Crowley, June 18, 11 a.m.
Gueydan and Estherwood, at Gueydan, June 18, 7:30 p.m.
Leesville, June 25, 11 a.m.
Zwolle, June 25, 7:30 p.m.
Rayne, July 2, 11 a.m.
Indian Bayou, July 2, 7:30 p.m.
Abbeville and Kaplan, at Abbeville, July 9, 11 a.m.
Franklin, July 16, 11 a.m.
New Iberia, July 16, 7:30 p.m.
Sulphur and Vinton, at V., July 23, 11 a.m.
Lake Arthur, July 23, 7:30 p.m.
Lafayette, July 30, 11 a.m.
Opelousas, July 30, 7:30 p.m.
Merryville, Aug. 6, 11 a.m.
Ludington Ct., Aug. 6, 7:30 p.m.
Morgan City and Berwick, at M. C., Aug. 13, 11 a.m.
Patterson and Jeanerette, at P., Aug. 13, 7:30 p.m.
Many and Robeline, at New Hope, Aug. 20, 11 a.m.
Hornbeck and Peason, at H., Aug. 20, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Lecompte Ct., at Melder, June 11.
Pineville, at Holloway, June 18.
Boyce, at Hemphill, June 25.
Marksville Ct., at Simmesport, July 2, a.m.
Pleasant Hill Ct., at Williams' Chapel, July 9, a.m.
Provencal Ct., at Provencal, July 10.
Bunkie, July 16, a.m.
Alexandria, July 16, p.m. (preaching); Aug. 7, p.m. (conference).
Rochelle-Standard, at Olla, July 19.
Campti Ct., at Davis Springs, July 22-23.
Winnfield, July 30.
Winnfield Ct., at Joyce, July 30, p.m.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.
Jena and Jonesville, at Harrisonburg, Aug. 20.
Natchitoches, Aug. 27.

W. L. DOSS, JR., P. E.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fisbing Tackle, Periodicals, School Books.

Rub-My-Tisni, antiseptic and pain killer, for infected sores, tetter, sprains, neuralgia, rheumatism.

Baton Rouge Dist.—Third Round.

Keener Memorial. June 5, p.m., and June 18, p.m.
Hammond, June 11, a.m.
Ponchatoula, at Lee's Landing, June 11, 3:30 p.m.
Baton Rouge, First Church, June 18, and July 3, p.m.
Istrouma, June 25, a.m
Amite, June 25, p m.
Natalbany, at Pine Ridge, July 2, a.m.
Kentwood, July 2, p.m.
Pinegrove, at Pipkin's Chapel, July 9, a.m.
Greensburg, at Tabernacle, July 9, p.m.
Springfield, at James Chapel, July 16, a.m.
Baker, at Blackwater, July 22, a.m., and 23, p.m.
Gonzales, at Carpenter's Chapel, July 23, a.m.
Franklinton Ct., July 30, a.m.
Olive Branch, at Camp Grounds, Aug. 7, 4 p.m.
Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denbam Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Jonesboro, at Hodge, June 11, 11 a.m.
Mer Rouge, at Mer Rouge, June 15.
Dubach, at Lisbon, June 18, 11 a.m.
Choudrant, at Downsville, June 20, 11 a.m.; Q. C., 2 p.m.
Mangbam, at Union, June 25, 11 a.m.
Sicily Island, at Clayton, June 25, 8 p.m.
Elmore, at Longstraw, July 2, 11 a.m.
West Monroe, July 2, 8 p.m.
Calhoun, at Wilhite, July 6, preaching at 11 a.m.
Winnsboro, at Boeuf Prairie, July 9, 11 a.m.
Gilbert, at Wisner, July 9, 8 p.m.
Ruston, July 10, 8 p.m.
Bonita, at Bartholomew, July 12; preacbing, 11 a.m.
Tallulah, July 16, 11 a.m.
Rayville, at Delhi, July 16, 8 p.m.
Farmerville, at Greenville, July 19; preaching, 11 a.m.
Monroe, July 21, 8 p.m.
Waterproof, at Newelton, July 23, 11 a.m.
Oak Grove, at Forest, July 26.
Bernice, at Summerfield, July 30, 11 a.m.
Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preaching 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

GIRLS! LEMONS BLEACH FRECKLES AND WHITEN SKIN

Squeeze the juice of two lemons into a bottle contalning three ounces of Orchard White, which any drug store will supply for a few cents, sbake well, and you have a quarter plnt of the best freckle and tan bleach, and complexion whitener.

Massage this sweetly fragrant lemon lotion into the face, neck, arms and hands each day and see how freckles and blemishes bleach out and how clear, soft and rosy-white the skin becomes.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3462.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 15, 1922. CHAS. O. CHALMERS, Manager.

FRATERNAL ADDRESS

Delivered by Dr. David G. Downey, Book Editor of the Methodist Episcopal Church.

Dear Fathers and Brethren:

"Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of labor, and labor of love and patience of hope in our Lord Jesus Christ."

To speak these hallowed words of greeting in the name of the Methodist Episcopal Church, whose friendly messenger I am, is the crowning joy and honor of my life. Whatever differences exist in the minor matters of polity and ecclesiastical administration, it is none the less true that in the deeper things of Christian experience and purpose we are one. The word of John Wesley still stands—"If thy heart be as my heart, give me thy hand." And in the warmth and wealth of this assurance we, the sons and daughters of Wesley, to-day join hearts and hands and sing,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The quadrennium now closing has been for you a period of unusual prosperity. The record of the year just ended discloses a substantial increase in every important department of your work. The ministry of your pulpits and your pews has been signally blessed of God, and in this prosperity and in this evidence of divine favor we rejoice greatly. That God has been mindful of us and blessed us will, we are sure, be cause of thanksgiving to you even as it is to us. While it is not my purpose to enter into any detail as to the items that might be listed in evidence of the growth and prosperity of both these churches, this occasion cannot be allowed to pass without mention of the truly marvelous achievements of the Centenary Movement.

That this celebration of our common missionary anniversary was providentially timed of God to meet a world need and to match a world opportunity will not be denied by any competent interpreter of world conditions. That success has not been complete, that achievement has not been all that was hoped for, is doubtless true; but it is also true that the obstacles surmounted, the difficulties overcome, the mounts of vision attained have so far advanced the thinking and acting of both churches that recession to the previous standards of church thinking and living is utterly inconceivable. Methodist leaders in every age have been men of superb faith and far-reaching vision. Conscious of their providential call, they dared to follow where it led. First among the churches of the modern day, American Methodism sensed a world situation and planned to meet it. While the World War was encircling the nations in its fiery arms Methodist leaders, South and North, had the spiritual audacity to chart the moral need of humanity and to plan their program to meet that need. The response of Methodism everywhere was instant and inspiring. Other churches caught the contagion, speedily overtook, and now keep step with their comrades in world service. What the Centenary Movement has accomplished in widening the horizons, in stimulating the thought, in enlarging the generosity, and in quickening the zeal of Methodism is simply an earnest of the greater days that with God's help are yet to come. To-day we are consolidating our gains and bringing up re-enforcements in preparation for the next advance. In virtue of the idealisms and the enthusiasms of the Centenary the Son of God is to-day the leader of the most splendid crusade for the kingdom that the world has ever seen; and we are realizing as never before that

"The toppling crags of duty scaled
Are close upon the shining table-lands
To which our God himself is moon and sun."

I. The Sense of God.—It will be agreed, I think, that the realization of the kingdom of God in the earth is the business of the church. For this the church exists; and in proportion to its success in this respect, and only so, is it meeting its responsibility and opportunity. Now, the idea of God, by which is meant the sense of God in humanity, is basic to the kingdom. Fortunate it is that the church does not have to create this sense of God. God himself does that. It is his work. Jesus never attempted to create it. He assumed it. It has been well said that man is incurably religious. Indeed it is man's religiousness that sets him apart and differentiates him from other forms of animal life. No nation, and hardly an individual, has been found without some yearning, some aspirations for God. So true is this that without exaggeration it may be said that the hunger for God is universal.

"We sow the glebe, we reap the corn,
We build the house where we may rest,
And then at moments suddenly
We look up into the great wide sky
Inquiring wherefore we were born,
For earnest or for jest?"

To that inquiry there is only one answer—God.

II. Religion as Related to the Living God.—All great religious epochs have been coincident with the clear consciousness of a living God. When the sense of God has been dim and dull the world has dropped into the lowlands of materialism, and, per contra, when the consciousness of God as present and working in human life has been clear and definite the world has risen to the table-lands of the Spirit.

Take for purpose of illustration the Old Testament epoch. Read its literature. Of course this literature has its hollows as well as its hills, its moods of depression as well as of exaltation, its times of hesitancy and doubt as well as its periods of sublime faith; but the significant thing is that it is shot through and through with the sense of God, with the consciousness of God as a living, present factor in the affairs of men. At its best, as in Jeremiah, Isaiah, and the spiritual Psalms, it rises to a consciousness of personal communion and fellowship surpassed only by the sayings and the life of Christ.

No argument is needed to prove that at the heart of the New Testament era there is this renaissance of the sense of God. That is the explanation of the New Testament life and literature. After centuries of wandering in the wilderness of scribal-comments, interpretations and interpolations, Christ appeared, and once again put men in touch with a living God. "Moses said," he declared, "but I say unto you." He taught not as the Scribes and Pharisees, but as one with authority—one who was in touch with the source. It was the breath of spring after the frost and hardness of winter. It was the bubbling up of the water of life. Van Dyke speaks simple truth when he says that Christ "drew out of fallen, neglected hearts, by some celestial attraction, spontaneous, gentle, irresistible, a new efflorescence of faith and hope and love. Where he came a spiritual springtide flowed over the landscape of the inner life. Blossoms appeared in the earth, and the time for the singing of birds was come." It was the renaissance of the sense of a living God.

What is the religious lesson and warning of what we are wont to call the Dark Ages? is it not just this—the poverty and religious feebleness of an age that is out of touch with God? The Dark Ages had a vivid sense of ecclesiastical orders, creeds, formularies, confessions, and churches, but for the most part the time had lost original first-hand contact with a living God. Just here we find both the need and the meaning of the Lutheran reformation of revival. It was the partially successful attempt to get back to the source—to God.

Unless I greatly err, Methodism was the instrument in the hands of God for carrying forward the work so well begun by Luther and his co-workers. Some one has defined religion as "the life of God in the soul of a man," and when John Wesley on that May morning in 1739, after the strange warming of his heart the night before, walked out among the English hedgerows he not only enjoyed the songs of the birds and the odors of the spring flowers, but he knew the power of the indwelling life of God in his soul. He was now in conscious contact with the source. The impacts of the divine will met a ready response in him; and when that sort of thing happens with any man, and especially when it happens with a man of parts, God only knows what will be the result. The result in that instance was Methodism! And that is why we are here to-day. And I think it fitting, before passing to a more intimate consideration of our common Methodism, to pause long enough to pay a tribute to that little man whom God on that May morning ordained to a wider bishopric than was ever bestowed through human hands and councils. The foundations of Methodism in America, South and North, were laid by men and women who had come under the influence of John Wesley. It was his wisdom and vision that sent us Francis Asbury, Thomas Coke, and their compeers. It was his work and that of his fellows, as the historian Green tells us, that saved England in the time of the French Revolution "from the redfool fury on the banks of the Seine"; and it was an American poet, Richard Watson Gilder, son and nephew of Methodist preachers, grandson of a Methodist class leader, touched with the same fervor for righteousness that burned in Wesley's breast, who sings and who exhorts us while he sings:

"Let not that Image fade
Ever, O God! from out the minds of men.
Of him thy messenger and stainless priest,
In a brute, sodden, and unfaithful time,

New Orleans Christian Advocate

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Early and late, o'er land and sea, on-driven;
In youth, in eager manhood, age extreme—
Driven on forever, back and forth the world,
By that divine, omnipotent desire—
The hunger and the passion for men's souls!

Let kindle, as before, O heavenly light!
New messengers of righteousness, and hope,
And courage for our day! So shall the world
That ever, surely, climbs to thy desire
Grow swifter toward thy purpose and intent."

III. Methodism and a Living God.—We are fond of saying that Methodism is an experience. Very good, but an experience of what? "Of religion," you say. Again, very good, but what is meant by religion? Recalling that religion has been defined as the life of God in the soul, we come near to the true meaning of Methodist experience. It is not experience of a creed or a ritual or a book, and it is an experience of God. That is what Wesley had that night in Aldersgate Street, and that was what he kept through all the years. So Methodist experieces mean an original first-hand contract with God. In a word, it mediates the life of God to the individual. It asserts the possibility of the soul's touch with God and insists that this is the test of real religion.

Methodism has been charged with being subjective, introspective, and too much concerned with the individual. Doubtless the criticism has a basis in truth. None the less, the individual is first in the kingdom, though not the last or the whole. But the very charge proves the claim, to wit: that Methodism mediates a living God and expects the individual to be motivated by the divine inwelling.

It has been said that our hymns are too individualistic and introspective. Possibly true, but Methodists are apt to sing what they believe. And since they believe in and have an experience of God in their hearts, a God who meets with and ministers to men in their poverty or wealth, their sorrow or joy, their sin or holiness, they are quite likely to sing about it. We will doubtless broaden the range of our hymnology to include more songs of the social order, but I have no idea that we shall ever cease singing

"My God is reconciled;
His pardoning voice I hear;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And, 'Father, Abba, Father,' cry."

Methodism, however, is not wholly subjective. It is objective and aggressive. Some one has defined it as Christianity in earnest. That is, Methodism mediates not only the life of God as an experience, but also that life in action. God is ever a worker. In the beginning God created, and there has been no cessation of his energy or activity. What man cannot do, God does. What man can do, God will not do for him. For the doing of the world's work there is needed God and man in co-operation. This is what George Eliot meant when she said:

"'Tis God gives skill,
But not without men's hands. He could not make
Antonio Stradivari's violins
Without Antonio."

And when we think a minute we see that this is true. All God does is to make the raw material and gift Antonio with genius, but the genius of Antonio must play upon the crude material before we can have the musical instrument. Doubtless we can imagine the material, mental, and moral universe as coming complete and perfect in every point from God, but experience teaches us that nothing of that sort has been done, and reason reveals that it ought not to have been done. The late President Hyde, of Bowdoin College, expressed God's plan and man's right relation thereto when he said:

"O Lord, we most of all give thanks
That this, thy world, is incomplete;
That battle calls our marshaled ranks,
That work awaits our hands and feet.

"Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
We see the end at which we aim,
The blessed kingdom of the right.

"What though its coming long delay;
With haughty foes it still must cope.
It gives us that for which to pray,
A field for toil and faith and hope."

And Methodism—Christianity in earnest—all at it and always at it, is one of God's agencies for building a complete world.

No greater compliment has ever been paid to Methodism than the unconscious compliment of those who sneeringly say that the Eighteenth Amendment is Methodistic. That shows that Mehodism has not spent all its time in hymn-singing and in introspective testimonies. It makes it clear that Methodism has linked up with a righteous God who has a passion for righteous ends. Methodism saw the waste, the devastation, and the death wrought by intoxicating liquors and in common with other mediating agencies of God it threw itself whole-heartedly into the fight for a dry America and won! We share your just pride that in that great battle the Methodist Episcopal Church, South, under the superb leadership of your Bishop Cannon, held the right of the line and forced the fighting. And those who are seeking to overthrow the law by circumventing it, by making it ridiculous, by disobeying it, by maliciously and mendaciously discrediting it, might just as well understand that back of the Eighteenth Amendment there is a body of Methodist sentiment—a sentiment representing the ideals of millions of Methodists who will not brook any infraction or infringement of the law. Methodistic! Yes, thank God it is, but it is much more than that—it is nothing less than the life of God going forth in the service of humanity. It is God in touch with human life, and Methodism rejoices that in the day of opportunity it was able to come to the help of the Lord, to the help of the Lord against the mighty.

Methodism has not been slow to note that individual Christians, when united in financial, industrial, or political organizations, often announce unchristian principles and do unchristian deeds. Here again, through a vital contact with a living God, it learns the truth and becomes an agency of God for mediating that truth and transmuting it into action. It does not hesitate to say that what is unchristian in an individual is unchristian in an organization. It declares that moral sanctions and moral obligations hold in corporate as in individual life. So we place the Social Creed of the churches in both our Disciplines and send it out as part of God's truth and plan for this present workaday world. And we will not be stopped from declaring that truth and pushing that plan by any pious exhortations to preach the simple gospel, by which is meant a flabby sentimentality without any actual relation to present-day life and work. Methodism well knows that the word of God is sharper than a two-edge sword and a discerner of the thoughts and intents not merely of individuals but of corporations as well. So long as men and women toil under intolerable conditions Methodism will not content itself with academic discussions about creeds and ancient formularies from which the spirit has long since fled. And it will insist that

"The crest and crowning of all good,
Life's final star, is brotherhood;
And till it come, we men are slaves,
And travel downward to the dust of graves."

Methodism is optimistic. It believes in goodness and in man. It holds to a latent goodness in every man and seeks to develop it. In this it is again revealing and mediating the optimism and enthusiastic love of the living God, of whom the Psalmist said: "He shall not fail nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." God has so much confidence in and so much love and enthusiasm for the goodness latent in his lowest child that he came in Christ and was crucified that the thief on the cross and all other sinners who repentantly come to him might one day be with him in Paradise. Even so Methodism. It holds fast the belief in the savability of each man and of all men and of all the agencies and organizations of men. As your College of Bishops truly said in communication to your last General Conference, "Methodism, almost alone of the many branches of the church, has proclaimed in her doctrinal standards as well as in her pulpit ministrations the precious truth of the universal atonement of our Lord." Methodism never dreams that if "right be worsted, wrong will trumph." It never for a moment imagines that God is fighting a losing battle. Over the din and noise of strife and through the smoke of conflict it hears the heartening assurance: "Fear not, little flock, for it is your Father's good pleasuro to give you the kingdom."

This spirit is illustrated by the legend to the effect that somewhere on the walls of some house in Florence there was a fine portrait of the poet Dante. No one had ever seen the picture; it was just a dim and musty tradition. But one day a lover of the old poet heard the tradition, and after long and patient searching found the supposed house. There was not a sign of a portrait anywhere. The walls were covered with whitewash and the floors littered with the debris of neglect. But the seeker was not discouraged; he had the floors swept and cleaned and then patiently began to have the whitewash taken from the walls. At last on one of the panels he had the joy of seeing the sad, strong face of the old poet of the Middle Ages. So Methodism believes that beneath all the litter and debris of life, beneath all incrustations of sin, misery, squalor, wretchedness, and crime—at the heart of the lowest man there may be found the image and likeness of the divine. It believes that

"'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in shower,
But in the mud and scum of things
There alway, alway something sings."

And the purpose of Methodism's evangelism, of its revival services, is just to touch that singing something latent in the soul of the lowest man, evoke it, give it wings, so that like the lark "it may sing hymns at heaven's gate."

Greatly do we rejoice in the evangelistic emphasis which has been so characteristic a note in your church, and most heartily do we congratulate you upon the large success that has crowned your evangelistic services during this quadrennium. God forbid that the fires of evangelism should ever smolder on Methodist altars, and God grant that our hearts may be continuously cheered with the gladness of the redeemed as they sing:

"O happy day, that fixed my choice
On thee, my Savior and my God!
Well may this glowing heart rejoice
And tell its raptures all abroad."

But Methodism knows that it is not enough to rescue the perishing. It must mediate the life of God to the child in the cradle and hold him Godward from the cradle to the grave. God plans a Christian world, and that means Christian citizenship from start to finish. No chapters are more luminous than those chapters in the Discipline of both churches that deal with the religious nurture and instruction of the child, and none are more important. Religious Education is the watchword of the modern day. We need not be afraid of the term. It is biblical. "Culture thy heart with culturing, for out of it are the issues of life." Jesus was taught in the best Christian home the world then knew. Later he himself became a teacher of religion. How often it is recorded: "He opened his mouth and taught them." Placing all possible emphasis upon the value of reclamatory evangelism, it is none the less true that the supreme opportunity of Methodism is with the children in her homes and Sunday schools. These millions are in the plastic, impressionable period of life, and it is for parents and pastors and teachers to fire their imagination with visions of the kingdom and fix their purpose to realize that kingdom. For a generation and a half Germany filled the minds of her children with the idea of world conquest and came near achieving her unrighteous purpose. What she did out of a wrong motive and to a wrong end Methodism must do out of a pure motive and to a right end—the establishment of the kingdom of God in the earth. The wars of the world are fought by youth. The armies will not take grayheads like you and me. They want our sons and our grandsons. The armies of the King of Righteousness must be recruited from the ranks of childhood and youth. Let us cease describing righteousness in terms of negation and begin to set it forth affirmatively. In home, Sunday school, and week-day schools of religion let us set forth in glowing terms the joy of righteous conquest as more than the moral equivalent for war.

Too much we have told our young people what they must do. The time has come to show them what they may do. Let them see that Christianity means the life of God in society, literature, politics, and trade. Train them religiously and say to them: "Go out into society and lift it out of its inanity and weakness into something of sanity and strength; touch literature and lift it out of decadence and sensuality into sweetness and light; go into political life and let it be seen that it is not an opportunity for selfish aggrandizement, but a chance for high and unselfish service; go into business with the purpose not merely of enriching yourself, but of establishing relations and contracts that shall be world-wide and mutually helpful and beneficial!"

This is Methodism's supreme opportunity. She has the theory, she has the childhood and youth by millions. Let her put her theory into practice; and these joyous, idealistic, altruistic, sacrificial, resilient hosts will crowd to her standards. They will girdle the globe with a song of gladness, will march across it with the step of conquest, will lift it in the arms of their faith, love, and prayer, swing it in its divinely appointed moral orbit, and ultimately bind it as "with chains of gold about the feet of God."

Methodism envisages the world. Its thought ranges the universe. Its message is to all peoples. Here again it is simply mediating the mind of God who so loved the world as to come into it and die for it. It was the world vision that enabled Wesley to say, "The world is my parish." It brought him and Whitefield to these shores as missionaries to a strange land. Later it brought Asbury and Coke, sent Coke on long voyagings, your Lambuth and our Taylor and Bashford to Africa and India and China, and to-day keeps our workers in all lands and explains the marvelous achievements of our missionary movement. It was the sense of world message and mission that caused your leaders to designate March 26 last as World Sunday—a day for the matching of your marvelous resources against your world obligations and opportunities. Methodism feels that the consciousness it has of God, the work it does in co-operation with God, the vision it has of God and God's plans—all this is a sacred trust. It is under the compulsion of an inner urge for the discharge of this trust. It is in haste to proclaim the experience, to extend the work, and to widen the vision in the hope that it may at least be "a bugle at the lip to scatter a divine contagion on mankind."

IV. Methodism and the World Situation.—Every thoughtful person must necessarily be concerned about present-day religious conditions. A prominent educator recently declared that a marked characteristic of our day is the absence of the sense of God. Is he right? Does the world today believe in God? and does it make that belief a controlling factor in world affairs?

Note the situation. Recall the marvelous advance of physical science with the consequent and unfortunate intrusion of scientists into the realms of philosophy and religion, and the equally unfortunate intrusion of would-be theologians into the domain of science. Note, again, the materialistic tendency of the last half century, the growing sense of the value of things and the vast accumulations of wealth, especially in connection with the World War. And last of all, the war itself, with its appalling wastage, its wanton destruction of things most valuable and sacred; while life, God's most precious and priceless gift, was sacrificed on the altar of materialism with a prodigality and recklessness unsurpassed and hitherto inconceivable.

In view of all this, can it be wondered that the sense of God—living, present, vital, and active—has been dimmed and has well-nigh lost its compelling power?

Of course, I know that the world repeats its creeds, says its prayers, sings its hymns, and performs its ritual observances. I make no doubt that it believes in a God who was very close to Assyria, Egypt, Babylon, and Palestine. That is far enough away to be innocuous. To-day the world is a good deal like those ancients of whom it was said that

> "They did not abolish the gods,
> But they sent them well out of the way,
> With the rarest of nectar to drink,
> And the blue halls of nothing to sway."

Oh, no; the world does not abolish God. It is not quite ready for that. But it relegates him to the dim, the distant, and the past, a God who used to do things and who used to be interested in places and people—largely the old deistic notion of an absentee God. Now, a dim, vague, and hazy recognition of God is doubtless better than no recognition at all, and yet it is of very little value as a solvent of present-day conditions and difficulties. To be of real value the old-time belief in a living, speaking, acting God must come back to us with all its old-time sanction and virility.

Right here is Methodism's mission and opportunity. Methodist doctrine and teaching, first, in respect of God in experience, that is, a living God in vital contact with the individual soul, guiding and controlling the life; then of God as a working force, manifesting himself through individuals and institutions and peculiarly through his church, in the interest of righteousness—flaming forth in wrath against all ungodliness and flaming forth in love and power toward all righteousness of life and contact; and, finally, its conception of God as a world power—guiding, controlling, undergirding, overruling—until that day when all men everywhere shall gladly own his sway and triumphantly acclaim him King of kings and Lord of lords—all this is precisely what the world needs to-day. Methodism has the message, the doctrine, the ideal, as no other church has. In the providence of God she has been intrusted with these truths. Will she meet the expectation of her Lord and the need of humanity, or will she prove recreant to her trust and let another take her crown?

In our connectionalism is our strength. The forces of evil rightly fear a connectional church. An institution that can mobilize its forces for united action, that can throw in its reserves at the point and time of immediate need, is a power to be reckoned with. One of the most dangerous tendencies of our American life is the disregard of law. This disregard is not confined to one law nor to any section. While it is just now most evident in regard to the Eighteenth Amendment, it is in fact a revolt against all law and threatens the very existence of democratic institutions. This flouting of the law is not confined to overt acts. If it were, it would be less dangerous. But the foes of democracy have enlisted the power of the press—daily and periodical—in this propaganda. One of these organs recently, in praising a leader among the new intellectuals of our days, says: "He has had the fearlessness to avoid the respectable and the wholesome, those two devils, which so often betray in the end even the most intelligent of Americans." Nothing could be clearer—whatever is wholesome and respectable is marked for slaughter; only the indecent and the unwholesome are fit to live.

Now, Methodism, not only by its doctrine, but also by reason of its organization, has an opportunity to serve America as no other church now on the horizon possibly can. In point of fact, when we remember our quarterly, district, Annual, and General Conferences; when we think of the presence of our ministry and laity, now or soon to be, in every one of these Conferences; when we know that we are strategically placed in every State and Territory of the nation—it must be apparent to all who think constructively that the opportunity of Methodism to be in fact the American church for the carrying out of American democratic ideals in morals and religion is an opportunity that can be forfeited only by Methodism itself.

Brothers, thus far I have not said anything about unification, and yet it has been implicit in all my thinking and speaking. The doctrines that have been emphasized, the ideals that have been set forth, the achieved results that have been declared, the opportunities just presented, are common to Methodism. They are yours and mine—ours. They are a common inheritance and represent a common task. We are in debt to our forbears, and all we are and have and do bespeaks a common ancestry.

I love the Methodist Episcopal Church. I have a right to love her. All I am under God and godly parents I owe to her. She found me at her altars a lad of tender years, she trained me in her schools, she admitted me to her ministry and now she has crowned me with honor in sending me to you to tell of her love and to pledge anew her unfaltering fealty to the ideals and tasks that are common to us both.

It is not fitting that I should argue the question of unification, but this much is fitting, and and my church would hold me recreant did I not speak this word of interpretation. The action of our last General Conference at Des Moines was an action taken in the interest of unification and with an intense desire therefor; a unification that will bring us together on a basis of equality, with every right and interest of all minorities amply protected and guaranteed. It is a word from the heart uttered in all sincerity by men of good will to men of good will, an action that looks expectantly, eagerly, longingly, for the speedy coming of the day when the total impact of a united and closely knit connectional Methodism shall once again be against everything hostile to the best in national and international life, and for everything everywhere that makes for the swift coming of the kingdom of truth and righteousness.

So far as the Methodist Episcopal Church is concerned nothing is closed, everything is open. The present plan, any other plan—present proposals, past proposals, new proposals—all open! For the emphatic official declaration is, first—

"We reaffirm our deep conviction that the Methodist Episcopal Church and the Methodist Episcopal Church, South, should be reunited in one church. And so earnestly do we desire such a reunion that we declare ourselves ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both churches."

And, second, after arranging for the personnel of its Commission, the declaration is:

"This Commission is hereby authorized and instructed to act with the Commission from the Methodist Episcopal Church, South, either in arranging for the Convention proposed above, or in perfecting the plans already before the two churches, or in working out new plans of unification for submission to the churches."

As I stand here, facing with you this day of humanity's need, this hour of national and international opportunity for our beloved Methodism, I am thinking of those who have gone before and who are watching us with eager and expectant hearts. I am thinking of Wesley and Asbury; of Philip Embury, Barbary Heck, and Robert Strawbridge; of William McKendree and Joshua Soule; of Atticus Haygood and Matthew Simpson; of Elijah Hoss and Wilson Lewis; of Alpheus Wilson, Walter Lambuth, and James Bashford—and my heart cry is: "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the beginner and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The way of the cross leads home, for churches as for individuals.

Brothers, it is not sunset; it is sunrise! "Not yet broad day, but day's white birth which promiseth, and blesseth, promising." I believe in God Emmanuel, God with us!

"God works in all things; all obey
His first propulsion from the night:
Wake thou and watch! The world is gray
With morning light!

GREENWOOD DISTRICT CONFERENCE.

The Greenwood District Conference of the North Mississippi Annual Conference convened in the Methodist church at Ruleville, Miss., April 28, 1922, and continued its deliberations until the evening hour of the 30th.

The presiding elder, Rev. S. L. Pope, directed the proceedings of the Conference with ease and efficiency.

All of the pastors and twenty-one lay delegates were in attendance. The presence of Rev. John Ritchey and Rev. W. S. Shipman, who in former years had served the Ruleville church as pastor, added joy, wisdom and edification to the occasion.

The reports from the pastoral charges were quite good and indicated progress, optimism and faithful services. Worthy of special note is the fact that they showed that two hundred and forty-two members had been added to the church.

Rev. E. J. Rutlege, Rev. B. H. Adams and Rev. W. H. Hester were recommended to the Annual Conference for deacon's orders. Rev. E. J. Rutledge was also recommended for admission on trial into the traveling connection. J. W. Nix, of Carrollton, Miss., was granted license to preach.

The following were elected delegates to the Annual Conference: J. M. Forman, G. R. Stokely, A. L. Marshall, R. L. Ward, J. H. Price, Mrs. G. C. Jones, W. T. Johnson and Mrs. F. Z. Whitehead.

V. C. Curtis, J. T. Lockhart, S. C. Yates and W. D. Bennett were constituted a Licensing Committee to serve until the ensuing Annual Conference.

Hon. J. M. Forman, of Indianola, Miss., was chosen District Lay Leader.

Rev. L. H. Estes, secretary of the Methodist Hospital at Memphis; Mrs. S. F. Riley, field secretary of the Methodist Orphanage at Jackson; Rev. J. E. Stephens, Professor of Religious Education in Grenada College; Rev. B. P. Jaco, Centenary Secretary and Treasurer of the North Mississippi Conference; Rev. J. H. Holder, Conference Secretary of Education, and Mrs. F. Z. Whitehead, District Secretary of the Woman's Missionary Society, honored the conference with their presence and gave brief but stimulating reports of the great work committed to their care.

The preaching of the occasion, which was done by Rev. J. T. Lockhart, Rev. W. C. Galceran, Rev. W. N. Dodds, Rev. W. D. Bennett, Rev. John Ritchey and Rev. T. H. Mills, was of a high order and deeply impressive. They proclaimed the Gospel in great earnestness, with convincing confidence in the Holy Scriptures, and with manifest devotion to God and the church.

Among the things recommended are the following important matters: A committee consisting of three laymen to work in co-operation with the presiding elder in devising a plan for serving the unoccupied territory of the district and to submit this plan to the Conference Board of Missions for its careful consideration and approval; a committee from each pastoral charge to act with a like committee from the Woman's Missionary Society in standardizing the parsonages of the district as well as the furniture of these homes; a more conscientious observance of Sunday School Day, the primary object of which is to bring the Sunday school to the attention of the church and to secure for it a more efficient management and a more adequate support; a thorough endorsement of the District Standard Training School for Sunday school workers, that it may accomplish the largest possible results and become a permanent institution of the district.

The entertainment afforded the Conference and the attendance upon its sessions are things in which the Ruleville people excelled, extending as they did a very gracious hospitality and manifesting a very hearty interest in each day's proceedings. It was, indeed, a notable conference, full of interest, deeply spiritual, and delightful in every particular.

Inverness was chosen as the place for the next conference.

W. N. DUNCAN.

LOUISIANA CONFERENCE EDUCATIONAL NOTES.

The baccalaureate sermon for Centenary College was preached by Bishop Samuel Hay and that for Mansfield by Dr. H. F. Brooks.

Centenary had seven graduates and Mansfield twenty-four.

Definite plans have been worked out for the summer school at Centenary College, which will begin June 13th and run to August 6th.

A new radiophone has been installed at Centenary by a local company. A number of successful programs have been received from New Orleans, Chicago, Pittsburg and Dallas.

The Centenary "Alma Mater" song was composed by Dr. James Church Alvord, one of the professors, and is as follows:

"Where the sleepy silvery bayou
Gleams among the pines,
Watching o'er the throbbing city,
Alma Mater shines.

Chorus—
"Forward, forward, Centenary!
Time and tide may fail,
But our hearts shall love thee ever—
Centenary, Hail!"

"Like a wave the mighty city
Surges 'round thy feet;
Guide it, train it, teach it wisdom,
Alma Mater, sweet.

"Green the boughs that rustle 'round thee
On thy stately erest.
Greener is our memory of thee,
Alma Mater, blest."

Mansfield College's song is sung to the tune of "Juanita," and thrills the soul with delight in the following words:

"In fair De Soto, where the corn and cotton grow,
In Mansfield village is a school we know.
In those halls of learning where for years we love to dwell,
Seeking, striving, yearning, under wisdom's spell.

Chorus—
"Mansfield, Mansfield College,
Be our Alma Mater's name;
Mansfield, Mansfield College,
We will sing thy fame.

"From all around us hear we now the note of joy,
For Mansfield College we our best employ.
'Round each nook and corner mem'ries dear have been entwined,
And each spot we cherish, for 'tis mine and thine."

Let our Methodist boys and girls learn to sing these songs in their social meetings.

Our Louisiana Preacher's Institute was a pronounced success. Sixty preachers were in attendance during the sessions. The lectures were inspirational, cultural and practical. The night services were largely attended by church people. The country problem was seen in a new light and no doubt will be grappled with with renewed vigor. The Board of Education acted wisely in asking the Conference to project this movement. Next year we will have additional features and a much larger interest.

Interest in the prayer meeting is growing. Report your attendance. Put something into your prayer meeting and you will more than likely get something out of it. We want a prayer meeting in every church and a family altar in every home. Start with your own—then the movement will have progressed at least that far.

First Church, Shreveport, has a real live prayer meeting. The interest is growing and deepening, and will culminate in a great revival to begin on September 27.

Centenary College had a very fine commencement. All of the traditions of old Centenary were maintained. The orations were superb, the rivalry between the societies was keen. The Franklin Institute won the cup.

Centenary College has made a bigger advancement this past year than any one year of her history. The solid foundation for her growth was laid in the faithful services rendered by those who in former years gave their life in behalf of Christian Education. There is glory enough to pass around to every one. Now is the time for the friends of Centenary to pull together for a new dormitory to be built this summer. It must be done and will cost $100,000. More boys have signed up for rooms than we have space for. Still more are coming. Send in the names of boys that are available. It is a venture of faith, which God will honor. Help Centenary's President, Dr. Geo. S. Sexton, to put this enterprise over, so that when our Conference meets here in the fall we can truly sing, "'Tis done, the great transaction's done."

The commencement exercises at Mansfield College were the very best in the history of the institution. The graduating class was very large. The musical advantages were very fine, and for next term will even be better. The buildings are in better condition, with more conveniences and comforts, than at any time before.

Mansfield can take care of 115 vigorous, ambitious, sensible girls. Reservations must be made early; so send on the names of any girls that are available. We need to put an additional wing to our main building to make more dormitory space. It will take $100,000 to do this, and we would like to see this done before the meeting of our Annual Conference.

On a sun dial which stands on the pier at Brighton these words are inscribed: "'Tis always morning somewhere in the world." So may we say of our Christian colleges: "'Tis always a need somewhere in the school." Why should we grow weary of life when the clouds hang low and the sun will not shine? The morning sun will drive the mists all away. The brighter day is coming—yea, is already at hand. Balmy breezes, blown softly from a land of flowers and fragrance, will make us forget the chill and damp of these lowlands. Hurry across the valleys to the hills beyond.

Let the pledges to the Christian Education Movement be paid promptly so that the bright morning of "everything in full" will be ushered in. This can be done by one of the simplest plans imaginable. It is as old as history. It is God's financial plan, the tithe. Are you a tither?

ALBERT S. LUTZ,
Conference Sec'y of Education.

SAFETY SIGNALS.

By Rev. S. J. Davies.

A preacher's inner consciousness is a repository in which are stored many strange and startling secrets. I sometimes think the ministers of God's grace are not half worthy the confidence and trust reposed in them. If there is anything that arouses my unrighteous ire it is for one to betray a sacred trust, for this faith which men have in their spiritual leaders is no light thing, but beautiful and sacred. Like the anmone, or windflower, it sometimes grows in the toughest sod.

Another secret place is the preacher's thought as he envisions the sins, foibies and selfishness of those about him. If he would really speak all he knows there would be dynamite in the camp and T. N. T. in the trenches. But, poor fellow, he just takes them as they are, being oue of them, and does sometimes just a little better, or the best he may. Herein is the grace of God magnified.

* * *

Progress is the law of life. New forms of expression in the world of thought and action mark the supreme struggle of the race toward the nobler and higher. Great epochs in the world's history are a culmination—the rich heritage of earnest, progressive endeavor. The private life, or better, inner life of each good man and woman counts for the mass movement of the race. No Italian vales and sun-kissed plains can be found but by scaling the Alps. Out of the turmoil and strife of to-day come the millenniums of to-morrow. And these can be reached in no other way for not infrequently the joy of life is paid for with the coin of pain and tears. Wrecks of systems which men held dear in days since gone, strew the pathway of man's onward march toward the ideal. Laying aside that which is effete and outworn in the old makes room for the new and the better. Therein let us rejoice and be glad.

* * *

There were two things which seemed to arouse the wonder of Jesus. One was the want of faith in God; and the other, faith in Him. He did not many mighty works because of their unbelief, and he marveled at the faith of the centurion whose servant he healed.

The faith of this Roman captain was so unpretentious, so absolute, so simple in its trustfulness and willingness to acknowledge the complete lordship of Christ, that it has passed into the history of the church as a splendid example, worthy of emulation. His argument is this: I am under authority to obey and to command. I am faithful to the tribunes over me, and I exact implicit obedienco from those subject to me. So he recognizes that Jesus is Lord of the great spiritual empire. And his faith was signally honored. He only can command who knows how to obey. An old lesson, yet one of vast import and value.

Coushatta, La.

WANTED: BOOKS FOR CENTENARY COLLEGE LIBRARY.

Will every preacher and every lover of our College assist us NOW in placing four thousand more volumes in our library? The new requirements for standard A-grade colleges in the Southern Association demand that we increase our library at once. If every one of our friends would look through his or her book shelves, he or she would find scores of books that will never be used again there, but would be used constantly here by our boys. What a help it will be if you will send us a few good histories, old classics, commentaries, biographies, essays, and so forth.

If you will send me a list of books you could spare, I'll be glad to check it up and tell you which ones we need. Also, we shall gladly pay the freight. Please let me hear from you at once. If you know of a good set of books that could be bought at small price, please let me know about it.

R. E. SMITH, Dean.

Centenary College, Shreveport, La.

BISHOP CANDLER DECLINES TO SERVE LONGER AS CHANCELLOR.

Although the Trustees of Emory University desired Bishop Candler to continue to serve as Chancellor, when nominated at their meeting on June 2 he declined re-election. It is understood that, in addition to his work as a bishop, he will now give himself to the completion of the Life of Thomas Coke for the Methodist Founders Series and the preparation of the biographies of Bishop Charles B. Galloway and Dr. Young J. Allen, which he engaged to write several years ago, and which have been delayed by the double work he has carried since 1914.

THE GRENADA TRAINING SCHOOL.

We have just closed our third Standard Training School at Grenada College, with an attendance of about 125. About 85 credits were given. Rev. R. H. B. Gladney, the efficient Field Secretary, was greatly pleased with the results, as we all were. Dr. Milden, Professor of Greek in the State University, gave a most popular course in Methods of Training. Mr. E. E. French, of Nashville, taught Intermediate work again, as he did last year. Mrs. W. N. Duncan, of Drew, taught psychology. Mrs. J. M. Wyatt gave the same course in Adult Methods that she gave last year. Miss Ramey taught Primary Methods, and Mrs. W. W. Adams, of Memphis, gave the work for the Beginners. Miss Mary Alice Jones, editor of the Graded Lessons, had charge of the Junior Methods. All of these did their work in a most satisfactory way, and were highly commended by their classes. But the one outstanding teacher of the school was Dr. Norman E. Richardson, of the Northwestern University. He is one of the brightest teachers that ever came this way. His great sermon on Sunday morning on "Jesus, the Master Teacher," was a great utterance. One does not hear just such a sermon many times in a lifetime. The management were urged to see to it that Dr. Richardson is brought back another year. If he can be had, he will be there.

One of our regrets was that so few of our preachers were present. Many of the courses given at Grenada are just as good as they give at Junaluska because they are by the same people who give these courses at Junaluska. Our aim is to bring the very best teachers to our school, so that our people may have the very best advantages at the smallest possible cost. We hope another year to have 200 people present. The need is great.

E. S. LEWIS.

Greenville, Miss.

SCHOOL FOR PASTORS AT BIRMINGHAM, ALA.

Dear Brother Carley: This is the fifth day of the School for Pastors of this section, and the work is making fine progress. The entire staff of teachers is here, and on the job to a finish. We have three men here from other connections, namely: Dr. Worth M. Tippy, of New York; Dr. Laird, President of Albion College, Albion, Mich., and Dr. Clark, of Indiana.

This is a real school, and the boys are putting in full time. I don't think I have ever seen a more enthusiastic body of men. We have five Conferences represented: the Mississippi Conference, the North Mississippi, the Alabama, and the Georgia. There are more than a hundred men here from these Conferences.

We have a great sunrise prayer meeting every morning, and the spiritual tide runs high. There does not seem to be any sign of "modernism" cropping out at any of the lectures. One of our leaders says it is the best thing of the kind he has ever attended, and he has attended many.

One of the most interesting features of this day and of the school so far was the lecture delivered at the 11 o'clock hour by Prof. George W. Carver, of Tuskegee, Ala. Prof. Carver is a noted chemist of national reputation, and is known in other countries, while but few of the people of the South have ever heard of such a man. He confined his lecture and exhibit largely to the sweet potato and peanut. He has derived from the potato one hundred and fourteen different useful products. Just to give the reader some idea of what this wonderful man is doing, I will give a few of the many things he is turning out of his laboratory: four grades of potato flour; a half-dozen or more of breakfast foods; potato candies; syrups; chocolate; tapioca; starch of the finest quality; two beautiful brown paints; milk; stains for wood; dyes for cloth of quite a variety of beautiful shades; substitute for the yellow of an egg; ginger of a good quality; a good quality of rubber; stock feed of a high quality from peeling and vines.

He says he has not half finished the potato. He says he has two hundred useful products from common red clay. He thinks as much can be done with the pecan as with the potato, or even more. He has two or more carloads of specimens in his laboratory.

This wonderful man is a pure blood Negro, born in Missouri, educated in Kansas and Iowa. He has been at the Tuskegee School for Negroes twenty-eight years. His simple faith in God is the most beautiful I have ever witnessed. He gives God all the glory, and says much of his discovery is directly revealed to him by the Divine Spirit. One of the most wonderful things about him is his deep sense of duty and his loyalty to his God-called work. He was offered two millions by English syndicates for his services in some way, but he refused. Mr. Edison offered him more than $50,000 a year for his services, but the offer was refused because he felt that God wanted him where he is now working.

When you see this simple, humble man, and see spread out before him his wonderful display, you are constrained to say, "What hath not God wrought! Is the day of miracles past? How inexhaustible His resources! How wonderful his way!"

J. A. POE.

Birmingham, Ala.

DISCONTINUANCE OF PREPARATORY DEPARTMENT, MILLSAPS COLLEGE.

Dear Dr. Carley: The notices appearing in the daily papers doubtless have apprised the many friends of Millsaps College of the decision reached by the Board of Trustees at their recent meeting to discontinue the Preparatory Department.

This step has been under consideration several years and the final determination in the matter simply means that in the judgment of the authorities of the College the point has been reached which normally comes in the history of every growing A-grade college, where the increased attendance upon the college classes makes necessary the directing of the entire power of the institution upon that element of the student body.

The decision was influenced, also, by the recognition of the number and excellence of the high schools of the State.

Some of the patrons of the Academy will be disappointed, and for this reason the discontinuance of the Academy is to be regretted. But we shall have to content ourselves with thanking them for their patronage and indulging the hope that these fine boys will in time become students of the College.

Very cordially yours,

A. F. WATKINS, President.

A NOTE FROM THE PELICAN PINES.

I have some open time that I will be glad to employ in helping in meetings. Pastors who desire my assistance may write to me at my home in Mansfield, La.

S. A. STEEL.

POSITION WANTED as bookkeeper by young man just finished the business course at Centenary College; having had experience as a salesman in store, will make an ideal combination man; can give reference as to proficiency and moral qualities. Address Box K, Winnsboro, La.

INCARNATE LOVE.

By Wilbur Fisk Tillett.

O Love of God incarnate,
Who comest from above,
To show us God the Father
In human life of love.
God's love to earth thou bringest
That men may see in thee
How like man is the Father,
How like God man may be.

O Love of God incarnate,
Life bearer sent to men,
Who drinks at thy deep fountain
Shall never thirst again:
God's life to earth thou bringest,
And, though the thorn-path trod
Led thee to death on Calvary,
Thou wast the Son of God!

O Love of God incarnate,
Thy resurrection hour
Revealed the life eternal,
And robbed death of its power:
Enthroned on high thou reignest
That men may share with thee
Thy life, thy love, thy glory,
And live eternally.

O Love of God incarnate,
Thou everliving Word,
Through whom the Father speaketh,
In whom man's voice is heard,
In thee all love and wisdom,
Divine and human, meet;
When God through thee hath spoken,
Love's message is complete!

—Christian Advocate, Nashville.

RESTORE THE COLLEGES TO THEIR TRUE MISSION.

By Bishop Warren A. Candler.

The season for the commencement exercises of the colleges has come, and Boards of Trustees are meeting.

All college authoritics—both trustees and faculties—will do well to set about at this time the restoration of our institutions of learning to the fulfillment of their true mission. There is widespread discontent with some tendencies which have been prevalent for quite a long period.

More than twenty years ago, when Woodrow Wilson was President of Princeton University, he said: "I have found everything a note of apology. Learning is on the defensive. We have fallen of late into a deep discontent with the college. The college has lost its definiteness of aim. There is utter confusion and a hopeless dispersion of energy."

Conditions in the colleges have grown worse since President Wilson made that utterance. Institutions of higher learning, Northern institutions especially, have fallen too much under the control of schoolboys, who have turned them into places of recreation and carried them away from the fulfillment of their true mission. Students and young alumni have been allowed to determine college policies.

The unworthy ambition for large enrollments has induced college authorities to yield to boyish demands for all sorts of easy courses, diversions and sideshows. The boys have been accustomed to rule their parents. Why should they not reign over the institutions to which thek go? If their rule over college authorities is denied by any institutien, will they not go to other educational establishments where their demands will be allowed and their mandates obeyed? Their "coaches" cost more than their instructors; why then should instruction outrank games? Their clubs are more costly than their courses; why should study displace social engagements?

By all the cross currents set in motion by games, dances, diversions, etc., very many colleges have been diverted from the true ends of education at which they should constantly aim, and have been carried whithersoever their youthful governors have listed.

The case was put clearly and cogently by Dean Roe of the University of Wisconsin in an article published by Scribners Magazine some time ago. Dean Roe said:

"Verily the American College, like the American city, has been called the melting pot of nations! Little wonder that faculties have been stricken with confusion before the task of creating order out of this chaotic mass.

"Then, too, the 'college life' of these young people has been immensely distracting. Mr. Slosson, in his book, 'Great American Universities,' after discussing the life at fourteen of our representative institutions, concludes his survey with this significant statement: 'The most vulnerable point in our collegiate system is the diversion of the interests of the student body, from the true aims of the college. Social life, athletics, dissipation, and the multitude of other students' activitles have cut down to the minimum the attention given to their studies.' We all remember President Wilson's summary of the situation in the graphic phrase: 'The sideshows are so numerous that they have swallowed up the circus, and wo in the main tent do not know what is going on.' For the past twenty years faculties, student bodies and committees without number have wrangled so interminably over intercollegiate athletics that it is possible for Dean Keppel, of Columbia, in a book on undergraduate life published last year, to say with truth of this evil that 'it is not a co-operating, but a splitting factor between students and faculty, and it has done more than anything else to delay the coming of the new spirit of working together and thinking together.' He quotes President Garfield, of Williams College, in a recent paper to the effect that 'in the New England colleges the average expenditure per student for athletic purposes was one hundred and seventy dollars, with only sixteen per cent of the students partlcipating in them. The figures for the country at large were correspondingly fifty-nine dollars and seventeen per cent particlpating.' Any number of college officials in public and in private have vigorously attacked this major distraction of undergraduate life, and yet they have allowed it to flourish because they seemingly have lacked the courage to abolish it."

More recent than the article of Dean Roe is a series of papers in the New York Evening Post by Mr. John Palmer Gavit, in which the writer publishes his conclusions after questioning a great number of graduates and undergraduates concerning what was the most important thing they had acquired, or were acquiring, at college. Mr. Gavit says that "with a proportion of exceptions so small as to be almost negligible, the list of advantages cited had to do with purely social relationships and experiences," and that he could count on his fingers "the men who even mentloned the studies they pursued, or any purely intellectual activity in which they engaged." He says that he even found many undergraduates whose chief concern in the president, dean and faculty was to outwit them and "beat the system," not so much by breaking rules of conduct without detection as by maintaining the lowest possible minimum of grades that would keep them out of trouble.

The Springfield Republican, commenting upon the facts presented, says:

"Mr. Gavit's indictment will probably not be seriously challenged save by those who think that he has given insufficient attention to the minority who really take advantage of their opportunities. Some, too, believe that the amiable drifting of the past is being checked by the adoption of a better organized curriculum and by the exaction of higher standards. But few will deny that trustees and faculties have it in their power to correct still further the defects of the college. Alumni may be complacent and reactionary, but trustees and faculty who set out to reform a college by making their students study a reasonable amount will have a backing in public sentiment that even a proud and self-satisfied alumni association can not permanently ignore.

"In time the public may insist that the great financial investment in the higher educational institutions shall represent more than the endowment of a high-class social organization from which hardly 50 per cent of the students receive any direct educational benefit. The college is too expensive to be maintained as a club for the benefit of from 500 to 2000 favored youths for a period of four years."

Mr. Gavit's investigation and indictment probably concerned Northern Institutions mainly. The colleges and universities of the South, with few exceptions ,have not gone so far astray as have those of the North. But the tendency in our section is running strongly in the same evil direction, and it should be checked before it goes further.

In many of our Institutions there is scarcely a week in the collegiate year when a considerable number of students are not absenting themselves from classrooms and laboratories in order to attend some game, or go on a glee club junket, or some other club engagement. High scholarship, or even moderate success in study, can not be attained under such conditions.

Moreover, all these things increase the cost of education as well as impair its quality. If any considerable number of students are absent weeks at a time, scholastic terms must be lengthened and expenses thereby increased, or poorer work must be allowed.

There are too many poor boys in the South needing education for our colleges to allow anything which adds needless expense to college life. Extravagance in this field involves nothing less than tragic ignorance and incompetency where the highest interests of our section call for superior inteiligence and efficiency.

Those colleges and universities of the country which have allowed these things must be restored to their true mission, or abandoned to their fate. If they can not be reformed, and can not be restored, let them depend for their financial support and student enrollment upon the idle and frivolous people who do not care for education, but are interested mostly in sports, recreations, and dissipations.

LIFE IS TOO SHORT.

We use that expression often in a sort of jocular way; but though half in fun the other half generally has a good deal of seriousness in it. Life is too short to waste it in disagreements and quarrellings and misunderstanding. For men, who at best seldom have more than fourscore years allowed them, to waste whole years or it in bickering and getting on badly with folks is an outrageously foolish performance, for they have so little time left in which to enjoy the huge fun and satisfaction that there is in being agreeable and neighborly. Life also is too short to spend much of it in doing the things that do not count, and that never help to get anything or anybody anywhere. Empty living is as empty of happiness as it is of anything else, and who would waste whole years in sowing seed that never, never bring harvest? Certainly, if we never put anything worth while into the years, we will never get anything worth whilo out of them, and the time and opportunity for putting the things that really count into them can never be, as life goes, too long or too generous. And, that being the case, idling and emptiness do seem to be the most supreme folly of which we can be guilty.—Christian Guardian.

NOTICE.

To the delegates and those wishing to attend the Jackson District Conference, which convenes at Harrisville, Miss., on the 27th of June:

The morning and evening trains on the G. & S. I. will be met at Braxton on the 27th. We will meet no others unless notified. Let all the brethren that can, come in their own conveyance, and bring their neighbors, too, if convenient.

I. H. SELLS.

The Home Circle

OUT FISHING.

A feller isn't thinkin' mean,
Out fishin';
His thoughts are mostly good an' clean,
Out fishin';
He doesn't knock his fellow men,
Or harbor any grudges then;
A feller's at his finest when
Out fishin'.

The rich are comrades to the poor,
Out fishin';
All brothers of a common lure,
Out fishin';
The urchin with the pin an' string
Can chum with millionaire an' king;
Vain pride is a forgotten thing,
Out fishin'.
A fellow gits a chance to dream,
Out fishin';
He learns the beauties of a stream,
Out fishin';
An' he can wash his soul in air
That isn't foul with selfish care,
An' relish plain an' simple fare,
Out fishin'.

A feller has no time to hate,
Out fishin';
He isn't eager to be great,
Out fishin';
He isn't thinkin' thoughts of pelf,
Or goods stacked high upon a shelf,
But he is always just himself,
Out fishin'.

A feller's glad to be a friend,
Out fishin';
A helpin' hand he'll always lend,
Out fishin';
The brotherhood of rod an' line
An' sky an' stream is always fine;
Men come real close to God's design,
Out fishin'.

A feller isn't plotting schemes,
Out fishin';
He's only busy with his dreams,
Out fishin';
His livery is a coat of tan;
His creed: to do the best he can;
A feller's always mostly man,
Out fishin'.
—E. K. B., in Herald and Presbyter.

DANGER IN THE STREETS.

When we were young the street was a fairly safe place for play. Very few streets or roads were improved, and the soft, dry dust provided a soft cushion for the bare feet in summer, while the lumbering horses gave generous warning to step aside ere there was danger. To-day it is altogether changed. The automobile, moving with the speed of the railroad train, turns the public highway into a track of death, while city streets are at times almost impassable.

It is the children who suffer most. Naturally careless, they often tempt accident. In the streets of Philadelphia there were one hundred and thirty-one children killed last year. So serious was the situation that the superintendent of the public schools issued the following order to the school children:

"Always cross at the regular crossing and not between streets.

"Where the traffic policeman is in control, never cross except when the stream of traffic has stopped.

"Always look both ways before crossing a street.

"Never steal rides on passing vehicles."

To those rules, more or less applicable to boys and girls alike, Superintendent Broome has added a fifth edict, directed particularly to girl students: "Never accept an invitation to ride with a driver whom you do not know."

We reproduct these orders here believing they will apply to the children of every city and town in America. The probability is that automobiles will not be forced to reduce their speed, and with the rapid development of our improved roads throughout the country the danger involved in street crossing will grow rather than decrease. Only one thing remains, and that is for children to employ care in crossing a public street.

Our children cannot be too cautious in this matter.—Exchange.

THE BOYS WE LIKE.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never calls anybody names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—The Philadelphia Public Ledger.

BE HONEST, ANYWAY.

"I found something to-day," Ray announced one evening.

"What is it?" demanded Kent.

"Let's see it," from Boyd.

Roy shook his head glumly. "I found the owner—worse luck," he said. "I was going down Main street when I saw a nice, fat pocketbook right ahead of me. I ran and picked it up and went on, wondering what I should do or how I could find the owner most quickly. I didn't have to wonder long. An old chap came bustling along on the back track, hunting the lost loot, and of course as I was the first one he met, he tackled me. 'Did you find my pocketbood, young man?' he demanded. 'I just missed it. I lost it somewhere within this square, for I had it in my hand—' Of course it was his, and I handed it over. Then what happened? He glared at me as if I'd picked his pocket and said: 'Lucky you're honest, young fellow. You'd have been caught sooner or later if you'd tried to keep it,' and away he stalked. I don't want any reward, but next time—"

"Next time," father put in smoothly, "you'll do the same thing for your own sake rather than that of the loser, grateful or otherwise. He treated you shabbily, but two wrongs only weigh down the balance the more in the wrong direction. It is our part—our beautiful part and privilege—to restore the balance by being right, doing right, piling the other side of the scale so full that any wrong will be far outweighed."

And Roy knew he agreed in his own heart.—The King's Own.

MYSTERY OF "VANISHING RIVER."

One of the most remarkable rivers in the world flows through the northern part of Mexico. It borders the great Mexican desert, and to reach it one need travel only one day's journey on horseback from the Rio Grande, which marks the southern boundary of the United States in that region. The extraordinary river in question has its source in the hills bordering the desert. It flows southward for some twenty miles as smoothly as any well-behaved river; but, suddenly as it flows between high bluffs, it becomes whirling rapids—rapids so strong and so dangerous that no man has ever been brave enough to attempt to cross the rushing waters.

One follows the rapids, as he walks along the bluff on either side, for about two miles, and then that river vanishes utterly. Hence the name, "Vanishing River." It disappears suddenly, mysteriously, completely, into the earth itself, and not into a cave, as one would suppose. Scientists have tried in vain to ascertain where that river goes. All that they have yet announced as the result of their explorations is that the river seems to drop sheer into the earth, as over the brink of a bottomless abyss, and that this Vanishing River is the most amazing body of water known to geographers.—Exchange.

Thou canst not all die—there is what must survive.—Byron.

FOR RENT.—Seven-room cottage on the Camp Grounds, facing the beach. Well screened; well furnished; all modern conveniences. Write B. C. L., cottage 179, Camp Grounds, Biloxi, Miss.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

A VISIT TO SHREVEPORT, LA.

An engagement in connection with the Louisiana Conference Preachers' Institute, holding its first session at Centenary College, Shreveport, La., took us to the flourishing North Louisiana metropolis for the period of June 1-8. We felt we were going to a familiar place, for we had spent seven years there as a member of the faculty of Centenary College; but after arriving on the scene we had to rub our eyes to convince ourselves that we were not in a strange city. By the aid of certain familiar landmarks, we were able to get our bearings upon arrival, but it took us several days to become adjusted to the marvelous development that has taken place within the past four years. In the business section several great buildings have been erected, and in the residence sections literally hundreds of beautiful homes are to be found where formerly were only long stretches of idle land. Especially in the neighborhood of Centenary College has there been marvelous development. The paving program of the city has given it, we understand, a greater mileage of paved streets than is possessed by any other city of equal size in the South. Shreveport is a wonderfully attractive place.

The Louisiana Conference Preachers' Institute held its first session this year pursuant to the action of the Annual Conference last year providing that such institute "be established at Centenary College, to be held immediately following the college session each year," the plan providing that the Institute should be financed by the Shreveport District this year and by the Board of Education for the future. Under the direction of a committee consisting of R. H. Wynn, Geo. S. Sexton, A. S. Lutz, W. W. Drake, and Briscoe Carter, a splendid program had been arranged, and a very successful meeting was held. The entire college plant was placed at the disposal of the visitors, and the expenses of the brethren for meals and lodging were reduced to a minimum. Altogether, there were sixty in attendance. There was unanimous approval of the establishment of the Institute, and a resolution was adopted requesting the same committee to make plans for the meeting next year.

The visiting speakers were Dr. E. W. Alderson, professor of Old Testament Literature in Southern Methodist University; Dr. W. W. Patton, of the Presbyterian Church, of Watertown, Tenn., and Rev. John E. Brown, the distinguished evangelist of Siloam Springs, Ark. The addresses of Drs. Alderson and Patton were delivered in the College Chapel during the morning hours, and the addresses of Dr. Brown were given in the Noel Memorial Church at the evening hour. The afternoons were reserved for recreation, though on several days interesting and profitable round table discussions were held at that time.

Dr. Alderson is so well known throughout the church at large that it is scarcely necessary to speak a word of introduction for him before any Methodist audience. As a preacher, he has held the leading appointments of his Conference for years, and his influence has been felt for good in the councils of the church and in the General Conference, where his recognized ability made him a leader for many sessions. He is a passionate lover of the fundamental doctrines of the church he has served so long and a powerful defender of those doctrines wherever they may be called in question. In the days when the "water war" raged throughout the Southwest, he became known—and feared by the opposition—as the matchless champion of the Methodist view of baptism. His wide and accurate scholarship is a testimony to his love of truth and his indefatigable efforts to search it out. Thoroughly modern and progressive in his point of view and methods of work, he is a staunch defender of the fundamental doctrines of Methodism. His addresses made a profound impression upon those who heard him at Shreveport.

Dr. W. W. Patton is regarded as one of the best qualified men in the country to discuss the rural problem and its solution. For about ten years he has been pastor of a group of four Presbyterian churches in the rural sections, and his achievements in community building have given him nation-wide prominence—the editor of the Country Gentleman, the oldest agricultural journal in the United States, recently visited him at his home to get a first-hand view and knowledge of the developments that have taken place under his leadership. The religious motive in all his work is so evident that there is no mistaking his aims in seeking to improve the social, industrial, and economic conditions of those who are faced with the deplorable situation that so often exists in connection with our rural churches; what he has accomplished shows that the problem can be solved. It is safe to predict that the rural work in the Louisiana Conference will show the beneficent results of his visit for years to come.

Dr. Brown gave three great addresses on the Holy Spirit. These addresses contained much of the results of the years of study Dr. Brown has given to the personality, mission, and work of the Holy Spirit, and they were an inspiration not only to the preachers who heard them, but also to the many men and women of the community who attended the evening services. Dr. Brown has held two evangelistic campaigns in Shreveport, where he is held in the highest esteem.

An account of a visit to Shreveport would not be complete without a word concerning Centenary College. Under the leadership of President Sexton, the institution has reached within one year all the goals that were laid down for a three-year period when he began his administration. The productive endowment now amounts to $665,000. The student body has increased to such an extent that the need of increased dormitory facilities before the opening of next session has become imperative—on June 7 more students were registered for the college classes next session than were enrolled during the entire session just closed, and applications are coming in daily. To meet this need, the contract will be let in a short time for remodeling and doubling the capacity of the brick building that was erected when the college was moved to Shreveport. The faculty has been enlarged to meet the new situation, and everything possible is being done to take care of a situation that presents to Louisiana Methodism the greatest opportunity in all its history for the establishment of a really great educational institution for men. Men of means have it within their power to erect a monument to themselves that will last for all time to come by providing the money necessary for carrying out a building program that will enable Centenary College to go forward magnificently as this wonderful new era opens before it.

In this connection, it is interesting to know that the town of Mena, Ark., has deeded in fee simple to the College a tract of forty acres of land not far from that town, and has undertaken to put up a building that will meet all requirements for a summer camp and school. The location is at an altitude of 2200 feet and the scenery is wonderfully beautiful.

An incident that gave us special pleasure was an invitation from Dr. Sexton to accompany him as a guest to a fish-fry at Caddo Lake, where Dr. Worley, of Gillam, was spending the day with his family. Unfortunately, we did not get to do any fishing, but we greatly enjoyed the picnic dinner and the opportunity of meeting Dr. Worley and his family and other guests. The doctor's son, Wyeth, received his degree at Centenary this year, and he has another son who is a student at the institution. Dr. Worley himself is a great Centenary "booster."

After a visit to St. Louis as fraternal messenger to the General Conference of the Colored Methodist Episcopal Church, a ten days' stay at Hot Springs in attendance upon our own General Conference, and this visit to Shreveport, it is pretty hard to settle down to the quiet (!) of 512 Camp Street, New Orleans—but here we are, ready to "carry on" to the best of our ability. We are under heavy obligations to Rev. R. H. Harper for editorial assistance during our absence.

PERSONAL AND OTHER NOTES.

Rev. J. W. Jones, of Greenwood Springs, Miss., writes that the work is moving along nicely on his charge.

Rev. G. A. Morgan, our pastor at Bastrop, La., recently preached the commencement sermon for the Bastrop High School.

Rev. P. H. Howse, of Silver Creek, Miss., is meeting with success in his work, and looking forward expectantly to the revival season.

Rev. Leon I. McCain, of Lafayette, La., reports that he had an attendance of fifty-nine at prayer meeting on Wednesday evening, May 31.

Rev. T. L. Oakes, of Cockrum, Miss., writes that progress is being made on his charge and that he is looking forward to some great revivals this summer.

Rev. F. J. McCoy, our pastor at Houma, La., received twenty members into the church during the month of April. The finances of the church are in good shape.

A meeting of the College of Bishops has been called for June 15 at Atlanta, Ga., for the purpose of arranging the course of study for undergraduate ministers.

Rev. A. Inman Townsley, of Columbus, Texas, formerly of the Louisiana Conference, recently preached three high school commencement sermons on one Sunday.

Brother James Hand, of Purvis, Miss., in renewing his own subscription to the Advocate, included an additional amount to send the paper to some who are not able to pay for it. This was a most thoughtful act.

Our sympathy goes out to Rev. J. W. Dorman, of Louisville, Miss., who has recently undergone a series of surgical operations. Our earnest prayer is that he may soon be restored to health and strength.

Rev. and Mrs. Thos. H. King, of Scooba, Miss., announce the marriage of their daughter, Inez, to Mr. William D. Myers, on Sunday, June 4. The Advocate prayes the richest blessings of heaven upon the young couple.

Rev. R. I. Collins, of Shannon, Miss., is [illegible]erving his fourth year on that charge, and it [illegible] a very

happy one. Congregations are good at all the churches, and he is the reciplent of many kindnesses at the hands of his parishioners.

Rev. W. W. Murray has just closed a fine meeting at Foxworth, Miss., in which he was assisted by Rev. J. M. Smith. There were nine additions to the membership of the church, and the entire membership was greatly blessed by the meeting.

Mr. N. E. Alford, son of Rev. J. M. Alford, our pastor at Winnsboro, La., recently completed the course of the Commercial Department of Centenary College. He is well equipped for a business career and would be glad to find employment as bookkeeper.

Dr. S. H. C. Burgin, who declined to stand for re-election as Secretary of the Board of Church Extension, has been appointed pastor of our Laurel Heights Church, San Antonio, Texas, to succeed Dr. A. Frank Smith, who was appointed to First Church, Houston, to succeed Bishop Sam R. Hay.

Dr. H. F. Brooks is having a great pastorate at First Church, Shreveport, La. About three hundred and fifty members have been added to the church this year, and every department of the work is thoroughly organized and active. The Sunday school is one of the greatest in Southern Methodism.

Rev. J. B. Randolph, presiding elder of the Corinth District, North Mississippi Conference, has favored us with the program of his district conference, now in session at Sherman. It furnishes a most appealing bill of fare. We regret that we were unable to accept his cordial invitation to attend its sessions.

Rev. James M. Smith, one of the Mississippi Conference evangelists, requests us to say that he has the entire month of November open, during which time he will be glad to assist any of the brethren who may desire his help in holding their revival meetings. He may be addressed at Poplar Springs Drive, Meridian, Miss.

The Sunday school of Indian Bayou, La., Rev. P. O. Lowrey, pastor, gave to each of its graduates from high school and college this year a Bible, thus honoring the boys and girls who have finished so important a task as a school course, and putting into their hands the one unerring guide to a right life for all the years to come.

In a meeting recently held at Zwolle, La., in which the preaching was done by the pastor, Rev. W. F. Henderson, Jr., there were eleven additions to the Methodist church and three to the Baptist church, and five young ladies volunteered for life service. Rev. J. B. Grambling, of Shreveport, La., led the singing and assisted in the work.

Dr. John S. Chadwick will continue for sometime at least with the Department of Publicity of the Missionary Centenary. The Centenary force at headquarters will be greatly reduced during the present quadrennium, but an intensive policy of publicity will be maintained. Dr. Chadwick is one of the most efficient publicity experts in the church.

Some beautiful vases were recently presented to the Algiers Methodist Church by Mmes. Kinkaid, Mohr, and McEkron, in memory of their mother, Mrs. Mary Bevans. At the same time some marble pedestals were presented by her granddaughter, Miss Mary Harvey. These gifts are greatly appreciated by the congregation and the pastor, Rev. C. C. Wier.

A very successful "get-together" meeting was held in the social hall of the Methodist church at Crowley, La., on the evening of May 31. The attendance taxed the capacity of the building, and a most enjoyable program was carried out, refreshments being served at the close. Rev. F. M. Freeman, the pastor, is in high favor with his people.

Mr. J. U. Melancon, of the Algiers Methodist Church, who rendered such efficient service in superintending the erection of the beautiful new church, was recently presented a testimonial of appreciation, neatly framed and signed by Bishop W. F. McMurry, Rev. J. G. Snelling, presiding elder of the New Orleans District, Rev. C. C. Wier, the pastor, and the Board of Stewards.

Rev. J. B. Cain, our pastor at Ellisville, Miss., and Miss Amy McNeil, of Washington, Miss., were married at the Methodist church in Washington on Friday, June 9, Rev. W. T. Griffin, Rev. J. O. Ware, and Dr. Rolfe Hunt officiating. Mrs. Cain is the daughter of Mr. and Mrs. R. W. McNeil of Washington. Brother Cain is one of the best equipped members of the Mississippi Conference, and there is before him a career of great usefulness. The Advocate extends hearty good wishes to this fine young couple and prays the blessings of God upon them.

Rev. M. E. Lazenby, of Opelika, Ala., has been elected editor of the Alabama Christian Advocate, to succeed Dr. L. C. Branscomb, who has been appointed pastor of the First Methodist Church at Anniston, Ala., to take the place made vacant by the election of Dr. Hoyt M. Dobbs to the episcopacy. Dr. Branscomb has made a great editor, and we regret to lose him from the fraternity. At the same time, we give Dr. Lazenby a cordial welcome to the editorial ranks.

The Seashore Divinity School is now in session at Biloxi, Miss., and will continue until June 23. We wish every preacher in its patronizing territory could enjoy the advantages of this great gathering. There are many congregations that could easily make it possible for their pastors to attend by giving them a purse for necessary expenses—and such action would be an investment as well as a gracious token of appreciation.

Rev. J. O. Hanes, one of our general evangelists, and Mr. W. G. Waltermire, his singer, paid the Advocate office an appreciated call on Saturday of last week. They were en route from Booneville, Miss., where they had recently assisted Rev. H. P. Lewis in a fine meeting, to Bunkie, La., to assist Rev. Geo. Fox in a meeting. As a result of the meeting at Booneville, thirty members were added to the Methodist church, twenty-four to the Baptist, and one to the Christian. The business houses were closed for the day services, and there were many conversions and reclamations.

We have greatly rejoiced over the reports that have come to us of the success of the various training schools, assemblies, and institutes that have been held within the bounds of our three Conferences within the past few weeks. It is impossible to estimate the good that will come to the work of the church through these gatherings where our young people and others get together for training in the Sunday school and Epworth League. There are still other meetings of this kind to be held—district schools, institutes, etc.—and we urge all our people to attend them as largely as possible. Time spent in real preparation for work is time well spent, and these gatherings are places of preparation.

Asbury College, Wilmore, Ky., at its recent comencement conferred the degree of Doctor of Divinity upon Rev. Wm. H. Coleman, pastor of our Central Methodist Church, Fort Worth, Texas. Dr. Coleman was formerly a member of the Louisiana Conference, where he held some of its leading appointments, and his many friends in this State will rejoice at the honor that has been bestowed upon him. Dr. Coleman has received nearly five hundred members into the church since he began his present pastorate, giving him a great working force now of over fifteen hundred. A great building program is now under way at Central, including the erection of a four-story Sunday school building and doubling the size of the auditorium. Dr. Coleman is assisted by Rev. T. F. Burnside, who has recently gone to Central from Emory University as assistant pastor and director of religious education.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. R. G. Williams, Perkinston, Miss., 3; Rev. Guy D. Burt, Duck Hill, Miss., 2; Rev. Guy Ray, McCool, Miss., 2; Rev. N. G. Augustus, Byhalia, Miss., 2; Rev. J. W. Jones, Greenwood Springs, Miss., 2 (six months); Mrs. John Bush, Learned, Miss., 2; Rev. J. T. Abney, Galiman, Miss., 2; Rev. R. I. Collins, Shannon, Miss., 4; Rev. W. W. Murray, Foxworth, Miss., 2; Rev. W. F. Henderson, Jr., Zwolle, La., 7; Rev. J. F. Waltman, Elizabeth, La., 2; Rev. V. C. Curtis, Greenwood, Miss., 4.

PRAYER MEETING ATTENDANCE.

We have had the reports given below of prayer meeting attendance last week. It will be noted that the interest in making these repors is spreading, some of them coming from without the bounds of the Monroe-Ruston District, where the movement originated.

Ruston, N. E. Joyner, pastor, 25 (rain); Epps, P. B. McCullin, pastor, 39; Algiers, C. C. Wier, pastor, 65; Elmore, L. W. Smart, pastor, 41; Lafayette, L. I. McCain, pastor, 60.

THE SUNDAY SCHOOL'S SHARE.

The Sunday schools of the church have paid to date approximately $950,000 on Centenary pledges. The One Million Goal was not reached by the time announced, but we are so near that figure there is reason for encouragement, and, perhaps, for some boosting. Doubtless the goal would have been reached had reports been secured from all schools, if only the Centenary money on hand had gone forward to Nashville. Will you see to it that the pledge of your school is brought up to date, thus helping the Sunday schools of Southern Methodism to make a record worth while? And, just as important, see to it that the amount is sent not later than June 26, to John E. Edgerton, Treasurer, Centenary Building, Nashville, Tenn.

—Bulletin.

THESE LEAD IN CENTENARY GIVING.

In total amount paid on Centenary pledges, the first ten Conferences are, in order named: Virginia, North Carolina, North Georgia, Tennessee, South Georgia, Western North Carolina, Baltimore, Holston, South Carolina, North Alabama. In percentage of pledge paid the first ten Conferences are: Pacific, Missouri, Baltimore, Denver, Mississippi, Tennessee, Kentucky, Virginia, Northwest Texas, Illinois. In amount paid by the Sudnay schools the first ten are: Virginia, South Georgia, North Georgia, North Alabama, Western North Carolina, Florida, Holston, Central Texas, North Texas, Alabama.—Bulletin.

THE BIG TASK.

We are now more than three years beyond the date of the Centenary "Drive," and there is due 80 per cent of the amount pledged. Appropriations have been made for the fourth year of the Centenary period, while payments on pledges do not yet take care of three years' appropriations. This presents a situation that is really serious, for the work suffers to-day in every field because funds promised and past due are not available. It is the day of opportunity for Centenary subscribers—the opportunity to prove by their sacrifices their interest in the enterprises of the Kingdom of Christ. What will it be worth to us to make our payments after prosperity provides a surplus such as will take from our giving any element of sacrifice? The Centenary needs greatly the money now due. We need to know the joy of giving that really hurts. Let's use the opportunity the Centenary brings.—Bulletin.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Mrs. MARTHA G. STEWART, wife of B. W. Stewart, was born in Leake County, Miss., July 31, 1854, and died in Long Beach, Miss., March 11, 1922. She, as Miss Martha Horn, became the wife of B. W. Stewart, then of Walnut Grove, Miss., on Sept. 20, 1876. God blessed this union with three children. One daughter preceded her mother to the good world just a few months. One son lives in Little Rock, Ark., and the other daughter, Mrs. Carl Gates, lives in Gulfport, Miss. The husband, these two children, and three grandchildren are left to mourn her going. Sister Stewart joined the Methodist Church soon after her marriage, and remained a faithful member of the same till the hour of her death. She was a constant sufferer for a long time; her husband carried her West with the hope of having her health restored, but could not. She was anxious to return to her native State to spend her last days with loved ones, and often expressed the desire to again enjoy the visits and prayers of the preacher. For more than forty-five years she stood faithfully by her husband in all the joys and disappointments of life, but her noble Christian character reached its climax just before her going. The anxious husband sat by her bedside only a few hours before the end came to read to her the news of the day, etc. She said, "No, don't read now. I want to talk. I am going now soon, and I don't want you to grieve for me. All will be well with me; I will soon be at rest. There is nothing in the way. I want you to look after the children; help them to do right. And the precious little grandchildren, see that they are reared in the right way, so all will get to the better world." This writer had known Sister Stewart for a long time; been in her home a great deal. She was a loyal wife, a loving mother, a friend to all; but, best of all, a devoted Christian. She is not dead, but sleepeth. God bless the loved ones!

W. M. SULLIVAN.

At noon, May 8, 1922, the Death Angel visited the home of Mr. and Mrs. W. E. Mosley and peacefully bore away the spirit of their daughter, IRY ELIZABETH, aged 13 years. She was operated upon ten days before for appendicitis and bore the terrible affliction with hardly a murmur or complaint. All that kind and loving hands could do was of no avail. God

(Continued on page 14.)

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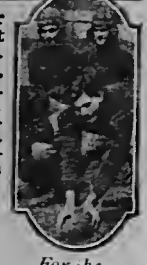

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Decmer, at Scotland, June 10, 11.
Philadelphia, June 11, 12.
Forest and Morton, at Morton, June 25.
Homewood, at High Hill, July 1, 2.
Lake, at Conehatta, July 5.
Carthage, at Rocky Point, July 8,, 9.
Raleigh, at Trinity, July 14, 16.
Trenton, at Pulaski, July 15.
Shiloh, at Clear Creek, July 22, 23.
North Neshoba, at Sand Hill, July 29, 30.
Union, at Union, August 2, 7:30 p.m.
Laurel, First Church, Aug. 4, 7:30 p. m.; 6, 11 a.m.
Laurel West End, Aug. 5, 7:30 p.m.
Laurel, Kingston, Aug. 6, 7:30 p.m.
Rose Hill, at Read's Chapel, Aug. 12.
Bay Springs, at Dushau, Aug. 13.
Newton, at Newton, Aug. 16, 7:30 p.m.
Walnut Grove, at Mt. Horeb, Aug. 19, 20.
Harperville and Lena, at Oak Grove, Aug. 20, 3 p.m.
Chunky, at Chunky, Aug. 23, 3 p.m.
Neshoba, at Coy, Aug. 26, 27.
Decatur and Hickory, at ——, Aug. 30.

J. A. MOORE, P. E.

Seashore Dist.—Third Round.

Bay St. Louis, 11 a.m., June 25.
Logtown, 7:30 p.m., June 25.
Lumberton, 11 a.m., July 2.
Columbia, 7:30 p.m., July 2.
Coalville, at White Plains, July 8, 9.
Moss Point, 11 a.m., July 16.
Escatawpa, 7:30 p.m., July 16.
Escatawpa Q. C., 7:30 p.m., at Big Point, July 21.
Saucier, at Poplarhead, July 23.
Poplarville, 7:30 p.m., Thursday, July 27.
Picayune, 7:30 p.m., Friday, July 28.
Carriere, at Byrd's, 11 a.m., Saturday, July 29.
Vancleave, Aug. 5, 6.
Mentorum, Aug. 12, 13.
Brooklyn, Aug. 20.
Ocean Springs, at Hansboro, Aug. 27.
Gulfport, Q. C., 7:30 p.m., Aug. 28.
Biloxi, Q. C., Tuesday, 7:30 p.m., Aug. 29.
Long Beach, Q. C., Wednesday, :30 p.m., Aug. 30.
Wesley Memorial, Thursday, 7:30 p.m., Aug. 31.
Pascagoula, Sept. 3.
Americus, at Tanner's, Sept. 10.
Wiggins, at Stillmore, Sept. 16, 17.

W. M. SULLIVAN, P. E.

Brookhaven Dist.—Third Round.

(In Part.)

Magnolia, June 11, a.m.
Foxworth, at Sandy Hook, June 11, p.m.
Adams, at Smithdale, June 25, p.m.
Bogue Chitto and Norfield, at Norfield, June 25, p.m.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Fannin, at Oakdale, June 10, 11, 11 a.m.
Rankin St., at Rankin St., June 11, 8 p.m.
Edwards, at Reeves Chapel, June 18, 11 a.m., 2 p.m.
Bolton, at Bolton, June 18, 5 p.m., 8 p.m.
Millsaps Memorial, June 21, 8 p.m.
Florence, at Star, June 24, 25, 11 a.m.
Mendenhall, June 25, 4 p.m., 8 p.m.
Harrisville, June 30.
Galloway Memorial, July 2, 11 a.m.
Canton, July 2, 8 p.m.
Terry, at Forest Hill, July 9, 11 a.m.
Capitol St., July 9, 8 p.m.
Benton, at Zeiglerville, July 15.
Vaughn, at Fletcher's Chapel, July 16.
Flora, July 23, 11 a.m., 2 p.m.
Satartia, at Mt. Olivet, Aug. 26, 27, 11 a.m.
Bentonia, at Dover, Aug. 27, 3 p.m.
Eden, at Tranquil, Sept. 2.
Yazoo City, Sept. 3.
Monterey, at Thomasville, Sept. 9, 10, 11 a.m.
Brandon, at Greenfield, Sept. 10, 3 p.m.
Camden, at Forest Grove, Sept. 17, 11 a.m., 1:30 p.m.
Sharon, at Millville, Sept. 17, 4 p.m., 8 p.m.
Madison, at ———, Sept. 18, 11 a.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Meridian, Central, June 11.
Meridian, Poplar Springs, p.m., June 11.
Meridian, East End, June 18.
Meridian, Seventh Avenue, p.m., June 18.
Scooba, at Binnsville, June 25.
Seventh Avenue, at Oak Grove, July 1, 2.
Porterville, at Mt. Hebron, July 8, 9.
Lauderdale, at Electric Mills, p.m., July 9.
De Kalb, at Marvin, July 14.
Cleveland, at Lynville, July 15, 16.
Enterprise, at Basic, July 23.
Matherville, at Theadville, July 29, 30.
Daleville, at Lynwood, Aug. 5, 6.
Pachuta, at Orange, Aug. 9.
Bucatunna, at Lewis Chapel, Aug. 13.
Vimville, at Harper's Chapel, Aug. 16.
De Soto, at Crandall, Aug. 19, 20.
Quitman, p.m., Aug. 20.
Waynesboro ct., at Hiwanee, Aug. 21.
Waynesboro, p.m., Aug. 27.
Shubuta, Aug. 27.

PAUL D. HARDIN, P. E.

Vicksburg Dist., Third Round.

Harriston, at Mizpah, June 25.
Fayette, 8 p.m., June 25.
Washington, at Kingston, July 2.
Natchez, 8 p.m., July 2.
Utica, at Cayuga, July 7.
Gloster, at Mt. Vernon, July 8.
Hermonville, at Patterson, July 9.
Centreville, at Macedonia, July 15.
Rosetta, at Friendship, July 16.
Woodville, 8 p.m., July 16.
Vicksburg, at Crawford St., 8 p.m., July 17.
Vicksburg, at Gibson Memorial, 8 p.m., July 19.
Nebo, at Oak Grove, July 23.
Mayersville, at Fitlers, July 30.
Port Gibson, 6 p.m., Aug. 2.
Rocky Springs, at Hickory Ridge, Aug. 5.
Roxie, at Knoxville, Aug. 6.
Oak Ridge, at Porter's, Aug. 13.
Anguilla, July 20.
Rolling Fork, Aug. 27.
Louiso and Holly Bluff, at H. B., 11 a.m., Sept. 3.
Silver City, 11 a.m., Sept. 10.

The district conference opens Tuesday night, June 6, at Anguilla. The business of the conference will open at 9 o'clock a.m., Wednesday, June 7. The District Sunday school institute will be held in connection with the district conference. Please let every pastor urge all members of the conference and Sunday school workers to attend. Let them not forget to have their quarterly conference records on hand for examination. Local preachers are urged to make their reports in writing. School men and brethren representing special interests are invited to be present.

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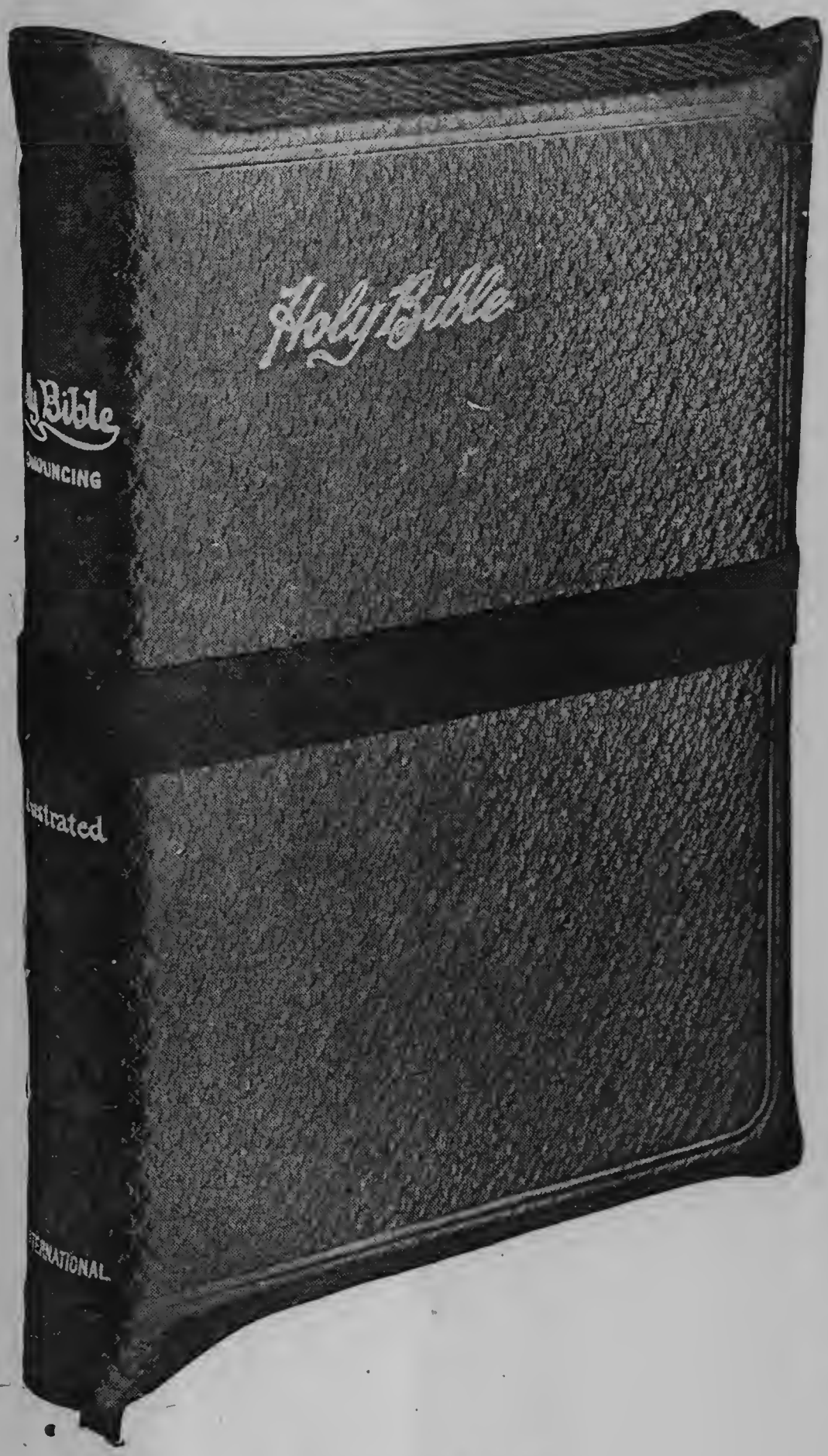

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Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The second Wesley Bible Class Federation of the North Mississippi Conference was held at Grenada College at the time announced. The work done at this federation of Bible classes was solid and permanent. The interest from beginning to the last session was deep. The reports from the different classes showed that a great work is being done in the Conference in carrying out our Master's command. We need 500 more classes like the ones we have at work. Our handicap is a lack of sufficient funds to finance the movement. When our liberal people find out what we are doing they will surely not let the work be hindered for the lack of a little money.

The third session of our Conference Standard Training School met as scheduled. We had the choice people of the Conference in attendance. The work done by our faculty of teachers went deeper and took a stronger hold upon those in attendance than ever before. Many were heard to say, "This is the greatest work the church is doing—would that we could get a thousand people here!" Dr. Richardson made a wonderful impression. He is the first and only specialist in the strict sense of the term we have had in our school. "He is the greatest teacher I ever sat under," was the expression heard upon all honds. He is a master mind. The one thing that made me sad was, so few came under the influence of his great personality. He promised to come back to us next year to teach in our school. The other teachers did most excellent work.

The following is a brief outline report: Seven credits were issued to those who took work in Beginner Organization and Administration; fifteen in Primary Lesson Materials and Teaching; eleven in Junior Lesson Materials and Methods of Teaching for Intermediates; five in the Psychology of Young People; sixteen in the Educational Task of the Local Church; four in the Principles of Religious Teaching. We had about 135 in attendance at diffcrent times. It will likely be ten years before the church will find out what is being done in these training schools, and then we shall have all the money needed to finance our work. We who are suffering now to carry it on may be dead, but we will not be forgotten.

Beginning June 18, Sunday, at 2:30 p.m., we begin the Sardis District Standard Training School at Sardis, Rev. E. G. Mohler, Educational Director. Courses to be taught and faculty of teachers are as follows: Primary Organization and Administration, Miss Lynda Ramey; The Psychology of Young People, Mrs. W. N. Duncan; How to Teach Religion, Rev. C. A. Bowen; A Methodist Church and Its Work, Rev. R. H. B. Gladney. We are forced to depend largely upon the preachers to get their teachers to attend these schools. All we ask is to send them, and we will do our best to give you leaders who will be worth ten times as much to you as they have been. Our people want to do the work of the church, but they do not know how. Write to Rev. E. G. Mohler, Sardis, Miss., for information.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

I don't suppose it would be fair not to mention that our Training School at Jackson was almost, if not quite, three times as large as it was last year. We are grateful for this and thankful to our Heavenly Father. Begin NOW to get ready for next year.

Sunday School Day offerings are still coming in slowly. Do your best. Each month the Treasurer will publish a statement. If any mistakes occur, let us know and we will be glad to correct them.

The Vancleave circuit is the first circuit to report an offering from each of its Sunday schools. The Scotland circuit lacks only one Sunday school, and they will be 100 per cent.

The Scotland Circuit Institute was held at New Hope Church. I had the high privilege of being with them and I surely had a mighty good time. It was such a fine crowd. Every school was represented and all seem to be interested. They took Points 3 and 5 on the program of work for "C" type schools to work to for this quarter. I was glad to see this effort on the part of these fine folks. I had the pleasure of preaching to the congregation at Union Church and one beautiful young girl answered the proposition that night to let Jesus command her life.

Tuesday we went to Anguilla for the Vicksburg District Conference. We were treated as if we owned three big Delta plantations, instead of being field hands in the Sunday school cause. The presiding elder called the Institute for Wednesday afternoon. We had some fine reports. It showed much interest in the cause and advanced work.

Holly Bluff deserves the highest commendation. It is a small town of 13 white families, with 40 enrolled in their Sunday school. On April 16, water was all over that country, and yet there were 33 present at Sunday school. They all came in boats. I don't think we have a school that can surpass this. I wish a good writer would put that in pamphlet form for me so that I could send it out all over the Conference.

I had the delightful pleasure of hearing Dr. Bulgin, who is conducting the revival campaign in Vicksburg. They seem to be doing great work. Pray for them and their efforts.

Pray for your Sunday School Board and its workers.

Hold Sunday School Day and send in the offering. Yours in Him,

JOHN C. CHAMBERS.

FROM COUSHATTA, LA.

A report of church conditions from Coushatta, La., will no doubt be of interest to some.

Progress had been hindered no little by frequent rains and consequent bad streets and roads. Owing to the late spring and the bad weather delaying farming operations, many of our people feel discouraged. Even today, while I write, the lowering clouds threaten more rain. One cyclone swept the town, leveling many of the choice shade trees and unroofing buildings. Excessive flooding rainstorms with wind have followed this infliction with alarming frequency.

Deslte all this, and more, our church has gone steadily forward with an increase of interest and numbers. An interesting and fruitful revival was held by the pastor and Rev. Leland Clegg, of Logansport, La. Ten members united with the church on profession of faith and six others were received by certificate.

The Sunday school is a growing institution. The Epworth League was reorganized near the beginning of my pastorate, and it continues to grow.

Plans for building a new brick church have been inaugurated. The payments for our church lot have been completed and a goodly sum is now in hand for canceling the note due on the remaining lot. This happy condition is largely due to the earnest efforts of the women of the church.

The church and community mourn the loss by death of several of our choicest men and women. And in common with all the country towns near the city of Shreveport, that attractive city has also drawn its quota.

Tho W. M. S. is active and attends to its duties in a way that in the end brings qualifying results. Mrs. John Stephens also has a class of children who are organized and being taught missionary work. I might write more but when one has said enough, enough has been said. S. J. DAVIES.

FROM GREENWOOD, LA.

Dear Brother Carley: I am inclosing for renewal to the Advocate, and wish to add a note from my little charge in the corner—Greenwood. We held an eight-day meeting, from April 29 to May 7. Rev. R. T. Ware, of Mooringsport, assisted me, and preached every sermon except the opening one. There were 16 accessions to the church, and the people seemed to be moved forward. Brother Ware is a strong gospel preacher, and fears nothing but God and sin. I commend him to any pastor who desires as a helper a clean-cut, uncompromising gospel preacher.

Sincerely,

B. T. CREWS.

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Houston, Texas—"I was in a terribly run-down condition of health after a siege of ptomaine poisoning, and then the influenza. I could not seem to regain my strength and was really not able to do my housework. I knew I needed a good tonic and builder and remembered how my folks used to regard Dr. Pierce's remedies in my girlhood days, and then I decided to take Dr. Pierce's Golden Medical Discovery. After taking the second bottle I found it was doing me a world of good, strength returned rapidly and I felt better in every way. I am glad indeed to recommend the medicine that did me so much good and do not hesitate to give this statement."—Mrs. Gertrude Sell, 1236 Rutland St.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

THE PRESIDENT OF THE COUNCIL.

Our whole church will be deeply grieved to learn of the serious illness of Miss Belle H. Bennett, the Presiednt of the Woman's Missionary Council, and one of the greatest leaders that the church has ever had. She has been ill for a number of months, not having been able to attend the meetings of the Council and Board of Missions, or to take her place as a delegate to the General Conference. Recently her condition has been critical, causing deep concern to all who love her. She has been in the hospital at Lexington, Ky., for the past three weeks, but will return to her home in Richmond in a few days. The last word from her indicates improvement, and the doctors are hopeful of prolonging her life.

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Have you tried the new calomel tablet that makes calomel taking a pleasure? If you have you appreciate the wonderful virtues of calomel, when robbed of its unpleasant and nauseating effects.

Calotabs is the sensation of the drug trade. Pharmacists regard it as a practically perfect remedy for the liver. Its effect in biliousness, constipation and indigestion is delightful.

The next time your liver needs a thorough cleansing try Calotabs. One tablet at bedtime, with a swallow of water—that's all. No taste, no nausea, no griping. Wake up in the morning feeling fine, with your system thoroughly cleansed and a hearty appetite. Eat what you please—no danger.

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We are sure the heart of every woman in the auxiliaries and of every deaconess and missionary on the field goes out to her in loving sympathy, an that constant prayer is being offered in her behalf.

THE GENERAL CONFERENCE AND THE WOMAN'S MISSIONARY WORK.

Dear Friends: The object of this letter is to acquaint you with the action of the General Conference as it affects the Woman's Missionary Work of our church.

The Board of Missions has been reorganized and will carry on its work under the following departments: Board of Missions, Foreign Work; Board of Missions, Home Work; Board of Missions, Woman's Work (with home and foreign sections). Each of these departments has a standing committee.

The membership of the Board has been increased from thirty managers, of whom ten were women, to thirty-eight (one from each Annual Conference) of whom fourteen are women. The managers were elected by the General Conference on the nomination of the Committee on Missions, which had as a basis of choice one preacher, one layman, and one woman from each Conference, named by their Conference delegations. In addition, there are five managers at large, elected by the General Conference on nomination of the Committee on Missions. One of these managers is a woman. The Secretaries and the Treasurer of the Woman's Work and the President of the Woman's Missionary Council are members of the Board, making a total of twenty-four women who constitute the standing committee for the Department of Woman's Work in the Board. This places the administration of the funds and the work of the Woman's Missionary Council, including Deaconess Work, in the Woman's Department of the Board of Missions.

The Secretaries and the Treasurer, who were elected by the Council at its last annual session, were elected to their respective offices in the Board. The election of the Woman Editor of the Voice by the Council was confirmed by the Board. Therefore, the work will go forward as heretofore, under the direction of the officers who were chosen by the Council, and be supported by the funds contributed by the Woman's Missionary Societies. The Council still has the right to make recommendations to the Board concerning the appropriation of its funds and to nominate the women secretaries and treasurer of the Board, with the exception of the Administrative secretaries, who are now elected by the General Conference by ballot, without nomination.

The Home Base, Educational, and Candidate Work of the Council will be carried on through the Home Cultivation Sections of the Board of Missions. This joint arrangement will not affect the promotional plans of the Council now carried on by the Home Base and Educational Secretaries, but will afford a larger opportunity of missionary cultivation in the entire church engaged in missionary education.

The Council, with its Conference membership unchanged, will continue to meet in order to hear reports from the fields, to consider lines of work and amounts needed for the same, and to make the necessary recommendations to the Board of Missions concerning its work. While the Administration of Deaconess Work is committed to the Department of Woman's Work, Board of Missions, the deaconesses and missionaries will be consecrated at the Council meeting, as heretofore. The usual inspirational features of the Council will be continued.

The work of the Conference Missionary Societies and the auxiliaries will remain unchanged.

We believe that the new constitution of the Board of Missions is a forward step, in that it makes provision for the administration of the Woman's Work in a department of the Board of Missions, and at the same time leaves unbroken the chain of organization from the auxiliaries to the Council.

The loyalty of the missionary women of the church has made possible their notable achievements in the past. With the assurance of this loyalty in the future, your chosen leaders pledge themselves, through us, to go forward with renewed allegiance and untiring efforts, in the advancement of the missionary interests committed to the women of the church, in fields at home and abroad. The same Lord, who has directed and made fruitful our labors for Him in the years that are gone, will establish the further work of our hands as we continue to look to Him.

With a prayer that God may guide every effort in His name, we are

Yours in service,

MRS. F. F. STEPHENS,
Vice President.

MRS. FITZGERALD S. PARKER,
Recording Secretary.

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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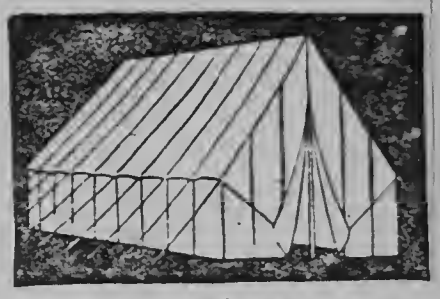

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DISTRIBUTORS ARMY AND NAVY GOODS
UNCLE SAM TAKES THE LOSS—YOU GET THE GAIN

Obituaries.

(Continued from Page 10.)

had summoned her and "Thy will must be done, O Lord!" She leaves broken-hearted parents, two brothers, four sisters and a host of friends and relatives to mourn her loss. But we know our loss is heaven's gain, for at the tender age of nine years she united with the Methodist Church at Rocky Mount, La., and testified that she was saved. Having always been such a sweet, lovable child, everybody loved "Tencie," as she was called. She was laid to rest beneath a flower-covered mound in the Rocky Mount Cemetery to await the resurrection morning. Rev. A. L. Harper, our dear pastor, gave us some very comfortable thoughts in the funeral address. We weep, indeed, but not as those without hope, for we expect to see her again some glad day in the beautiful city of God, where there shall be no more tears, no pain, no more parting. We miss her sweet, smiling face, the ringing laughter, oh, so much. And the sweet voice that used to sing here is now singing with the angels around the great white throne in glory. May God bless the bereaved ones.

A SISTER.

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Thousands take Hood's Sarsaparilla as their tonic medicine for that tired feeling, nervous weakness, impure blood, and testify that it makes them feel better, eat and sleep better.

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On Sunday afternoon, May 21, the death angel came to our town and W. W. ABNEY, one of our noblest men, quietly stepped out into the better land. Brother Abney was born June 2, 1842, and died May 21, 1922, lacking only a few days of being 80 years old. He leaves eight children to mourn their loss— five sons and three daughters. The sons are S. W., Dr. W. R., J. H., R. R., and M. G. Abney. The daughters are Mrs. Travis, Mrs. Pardon, and Mrs. Hickman. Brother Abney had been a faithful member of the Methodist Church since boyhood. He was a man of extraordinary business ability, and in the support of his church here at Heidelberg was the largest contributor. And as long as he was able physically he could always be counted on to be in his place at the hour of worship. His good wife preceded him to the better land only a short while, having died the first of the year. Brother Abney has now gone to join his companion, where there will be no more separation. "For he looked for a city which hath foundations, whose builder and maker is God."

His Pastor,
J. H. JOLLY.

On May 29, Gorden Smith's home and surrounding community, the church and county, suffered a great loss when the death angel visited his home and took away A. SPAIN, one of our best men. He was a steward in the Methodist Church for over eighteen years and had never missed a quarterly meeting and never went empty-handed, but always carried something for his pastor, and always saw that the pastor's salary was paid in full. He brought his tithes to the Lord and his barns were filled to overflowing, for he always had something for the needy. He was a faithful soldier and one of the sweetest-spirited men in our country. He was a progressive man, in favor of everything that was for the betterment of his country. He lived his religion every day, and was loved by all who knew him. May the sustaining grace of Jesus abide with all the relatives and friends.

His Pastor,
J. T. GULLETT.

Booneville, Miss.

RESOLUTIONS.

Whereas our Heavenly Father has seen fit, in his infinite wisdom, to call to his reward Mr. HERBERT VINYARD, of Ponchatoula, La.; and whereas the patient and beautiful life lived among us by this good young man deserves commendation; therefore, be it resolved:

1. That we, the members of this the Methodist Church, and especially the Sunday school, shall treasure in our hearts the memory of goodness and gentleness and the life he lived— these shall ever be an inspiration to us.

2. That we extend to the bereaved mother, sisters and brothers and others of his family, our sympathy, and pray God's richest blessings upon them.

3. That a copy of these resolutions be given the family of our departed brother, a copy be sent to the New Orleans Christian Advocate for publication, and that they be spread or filed upon the minutes of our church and Sunday school.

Signed by William Jackson and J. R. Abels, Committee.

Ponchatoula, La.

RESOLUTIONS.

Whereas our sister, friend and coworker, Mrs. MARY EVA, wife of Mr. Finlay A. Vinyard, has been called from our midst by the grim hand of death, after an illness of several months, which illness she bore with Christian fortitude, never once breaking faith and cheerful to the end; and whereas this dear sister has been an active member of the Methodist Church since childhood and has affiliated with all church activities, and possessed charming musical talents which were freely given at all occasions pertaining to her duties in furthering God's kingdom, never shirking her religious duties, deeply interested in the workings of church service, sunday school, prayer meetings and missionary societies, and retained this attentive spirit until death; and whereas the church, in all its branches and activities, has sustained a great loss in the death of Mrs. Finlay A. Vinyard, be it, therefore,

Resolved, That our church of Ponchatoula, La., extends its sincere and heartfelt sympathy to the husband, daughter, mother, sister and brothers, and others of her family, and that a copy of these resolutions be sent to Brother Finlay A. Vinyard, her bereaved husband, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. W. E. Kemp, Mrs. E. P. Kinchen, William Jackson, J. R. Abels, Committee.

Ponchatoula, La.

GENERAL EVANGELISTS, METHODIST EPISCOPAL CHURCH, SOUTH, 1922.

Evangelist Emeritus.

Culpepper, J. B., New Smyrna, Fla.

General Evangelists.

Allen, Harry S., Route 1, Macon, Ga.
Andrews, J. B., Siloam Springs, Ark.
Bridgers, Luther B., Gainesville, Ga.
Brown, John E., Siloam Springs, Ark.
Browning, Raymond, Box 376, Hendersonville, N. C.
Bromley, H. W., Wilmore, Ky.
Carter, Jordan W., Harriman, Tenn.
Coale, D. L., 2265 West Twenty-Second Street, Los Angeles, Cal.
Culpepper, Burke, 535 Le Master Street, Memphis, Tenn.
Dunaway, C. M., 433 South Candler Street, Decatur, Ga.
Fisher, Albert C., 2325 Market Avenue, Fort Worth, Tex.
Flowers, R. L., Box 650, Dallas, Tex.
Guice, Norman C., Conway, Ark.
Haynes, S. M., Clarkston, Ga.
Hanes, J. O., 5030 North Eleventh Avenue, Birmingham, Ala.
Harbin, Walter, Center Point, Tex.
Haskew, R. J., Dothan, Ala.
Hobbs, E. O., 35 South Bayly Avenue, Louisville, Ky.
Holcomb, Walt, Nashville, Tenn., or Box 503, Cartersville, Ga.
Jeter, Jerry, 7 Elgin Park, San Francisco, Cal.
Johnson, Andrew, Wilmore, Ky.
Jones, Bob, Box 440, Montgomery, Ala.
Klein, G. A., Box 484, Memphis, Tenn.

A Warning—to feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's

Law, Lovick P.; Siloam Springs, Ark.
Lear, Robert, Marlon, Ky.
May, John A., Box 185, Montevallo, Ala.
McIntosh, W. M., Iuka, Miss.
Miller, L. J., 1716 Sweetbrier Avenue, Nashville, Tenn.
McCall, F. P., Jasper, Fla.
Morrison, H. C., Wilmore, Ky.
Neal, W. Hardy, Fayetteville, Ark.
Neal, F. M., Amarillo, Tex.
Patterson, L. D., Menlo, Ga.
Price, Thurston B., 21 North Liberty Street, Asheville, N. C.
Stem, Asa F., 2714 Prince Street, Berkeley, Cal.
Stewart, R. S., missionary, 135½ Kitano Cho, Chome, Kobe, Japan.
Swift, W. A., 1108 Chapel Avenue, Nashville, Tenn.
Swope, W. C., Box 111, Charleston, Mo.
Tucker, George, Jackson, Tenn.
Waters, Bascom, Clinton, Tenn.
Waggoner, John B., Lebanon, Tenn.
Weigle, Charles F., Sebring, Fla.

Evangelistic Singers.

Bloodworth, Lloyd P., 2811 Avenue E., Polytechnic, Tex.
Clements, Miss Mary E., Munford, Tenn.
Culpepper, J. B., Jr., New Smyrna, Fla.
Earthman, Mrs. Hewitt, Murfreesboro, Tenn.
Edwards, C. E., Barlow, Ky.
Gossett, C. P., Wilmore, Ky.
Grenfell, B. G., Dawson Springs, Ky.
Jenkins, Rev. H. S., 213 Church Street, East Point, Ga.
Lifsey, M. L., Crumps Park, Macon, Ga.
Milam, D. Ward, Lincolnton, N. C.
Pickard, George, Resaca, Ga.
Prather, S. H., 1310 Clay Street, Henderson, Ky.
Notestine, Rev. A. J., 1751 North Woodland Ave., Birmingham, Ala.
Price, Rev. J. F., Florala, Ala.
Porterfield, Ralph, Comer, Ga.
Shell, Rev. W. L., 621 Poplar Street, Terre Haute, Ind.
Sloan, Miss Mabel, Stilwell, Kans.
Smith, Rev. R. L., Herculaneum, Mo.
Wall, Jeff, Cookeville, Tenn.
Waltermire, W. G., 334 Floral Park, Birmingham, Ala.
Watt, Charles, Barlow, Ky.
Wilkinson, Holland R., Box 1572, Richmond, Va.

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MRS. W. C. LESTER.

Mrs. Parnelia Patterson Lester, wife of Rev. W. C. Lester of the Mississippi Conference, was born in Tula, Miss., April 5, 1853, and died in Jackson, Miss., April 27 1922.

She was married Aug. 26, 1875, and was the mother of nine children. Those who survive are Dr. W. C. Lester, John P. Lester, Mrs. A. N. Bradford, Mrs. E. H. Thatcher, P. K. Lester, and Miss Daisy Lester.

Her husband, Rev. W. C. Lester, died March 1, 1918, while pastor at Tutwiler, Miss. In the years of their itinerancy, these faithful servants of the church labored together in Athens, Newport, Eupora, Ackerman, Chester, Coffeeville, Black Hawk, Itta Bena, Houston, Crawford, Webb, Isola, Arcola; and when the husband laid his burdens down, Mrs. Lester came to Jackson and made her home with her daughter, Miss Daisy.

Mrs. Lester was an invalid for a number of years. Many friends loved her and rejoiced to minister to her. Her faith was strong, and while her earthly body was too feeble to walk, her spirit followed the luminous footsteps of the Son of God. The angel of the resurrection guards her sacred dust in the burial ground at the old South Union Camp Ground near Ackerman. She is not dead. God touched her and she slept.

E. K. MEANS.

QUARTERLY CONFERENCES.

NORTH MISS. CONFERENCE.

Grenada Dist.—Third Round.

Water Valley, First Church, June 4, 26.
Red Banks ct., at Mack, June 10.
Holly Springs, June 11, 12.
Duck Hill ct., at Mars Hill, June 16.
Winona ct., at Bethesda, June 17, 18.
Grenada, June 18, 19.
Oxford, June 23, 25.
Abbeville ct., at Cambridge, June 24.
Water Valley, Main St. and Taylor, at Taylor, June 25, 26.
Lamar ct., at Rice Chapel, June 30.
Ashland ct., at Black Jack, July 1.
Waterford ct., at Asbury, July 2, 3.
Valden and West ct., at Hebron, July 8.
Durant, July 9, 10.
Paris ct., at Pine Valley, July 14.
Tie Plant ct., at Gore Springs, July 15, 16.
Poplar Creek ct., at Center, July 21.
Kilmichael ct., at Lodi, July 22, 23.
Winona station, July 23, 24.
Sallis ct., at Shrock, July 29, 30.

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Pickens and Goodman, at Richland, July 30, 31.
Ebenezer ct., at Thornton, Aug. 5.
Lexington, Aug. 6, 7.
Coffeeville ct., at Goshen, Aug. 12.
Holcomb ct., at Sparta, Aug. 13, 14.

R. A. TUCKER, P. E.

Greenwood Dist.—Third Round.

Carrollton, at Marvin, June 10.
Itta Bena, June 11.
Dublin, at Dublin, June 18.
Lambert, at Belen, June 25, a.m.
Indianola, July 2, a.m.
Moorehead, July 2, p.m.
Swift, at Swift, July 9, p.m.
Sunflower, at Fairview, July 15, 16.
Acona, July 19, p.m.
Coila, at Smith's Chapel, July 22, 23.
Black Hawk, at Bowling Green, Aug 5, 6.
Webb, at Strathmore, Aug. 13.
Drew, at Wade's Schoolhouse, Aug. 19.
Minter City, at Minter, Aug. 20.
Sidon, at Sidon, Aug. 22, p.m.
Tchula, Aug. 23, p.m.
Tutwiler, at Rome, Aug. 27, a.m.
Ruleville, at Doddsville, Aug. 27, p.m.
Belzoni, Aug. 28, p.m.
Inverness, at Isola, Aug. 29, p.m.
Schlater, at Schlater, Aug. 30, p.m.
Greenwood, Sept. 3.

S. L. POPE, P. E.

Corinth Dist.—Third Round.

New Albany station, Q. C. June 9, night; preaching, June 11, night.
New Albany ct., at Wells Chapel, June 10, 11, at 11 a.m.
Sherman ct., at Bethel, June 12.
Corinth District Conference, at Sherman, June 13-15, beginning at 11 a.m.
Corinth ct., at Mt. Carmel, June 17, 18.
Kossuth ct., at Pleasant Hill, June 18, p.m., 19 a.m.
Myrtle ct., at Pleasant Grove, June 23.
Dumas ct., at New Hope, June 24, 25, a.m.
Blue Mountain ct., at Walnut, June 25, night; Q. C., June 26, a.m.
Potts Camp ct., at Pisgah, June 30.
Hickory Flat ct., at Bethel, July 1, 2.
District Standard Teacher Training School, at New Albany, July 3-8.
Tishomingo ct., at Boggs Chapel, July 11.
Golden ct., at Belmont, July 12.
Iuka ct., at Pleasant Hill, July 14.
Burnsville ct., at Hebron, July 15, 16, a.m.
Iuka station, July 16 p.m., 17 a.m.
Guntown ct., at Pleasant Valley, July 21.
Baldwyn ct., at Liberty, July 22, 23.
Mooreville ct., at Andrews Chapel, July 25.
Marietta ct., at Ozark, July 26.
Mantachie ct., at Palestine, July 27.
Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 28, p.m.; preaching, July 30, night.
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5
Rienzi ct., at Pisgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12. 13.

The Corinth District Conference will be held at Sherman, Miss., June 13-15. The opening sermon will be preached Tuesday morning at 11 o'clock, by Rev. W. A. Wilson, followed by the Sacrament of the Lord's Supper.

The following committees have been appointed: License to Preach and Admission—Revs. S. A. Brown, W. W. Jones, B. P. Fullilove.

Deacon and Elder's Orders—Revs. E. R. Smoot, W. G. Burks, Melville Johnson,

Other committees will be announced later. Let pastors please send names of all who will attend to Rev. J. L. Nabors, Sherman, Miss., so that entertainment may be provided.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Starkville, June 11, a.m.
Longview, preaching, June 11, p.m.
Macon station, June 14.
Ethel, at Tabernacle, June 17, 18.
West Point, June 25.
Macon circuit, at Center Point, June 28.
Caledonia, at Murrah's Chapel, July 1, 2.
Crawford and Shafers, at Crawford, July 2, 3.
Mashulaville, at Middleton, July 8, 9.
Mayhew and Sessums, at Kilgo, July 14.
Preaching at Mayhew, July 16, a.m.
Artesia, July 16, p.m.
Brooksville, at New Bethel, July 18.
Shuqualak, at Ridgeway, July 19.
Chester, at South Union, July 21.
Cedar Bluff, at Steel's Chapel, July 27.
Kosciusko circuit, at Salem, July 29, 30.
Kosciusko station, July 30, p.m.
Noxapater, at Rocky Hill, Aug. 5.
Louisville, Aug. 6.
Sturgis, at Bethel, Aug. 11.
High Point, at Owen's Chapel, Aug. 12, 13.
Ackerman and Wier, at Salem, Aug 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

Aberdeen District—Third Round.

Tupelo, June 11, 12.
Okolona, June 12.
Amory, June 18, 19.
Woodland, at Foster's Chapel, June 24, 25.
Houston, July 1, 2.
Pontotoc, July 2, 3.
Bellefontaine, at Spring Hill, July 8, 9.
Eupora and Maben, at Eupora, July 9, 10.
Mathiston, at Double Springs, July 11.
Algoma, at Palestine, July 12.
Vardaman, at Hurricane, July 14.
Calhoun City, at Pine Ridge, July 15, 16.
Houlka, at New Hope, July 17.
Buena Vista, at Pleasant Grove, July 19.
Salem and Ecru, at Liberty Hill, July 21.
Toccopola, at Thaxton, July 22, 23.
Randolph, at Randolph, July 23, 24.
Verona, at Union, July 29, 30.
Sharon, at Pleasant Grove, Aug. 6, 7.
Tremont, at New Bethel, Aug. 12, 13.
Fulton, at Fulton, Aug. 13, 14.
Nettleton, at New Hope, Aug. 15.
Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.

The Aberdeen District Conference will be held at Eupora, June 14-16.

T. H. DORSEY, P. E.

GIRLS! LEMONS

BLEACH SKIN WHITE

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands, each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

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BEFORE BABY COMES

Watchful Care of Health Necessary

Lydia E. Pinkham's Vegetable Compound a Marvelous Help

West Orange, N. J.—"I was very nervous and upset for six months before my baby was born. One of my friends told me to take Lydia E. Pinkham's Vegetable Compound and I have taken it for five months now. I have a big boy who weighed almost nine pounds at birth and I do all my housework and don't feel a bit nervous or upset any more. I still take your medicine and have told all my friends what good it has done me."—Mrs. MARGARET GREGORY, 440 Valley Road, West Orange, N. J.

West New York, N. J.—"The first two months I carried my baby I was in bed almost every day with sick headaches. I tried Lydia E. Pinkham's Vegetable Compound and the first bottle helped me. I took seven more and I know I couldn't feel better than I did. The headaches stopped and I was able to do my own work. I have a baby girl six months old who weighs twenty pounds and is the picture of health."—Mrs. J. McCOY, 207 20th St., West New York, N. J.

Nervous and Run-Down

Biloxi, Miss.—"Just a word of praise of Lydia E. Pinkham's Vegetable Compound. I took it with wonderful results before my baby was born. I was so nervous and run-down that I was a wreck of misery. I had pains in my sides and back so bad that I could not stay still or sleep nights. My husband was reading your 'ad.' in the paper and I decided to try your Vegetable Compound. After I had taken half a bottle I felt a change and was soon as well as ever. I took it the whole time and recommend it to every woman who is suffering as I was. People said that because I was so young I would never pull through and I praise your Vegetable Compound for my good health."—Mrs. ENOCH J. STEVENS, 889 Fayard St., Biloxi, Miss.

Chicago, Ill.—"I recommend Lydia E. Pinkham's Vegetable Compound for all prospective mothers. I suffered from weakness and faint spells and had to lie down twice a day for an hour or so before I could go on with my work. My cousin, who lives in Wisconsin, has used your Vegetable Compound for over five years and she came to us for a visit and she recommended it to me, saying she would pay for the bottle if it did not help me. I took that bottle and got more, as I found it gave me great relief. I recommend it to my friends and sisters and am willing for you to use these facts to help others."—Mrs. I. J. KUBINSKI, 1813 W. 17th St., Chicago, Illinois.

Lydia E. Pinkham's Vegetable Compound should be taken by expectant mothers. It will assist them in keeping well and strong. This is necessary not only for their own comfort but for the future as well.

It helped these women. It has helped many others.

TREASURER'S REPORT,

Mississippi Conference Sunday School Board.

Brookhaven District — Brandywine, $7; Fernwood, $39.85; McComb, La Branch, $2; Galatia, $10; Brookhaven, First Church, $23.94; Thompson's Chapel, $1; Bethesda, $6.83; Wesson, $10. Total, $100.62.

Hattiesburg District—Collins, $14.76; Eucutta, $3.28; Boyles Chapel, $3.09; Good Hope, $5. Total, $26.13.

Jackson District—Brandon, $12.50; Madison, $14.90; Mendenhall, $4.65; Galloway Memorial, $71; Capitol St., $102.98. Total, $206.03.

Meridian District—Daleville, $1.65; State Line, Matherville, $4.23; Shubuta, $25; Poplar Springs, Matherville, $5.71; Harper, $4.07. Total, $40.66.

Newton District—Laurel, Kingston, $10.55; Philadelphia, $11.28; Johns, $3.65; Laurel, West End, $3.33; Shiloh, $9.31; Gasque Chapel, $3.47. Total, $42.59.

Seashore District—Biloxi, $19.33; Moss Point, $13.21; Picayune, $7.06; Mount Pleasant, $21; Bay St. Louis, $17.98; Pascagoula, $7.08; Vancleave, $15. Total, $100.66.

Vicksburg District—Fayette, $19; Oak Grove, $6. Total, $25.

If there appear any mistakes, please call our attention to them that they may be corrected. Shubuta Sunday school was the first to send in an offering. Capitol Street Sunday school is the largest received.

If the schools will observe the day and send in the offerings promptly it will help the cause wonderfully.

Respectfully,
GARNER M. LESTER,
Treasurer.
Jackson, Miss., P. O. box 548.

MARRIED.

At the home of the bride's parents, Mr. and Mrs. H. W. McGee, Meridian, Miss., May 23, 1922, Rev. W. A. Hays officiating, Miss MIRIAM A. McGEE to Mr. E. O. WADE, of Shreveport, La.

All which happens through the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more we are helped on by hope in the way of eternal life!—Martin Luther.

Hope quickens all the still parts of life, and keeps the mind awake in her most remiss and indolent hours. It gives habitual serenity and good humor; it is a kind of vital heat in the soul that cheers and gladdens her when she does not attend to it. It makes pain easy and labor pleasant.—Joseph Addison.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Gunnison and Deeson, at Gunnison, June 21, p.m.
Coahoma and Lyon, at Coahoma, June 25, a.m.
Tunica, June 25, p.m.
Shelby, July 2, a.m.
Clarksdale, July 2, p.m.
Shaw, at Litton, July 4.
R. and Lake Cormorant, at Hollywood, July 9, a.m.
Evansville and Dubbs, at Evansville, July 9, p.m.
Leland, July 12.
Boyle, at Boyle, July 16, a.m.
Cleveland, July 16, p.m.
Lula and Dundee, at Lula, July 23.
Jonestown and Rich, at Rich, July 30, a.m.
Merigold and Alligator, at Merigold, July 30, p.m.
Benoit, at Winterville, Aug. 6, a.m.
Glen Allen, at Avon, Aug. 6, p.m.
Greenville, Aug. 8.
Rosedale, Aug. 9.
Friar's Point, Aug. 10.
Hollandale, Aug. 15.
Duncan and Hillhouse, Aug. 16.

JAMES H. FELTS, P. E.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Caddo Ct., at Trees, Sunday, June 11, a.m.
Mangum Memorial, preaching, Sunday, June 11, p.m.
Greenwood, Sunday, June 18, a.m.
Caddo ct., at Blanchard, preaching, Sunday. June 18, p.m.
Coushatta, Friady, June 23, p.m.
Belcher, at ———, Sunday, June 25, a.m.
Ida, at Munnerlyn's Chapel, Sunday, June 25, 3 p.m.
Longstreet, Tuesday, June 27, a.m.
Union Quarterly Conference of all Shreveport Churches at Texas Ave. Church, Friday, June 30, 8 p.m.
Haynesville, at Colquitt, Sunday, July 2, a.m.
Haynesville, preaching, Sunday, July 2, p.m.
Springhill, Wed., July 5, p.m.
Cotton Valley, at Hortman, Thurs., July 6.
Arcadia, Sunday, July 9, a.m.; at Mt. Moriah, 3 p.m.
Athens, at Wesley Chapel, Monday, July 10, a.m.
Homer, Mon., July 10, p.m.
Pease Chapel, Wed., July 12, a.m.
Bayou La Chute, Sun., July 16, a.m.
Oil City, Sun., July 16, p.m.
Gibsland, at Bryceland, Wed., July 19, a.m.
Bienville, at Bear Creek, Thurs., July 20, a.m.
Haughton and Doyline, at Doyline, Sun., July 23, a.m.
Sibley, preaching, Sun., July 23, p.m.
Mansfield, Mon., July 24, p.m.
Pelican, at Mitchell, Tues., July 25, a.m.
S. Mansfield, at Noble, Wed., July 26.
Plain Dealing; at Concord, Sun., July 30, a.m.
Benton, preaching, Sun., July 30, p.m.
Grand Cane, at ——, Sun., Aug. 6, a.m.
Castor ct., at Ashland, Wed., Aug. 9.
Minden, Sun., Aug. 13, a.m.
Sibley, at Brushwood, Sun., Aug. 13, 3 p.m.
Lake End and Powhattan, Sun., Aug. 20.
Ringgold, at Grand Bayou, Sun., Aug. 27, a.m.
Wesley ct., at Carroll Creek, Wed., Aug. 30.

R. H. WYNN, P. E.

Lake Charles Dist.—Third Round.

Branch Ct., at Maxie, June 11, 11 a.m.
Eunice Ct., at Reeves, June 11, 7:30 p.m.
Crowley, June 18, 11 a.m.
Gueydan and Estherwood, at Gueydan, June 18, 7:30 p.m.
Leesville, June 25, 11 a.m.
Zwolle, June 25, 7:30 p.m.
Rayne, July 2, 11 a.m.
Indian Bayou, July 2, 7:30 p.m.
Abbeville and Kaplan, at Abbeville, July 9, 11 a.m.
Franklin, July 16, 11 a.m.
New Iberia, July 16, 7:30 p.m.
Sulphur and Vinton, at V., July 23, 11 a.m.
Lake Arthur, July 23, 7:30 p.m.
Lafayette, July 30, 11 a.m.
Opelousas, July 30, 7:30 p.m.
Merryville, Aug. 6, 11 a.m.
Ludington Ct., Aug. 6, 7:30 p.m.
Morgan City and Berwick, at M. C., Aug. 13, 11 a.m.
Patterson and Jeanerette, at P., Aug. 13, 7:30 p.m.
Many and Robelline, at New Hope, Aug. 20, 11 a.m.
Hornbeck and Peason, at H., Aug. 20, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Lecompte Ct., at Melder, June 11.
Pineville, at Holloway, June 18.
Boyce, at Hemphill, June 25.
Marksville Ct., at Simmesport, July 2, a.m.
Pleasant Hill Ct., at Williams' Chapel, July 9, a.m.
Provencal Ct., at Provencal, July 10.
Bunkie, July 16, a.m.
Alexandria, July 16, p.m. (preaching); Aug. 7, p.m. (conference).
Rochelle-Standard, at Olla, July 19.
Campti Ct., at Davis Springs, July 22-23.
Winnfield, July 30.
Winnfield Ct., at Joyce, July 30, p.m.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.
Jena and Jonesville, at Harrisonburg, Aug. 20.
Natchitoches, Aug. 27.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Keener Memorial, June 5, p.m., and June 18, p.m.
Hammond, June 11, a.m.
Ponchatoula, at Lee's Landing, June 11, 3:30 p.m.
Baton Rouge, First Church, June 18, and July 3, p.m.
Istrouma, June 25, a.m
Amite, June 25, p.m.
Natalbany, at Pine Ridge, July 2, a.m.
Kentwood, July 2, p.m.
Pinegrove, at Pipkin's Chapel, July 9, a.m.
Greensburg, at Tabernacle, July 9, p.m.
Springfield, at James Chapel, July 16, a.m.
Baker, at Blackwater, July 22, a.m., and 23, p.m.
Gonzales, at Carpenter's Chapel, July 23, a.m.
Franklinton Ct., July 30, a.m.
Olive Branch, at Camp Grounds, Aug. 7, 4 p.m.
Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Jonesboro, at Hodge, June 11, 11 a.m.
Mer Rouge, at Mer Rouge, June 15.
Dubach, at Lisbon, June 18, 11 a.m.
Choudrant, at Downsville, June 20, 11 a.m.; Q. C., 2 p.m.
Mangham, at Union, June 25, 11 a.m.
Sicily Island, at Clayton, June 25, 8 p.m.
Elmore, at Longstraw, July 2, 11 a.m.
West Monroe, July 2, 8 p.m.
Calhoun, at Wilhite, July 6, preaching at 11 a.m.
Winnsboro, at Boeuf Prairie, July 9, 11 a.m.
Gilbert, at Wisner, July 9, 8 p.m.
Ruston, July 10, 8 p.m.
Bonita, at Bartholomew, July 12; preaching, 11 a.m.
Tallulah, July 16, 11 a.m.
Rayville, at Delhi, July 16, 8 p.m.
Farmerville, at Greenville, July 19; preaching, 11 a.m.
Monroe, July 21, 8 p.m.
Waterproof, at Newelton, July 23, 11 a.m.
Oak Grove, at Forest, July 26.
Bernice, at Summerfield, July 30, 11 a.m.
Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preaching 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

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NAME.....
ADDRESS.....
DATE.....

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3463.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 22, 1922. CHAS. O. CHALMERS, Manager.

FRATERNAL ADDRESS.

(Delivered by the Editor of the Advocate before the General Conference of the Colored Methodist Episcopal Church in America, St. Louis, Mo., May 10, 1922.)

To the Bishops and the Members of the General Conference of the Colored Methodist Episcopal Church in America.

Brethren: I have presented, and you have just heard read, the credentials by authority of which I appear before you as fraternal messenger from

BISHOP WARREN A. CANDLER, D.D., LL.D.,
Who will Preside Over the Louisiana Conference.

the Methodist Episcopal Church, South. It is needless for me to say that I am keenly appreciative of the honor conferred upon me by my church in appointing me to be the bearer of its fraternal greetings to this distinguished body, or to say that I count it a great privilege to have the opportunity of addressing you upon this important occasion.

If I had not felt well assured that the attitude of my church toward yours, from the beginning of your corporate history to this good hour, has been one of utter friendliness, good will, and brotherly love, I should not have felt free to accept its commission to convey to you what otherwise would be but a perfunctory and formal greeting; and, speaking frankly, if I did not find my own heart in cordial sympathy with this historic attitude of my church, I could not have brought myself to a willingness to be the bearer of a message that I might speak with my lips but not feel in my heart; and if I did not know that this feeling of friendliness, good will, and brotherly love is fully reciprocated by you, I should hesitate to encroach upon your time or try your patience by appearing before you at this hour.

But, bound together as we are by the ties of a sacred relationship and working together in the spirit of Christian fellowship toward a common goal—the establishment of the Kingdom of God upon earth—I am happy to meet with you and, in the name of the Methodist Episcopal Church, South, extend to you Christian greetings and speak to you of some of the things that must be in the hearts of us in these days when mighty movements are challenging the best thought of the leaders of all faces throughout the world. If good men ever needed to take counsel together that they might both know and do the will of God, they need to do so now.

I am glad to be able to bring you tidings of a remarkable quadrennium in the history of the Methodist Episcopal Church, South. First of all—and best of all—our records show that we now have a membership of 2,346,067, which includes a net gain of 91,315 for the year 1921 and a gain for the quadrennium of 162,093. I say "best of all," for these figures seem to me to indicate unmistakably the fact that our ministers have been faithful in preaching the pure gospel of redeeming grace, and that our people have been active in those evangelistic efforts that have as their end the salvation of the lost. We give God the glory for the marks of his favor thus resting upon us.

Our Sunday schools and Epworth Leagues have had a healthy growth, the present figures showing an enrollment in the former of 1,881,715, and in the latter of 197,118. The women's work of the church has steadily grown in extent and usefulness, the Woman's Missionary Society being one of the most efficient and useful organizations of the church.

The past quadrennium has been especially remarkable for the interest developed in the missionary and educational work of the church, the two great movements, the Centenary and the Christian Education Movement, having laid upon the hearts of our people the need of a wider vision in relation to a world program of evangelization, and having inspired them to unparalleled liberality in support of these great interests. In the Centenary, nearly $40,000,000 was pledged for the extension and maintenance of our missionary enterprises at home and abroad; and in the Christian Education Movement, nearly $20,000,000 was pledged for the endowment and equipment of our educational institutions. Every phase of our work has felt the beneficent influence of these church-wide campaigns for the causes that lie at the very heart of evangelical Christianity.

Our Board of Church Extension has reported receipts for the year 1921 of $960,954.17, out of which scores of churches and parsonages have been aided. The Loan Fund capital of the Board at the close of 1921 amounted to $1,836,623.64.

The conscience of the church has become aroused to the necessity of making better provision for the support of our worn-out preachers, their widows and dependent orphans, and it is a foregone conclusion that our General Conference, now in session, will authorize a movement that will result in adequate provision for these noble men and women to whom the church owes so much of its present prosperity and power.

As we look back over the accomplishments of the past four years, both in a material and a spiritual way, we cannot refrain from exclaiming, "The Lord hath done great things for us, whereof we are glad."

I am glad, too, to be able to say that the fraternal relations between our churches—yours and mine—have in no wise grown less warm during the quadrennium just coming to a close; rather, in a most practical way have those relations been strengthened and cemented. It would naturally be expected that the Methodist Episcopal Church, South, because of its historical relationship to the Colored Methodist Episcopal Church in America, would express its interest in that church in a substantial way; and that expectation is met by the facts in the case. Without taking the time to enumerate the ways in which our Sunday School Board, our Board of Education, our Board of Missions, and other agencies of our church have cooperated with you in the great work in which you are engaged, with which things you are doubtless familiar, I cite simply the action of our Board of Church Extension to show that in the most practical way we have labored together to carry forward our common cause. I quote from the current report of the Secretary of our Board:

"Provision was made at the Annual Meeting of the Board in 1918 for more systematic and increased assistance to the Colored Methodist Episcopal Church. During the quadrennium, churches have been aided with donations to the number of 43, and in the amount of $15,915.21. A proposition was submitted during the quadrennium to contribute loan funds to our colored brethren to an amount not to exceed $50,000 on condition that they raise a like amount. The conditions of the proposition have been met, and there has been paid over to these brethren for their Loan Fund capital $37,991.83. The unpaid balance due under the proposition is $12,008.17.

The headquarters of their Church Extension Department have been moved to Louisville, and your Board made a contribution towards securing for them permanent headquarters. They seem to

BISHOP WILLIAM N. AINSWORTH, D.D., LL.D.,
Who will Preside Over the Mississippi and the North Mississippi Conferences.

have made genuine progress in every department of their work."

It is not too much to believe that these practical demonstrations of fraternal feeling will continue throughout the years to come, and to believe that the Methodist Episcopal Church, South,

(Continued on Page 4)

New Orleans Christian Advocate

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WHY IS METHODISM?

By Rev. R. E. Smith, D.D.

(An address delivered before the Louisiana Conference Preachers' Institute, and published by request of that body.)

Without bigotry, in no spirit of controversy, without the least desire of antagonism to others, let us study the rise and genius of Methodism. One may not accept the doctrines, nor approve the plan, but the stupendous fact of Methodism meets every student of history and must be dealt with. It cannot be ignored. It is one of those colossal movements, one of those pivotal and strategic crises upon which the world's destiny turns.

Methodism is not simply a church—a peculiar denomination, one more sect—it is a system of Truth, ageless and universal; or, to change the figure, it is a drop of anilme that has colered all other ecclesiastieal waters.

If the world owes anything to English civilization, it owes more to Methodism. If England has taught the world anything of Democracy—if she has popularized the Bible, if she has spread commerce over the seas and humanized governments and education—it has been because there was a man sent from God whose name was John Wesley!

Lest some one should think this to be the outburst of an enthusiastie devotee of Methodism, let me quote the sober statements of non-religious historians who know.

Says Leslie Stephens, "Wesley was the greatest captain of men of his century."

Macaulay ridicules any historian of England who fails to see among the greatest factors of English history the rise of Methodism. He declares, "Wesley had a genius for government equal to that of Richelieu." Indeed, the greatest compliments come from those non-Methodists who are scholars. Southey says: "His was the most influential mind of the last century, the man who will have produced the greatest effects centuries or perhaps milleniums hence—if the race continues." Lecky declares that Wesley's conversion "forms an epoch in English history." Again "Methodism is of greater historie importance than all the splendid victories by land and sea won under Pitt." And that included the colonial wars that gave America to England, also the accession of India to England. Yet, says Leeky, Methodism was greater than all these, for, he adds, the Methodist Revival saved England from collapse, from Revolution worse than that of the French—it saved English Civilization. Says Birrell: "No other man did such a life's work for England. You can't cut him out of our national life!" Says Fitchett: "England is as truly interested in Wesley as in Shakespeare; and in determining the history of the English speaking race Wesley counts for more than Shakespeare."

Methodism has changed the history of the world. In order to begin to understand this statement, it is necessary to see the condition of England and of civilization just before Wesley began his titanle work. It was the 18th Century. Let us try the difficult task of visualizing the actual social, political and moral conditions at the dawn of Methodism.

Says Fitchtell: England's "ideals were gross; its sports were brutal; its public life corrupt; its vice unashamed. Cruelty fermented in the pleasures of the crowd; foulness stained the general speech; judges swore on the bench; the preacher cursed the sailors to make them listen to his sermons; the King swore incessantly and at the top of his voice. Ferocious laws still lingered on the Statute Book. Justice itself was eruel. Men were put to death for minor offences; women were publicly flogged or burned at the stake; it was the age of the pillory and of the whipping post; human heads were hung from public places; drunkenness was the familiar and unrebuked habit even of Ministers of State; adultery was a sport and the shame lay not on the false wife or the smiling gallant, but on the betrayed husband"—so dull and stupid.

Bribes abounded in all public offices. Jails were filled with debtors. Prisons reeked with filth and vermin and as the jailers had no salary hut lived off fees, frequently men who were deelared innocent had to linger for months in jail until some friend could pay the jailer's fees for board, such as it was. Although thousands were executed upon slightest offences, many more died from prison fever.

Gambling was the national and almost universal pastime. Lotteries prevailed everywhere, even in the churches. Sundays were desecrated by bull-baitings, cock fights, rat hunts and other repulsive sports. Prize fights were more frequently with swords, knives, sticks and clubs. Descriptions of these are too brutal and vulgar to be quoted.

There were no railroads and the best roads were full of ruts and chuck-holes and precipitous hills. Coaches were often unable to pass each other without overturning and many a quarrel and fight ensued as to which would be the victim. For days and weeks thero could be 'no travel whatever. Often two or four pairs of oxen had to be hitched to coaches to drag them out of the mire. In going 18 miles Wesley's friend broke and shattered three wagons.

Highwaymen also infested these bogs and preyed unmercifully upon the unfortunate travelers. The taverns and inns along the way were in league with these robbers and would give them information as to the guests that had money, thus sharing in the profits.

London with 500,000 people had few payed streets, no sewers, no system of lighting, no sanitation. Wagons mired down in the thoroughfares of London. Coaches splashed the beautiful dresses of ladies on foot—much to the merriment of the drivers. From hotel windows buckets were emptied upon the innoeent pedestrians below while the street urchins yelled with delight. No woman ventured out at all at night, and very few men unarmed.

Conditions in the country and rural sections were unspeakable. Nearly one-half of the land was uncultivated. Great tracts of waste, vast forests full of game were withheld from eultivation in order that some nobleman might have his hunting ground. Large districts within sight of London were useless. The people were extremely poor and tax ridden. There were, of eourse, tho two extremes—rich and poor. Farm laborers received a wage of 4 eents per day with hoard, or 6 to 8 eents per day without board. In some seetions wages were fixed at $1 per week without board. Workmen in towns and factories received a little more. Children of tender years were employed in factories and paid miserable pittances, growing up dwarfs, ignorant and degraded, dying young. All this within the law and every effort at reform vigorously opposed hy even leading church men.

Home eenditions were despicable—no conveniences, few comforts. Good wheaten hread was unknown except in cities among the rich. The farmers lived on bread made of oats, rye and barley. Suger, salt, and soap were so expensive as to be luxuries. One in five aged people died in the poor-houses.

There was no system of free schools. Popular education was unknown. Yet there were private schools for the rich and a few universities for sons of uoblemen, also a few charity schools.

Slavery abounded in the colonles and wherever it could bo made profitable in England. But we must drop the curtain, staying only long enough to say that Wesley touched every one of these conditions and Methodism was a powerful factor in correcting every phase of these abuses. Social reform has good preeedent and fatherhood in John Wesley and Methodism.

No age should be judged by its vices. No century should be condemned by its worst, but by its best. Let us turn to the religious condition of England. Surely it is fair to estimate any era by its religion and its evangel. In this realm England before Wesley is in no way able to stand the test. Her religion was all but dead. The Church of England had long been the Established Church, hut schism had rent her beautiful seamless robe. Cromwell and Puritanism had given place to the restoration of the Stuart Kings with their carnival of licentiousness and vice. Many of the preachers took their stand with the king as to Divine right to rule; some were with Parliament and the people against such divine right. Then eame the reign of William and Mary and conditions were reversed. William, the great protestant, gave the people the Bill of Rights, which forever declared against the Divine Right of Kings and took rank almost with tho Magna Charta. Four hundred great preachers resigned or were displaced rather than consent to this democratic idea. Thus was the Church of England weakened by dissension.

Then came the great Deistic contioversy. So fierce was the onslaught of skeptics that the pulpit and clergy were put on the defensive and genuine religion all but perished. Voltaire declared that in 50 years Christianity would be only a memory. The preaching became so weak, so diluted, that only moral essays were heard instead of sermons. They did not deny the existence of God—but He was no longer a force in human affairs. The Bible was no more than good history and there was no Divine revelation. Natural religion is sufficient aud respectability is the highest standard. "God," says Stephens. "was an idol eompounded of tradition and frozen metaphysics." Lecky says: "Beyond a belief in the Trinity and a general acknowledgment of the veracity of the Gospel, the preachers of that day taught little whieh might not have been taught by disciples of Socrates or Confucius." One great writer visited more than a dozen great churches and heard so many sermons in which neither the name nor the work of Christ was ever mentioned. It was a frozen theology—a lifeless form. The church was making no saints, ereating no martyrs, sending out no great missionaries. Even the good Bishop Butler said: "The deplorable distinction of our age is an avowed scorn of religion and a growing disregard for it." Drunken men laughed at having to go to communion to hold their jobs in the State, but their trembling hands fingered the sacraments long enough to keep their salaries. Prayer was outgrown and often ridiculed even by the elergy. Only the printed prayers of the ritual were heard to any great extent. If this was the state of the great established church, what of the Dissenters and independent churches, such as the Presbyterians and Baptists? Let me quote a great English historian who knows: "Open and confessed Arianism had almost completely captured the dissenting churches and the sense of sin was faint—also the doctrines of a Divine and redeeming Christ."

The bishops and leading ministers declared that the great superstition was the belief that God ever revealed Himself in the modern world. It was the highest folly to think that He could be influeneed by prayer to aid any individual soul. Fanaticism was defined as any thought that man eould be conscious of any change in his spiritual relationship. "Go to mass and confessional," said the Catholic. "Go to saerament, repeat the creeds and forms and hope against hope at death to get in," said the good Episcopalian. "You can do absolutely nothing," said the good dissenter and

Baptist, "but wait in hope; if you are the elect, you will get in anyhow—if not, nothing you can do will help." Calvinism had captured all faiths and churches and gone to its limit.

Into an age and civilization like this came John Wesley—the trim young scholar who, said Stephen, outranked Wm. Pitt and Samuel Johnson. For years he too (Wesley) fell under the paralyzing influence of this frozen preaching. He was a good Episcopalian and remained so to the day of his death. But he sought something which neither Anglicanism nor Dissent could give. How he tried to do the works of charity and religion that would bring peace! What watching and prayers! What heart-searchings and self-denials! What study and introspection! All to no avail. Then into the wild woods of America he came as a missionary to the Indians. Even the peerless Susanah Wesley, his mother, wrote him that it is impossible to know your sins forgiven—even she trusted that by systematic and consistent deeds of duty, duty well done, she might know at her dying moment the assurance of forgiveness—but no one could before that solemn hour.

Still he felt that he must have the assurance if he is to do the works of God! Back to England he came sadder than ever. Every day now became one long search for God. His Bible was read through again and again. Every morning he went to communion. Prayers wasted him away. But his redemption was drawing nearer. On the eve of May 24, 1738, while listening to one read Luther's Preface to the Epistle to the Romans, about a quarter before nine, "I felt I did trust in Christ—Christ alone for salvation. And an assurance was given me that he had taken away my sins, even mine. I began to pray with all my might for those who had persecuted me. I then testified openly to all what I now first felt in my heart." Here are the elements of Methodism—simple trust (Faith), Assurance, Testimony.

Now he began indeed his wonderful career. He preached everywhere this good news that every one may know his sins forgiven. He visited the jails, and hardened criminals heard and believed. By sick beds he knelt and the sick arose and praised God. Enthusiasm spread. The news caught fire and friends and foes rushed in. The bishops and those in authority remonstrated with the zealot. He was not only preaching heresy, but fanaticism. The world was not quite ready for practical Arminianism, for a who-so-ever-will gospel. One by one the churches were closed against him. Then he went to the jails and alms houses—at length to the fields and open air. The fire burned in his bones—he must speak! So many thousands heard and believed, he was forced to use laymen to help him preach. Everywhere they went heralding the tidings and offering men salvation present and conscious upon simple faith and trust.

Wesley was mobbed and egged all over England for preaching what we hold as commonplace today. Gradually, his thought has taken hold of the churches of the world. Other folds have felt the touch of his genius and accepted much of his truth. Every evangelical church to-day owes a debt to Wesley that not all of them recognize. It was Wesley who began the modern revival methods. It was Methodism that first dared to teach the worth of all men as men—that any man could come and be saved! It was Methodism that first taught an assurance of salvation. It was Methodism that first had the Annual Conference or Association or Convention idea. It was Methodism that first taught social reform, that sought the abolition of slavery, prohibition, and urged popular education. John Wesley, not Robt. Raikes, organized the first Sunday school. Methodism first began teacher training.

Although Methodism came to America nearly 150 years later than most of the other evangelical denominations, it has spread rapidly and to-day outnumbers, we believe, any other Protestant body. We do not here discuss the ambitious claim of some other churches to apostolic succession, but we do declare most positively that such denominations never were numerous or felt as powers until they took up Wesley's great practical, preachable Arminianism—his who-so-ever-will gospel!

Brethren, when we are tempted to become discouraged with present-day conditions, when men say the world is becoming worse, let us refer to the state of affairs before Wesley! Finally, what Methodism has already accomplished is only a beginning—a prophecy of what she shall do yet in making the knowledge of God cover the earth or the waters cover the sea.

MILLSAPS COLLEGE—A GREAT INSTITUTION.

Dear Brother Carley: Since the death of our long-time friend of the boys and of the college, Rev. T. B. Holloman, I do not know whether we have a man who feels under obligation to give an account of the work of the College as seen by a visitor and trustee as he was accustomed to do.

I appreciated the work and the interest manifested by Dr. T. B. Holloman in the college and the boys very much, and while I cannot fill his place, yet I feel constrained to write a brief message concerning the College, its past, present, and possible future.

You know that Henry Carley, the Editor of the New Orleans Advocate, and this writer date back to the beginning of things at Millsaps, though we are both young men yet, and are possibly the finest looking fellows ever graduating from that College.

It has been just twenty-five years since I received my diploma. This year I attended the Commencement exercises as one of the Trustees of the College, being placed on the Board by action of the Alumni and the Mississippi Annual Conference, December, 1921.

I went over on Friday afternoon to be present at the Annual Debate between representatives from the Galloway and the Lamar Literary Societies, which in our day and for some years later, was possibly the most exciting feature of the whole Commencement. The chapel was always crowded with students, members of the faculty, and visitors; and there were flowers for the debaters until they scarcely knew what to do with them.

Now the contrast in the interest manifested in that particular event was painful to witness. A great majority of the student body had gone home; hence a very small audience assembled to hear that wonderful debate. In our day, the Commencement exercises from beginning to end were regarded by the student body as one of the big things of the whole college year, and but few of the students left before Dr. Murrah announced on Tuesday morning, after the delivery of the diplomas, that the session was then closed.

The vacant rooms in the dormitories, the small attendance on the Commencement exercises, present a sad experience to one who was a student twenty-five years ago. But our President, Dr. A. F. Watkins, thinks he will have the boys present another year when we meet, by having the Commencement sermon before the final examinations. I hope he will be successful in that effort. But we must turn from this unfavorable contrast to one that gives a delightful feeling. So let us note the growth of the College along several lines.

At the session of the Mississippi Annual Conference, December, 1897, the year I received my diploma and was admitted on trial into the Conference, the following College statistics were reported to that Conference: Value of Property, $70,000; Endowment, $107,000; Professors, Including Law Department and Preparatory work, 12; Pupils, including law students, 206. Now, last December, twenty-four years later, the statistics reported to the Conference were these: Value of Property, $335,000; Endowment, $600,000; Teachers, 17; Pupils, 366.

These figures show that during these twenty-four years there has been an increase in both property value and in endowment of approximately five hundred per cent. Taking into consideration the fact that the Law School has been discontinued, the student enrollment shows an increase of approximately one hundred per cent.

There are some other contrasts that the present student body would not know about unless some of us old fellows told them. When we were there, we drank the muddy water from Pearl River, without filtering; now the water is as clear as crystal. Then there were no electric lights, steam heat, modern baths and sewerage at the college. There were no electric cars, paved streets, concrete sidewalks in the city of Jackson. The shade trees which were planted on the campus in my day, have grown to be a thing of beauty. The new dormitories give a different appearance to the campus. The cottages, or "shacks" as we called them, are about the only thing that remain as they were then.

Material equipment, conveniences, and facilities are far in advance of what they were in our day. But upon investigation, we find that the student has to pay approximately twice as much for his college privileges as we did. But I think that is just about in keeping with the general increased cost in living now, over what it cost in 1897. I think it costs twice as much to stay at home now as it did then.

Upon the recommendation of the President of the College, the Academy, or Preparatory School, was discontinued. Prof. Huddleston, who had given twenty-two years of service in that department, was elected Associate Professor of Ancient Languages in the College. Rev. John Lambuth Ferguson, Headmaster of the Academy, was elected Associate Professor of Religious Education.

The alumni of the College had a very interesting meeting at their annual banquet on Monday night. The enrollment in the Freshman Class has been by far the largest in the history of the College.

The Methodists of Mississippi have a great a institution in Millsaps College, and we hope that every Methodist in the State will feel a vital interest in said College, and that he will do his best to make the College grow from year to year in all those things which make an institution of learning really great. L. E. ALFORD, Class of 1897.

HONOR ROLL.

Correspondence School Southern Methodist University, Dallas, Texas.

At the beginning of this Conference year notice was given of an Honor Roll to be published of all students completing their Conference Course with the Correspondence School, Southern Methodist University, by June 1. The following men deserve much credit for the splendid work they have done in completing their courses by this date.

Admission on Trial—A. W. Blackford, East Oklahoma; J. D. Gilliam, Jr., East Oklahoma; M. J. Jackson, Texas; Roy T. Johnson, St. Louis.

First Year—Roy E. Briggs, Central Texas; John R. Bright, Northwest Texas; J. O. Cox, New Mexico; J. L. Greenway, Louisiana; T. L. Hunt, North Arkansas; J. H. Malone, Texas; C. A. Mangham, Texas; Clark M. Oursler, West Oklahoma; H. J. Roberts, Missouri; P. L. Shuler, Central Texas; C. B. Thompson, Northwest Texas; G. W. Warren, Little Rock;.

Second Year- Warren A. Bonner, Pacific; J. G. Ditterline, North Arkansas; W. A. Fulbright, New Mexico; George W. Hooten, North Arkansas; J. H. Jones, St. Louis; J. D. Kursell, Central Texas.

Third Year—J. O. Manning, West Texas; J. F. Michael, Denver.

Fourth Year—H. E. Corbin, Missouri; Earl F. Dillon, Southwest Missouri; James B. Douglas, Louisiana; G. S. Dowdy, West Oklahoma; J. P. Evans, New Mexico; H. C. Henderson, Denver; R. J. LaPrade, Central Texas; A. J. Martin, Louisiana; J. G. McCollum, North Arkansas; J. W. Nelson, Southwest Missouri; C. L. Stillwell, Southwest Missouri.

Thou alone knowest what is good for me; thou alone art Lord of all; do therefore what seemeth to thee best. Give to me or take from me; conform my will to thine; and grant that with humble and perfect submission and in holy confidence I may be disposed to receive the orders of thy eternal providence, and may equally adore every dispensation which shall come to me from thy hand.—Pascal.

FRATERNAL ADDRESS.

(Continued from Page 1)

will always rejoice in every opportunity it may have of strengthening your hands for the great work to which you are giving yourselves. As the sainted Lambuth and your own noble—now suffering—Gilbert labored together in Africa for the establishment of the Kingdom of God in the Dark Continent, so will we continue to work together for the coming of that Kingdom throughout the earth.

At this point I desire to express to you the felicitations of my church upon your own prosperity and growth. According to the latest figures available, you have a memebrship of 245,749—and you report for 1921 the magnificent gain of 95,235; this membership worships in 2,621 churches, served by 3,402 ministers; you have a Sunday school enrollment of 186,770; and during the past year you raised for all purposes the splendid sum of $1,736,682.

It is needless to say that your church constitutes a mighty force for righteousness among a people who are peculiarly responsive to the appeals of the gospel, and that your responsibility is commensurate with your opportunity as you minister to the multiplied thousands who are providentially placed under your care and leadership. We bid you Godspeed in your great mission, and pray the blessings of the Almighty upon you as you move forward, with consecrated wisdom, unflagging zeal, invincible faith, and utter consecration, to the accomplishment of your glorious task.

I ask your further patience while I speak to you briefly of some of the things that I conceive to be of importance to us as we face the tasks that the future holds in store for us—tasks that can be performed only by those who understand and practice the principles of Christian fraternity.

Your church and mine have already settled a problem that is still vexing some of our brethren who have not yet come to realize that organization into separate ecclesiastical bodies of our two races is completely in accord with the principles of brotherhood, and that such organization is essential for the best and fullest development of all the Christian virtues and graces. I believe we are both fully convinced—our conviction being based upon the irrefutable logic of facts established through experience—that the best interests of both races are subserved by the kind of relationship that has marked our friendly and helpful attitude toward each other for all these years. The substantial and permanent rewards of a preserved racial integrity are altogether too great to be sacrificed upon the altar of a so-called social equality which not only violates the fundamental principles of helpful social contact, but also destroys the true meaning of equality as applied to the rights and privileges of individuals and races from the beginning of time to this good hour. Having settled this question to our own complete satisfaction—yours and mine—we will give ourselves to the more glorious task of demonstrating how we, as brethren, may dwell together in peace and harmony, helping one another, ennobling our own lives and enlarging the ideals of those who look to us for guidance, and being a blessing without disguise to the age in which we live and to all the ages that are to come.

Believing, as we do, in the doctrine of Christian brotherhood, we accept unreservedly—all of us, I am sure—its obligations, face unflinchingly its problem, undertake courageously its task, and hope confidently for its rewards. It is of these things in turn that I shall speak.

The obligations of brotherhood are easily discerned and easily stated—but their perfect fulfillment requires a full measure of the grace of God in the hearts of all those who call themselves brothers. These fundamental obligations are two—to love, and to serve. By long and frequent use these words have become so trite that we may utter them with but little comprehension of their significance; but they still contain within themselves the dynamic principles upon which the realization of "a new heaven and a new earth" is ultimately dependent. We do not have to read into them a meaning they do not inherently possess, or place upon them a strained interpretation to make them express for us the obligations of brotherhood; all we have to do is to understand the meaning given them by the Master, for them to become the full and sufficient statement of the debt we owe one another as we dwell together in the household of the saints. We cannot be brethren—we canot even act as brethren—without loving and serving one another; and we cannot love without serving, just as we cannot really serve without loving.

It is hardly necessary for me to remark that the harboring of hate is so contradictory of the principle of love and so out of keeping with the teachings of the Master that we are bound by every consideration of ethics, morals, and religion to keep our own hearts free from its embittering influence, and to do all in our power to overcome and remove the causes that engender personal and class hatred; or to say further that we practice brotherhood only as we strive with all our might to help one another overcome the difficulties that confront us severally and in common. The fomenter of hate anywhere at any time is a menace to the well-being of the whole world.

We accept, I say, the obligations of brotherhood—the obligations to love and to serve—and our helpful relationship in the future will depend, as it has done in the past, upon our unswerving allegiance to the high requirements of these divine imperatives. There is not one of us, I am sure, who would say here to-day that he will not be bound by these obligations throughout the years to come.

The problem of brotherhood, as I see it, grows directly out of its obligations. That problem is to know one another—to know one another so well that to love will be an inevitable consequent, and to serve will be a joy.

The right solution of any problem is dependent upon a fair and square facing of that problem, an understanding of the factors of the problem, and a readiness to do whatever may be necessary to clear away misunderstandings and adjust ourselves to the evident requirements of the case if a solution is to be reached. Dodging the issue is as poor policy as it is bad morals. Having accepted the obligations of brotherhood, we must inevitably face its problem and work out its solution.

I think we have already gone a long way toward the solution of this problem, and—please God—we are going to continue working at it till we stand face to face and see eye to eye. We are not going to be led astray by any false doctrine of brotherhood that ignores the fundamental requirements of racial integrity, or that transgresses the bounds laid down by the Almighty for the preservation of a social order in which the rights of all are respected and their inalienable privileges protected; but we are, with manly frankness and Christian candor, going to tell each other and all the world what is in our minds and hearts. Only by so doing can we be true to each other and to the high requirements of our fraternal obligations. Only by sincerity of speech and action can we come to know one another in a way that will enable us to perform the tasks of brotherhood and enjoy the blessings of brotherhood; otherwise, we are at best only acquaintances—and at worst, suspicious and distrustful strangers.

It is for this reason that we cannot afford to say with our lips what is not in our hearts; nor can we afford to follow a policy in our organizational activities that is not based upon mutual understanding, confidence, and respect. "What is in thine heart?"—upon the frank answer to that question depends the final solution of the problem of brotherhood, and the application of the principles of fraternity that will enable us to meet the demands that are upon us in these days of world unrest and world readjustment.

Having stated the obligations of brotherhood—to love and to serve—and having presented the problem of brotherhood—to know—(upon which things I trust we are agreed), I come now to speak of the task of brotherhood—the task which not only tests the principles by which we profess to live, but also challenges the highest powers of mind and heart with which we have been endowed. As children of God we are called to be co-workers with him in the glorious undertaking of establishing the Kingdom of God upon earth, of bringing all people everywhere into a saving knowledge of the truth as it has been revealed in Christ Jesus, that we may hasten the coming of the time when we shall be able to present to our Lord even the heathen for his inheritance and the uttermost parts of the earth for his possession. This is the task of brotherhood—to make all men brothers in the household of faith, so that prejudice and distrust and hate will give way to cordial good will, mutual confidence, and a love like unto that of Him who counted not even his life dear if only he might serve and save. In short, it is ours to bring about the establishment of the Kingdom of God upon earth.

That it is a difficult task, we will not deny; but its difficulties are swallowed up in the glory that shines upon the pathway of those who are willing to enter upon so noble an emprise, and in the radiance that streams from the battlements of heaven upon the banners of those who join themselves together for the accomplishment of such a holy purpose.

God pity the man, anyway, who is looking for an easy job or seeking for himself ease and pleasure and honor when multiplied thousands are treading the way of sorrow, mutely pleading for a brother's love and pitifully stretching out their hands for a brother's help!

It is only as yesterday that men counted it a privilege to enroll themselves under the flag of their country to fight for freedom on foreign shores—and they counted it a privilege in spite of the sorrows, difficulties, and dangers that lay in the way. They smiled through their tears as they kissed their loved ones good-bye, for they were going on a noble mission. It was hard—yes! The unseen but tragic dangers of the deep were before them, and death was stalking openly through the trenches and across the fair fields of France. But they were not afraid—and children will tell their children's children of the heroism of their sires when duty called.

It was not an easy thing for the Son of God to empty himself of the honor he had with the Father, to leave the courts of heaven for a cradle in a manger on earth, to pace the weary roads of Galilee despised and rejected of men, to pass through the agony in Gethsemane and endure the shame of the cross on Golgotha; but he did it—and he did it for you and for me!

And shall we hold back from any service we may render, from any sacrifice we may make for our brothers, since our Elder Brother has done so much for us? It cannot be so; rather, let us face the task, no matter how difficult it may be, with shining faces and jubilant hearts, for the great God calls us and the Prince of Peace is our Commander.

Lead on, O King Eternal,
We follow, not with fears;
For gladness breaks like morning
Where'er thy face appears;
Thy cross is lifted o'er us;
We journey in its light:
The crown awaits the conquest;
Lead on, O God of might.

Will you bear with me while I venture to suggest how, it seems to me, we must go about the accomplishment of this glorious task?

First of all, we, as professed followers of Christ, as members already of the household of faith, must make our personal lives conform to the holy standards of living prescribed by the gospel we preach; and we must lay such emphasis upon personal purity and uprightness that we shall be blameless before all men in this respect. One of the most tragic possibilities of the life of service is expressed by Paul in those significant words: "Lest that by any means, when I have preached to others, I myself should be a castaway." The strength of any brotherhood is in the personal

lives of those who are bound by its obligatious; and if we, as members of the Christian brotherhood, do not commend that brotherhood by exemplary lives, we are in very poor position to undertake the task of making the whole world Christian.

This is a matter of tremendous importance, as I conceive it, in these days when there is a strong tendency to shift the emphasis from personal righteousness to social morality, and from individual right living to mass respectability. I will not say that it is so, but it is possible that the distressingly low social standards of the present day have grown out of a failure to place continued emphasis upon the necessity of personal purity. Certainly this is true—that a society made up of good individuals will be a good society; and while it may be a slow process, I believe the best method of making a good society is by making good individuals.

It is hardly necssary for me to call attention to the ways in which we must maintain this high standard of holy living aud tho places where we must exhibit it. Prayer and Bible reading and meditation upon the great truths of our religion are commonplaco things we may think—but they are the foundation stones upon which rest all our hopes of high attainment in the things of God; and in the home, in business, and in our social contacts the world is watching us to see whether or not our lives express the holy gospel we profess. And we may bo sure we cannot deceive the world into believing that we are what we are not.

But In this task that confronts us as a Christian brotherhood—tho task of establishing the Kingdom of God upon earth—there is another matter to which all churches, yours and mine not excepted, must give the utmost consideration. I refer to the carrying out of an educational program by which, first of all, we may develop a leadership competent to guide us in the onward and upward way, and then lift our people to higher and broader planes of usefulness and power. There is not one among us who believes more completely and unreservedly than I do in the providence of God, who

> Moves In a mysterious way
> His wonders to perform,

or who realizes more fully that ho can use the weak things of the earth to confound the mighty; but I believe with all the strength of my soul that "a call to service is a call to get ready for service," and we are negligent of our duty and recreant to our trust if we are presumptuous enough to suppose that the Almighty is going to use lazy and ignorant men and women to carry out his glorious purpose in the redemption of the race. We must educate our leaders—and we must educate them in Christian schools and colleges if we are to rely upon them for leadership in the great task of brotherhood.

No matter what we have accomplished thus far In tho way of founding, equipping, and supporting our educational institutions—and we are not to be reproached at this point, for we have done much In the face of almost insuperable difficulties—we must go forward in a way that will show that we are determined to make all the use possible of the talents God has given us, by developing them to the highest possible degree. "If the blind lead the blind, both will fall into the ditch;" and the tragedy of their fall will be chargeable to us unless we do all In our power to remove the darkness through which men cannot see.

I wish we might come to realize fully that education is not merely a human process for sharpening the wits of those who have to wring a living from the world, but that it is inseparably wrapped up with God's plan of making men meet to do his will on earth. The leaders in all ages went through this educational process: Moses was skilled in all the learning of the Egyptians; Jesus himself waited until he was about thirty years old before he began his public ministry—and those early years must have been a period of preparation; Paul did not enter upon his great career immediately after his vision on the Damascus road, but, after that miraculous experience, he went aside into the Arabian desert to prepare himself for the difficult days that lay ahead of him. And who are we, that we should think ourselves fit for leadership in the Kingdom of God without that disciplining of the faculties that comes through a similar educational process?

You do well—and we are trying to set you a good example In the matter—to rally your people to the support of your educational institutions; and I feel at liberty to assure you that you will find the Methodist Episcopal Church, South, In hearty sympathy with all your efforts to establish and maintain an educational system adequate to your needs, and that you may rely upon my church to co-operate with you, in every proper way, to the extent of its ability in carrying out so important an undertaking.

I must speak of one other way by which we are to go about performing the difficult but glorious task of brotherhood, and that is by maintaining an evangelistic activity that will not be content until it has carried out the Great Commission of the Master and preached the gospel to every creature, even to the uttermost parts of the earth.

Preaching the gospel is the most glorious privilege ever committed to mortals by the Omnipotent God; and I sometimes fear it is coming to be the most lightly esteemed. I grant you that most of us like to hear good preaching, and we like to talk about what a great and wondrous thing it is—but precious few of us hurt ourselves doing it when we go into the pulpit. (I am thinking especially now of us white preachers—you colored brethren may do differently.) But, seriously, I am afraid we are allowing ourselves to be so taken up with various and sundry other forms of religious activity that we are negiecting the most important of all—for it is by the "foolishness of preaching" that the world is to be saved. Woe unto us if we preach not the gospel!

Back of preaching lie two indispensable things—a divine call, and a personal experience of divine grace. Contrary to the views of some moderns, I am old-fashioned enough to believe that God still directly and specifically calls men to the work of preaching his gospel, that he lays his hand upon them in a way that peculiarly sets them apart for that service, and that it is dangerous presumption for any other to enter that holy calling. And in the performance of the difficult task of brotherhood, I cannot see how any others than those upon whom rests a divine compulsion can give themselves unreservedly to so trying a work. It is evident, therefore, that as we recruit our ministry—and we ought continuously and earnestly pray the Lord of tho harvest to send forth laborers into his harvest—we must guard its ranks against those who would enter them for any other reason than that the Lord has called them.

What shall we say, then, of those who would stand in the pulpit as teachers sent from God who themselves have no experience of saving grace—who have not felt the burden of sin and the blessed relief that comes through repentance and faith when God, for Christ's sake, pardons our transgressions and removes our iniquity as far from us as the east is from the west; who have not experienced that change of heart through which old things are cast aside and all things become new; who are not constantly growing in the grace and knowledge of our Lord and Savior Jesus Christ? There can be no such thing as evangelistic zeal in an individual or in a church that is a stranger to an evangelistic experience.

But with such a ministry, preaching will become a passion, and the evangelization of the world will be the only program that will satisfy the longing of every brother's heart for the blessing of the Father upon all mankind. And in carrying out that program, the task of brotherhood will be accomplished.

I cannot but feel that this task appeals to us with all the urgency of a tragic need and a glorious opportunity. Its difficulties we know; but these things cannot hold us back from attempting the glorious mission with which we have been entrusted. We will gird our loins with truth, put on the breastplate of righteousness, shoe our feet with the preparation of the gospel of peace, take up the shield of faith, and, with the Sword of the Spirit, we will go forth, mighty as an army with banners, to conquer this world for our Lord and his Christ. "Whosoever is fearful and afraid, let him return and depart early from Mount Gilead;" and whosoever loves ease and pleasure rather than heroic endeavor, let him now be tested of the Lord. But we will go forth to the task to which our King has called us.

Having pointed out the obligations of brotherhood, having stated its problem, and having discussed its task, it remains for me now to speak of its reward—and of that I shall speak briefly.

The sufficient reward of brotherhood—as it is the sufficient reward of all our labors—is the presence and blessing and power of the Lord in our lives and in our work. Would we see the Lord? We may see him if we will hear and obey his voice as he calls us this day to the supreme duty of loving and serving one another as brethren in the household of faith. Our trust is in God, and our only hope of his favor is in doing his will.

In tho long ago, a monk prayed long and earnestly that he might have a vision of his Lord. After many years of prayer and meditation and useful service, as he was sitting at the close of day in his cell, suddenly a wonderful light shone round about him; looking toward the door to see whence had come such a glorious light, he saw the Lord standing there. His prayers were answered and his joy was complete! But just as he was about to give ecstatic expression to his happiness, the monastery bell rang—the bell that called one of the monks each day to give bread to the poor who came to the monastery gate—and this day it was this monk's duty to serve. His first thought was that he could not go away from the Lord—had he not prayed all these years for his coming? But when he thought of the hungry poor waiting for their bread, and when he remembered that no other would give to them that day, for it was his appointed task, he yielded to that call of duty and went to serve the needy—sorrowful as he thought of the vanished vision of the Lord, but happy in his humble ministry to the poor. But when he returned to his cell, the light was still there—and the Lord was still there!—and as he entered the Lord said to him, "If thou hadst not gone, I had not stayed."

Help us, O Lord, to do thy will, that we may have Thee with us always!

EXTRA EFFORT FOR THE DULL SEASON.

There is the disposition to relax efforts for the collection of Centenary pledges during the months of the dull season. In fact, all Church finances "drag" at this time of the year. Some of our people have little spare cash, while others use their surplus for vacation trips. Those who have regular incomes in monthly salaries or otherwise, can help more now than at any other time of the year. Payments on Centenary pledges between this date and September 1, will help to relieve a situation that is embarrassing to the workers in every field to which Centenary money has been appropriated.

Our missionaries In foreign fields, the various enterprises in these lands and at home, the pastors in home mission charges who look to Centenary appropriations for more than one-half of their missionary appropriations—all of these are feeling the effects of past due Centenary pledges, and feeling this to hurt. Make the special effort and the sacrifice demanded to pay all or part of your Centenary pledge NOW.

Be sure if you do your very best in that which is laid upon you daily, you will not be left without help when some mightier occasion arises.—Jean Nicolas Grou.

Deeds to thy knowledge answerable; add faith,
Add virtue, patience, temperance; add love:
Then wilt thou not be loath
To leave this paradise, but shalt possess
A paradise within thee, happier far.

—Milton.

THE SUPERANNUATE.

By Rev. S. A. Steel, D.D.

Tune—How Firm A Foundation.

When we are retired, and stand in the lot
Of men who will soon by the church be forgot;
When appointments are read, and our names don't appear,
And our eyes are bedimmed by the unbidden tear;

When salaries cease, and support is no more,
And harship and want enter in through the door;
When with unsteady step and our strength gone away,
We totter along at the close of the day;

Shall we murmur and fret, and repine at our fate,
And our zeal for the service of Jesus abate?
Shall we slacken our speed in the glorious race,
And dishonor our Lord by distrusting his grace?

No never, no never give over the fight!
Even down to old age let our armor be bright;
Assured that we still may in Jesus confide,
Whose love for our need will most surely provide!

Though faint, still pursuing, hold out to the end,
Never doubting the love of our heavenly Friend;
Rejoicing in hope of a mansion on high,
And rest in the Lord "in the sweet by and by."

Mansfield, La.

METHODIST SUNDAY SCHOOLS IN NEW ORLEANS A GENERATION AGO.

By Allen F. Godat.

I was glad when I was asked to write about Sunday school work in New Orleans a generation or so ago, because it gives me an opportunity to pay a merited tribute to some of the consecrated Christian workers of those days, and also to try to remove some misconceptions of our schools as they were then. I have sometimes felt, and I believe others have shared the same feeling, that not infrequently speakers in Sunday school conventions and writers in church periodicals unnessarily disparage the Sunday schools of a generation or more ago. Looking back upon our Sunday schools as I knew them in my "teen age," and in the days when I was a young teacher, I am certain that the teachers under whom I sat and with whom I served, compare very favorably and some of them most favorably with those of to-day.

When I entered Carondelet Street Sunday school in 1875, and for nine or ten years afterwards, Mr. Robert M. Walmsley was its superintendent. A cotton merchant, and afterwards one of the city's leading bankers, he was a prince among men. Quiet, reserved, sparing of speech, but not of money or time, he was one of the most efficient superintendents I have known. One of his mottoes was, "Let all things be done decently and in order," and few schools have ever been conducted more orderly, effectively or with so little apparent effort. Although a combination of unfortunate circumstances in after years led to his withdrawal from the Methodist Church, Methodists should never forget that it was his initiative and liberality that made it possible for Bishop Keener to inaugurate, and during its first years carry forward, the mission of our church in Mexico.

We had a fine corps of teachers, and I know none to-day whom I consider their superiors. My first teacher was Mr. Charles J. Shepard, a prominent cotton broker, a man who had traveled extensively, and who took particular pleasure in teaching our class of boys. My next teacher was Sylvester L. Hill, a gentleman of cultivated mind, deep piety, and earnest consecration. His influence in my life still abides. I was afterward placed in the Bible class which the saintly William Sherry taught for forty years. He had been the Sunday school teacher and class leader of Bishop Linus Parker, and lived to watch with loving pride the career of his pupil as pastor, as presiding elder, as editor and as bishop. Among the other teachers were Abner A. Parker, worthy son of a worthy sire; John C. Shansy, Geo. H. Wasson, Thomas W. Dyer, at that time prominent in the public schools and later organizer and head of the University School; Warren Easton, then principal of a large public school, and afterward State and city superintendent of education; Rev. D. L. Mitchell, Hugh Jamieson, Sr., one of the publishers of the Christian Advocate; Mrs. Augusta Bartels, Miss M. E. Tank, a highly regarded public school teacher, and others.

Among the superintendents who succeeded Mr. Walmsley were the saintly Thomas J. Carver and John G. Grant. As a Christian worker the latter had a greater variety of accomplishments than any other layman I have known. He could successfully handle a primary class and a Bible class. As conductor of a teachers' meeting he was unsurpassed. He could lead prayer meeting better than many preachers. He could preside acceptably over a meeting, or hold his own with any one on the floor deabting a question of parliamentary procedure. For 20 years the secretary's desk was most competently filled by Henry W. Spear.

We had good music. Mrs. Walmsley led the singing with the assistance of a competent organist. We had the best and freshest Sunday school hymnals, the "Amaranth," the "New Life," numbers one and two, being among them. In common with the books of to-day they contained many bright and pretty pieces we all liked, and most of which we have forgotten. But they also contained many of the standard hymns, such as: "Jesus shall Reign Where'er the Sun," "There is a Green Hill Far Away," "Rock of Ages," "Jesus Lover of My Soul," and "Yield Not to Temptation." I did not like them so much then, but we learned them and I sang them and am glad I did.

The uniform international lessons were used. Whatever may be thought of them now, they were considered the very best in those days, and that our Methodist schools, and those of other denominations in New Orleans adopted them so soon after their introduction is proof that their leaders were alert and ready to accept any scheme, however new, that commended itself to their judgment as possessing real merit.

I have written so fully of old Carondelet school because it was the one I attended, but the others were also favored with fine leaders and teachers. For many years the superintendent of Felicity Street school was William H. Foster. He was one of the leading lawyers of his day, a man of fine talents and rare personality. He was the founder, and for forty years the president, of the New Orleans District Sunday School Union. Rev. John F. Foster, of the Louisiana Conference, and H. Frank Foster, a leading layman of Parker Memorial, are his sons. At his death he was succeeded by Edward P. Mackie, a man of singular purity of character and devotion to the Sunday school cause.

The superinenent of Rayne Memorial was John G. Parham, a man in every respect the peer of those already mentioned.

For thirty-three years Louisiana Avenue school was presided over by W. Blaney Thomson, who is still with us, and who during the best years of his life gave unstintedly of the best that was in him for the work of training the young for the Master.

For many years Dr. John W. Adams was the superintendent of Moreau Street Sunday School. In zeal, faithfulness and in love of the work, he was in no whit behind the others.

Over in Algiers, Frank A. Daniels was superintendent. Honored by his fellow-citizens with a seat in the city council, so clean was his private and public life that no political opponent dared assail it; appointed postmaster of New Orleans by President Cleveland, he served most efficiently; beloved by teachers, officers and scholars of his school, a school that more frequently than any other carried off the Union Banner for the highest averages, he was a Christian gentleman. What more need be said of him?

At Dryades Street, then the German church, now merged with the Feilcity, the princely business man and Christian gentleman, John H. Keller, was superintendent.

Carrollton school was then but a mission, conducted by its founder, A. H. Ahten, who still lives to enjoy the sight of what God has wrought through his faith and labors.

Parker Memorial was also then in the making, under the leadership of the sainted James D. Parker. No sweeter-spirited, purer-hearted and more consecrated man of God ever lived.

But how about the products of those schools, the result of the labors of those men and women? Among the pupils of those days were many who are now leaders in the ministry and lay activities of the church. In Carondelet there were the Carré brothers, Walter, Beach and Tudor, to be counted on for support and leadership in every worthy movement, and Henry B. Carré, now of Vanderbilt University; and Tom Carter, Rev. Thomas Carter, B. D., D. D., if you prefer, and his brother, Rev. Bricoe Carter, and Nicholas Joyner and Felix R. Hill, Jr., and William H. La Prade, Jr., and the Knickerobckers—Herman, Hubert and Percy, now and for years past markedly successful in the Texas and Oklahoma Conferences as preachers, as revivalists and builders of splendid churches.

At Felicity was Geo. D. Parker, now of our mission in Brazil; John F. Foster and his brother, Frank, and W. W. Holmes; at Rayne Memorial were Harry Rickey and Franklin and Fitzgerald Parker, and James R. Westerfield; at Dryades Street, Paul Voss and W. D. Kleinschmidt; at Moreau, Morris DePass and Martin Woofley, and at old Craps Street, Henry Ahrens.

Some of these, like the Parkers, the Carters and the Knickerbockers, attended more than one of our schools at different times and so several of the schools mentioned can claim the honor of having trained them.

Surely the schools that sent forth these men were not inefficient. Whatever they may have lacked of twentieth century methods or equipment, they did not lack men and women of intelligence, culture, common sense, piety, love of God, love of His Word, love of children, love of young people. They knew their Bibles, they prayed, they worked, and of course their efforts were crowned with success.

We can have all that they had, and with the aid of improved methods and equipment of to-day added, should produce even greater results.

New Orleans, La.

CHRISTIAN COURTESY.

This is part of the practical side of the Christian life. Courtesy is one of the finest virtues. It may be superficial, a courtesy which manifests itself simply in the outward act, or it may be vital, a courtesy which rises from the heart. The world has never known a character who approached Christ in manly courtesy. That courtesy was born of the love for humanity and a true estimate of the individual. It was a courtesy, unlike ours often is, that marked His relations with all people. It was not something that He showed to the rich and the educated and denied to the poor and uncultured. Have we such a conception of courtesy? One of the most distinctive things about life in big cities, where people are thrust among crowds, is a lack of courtesy which begins in our attitude toward strangers and before we know it, will carry into all our human relations. The follower of Christ must be truly courteous.—Calendar of Washington Heights Church.

Ministers and churchmen who expect to be in France this summer are cordially invited by the Federal Council of the Churches of Christ in America to call upon Pastor Andre Monod, of the French Protestant Federation, 8 Rue de la Victoire, Paris, who will be glad to give his special attention to seeing that such visitors are afforded an opportunity to become acquainted with the important Protestant institutions in France.

Where Thou art, there is heaven; and where Thou art not, there is death and hell.—Thomas A. Kempis.

The Home Circle

'CAUSE 'TWAS ME.

"When I was at a party,"
Said Betty (aged just four).
"A little girl fell off her chair
Right down upon the floor;
And all the other little girls
Began to laugh, but me—
I didn't smile a single bit,"
Said Betty, seriously.
"Why not?" her mother asked her,
Full of delight to find
That Betty—bless her heart!
Had been so sweetly kind;
"Why didn't you laugh, darling?
Or don't you like to tell?"
"I didn't laugh," said Betty.
"'Cause 'twas me that fell."—Ex.

THE STORY OF THE SEAL.

About twelve years ago, an old mate and myself, in company with eighteen other men, leased an old ship and sailed for the far North on a seal hunting expedition.

As you proabbly know, the Pribilof Islands, a small group lying about two hundred miles off the coast of Alaska, are known as the home of the seals. We arrived on these islands very early in the spring, when scarcely any seals were there.

Why the seals leave these islands each fall, returning in the spring, is a mystery to scientists, unless it is that they return to their homes for mating. It is claimed that the mother seals inhabit the very same homes each spring. During the month of May the seals begin to appear. The males, or bulls as they are called, come first, and these, like the females, or cows, have favored places which they seize each year, fighting to the death any intruder.

A seal bull is a large, ugly creature, weighing as much as four hundred pounds He is master of his household. Several weeks after the bulls have arrived, the females, or cows, come. These are graceful, gentle creatures, weighing as a rule not more than one hundred pounds.

Each bull gathers about him as many females as he can, sometimes as many as a hundred, and over these he exercises the strictest authority. Other bulls, a great many times, will try to steal some of the cows, and then a great fight takes place. Hundreds of females are torn to pieces every year by these contending males, and the rocks echo with their roaring.

A seal on land is very awkward, but in the water it is graceful and beautiful. It has a tapering body, with thick, woolly fur, and long shining hair, and is so oily, it glides easily through the water, its fin-like feet serving as a paddle and a rudder. The seals are especially fond of small fish, which are their principal diet. It is very amusing to watch their quick, darting movements in the water, diving after their meals.

The seal has a tail, but it is so very short as to be practically useless. The limbs also are short, the greater part of their length being hidden beneath the skin. The head is small, but they have a very large mouth and, like a cat, are provided with feelers.

Soon after the females have arrived and are comfortably situated in their homes again, the little seals or puppies are born. These are sleek squirmy little animals, weighing from six to eight pounds, and are as playful as kittens.

We spent much time sitting along the shore, watching the puppies play on the rocks. A few days after the baby seals have arrived, the mother leaves them and goes out in the sea in search of food. The little seals are left in a group, perhaps a hundred of them together, with nothing to distinguish one from another, but the mother on her return after several days' absence, picks out her own baby with no difficulty. Whether or not the mother seal has any affection for her young is yet unsolved.

It is very amusing to watch a group of young seals learning to swim. The baby seals take their first swimming lessons when about six weeks of age, and it seems as though it is not natural for them to swim as it is with a young duck, for their heads are so very heavy and their bodies so light that they have a very hard time keeping on top of the water.

The seals are so innocent looking and harmless it seems cruel indeed to see seal hunters slip up the rocks with large clubs in hand ready to kill the animals for their furs.

The young males are the ones that go to make up the fine sealskin coats which you see in the stores. As there are as many males born as there are females, and as one one male has jurisdiction over perhaps a hundred females, it is not necessary that so many males be retained. The seals are always killed with clubs, as there is danger of ruining their fur by shooting.

At the time I was on the islands the Alaska Commercial Company had the Islands leased from the United States and were responsible for the fur industry. They were limited to a certain number each year. I think perhaps at this time the limit was 100,000 each year, and these only from male animals, but the demand is far greater than this, and seal stealing became very common. The robbers did not dare to land on the islands, but sought the seals in the water and killed them, mostly with spears. The worst part of this was that in every instance the seals killed in the water were mother seals, as in the summer months the females do not go out in the water far from shore. Every time the robbers killed a mother seal, a baby seal on the rocks starved to death. It has been estimated that in a few years there were at least a million mother seals killed in the waters, and, in consequence, a million baby seals starved to death.

The seal is fast becoming exterminated. More strict regulations were imposed from year to year, until, in 1910, a law was passed prohibiting the killing of any seals for a period of five years. But that has not stopped the killing of the seals out in the water, and the slaughter is now much greater.

It is strange that, until very recently, not one of the seal furs ever came to this country for a market, as they were mostly all sent to London and there sold to the highest bidder, just as our corn and wheat sells on the market in the large cities. Within the last few years, however, a fur market has been established at St. Louis, Mo., and I presume a great many furs from this region are handled annually at this place. A sealskin untanned is worth from fifteen to twenty dollars, if properly skinned. That does not compare very favorably with the price of a seal-skin coat, but the fur changes through a number of hands before it is finally made into a lady's seal-skin coat.—Our Dumb Animals.

CROW MADE SHIP ITS HOME.

Many years ago, as the sealing ship Diana was returning from a voyage in the Arctic Ocean, her captain and crew were surprised one day to see a crow, in a state of great exhaustion, flutter into the rigging. The nearest land was more than two hundred miles away, so such a visitor was quite unexpected.

With great care and gentleness the bird was caught; and after receiving as much attention as any storm-tossed traveler would require, it was offered its liberty again. But, though thoroughly restored to health and vigor, it refused to leave the ship. With loud caws of contentment it would hop about the deck as though that were its real home; and when darkness settled down upon the ocean, it retired into the rigging, there to roost as comfortably as any of its stay-at-home relations among their leafy elms.

When the Shetland Islands were reached, the captain of the Diana sent his feathered passenger on shore, naturally thinking that this would be in accordance with its wishes; but the next day, when the ship was forty miles farther on the route to Hull and was quite out of sight, the sailors saw a dark speck in the sky which grew and grew, till, to their astonishment and delight, the passenger they had left behind fluttered joyously on board, cawing its satisfaction at reaching home once more, if not reproving them for giving it the slip.—Exchange.

Now the spirit of God lies touching, as it were, the soul of man all over around and near. On the outside of earth man stands with the boundless heaven above him: nothing between him and space—space around him and above him—the confines of the sky touching him. So is the spirit of man to the spirit of the Ever Near. They mingle. In every man this is true.—F. W. Robertson.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

THE SEASHORE DIVINITY SCHOOL.

One of the most attractive spots in all the land is the historic Seashore Camp Ground, Biloxi, Miss., where the annual sessions of the Seashore Divinity School are held. If there were nothing there but the shining water, the beautiful stretches of sandy beach, and the magnificent shade trees, it would be worth a visit from any section of the country, especially from the territory immediately adjacent; but when each year there is held a meeting especially adapted to the needs of all our preachers, both undergraduates and those who have completed all their Conference courses, it becomes a place that ought to attract hundreds of the men who need recreation and who ought to desire better preparation for their work.

For a long time, the great majority of our young preachers had to work through their courses of study as best they could with only the textbooks in their hands. This was a method that required and developed splendid habits of study and that produced men well equipped to do the responsible work to which they had been called; but it was about the hardest way imaginable to to do a necessary thing. Later, the correspondence idea was developed, and the student had the advantage of expert assistance from trained teachers—but this assistance was by printed communications and not by personal contact. At the Seashore Divinity School, however, the student has the privilege of sitting in class with the instructor present, and of going over the subjects of study in company with other students who are inspired by a similar motive and where interest is necessarily stimulated by the daily interchange of ideas. It is undoubtedly true that the ideal method of study is that of the class with the teacher—and this is the method that is followed at the Seashore Divinity School. In general, we should say that the method of private study is good, that the correspondence method is better—and the Seashore Divinity School method is best.

In addition to the advantages offered the undergraduates, every year those who have already completed their courses are given the opportunity of hearing some of the most capable and most distinguished preachers and lecturers on the American continent—men whose services are in demand on the most important occasions because of their demonstrated fitness to discuss the questions to which they have given special study. It has been our own privilege to hear at the Divinity School great leaders of religious thought with whom we have had no other opportunity to come into contact, and our own life has been greatly enriched by the contributions it has received from the men who have delivered their messages under the auspices of this School.

It was not our privilege this year to attend all the sessions of the School, but we were able to spend a few days in fellowship with the brethren gathered there and to enjoy some of the lectures. The directors of the school—composed of representatives of the three patronizing Conferences, the Alabama, the Louisiana, and the Mississippi—had arranged a course of lectures that were worth going many miles to hear. Dr. W. A. Shelton, of the Chair of Semitic Languages and Literature in Emory University, is a recognized authority in that department of learning, and his recent original investigations in Oriental lands have given him a message concerning the history and meaning of the Old Testament that is both thrilling in interest and immensely suggestive in its religious significance. Bishop Warren A. Candler is a speaker and thinker whose fame has gone around the world. It was a great program.

The president of the School is Rev. H. M. Ellis, of the Mississippi Conference, and to him is due, more than to any one man, perhaps, the success of the School this year. Vigorous, enthusiastic, hard-working, he has given himself unreservedly to the work of his responsible position, and in the face of difficulties he has carried out well a great plan. Dr. H. H. McNeill, of the Alabama Conference, is dean of the Divinity School, and under his direction the work of undergraduate instruction was splendidly carried out by a coompetent corps of instructors. To these, and to the others who labored with them, is due great credit for the success of the 1922 session of the Seashore Divinity School.

PERSONAL AND OTHER NOTES.

The Lamar School of Law, at Emory University, has been opened to women.

Bishop Edwin D. Mouzon will make his home for the quadrennium at Nashville, Tenn.

Bishop W. F. McMurry has established office headquarters in Room 513, Security Building, St. Louis, Mo.

Rev. W. W. Nelson, of Auburn, Miss., was recently assisted in a meeting at McCall by Rev. J. A. Wells.

We regret to learn of the death last week of Dr. J. P. Scott, of Shreveport, La., a prominent member of the First Methodist Church of that city.

Rev. C. C. Wier, pastor of the Algiers Methodist Church, delivered a stirring message on the evils of the modern dance at a recent Sunday evening service.

Dr. O. E. Goddard has been appointed to serve as pastor of McKendree Church, Nashville, Tenn., until the meeting of the Tennessee Conference in October.

On the occasion of the annual "Felder Reunion," held at Topisaw Camp Ground, Dr. A. F. Watkins, president of Millsaps College, delivered a notable address on June 9.

Our latest news from Bishop Kilgo is to the effect that he has been removed from the hospital at Memphis, Tenn., to his home in Charlotte, N. C., but that he is still in a very serious condition.

Rev. and Mrs. W. A. Terry, of Summit, Miss., are happy over the arrival of a son in their home recently. Brother Terry recently held a good meeting at Summit, in which he did the preaching.

Rev. J. C. Price, of Jonesboro, La., writes: "We are engaged in a fine meeting at Hodge, and will begin at Jonesboro on the 18th. Pray for us. We are holding union meetings, and the Lord is blessing."

Dr. Rolfe Hunt, formerly president of Port Gibson Female College, is now living at 126 Adams Street, Jackson, Miss. He will be busily engaged for some time in helping pastors in their revival meetings.

Mr. and Mrs. J. R. Abels, of Ponchatoula, La., are enjoying a vacation on the Seashore Camp Ground. Of course they attended the splendid lectures given under the auspices of the Seashore Divinity School.

Rev. P. O. Lowrey, of Indian Bayou, La., proposes a contest among the Sunday schools of Louisiana for enrollment in the Cradle Roll Department. In his own Sunday school there are 135 enrolled in this Department.

Rev. J. F. Waltman, of Elizabeth, La., is desirous of purchasing a second-hand set of commentaries, Clarke's preferred. Those who have such books to dispose of may communicate with Brother Waltman at the above address.

We learn from one of our exchanges that Dr. W. R. Bourne, formerly president of Centenary College, Shreveport, La., has been elected head of the newly created department of philosophy and psychology at Wesleyan College, Macon, Ga.

Bishop Hoyt M. Dobbs was a recent visitor to Arcadia, La., where he is thought of as "home folks," that beautiful little city being the home of his wife at the time of their marriage. Bishop Dobbs preached for the pastor, Rev. W. S. Henry, while on his visit.

We are glad to learn that Mrs. J. B. Williams, wife of the presiding elder of the Lake Charles District, Louisiana Conference, who has been seriously ill for several weeks, is rapidly improving and the indications are that she will soon be restored to health.

Rev. R. H. Harper, pastor of the First Methodist Church, this city, was one of the instructors at the Louisiana Conference Epworth League Assembly, which has just closed its sessions at Mansfield, La. The editor of the Advocate preached for him at First Church last Sunday morning.

Rev. D. L. Cogdell, a superannuate member of the North Mississippi Conference, whose home is at Corinth, Miss., was run over by an automobile in the early part of the year and he is still suffering from the effects of the serious injury. He has, we are sure, the deep sympathy of a multitude of friends.

The Summer School of Missions and Missionary Conference of the Methodist Episcopal Church, South, will convene at Lake Junaluska, N. C., on July 28 and continue through August 6. The various courses will be given by distinguished teachers. The School is under the direction of Dr. A. C. Zumbrunnen.

We have received no account of the recent Gipsy Smith, Jr., meeting in Jackson, Miss., but from press reports we learn that it produced one of the greatest religious awakenings the city has ever known. Some of the leading business men of the city were brought into the church and into active Christian service.

We especially commend to the readers of the Advocate the article of Dean Smith, of Centenary College, "Why Is Methodism?" appearing on page two of the Advocate this week. It will be hard for the reader to believe that the world is growing worse, after he learns of the conditions that existed before the Wesleyan revival.

Rev. H. B. Thomason, of Gibsland, La., has just closed a meeting at Gibsland in which he was assisted by Rev. R. W. Tucker. The meeting is said to have been the greatest revival the town has ever had. The membership of the church was greatly benefited, and there were twenty additions

to the church. Brother Thomason reports that the work of the entire charge is in good shape.

Rev. T. J. O'Neil, pastor of our church at Rolling Fork, Miss., is a busy man nowadays. In addition to his regular work, he is chairman of the Sharkey County Red Cross Chapter and chairman of the Sharkey County Flood Committee, which fed between seven and eight thousand people during the recent flood. In addition, he has been in great demand for commencement sermons and addresses.

Dr. W. H. LaPrade, pastor of College Park, Atlanta, Ga., spent several days this week in New Orleans, having come to officiate at the marriage of Miss Dorothy Wilmot, of this city, to Mr. William Seward Allen, of New York. Dr. LaPrade was formerly a member of the Louisiana Conference. He preached twice on Sunday—in the morning at Rayne Memorial, and in the evening at First Church.

We acknowledge with thanks receipt of a copy of the Directory of the Cedar Grove Methodist Church, Cedar Grove, La., Rev. H. L. Johns, pastor. The booklet gives a splendid summary of the work of that church, including the membership roll. It also calls attention to the publication of the church and stresses the value of the New Orleans Christian Advocate as the official organ of the Louisiana Conference. The Directory is adorned with pictures of the pastor and of Rev. W. F. Henderson, Sr., an honored superannuate member of the Louisiana Conference who makes his home at Cedar Grove.

A unique entertainment was given in the Sunday school rooms of the Methodist church at Durant, Miss., on Friday afternoon, June 16—a get-together meeting for the people of the community who are sixty years of age and over. There were sixty persons present to enjoy the program. Col. Norman Guess and Capt. Joe Owens sang several old-time songs; Mrs. E. Welch gave a talk on a passage of Scripture used when she was a child; Capt. F. A. Howell, aged 82, sang a solo. Five people were present who were citizens of Durant during the Civil War—J. H. Lockhart and his sister, Mrs. E. C. Shines; Mrs. W. A. Buckley, C. R. Dickens, Sr., and Mrs. E. C. Mayfield. Delicious refreshments were served at the close of the gathering. Rev. R. P. Neblett is the pastor of the Methodist church at Durant.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. C. Nelson, Mooreville, Miss., 2; Mrs. S. E. Burt, Lyon, Miss., 2; Rev. H. Meliard, Sumrall, Miss., 5; Miss Winnie Long, Philadelphia, Miss., 2; Rev. M. W. Porter, Avera, Miss., 2; J. L. Bell, Newton, Miss., 2.

PRAYER MEETING ATTENDANCE.

We have received the following reports concerning prayer meeting attendance last week:

Algiers, C. C. Wier, pastor, 64; Bernice, O. L. Tucker, pastor, 25; Epps, P. B. McCullin, pastor, 55; Lafayette, L. I. McCaln, pastor, 56; Ruston, N. E. Joyner, pastor (no prayer meeting on account of commencement exercises).

VICKSBURG DISTRICT CONFERENCE.

The 1922 district conference for the Vicksburg District, Mississippi Annual Conference, Methodist Episcopal Church, South, is now history, and will long be remembered by those who attended it as an interesting conference.

This convocation was held in the beautiful new brick Methodist church in Anguilla, Mississippi, in the heart of the Yazoo-Mississippi Delta, a land of superlatives, for in this Delta are to be found the largest plantations and the most fertile soil that are to be found anywhere. Here also are some of the most beautiful highways and most elegant manor houses to be found in the South. And all laved by the longest river in the world.

The opening sermon of the conference was preached Tuesday evening, June 6, by Rev. V. G. Clifford, pastor of the Methodist church at Centreville. The sermon was followed by the Sacrament of the Lord's Supper, administered by Revs. C. F. Emery and C. C. Evans. During the conference, sermons were preached by Dr. Rolfe Hunt, Revs. W. B. Alsworth and Robert Selby. All the preaching was of a high type, and perfectly innocent of any evidence of "advance study." Dr. Hunt's sermon was truly a great one.

The first business session of the conference was called to order at 9 o'clock Wednesday morning by Presiding Elder J. R. Jones, who presided throughout the conference in his usual affable manner, to the delight of all present.

Wednesday afternoon, the conference was resolved into a Sunday School Institute, directed by Rev. J. C. Chambers, the wide-awake, efficient Sunday School Field Secretary for the Mississippi Conference, whose versatility, wit, and good nature win his auditors wherever he speaks. He was assisted in his work by Assistant Field Secretary O. C. Hull, who is never a pretext at anything he undertakes, but in a plain, practical manner presents truths, new and old, to the edifying of all who hear him. Many of the older members of the conference pronounced the institute the best they had ever attended.

The conference was visited and addressed by Rev. B. F. Lewis, Superintenent of the Methodist Orphanage at Jackson, Miss.; Prof. G. L. Harrel, of Millsaps College; W. W. Bowie, District Secretary of Epworth Leagues, and Mrs. T. B. Cottrell, District Secretary of the Woman's Missionary Society. The addresses delivered by these visitors were a feast of good things to the conference.

Two fine young men, A. D. Hackler, of Oak Ridge, and Webster Ezell, were licensed to preach. Dr. Rolfe Hunt and Rev. N. S. Loftus, both of whom are doing supply work, were recommended to the Annual Conference for admission into the traveling connection.

Hon. M. M. Satterfield, of Port Gibson, who has served the district well for several years, was re-elected District Lay Leader.

Centreville was selected as the seat of the next conference.

The following were elected lay delegates to the Annual Conference: M. M. Satterfield, Dr. Rolfe Hunt, W. W. Ellis, J. R. Bankston, S. W. Sharbrough, Mrs. Z. D. Clark, Mrs. T. B. Cottrell, R. E. Sullivan, with Mmes. Bertie Saxon and Pauline Sharbrough, alternates.

The good people of Anguilla were unstinted in their hospitality. They placed their homes and automobiles at the command of their guests, and yielded themselves willing servants of the conference.

Rev. C. A. Schultz proved himself a conference host without a peer. He was ever on the alert in the interest of his brethren, cheerfully performing every office of kindness which he thought would add to the comfort of those attending the conference. As he has enshrined himself in the hearts of his people, so he has won a warm corner in the heart of the conference.

T. J. O'NEIL, Secretary.

A CHRISTIAN PROGRAM FOR A WARLESS WORLD.

The Washington Conference on Limitation of Armament established a naval holiday, thus saving the country some $4,958,000,000 during the next fifteen years. It also took steps toward assuring peace in the Pacific for ten years. These two achievements give the churches and Christians of America a "Day of Grace" in which, under relatively favorable conditions, they can push their program of education for a Warless World.

The basis for such an educational program may well be found in the following declarations of the Federal Council of the Churches of Christ in America in regard to the "International Ideals of the Churches" and "America's International Obligations."

International Ideals of the Churches of Christ.

1. We believe that nations no less than individuals are subject to God's immutable moral laws.

2. We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

3. We believe that nations that regard themselves as Christian have special international obligations.

4 We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

5. We believe that Christian patriotism demands the practice of good-will between nations.

6. We believe that international policies should secure equal justice for all races.

7. We believe that all nations should associate themselves permanently for world peace and good-will.

8. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

9. We believe in a sweeping reduction of armaments by all nations.

10. We believe in a warless world, and dedicate ourselves to its achievement.

America's International Obligations.

We believe that the government of the United States should associate itself promptly with the other nations of the world to establish permanent institutions for the formulation of international law, for the effective operation of the International Court of Justice and of boards of arbitration and conciliation, for the assurance to law-abiding and peace-loving nations of security from attack and spoliation by any lawless and aggressive nation, and for the provision of fair treatment and equal economic opportunity to all.

NEARLY ONE MILLION.

The Sunday Schools of the Church are so near to the One Million Goal in Centenary giving that a hard pull and a determined pull will carry them over by July 1. Less than $40,000 will reach the $1,000,000, and this amount is in easy reach if only every dollar in the treasuries of the schools, including the June offering is sent to Nashville. See that your Sunday school makes a liberal offering on Centenary Sunday for June and that the amount on hand is sent **not later than June 26** to Col. John E. Edgerton, Treasurer, Centenary Building, Nashville, Tenn.

THE WILL TO DO.

We know the path wherein our feet should press;
Across our hearts are written Thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel;
Grant us the strength to labor as we know;
Grant us the purpose ribbed with steel
To strike the blow.

Knowledge we ask not—knowledge Thou has sent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent,
The deed, the deed.

—The Spectator.

FIRST HEBREW CHRISTIAN SYNAGOGUE.

The first Hebrew Christian Synagogue in the United States was dedicated February 25, 1922, by Bishop Thomas J. Garland, of the Protestant Episcopal Church. The building was originally the Parish of the Church of the Advent, at 517 North 5th Street, Philadelphia, Pa., where Phillip Brooks was at one time the rector. It has now been re-arranged to suit the requirements of Hebrew Christian worship and missionary service. This is said to be the fifth Hebrew Christian synagogue in the world. The only other one on the American continent is at Toronto, while there are three in Eastern Europe. Relatively few converts have been made from Judaism to Christianity in the last few centuries, and these have become identified as individuals with other Christian churches.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Dr. M. A. TAYLOR was born in East Feliciana Parish, on April 12, 1856, and departed this life on Sunday night, May 21, 1922, at his home at Torras, La. His parents were Christian members of the Methodist church. He was the youngest of five brothers, two of whom survive him. He studied medicine as a profession, and after graduation at a Pennsylvania institute, practiced his profession successfully in this and adjoining parishes until stricken by his fatal illness. Dr. Taylor had never associated himself with the church, which he regretted in his declining days, but we have every reason to believe that he had peace with his Lord. He loved Christian people, especially ministers of the gospel, and often entertained them at his home. He was fond of religious reading and was a subscriber to the Christian Advocate for the past few years, which he so often discussed with the writer. He asked for prayer, and it was our privilege to read the Word and pray with him. Dr. Taylor was possessed of a warm heart—no appeal for charity was ever turned away. His two brothers and the writer took his body to St. Francisville and laid it to rest among his own people, his loved ones who had gone before, Brother Newsom officiating. Poor Dock is gone, and his friends do miss him, but we feel that our loss is his eternal gain. Blessed be the Name that inspires us with radiant hope, no matter how dark the hour.

His Friend,
H. H. DENHAM.

Our home was made sad when we lost our dearly loved Brother JEFF D. PICKERING, on May 12, 1922. His death came as a thief in the night. He got up in the morning seemingly well, and did his half day's work as usual—and at 11:30 God took him. He fell sweetly asleep in Jesus to await our coming. He lived with us 70 years, 6 months and 9 days. He was born in Williamsburg, Miss., Nov. 3, 1851; moved to Monroe, La., in 1872, and in 1873 joined the Methodist church, in which he lived a consistent member. He was left to care for his mother and sisters when young, and was a true son and brother until God called him home. God knew best, and we must submit to his will. While our home is so desolate and lonely without him, still we know by his life he is sleeping in the arms of Jesus. We shall soon meet him, and there will be no more sad parting. He leaves four sisters and a host of other relatives and friends to mourn their loss.

Signed: His Niece and Sisters, Miss Eric A. Pickering, Mrs. Eva J. Upton, Mrs. Lizzie Whittington, Mrs. L. Martin.

Work seldom kills; but mental anxiety, worry, dissipation, and reckless use of one's energies destroy the vitality and reduce the strength.—Exchange.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Deemer, at Scotland, June 10, 11.
Philadelphia, June 11, 12.
Forest and Morton, at Morton, June 25.
Homewood, at High Hill, July 1, 2.
Lake, at Conehatta, July 5.
Carthage, at Rocky Point, July 8,, 9.
Raleigh, at Trinity, July 14, 16.
Trenton, at Pulaski, July 15.
Shiloh, at Clear Creek, July 22, 23.
North Neshoba, at Sand Hill, July 29, 30.
Union, at Union, August 2, 7:30 p.m.
Laurel, First Church, Aug. 4, 7:30 p. m.; 6, 11 a.m.
Laurel West End, Aug. 5, 7:30 p.m.
Laurel, Kingston, Aug. 6, 7:30 p.m.
Rose Hill, at Read's Chapel, Aug. 12.
Bay Springs, at Dushau, Aug. 13.
Newton, at Newton, Aug. 16, 7:30 p.m.
Walnut Grove, at Mt. Horeb, Aug. 19, 20.
Harperville and Lena, at Oak Grove, Aug. 20, 3 p.m.
Chunky, at Chunky, Aug. 23, 3 p.m.
Neshoba, at Coy, Aug. 26, 27.
Decatur and Hickory, at ——, Aug. 30.

J. A. MOORE, P. E.

Seashore Dist.—Third Round.

Bay St. Louis, 11 a.m., June 25.
Logtown, 7:30 p.m., June 25.
Lumberton, 11 a.m., July 2.
Columbia, 7:30 p.m., July 2.
Coalville, at White Plains, July 8, 9.
Moss Point, 11 a.m., July 16.
Escatawpa, 7:30 p.m., July 16.
Escatawpa Q. C., 7:30 p.m., at Big Point, July 21.
Saucier, at Poplarhead, July 23.
Poplarville, 7:30 p.m., Thursday, July 27.
Picayune, 7:30 p.m., Friday, July 28.
Carriere, at Byrd's, 11 a.m., Saturday, July 29.
Vancleave, Aug. 5, 6.
Mentorum, Aug. 12, 13.
Brooklyn, Aug. 20.
Ocean Springs, at Hansboro, Aug. 27.
Gulfport, Q. C., 7:30 p.m., Aug. 28.
Biloxi, Q. C., Tuesday, 7:30 p.m., Aug 29.
Long Beach, Q. C., Wednesday, :30 p.m., Aug. 30.
Wesley Memorial, Thursday, 7:30 p.m., Aug. 31.
Pascagoula, Sept. 3.
Americus, at Tanner's, Sept. 10.
Wiggins, at Stillmore, Sept. 16, 17.

W. M. SULLIVAN, P. E.

Brookhaven Dist.—Third Round.
(In Part.)

Magnolia, June 11, a.m.
Foxworth, at Sandy Hook, June 11, p.m.
Adams, at Smithdale, June 25, p.m.
Bogue Chitto and Norfield, at Norfield, June 25, p.m.

H. M. ELLIS, P. E.

Jackson Dist.—Third Round.

Fannin, at Oakdale, June 10, 11, 11 a.m.
Rankin St., at Rankin St., June 11, 8 p.m.
Edwards, at Reeves Chapel, June 18, 11 a.m., 2 p.m.
Bolton, at Bolton, June 18, 5 p.m., 8 p.m.
Millsaps Memorial, June 21, 8 p.m.
Florence, at Star, Juue 24, 25, 11 a.m.
Mendenhall, June 25, 4 p.m., 8 p.m.
Harrisville, June 30.
Galloway Memorial, July 2, 11 a.m.
Canton, July 2, 8 p.m.
Terry, at Forest Hill, July 9, 11 a.m.
Capitol St., July 9, 8 p.m.
Benton, at Zeiglerville, July 15.
Vaughn, at Fletcher's Chapel, July 16.
Flora, July 23, 11 a.m., 2 p.m.
Satartia, at Mt. Olivet, Aug. 26, 27, 11 a.m.
Bentonia, at Dover, Aug. 27, 3 p.m.
Eden, at Tranquil, Sept. 2.
Yazoo City, Sept. 3.
Monterey, at Thomasville, Sept. 9, 10, 11 a.m.
Brandon, at Greenfield, Sept. 10, 3 p.m.
Camden, at Forest Grove, Sept. 17, 11 a.m., 1:30 p.m.
Sharon, at Millville, Sept. 17, 4 p.m., 8 p.m.
Madison, at ——, Sept. 18, 11 a.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Meridian, Central, June 11.
Meridian, Poplar Springs, p.m., June 11.
Meridian, East End, June 18.
Meridian, Seventh Avenue, p.m., June 18.
Scooba, at Binnsville, June 25.
Seventh Avenue, at Oak Grove, July 1, 2.
Porterville, at Mt. Hebron, July 8, 9.
Lauderdale, at Electric Mills, p.m., July 9.
De Kalb, at Marvin, July 14.
Cleveland, at Lynville, July 15, 16.
Enterprise, at Basic, July 23.
Matherville, at Theadville, July 29, 30.
Daleville, at Lynwood, Aug. 5, 6.
Pachuta, at Orange, Aug. 9.
Bucatunna, at Lewis Chapel, Aug. 13.
Vimville, at Harper's Chapel, Aug. 16.
De Soto, at Crandall, Aug. 19, 20.
Quitman, p.m., Aug. 20.
Waynesboro ct., at Hiwanee, Aug. 21.
Waynesboro, p.m., Aug. 27.
Shubuta, Aug. 27.

PAUL D. HARDIN, P. E.

Vicksburg Dist., Third Round.

Harriston, at Mizpah, June 25.
Fayette, 8 p.m., June 25.
Washington, at Kingston, July 2.
Natchez, 8 p.m., July 2.
Utica, at Cayuga, July 7.
Gloster, at Mt. Vernon, July 8.
Hermonville, at Patterson, July 9.
Centreville, at Macedonia, July 15.
Rosetta, at Friendship, July 16.
Woodville, 8 p.m., July 16.
Vicksburg, at Crawford St., 8 p.m., July 17.
Vicksburg, at Gibson Memorial, 8 p.m., July 19.
Nebo, at Oak Grove, July 23.
Mayersville, at Fitlers, July 30.
Port Gibson, 6 p.m., Aug. 2.
Rocky Springs, at Hickory Ridge, Aug. 5.
Roxie, at Knoxville, Aug. 6.
Oak Ridge, at Porter's, Aug. 13.
Anguilla, July 20.
Rolling Fork, Aug. 27.
Louise and Holly Bluff, at H. B., 11 a.m., Sept. 3.
Silver City, 11 a.m., Sept. 10.

The district conference opens Tuesday night, June 6, at Anguilla. The business of the conference will open at 9 o'clock a.m., Wednesday, June 7. The District Sunday school institute will be held in connection with the district conference. Please let every pastor urge all members of the conference and Sunday school workers to attend. Let them not forget to have their quarterly conference records on hand for examination. Local preachers are urged to make their reports in writing. School men and brethren representing special interests are invited to be present.

J. R. JONES, P. E.

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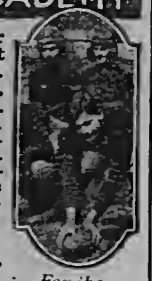

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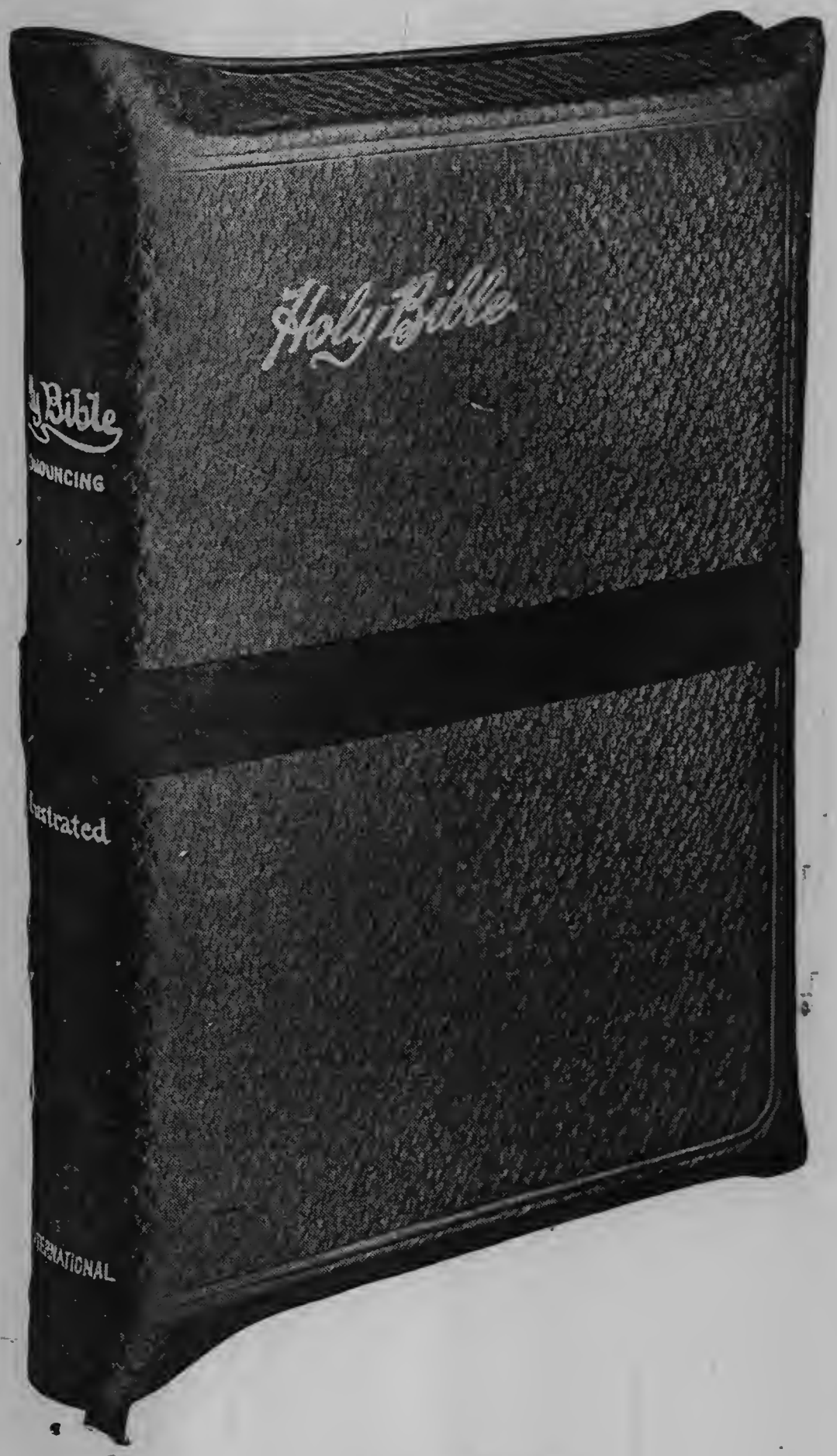

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Sunday School

MISSISSIPPI CONFERENCE NOTES.

The Conference Training School is history. It was a most successful session; 57 credits were issued; there were 64 paid enrollments; about 100 attended the classes.

Rev. C. A. Bowen, of the Chair of Religious Education of Millsaps College, deserves all the glory for this success. We all helped as best we could, but he was the "mainest most" one. I pray that you will pray for him and help him to make a real working plant out of his department.

Mr. O. C. Hull, as the resident representative of the Board, was worth his weight in gold and endeared himself both to the Board and the student body.

One of our students has decided to go to Junaluska. This is fine—I do wish more of our folks would try to go.

The Junior Methods Class in the Training Schools had 100 per cent to get credits. The teachers seemed to have a good time and put over the idea of Training School. We are very thankful and hopeful for better things in the future.

There was a hot debate as to which was the best class. I had to leave before the argument was decided.

How about a training class with the workers this summer?

Sunday School Day. If you will hasten to send in the money, we can pull through this month and not borrow one penny. Will you do that? It is bringing joy to our hearts the way the work is responding.

Pray for your workers. We need your prayers. Yours in Him,

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI.

Rev. R. H. B. Gladney, Sardis, Miss.

The Corinth District Standard Training School for leaders in religious education and Sunday school work will hold its second session at New Albany, Monday, 2:30 p.m., July 3, and will close Saturday, the 8th. The first thing that will be done will be to enroll and classify those who take work. There will be two lessons Monday afternoon. This arrangement will give time for study and recreation. Students will be expected to attend every class period, 12 in all. The following courses are offered: Beginner Lesson Materials and Teaching, taught by Mrs. W. W. Adams, of the Memphis Conference; Primary Organization and Administration, taught by Miss Lynda Ramey, Elementary Superintendent of North Mississippi Conference; How to Teach Religion, taught by Dr. A. W. Milden, of the University of Mississippi; Organization and Administration of the Sunday School, taught by Rev. Melville Johnson; The Church and Its Work, taught by Rev. R. H. B. Gladney, Conference Field Secretary.

If you are in doubt as to the course you should take, write to Rev. Melville Johnson, New Albany, Miss.

Rev. J. B. Randolph, P. E., will be the Educational Director of the school. Each student will need notebook and pencil the first lesson. Books and other materials needed will be on hand for sale. The Sunday School Board is putting these schools within the reach of all our people, so the poorest school may have the advantage of trained teachers. It will be a good investment for a school to send some one to take a course and return home and teach a class of teachers in the local school. This is the quickest and best way to secure the help all schools need. The people of New Albany are very generous in offering entertainment to those who will send in their names to Rev. M. Johnson, New Albany, by the first day of July. Those who delay will be furnished board at a reasonable price. It is up to the pastors and superintendents to get their teachers to attend this school.

The Sunday School Board cannot spend any more money than people furnish for these schools. The following schools sent in the offering taken on the fifth Sunday in January. If this list is not correct, you may write Rev. J. E. Stephens, Grenada, Miss., and tell him about it. If you want to do as your Conference requested, you may send in an offering taken on last Sunday, this will do as well. Potts Camp, $4.69; Macedonia, $1.25; Corinth, $25; Guntown, $5, Baldwyn, $3.04; Tishomingo, $5.25; Rienzi, $1.68; Booneville, $5.47; Corinth, South Side, $1.50; Iuka, $4.11; Wheeler, $2; Ripley, $5; Hickory Flat, $5.72; Golden, $3; Burnsville, $2; New Albany, $20. Total, $94.71. It requires not less than $150 to pay the expenses of a school of the type we offer. You readily see we need not less than $60 to pay for the school we are to give you. This offering is for the sake of your own children.

SOUTHERN METHODISM'S GREATEST CHURCH, AND THE WORLD'S GREATEST SUNDAY SCHOOL.

It should be of interest to every Methodist to know that the M. E. Church, South, has the greatest Sunday school plant in the whole, wide, wide world. That plant is with the First Methodist Church in Birmingham, Ala. So it was pronounced by the president of the International Sunday School Association not long since. Here are facts as gathered from the superintendent by the writer: On active roll, nineteen hundred and ninety-seven; Cradle roll, one hundred and twenty; Home department, one hundred and fifty; officers an teachers, one hundred and five. You can see here is a Sunday school with more than twenty-five hundred pupils, officers and teachers.

The Sunday School Annex is separate from the main building, and was erected at a cost of more than one hundred and fifty thousand dollars. This Sunday school has every modern equipment possible. It has a gymnaslum, where weekly meetings are held for recreation, and a moving picture outfit where good pictures can be shown. There are nearly a hundred classes. It often has an actual attendance of about twenty-five hundred. A real man with heart and head is superintendent of this school, and has been for more than seven years; the man of this big task is Mr. Frank Dominick.

From this greatest Sunday school I went to hear one of Southern Methodism's greatest pulpit orators, and sat in an audience of more than two thousand people that were held under the spell of his matchless oratory for nearly one hour. I would name his theme "The Majesty of Law," but I believe he put it, "Enforcement of of Law." There is but one George Stuart. Without any special personality, or commanding voice, he catches the attention of his hearers from the first appearance on the scene and holds it till the last word is spoken. I heard him over twenty years ago and he has lost none of the zeal of those palmy days. He is unique in style, rather dramatic at times, always deeply in earnest, and seems to pulsate with mental power and glow with spiritual earnestness.

He has made a great start on his sixth year as pastor of First Church, which is said to be the largest in our connection. This church has two assistant pastors and deaconess, and pays more than ten thousand dollars to the support of the ministry. The building itself is imposing, being composed of massive brown stones, yet it is very ornate in appearance. It has a great auditorium, a great choir and a great pipe organ; one is impressed with the greatness of the plant as a whole. Let all Southern Methodism rejoice in such achievements.

J. A. POE.

Lexington, Miss., R. 3.

Dodson's Liver Tone Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Everything About Cuticura Soap Suggests Efficiency

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

666

Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

Rheumatic Pains Aches

are quickly relieved by CAPUDINE. It's liquid—agreeable to the stomach and produces satisfactory results. Standard for Headache and Grip also. 10c, 30, and 60c—TRY IT—LIKE IT

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing better for it than Hood's Sarsaparilla—a good tonic medicine.

It Doesn't Pay

to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for COLDS, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Dickey's Old Reliable Eye Water

relieves sore eyes. Refreshes and strengthens a tired eye. Doesn't burn or hurt. Get genuine in Red Box. 25c all druggists. Bottle free to ministers
DICKEY DRUG CO., Bristol, Va.

Salesmen Wanted

To sell Marble and Granite Monuments, the product of one of the largest plants in the country, located near the famous Georgia quarries. Liberal commissions. In a little spare time you can earn excellent profits. Write for full information.

Etowah Monument Co.,
ATLANTA, GA.

STUDENTS' Violin Outfits $15 to $45

Complete with Case, Bow, Chin Rest, Rosin, Extra Set of Strings, Tuner and Self Instruction Book—Everything Ready for the Beginner to Start with.
WRITE FOR PARTICULARS.
FREE TRIAL APPLICATION AND EASY PAYMENT TERMS.

PHILIP WERLEIN, Ltd.,
605-9 CANAL ST.
NEW ORLEANS, LA.
—o—
PIANO CATALOGS FREE
Grands, Uprights and Player Pianos.

REVIVAL AT BOONEVILLE, MISS.

Dear Brother Carley: When we came to Booneville last December and began to get acquainted with our new field, the officials of the church told me, "We must have a revival this year." The time for the revival was set and I was instructed to secure suitable help. During January we got in touch with Rev. J. O. Hanes, of Birmingham, Ala., who. with his song-leader, Mr. W. G. Waltermire, was secured to assist us.

From that time till the time set for the revival campaign to begin, we talked, prayed, preached and advertised for the coming revival. The whole town became interested. The hearty co-operation of the other local pastors and their congregations was pledged. A large tent was secured (and purchased since the meeting). The evening that our helpers came a large delegation of the laymen were at the train to meet and welcome them. From the first we were made to feel that the time for a visitation from God was at hand.

God mightily used Brother Hanes in preaching the Word. Brother Waltermire led effectively in the song service, and the solos he sang were appropriate messages to enforce the sermons. As the meeting progressed, more earnest and intense prayer was made. The men met in the business houses at 4 p.m. for prayer. The women kept several group prayer meetings going. The young people met with Brother Waltermire every evening just before the preaching service. God honored the prayers of His people. Many family altars were pledged. Every one who attended the meeting claims to have been wonderfully blessed. The last day was the greatest. At a love feast that lasted two hours, there were more people who wanted to tell what the Lord has done for them than there was time to tell it. Also fifteen applied for church memebrship. At the last service the power of God fell mightily upon the people, and twenty-three more applied for church membership in the churches.

It is the common expression heard everywhere that this is the greatest revival ever experienced in Booneville. One man said he never before witnessed a meeting to close out in such a wave of glory. Everybody is rejoicing over the results, and all feel that the results will abide.

The men of the town will continue a Business Men's prayer meeting to meet every Tuesday at 8 a.m. The union prayer meeting among the women is placed upon higher ground.

In all over 60 have applied for church memebrship in the various churches, all but five by baptism and vows. We received a class of 20 on profession last Sunday and have a class of 12 children to receive next Sunday, and five were added by letter.

At the first of the year we set our hearts upon taking in fifty members on profession this year. With the reception of this class of children, we will have taken in 43 already. God has wonderfully blessed us in our labors and honored His Word.

H. P. LEWIS, P. C.

DANDRUFF

quickly disappears when

TETTERINE

is applied. Fragrant and Soothing. 50c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA

Deficient Vitality a Great Misfortune.

Persons that can rarely or never say that they feel full of life are really among the most unfortunate. They do not live, but merely exist; for to live implies more than to be. To live is to be well and strong—to arise feeling equal to the ordinary duties of the day, and to retire not overcome by them—to feel life bounding in the veins.

A medicine that has made thousands of people, men and women, well and strong, has accomplished a great work, bestowing the richest blessings. Such a medicine is Hood's Sarsaparilla. The weak, rundown, or debilitated, from any cause, should not fail to take it. It builds up the whole system, changes existence into life, and makes life more abounding. It is simple justice to say these words in its favor. Hood's Pills very effectively supplement it in cases where a cathartic or laxative is needed.

QUEER FEELINGS AT MIDDLE AGE

Women Should Know How Lydia E. Pinkham's Vegetable Compound Helps at This Trying Period

Sheboygan, Wisconsin.—"I was run down, tired and nervous. I could not even do my own housework, could not sleep at night and all kinds of queer thoughts would come to me. Finally I gave up going to the doctor and a friend told me of Lydia E. Pinkham's Vegetable Compound. After the first bottle I could sleep better and I have kept on improving ever since. I have taken seven bottles now and am so happy that I am all over these bad feelings."—Mrs. B. LANSER, 1639 N. 3rd St., Sheboygan, Wisconsin.

For the woman entering middle age Lydia E. Pinkham's Vegetable Compound can be of much benefit. During this time of life certain changes take place which sometimes develop into serious trouble.

Melancholia, nervousness, irritability, headache and dizziness are some of the symptoms. Lydia E. Pinkham's Vegetable Compound is a natural restorative, especially adapted to assist nature in carrying you safely past this time. Why not give it a fair trial?

THE CENTENARY AND THE GENERAL CONFERENCE.

At one of the morning sessions of the General Conference, right of way was given to the Centenary, and it was one of the most interesting features of the Conference session. The report of the Centenary Commission was read by Dr. W. B. Beauchamp, Director General, and Bishop James Atkins, John M. Moore, W. F. McMurr, James Cannon, Jr., U. V. W. Darlington, and W. N. Ainsworth spoke on the report and for the Centenary. It was one of the great hours of the Conference, and the enthusiastic applause throughout the reading of the report and the speeches showed that the Centenary held its place in the interest of the church.

Some of the statements of the report submitted to the Conference are:

"As to the third commitment of the General Conference at Atlanta, namely, the raising of the great thank offering of $35,000,000 your Commission realized in the midst of seemingly adverse conditions the greatest success. Every Annual Conference in our connection unanimously, and frequently with great enthusiasm, accepted their quota. Since no limit was put upon the amount of money to be raised, many of the Conferences during the Eight Day Drive went far beyond their quota in money subscribed. Notable among these were the Kentucky, Baltimore, Virginia, Illinois, Tennessee, West Virginia, Louisville, North Carolina, Florida, Central Texas, Holston, Louisiana, South Carolina, Upper South Carolina, New Mexico, Little Rock, North Alabama, West Oklahoma, East Oklahoma, and South Georgia Conferences. The total amount pledged during the Eight Day Drive was $36,911,166, as the records of our office show. This is nearly two millions more than the amount asked for both in new money and the regular incomes of the boards for five years, which brings the total amount of income for that period up to about $50,000,000. This wonderful achievement of our people created in very truth a new church and stirred every great Protestant denomination in America to similar advance movements for the Kingdom of God. The Centenary Commission received from the Sunday School Board and Epworth League Board in this great enterprise the most hearty co-operation and to their enthusiasm and loyal support is due much of its success.

How Used.

"Your Commission has collected to March 31, 1922, $13,590,075.40 on pledges from various sources. Of this sum $10,187,498.91 have been disbursed to the various causes as set forth below and $1,529,492.55 are in cash securities and equipment in the hands of the Commission. The disbursements are as follows:

Board of Church Extension .....$	832,769.28
European Reconstruction	1,350,077.96
Foreign Department (Woman's Work)	1,161,704.24
Foreign Dept. (Board of Missions)	2,770,083.27
Home Dept. (Board of Missions)	1,677,107.30
Home Dept. (Woman's Work)	515,887.52
Conference Boards 10 per cent	1,096,050.31
War Work Fund	382,818.03
Mission Building	400,000.00

In addition to this, on April 1, we made a distribution of $1,000,000 to the departments in the askings. We are in the process now of making another distribution of $1,000,000 which will bring the total distribution to the departments in askings something more than $12,000,000 of new money."

RESOLUTIONS.

Whereas it has pleased God in his unfailing wisdom to call unto Himself our beloved friend and Sunday school worker, MRS. W. T. ALLEN; and whereas the Sunday school of the Lyon Methodist Church do hereby express their grief at her passing to her eternal home, and feel that we have lost a lovable, true and faithful co-worker; and whereas she was faithful in attendance, ever ready to help where needed most; and whereas she was at one time superintendent of our Sunday school, the organizer and for years the teacher of the Wesley Bible class; and whereas we shall miss her from her accustomed place, and we shall miss her wise counsel and gentle influence; therefore be it resolved:

First—That we tender to the family our deepest sympathy, and pray God's blessings in their deep bereavement.

Second—That we the members of the Sunday school shall treasure in our hearts the memory of her many noble deeds, as a beacon light to inspire within us a truer interest and finer service to the cause she loved.

Third—That a copy of these resolutions be spread upon the Sunday school record book, a copy be sent to the bereaved family, and that a copy be sent to the New Orleans Advocate for publication.

Signed by Mrs. J. W. Simmons, Mrs. J. P. Stevens.

Lyon, Miss, June 12, 1922.

If we could read the secret history of our enemies we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

MR. M. L. LIFSEY,
Crumps Park, Macon, Georgia.

Mr. Lifsey is one of our authorized evangelist singers. Endorsed and sent out by Bishop Ainsworth and the Committee on Evangelism. He will begin an engagement with our pastor, Rev. Seamon Rhea, at Shuqualak, Miss., on the 25th inst., and could arrange to take in one or more meetings while in this territory.

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

CANCER HOSPITAL. Serum treatment for cancer. Operation. Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, Ga.

School Desks

Opera Chairs.
Folding Chairs.
Kindergarten Chairs.
School Supplies.
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

CORINTH DISTRICT MEETING.

The Corinth District meeting was held at Myrtle on May 25-26, 1922. Miss Etter Murry, the capable and efficient District Secretary, was in the chair. Her opening message was indeed an inspiring one. Among other things she said: "We feel secure in enlightened Christian America while the ninth Mormon temple is being erected at a cost of two million dollars; while enough opium is being shipped from our ports each year to give every one of China's four hundred million people one dose; while eight girls every hour are paying the price of sin and shame. As women and girls we must organize to stop these things, and each auxiliary should stand sponsor for at least one organization." Splendid reports were given from all delegates present.

Mrs. T. M. Clark was introduced and she told of our new Rural worker, Miss Brand, who is to come to us in July. Mrs. Clark also explained the Budget system.

The presiding elder, Brother Randolph, was also introduced, and by the help of the splendid map of the district which Miss Murry had drawn, he showed where organizations might be successful.

At the evening service the devotional was conducted by Brother Baker, of the Myrtle church, who also gave a beautiful welcome in behalf of the Myrtle people.

Mrs. Clark then told of the Volunteers who would enter Scarritt this year.

The remainder of the service was given to the Council Message, which was delivered by Miss Corinne Rogers.

The next morning the opening devotional was led by Deaconess Falla Richardson, who stressed the thought that God has chosen us to be his special friends and co-laborers in the great work of evangelizing the world.

Mrs. R. P. Neblett, Conference Superintendent of Children's work, was given almost the entire morning in recognition of the fact the most important work is with the child in our midst.

The Myrtle and New Albany Juniors gave a very attractive program, which was followed by a very stirring yell from Corinth Juniors. The Corinth Juniors were represented by three manly boys, and their contribution to the program was much appreciated.

Miss Falla Richardson explained the tools used in Junior work. Mrs. John Finger spoke on the importance of prompt and accurate reports. The failure to get one report will clog the whole missionary machine. Mrs. Neblett closed with a strong appeal for Junior Work and Workers.

Mrs. Riley, Field Secretary for the Orphans' Home, was introduced, and her message appealed to the hearts of all present. But the greatest appeal was the presence of one of the orphan children, little six year old Mattie Hopkins, who sang "Jesus Loves Me" and "I Washed my Hands This Morning."

The Myrtle ladies assisted by their Baptist sisters served dinner at the church, and the table fairly groaned under its load. There were all kinds of good things to eat, and all present did justice to this abundance.

Mrs. Neblett conducted the afternoon devotional, reading the parable of the Ten Virgins, and emphasizing watchfulness.

Mrs. J. H. Holder, Assistant Superintendent of Young People's Work, conducted a very interesting Young People's service. Reports were given of the work by the Y. P. delegates, after which pledges for next year were taken, which resulted in more than the 25 per cent increase promised by the Conference. The Young People's Specials were presented in a very attractive story of their work by Miss Bama Finger. A model executive meeting was held by the Young People. Mrs. Holder closed the program with an earnest appeal to the young people to make their motive for service love rather than duty.

A beautiful service was held in memory of the six members who have entered into eternal rest since last district meeting. As each name was called a white rose was placed on the altar.

Mrs. Coltharp, of Myrtle, gave a very intersting discussion of Mission Study.

The meeting closed with a consecration service, at which eight new family altars were pledged.

BATON ROUGE DISTRICT MEETING.

The Baton Rouge District meeting which was held in Hammond, May 30 and 31, was undoubtedly one of the best meetings ever held in this district. The program reflected the care and thought of the District Secretary, Mrs. R. E. Stearns; while the reports showed the efforts she had made throughout the year to bring the organizations of the district up to a higher standard, increased interest, increased numbers, increased pledge is certainly a good record, and all of this was shown to be true of the Baton Rouge District.

Miss Nell Richardson spoke on the work for the children, causing every woman present to resolve that this—the most important branch of the work—should receive a larger share of her time and effort.

Mrs. Skofield, of Baton Rouge, told in a most interesting manner of some of the things accomplished by the pledge money. Mrs. June, of Amite, presented the "Quiz" on the Conference minutes.

Perhaps the most interesting hour was the one devoted to the work at Houma. Mrs. Laura White told in a happy way the work that is being done, and told also of the new Industrial school which it is hoped will shortly be begun.

Another most interesting hour was the one spent in the church where the entire district conference was assembled. At that time Dr. Crisler, of Baton Rouge, spoke on the work of the Woman's Missionary Society. It was somewhat discouraging to learn that of the 2500 Methodist women in the Baton Rouge District, only some 400 are in the Woman's Missionary Society; of the 71 churches in the district only 17 have Missionary organizations. It is hoped that the earnest words of Dr. Crisler will bear much fruit.

Mrs. C. F. Niebergall, of New Orleans, Conference President, spoke on the work in general, and upon the Council meeting at San Antonio.

No report of the Baton Rouge District meeting would be complete without special mention of the report from the new organization at Backwater, near Baton Rouge. No older or larger organization in the district made a better report than did this new organization. It is hoped a more detailed report of the work done by this organization will appear in the near future, and inspire others to greater things.

ENTHUSIASM.

A man came to three stone masons cutting stone in a great enclosure.

"What are you doing?" he asked the first.

"Working for $5 a day," the stone mason answered.

"What are you doing?" the man asked the second.

"Trimming this stone — can't you see?" the stone mason replied.

The man approached the third stone mason. "What are you doing?"

"I am building a cathedral," said the third stone mason.

And there, you see, is the whole secret of enthusiasm. You cannot buy it at $5 a day or at any other amount. There can be no enthusiasm in chipping stone or doing any other mechanical task. But the man who builds a cathedral—his part of it—is a fellow with a God, for he is a creator, too. If you don't believe it, have a look at the cathedral at Milan, or that at Cologne.—Selected.

BUILDING A HOME.

Let others build their palaces,
Their stately marble halls,
And hang with silken tapestries
The cold, far-reaching walls,
But what to me their castles grand
With turret, tower and dome?
They may build for the eyes of the world to see,
But I shall build a home.

Of hope and love and a holy faith
The walls of my home must be,
Where Love will evermore keep watch
Over my own and me.
And here will be a haven safe
Where weary feet that roam
Will come back from the world to find the place
Where I have built a home.

—Christian Guardian.

"Love never asks how much must I do, but how much can I do."

Relief from Rheumatic Pains

Rheumatism is a constitutional disease. It causes local aches and pains, inflamed joints and stiff muscles; but cannot be permanently relieved by local or external applications. It must have constitutional treatment.

Take the great blood-purifying and tonic medicine, Hood's Sarsaparilla, which corrects the acid condition of the blood on which rheumatism depends, and gives permanent relief. It combines the most effective agents in the treatment of this disease.

"THE SANITARY" Individual Communion **CUPS**
List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

DAISY FLY KILLER PLACED ANYWHERE ATTRACTS AND KILLS ALL FLIES. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 5 by EXPRESS prepaid, $1.25.

HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

SUFFERING?

Most of the pain we suffer is unnecessary. Why continue to endure it—to sacrifice your youth, beauty, and enjoyment to it?

The combination of simple harmless medicines found in

Dr. Miles' Anti-Pain Pills

is especially effective in relieving pain without bad after-effects.

For more than thirty-five years sufferers from headache, neuralgia, backache, toothache, sciatica and pains from other causes have found relief by taking these pills. Why don't you try them?

ASK YOUR DRUGGIST

GIRLS! LEMONS WHITEN SKIN AND BLEACH FRECKLES

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

FROM SEMINARY, MISS.

Dear Brother Carley: We have just closed a splendid meeting in our church at Seminary, Miss. Rev. J. M. Morse, of Jackson, Miss., assisted us. The church here was benefited spiritually. Brother Morse is a fine man to have with you in a meeting. He is to be with us in our meeting at Sanford, Miss., beginning on the evening of the 23d of this month.

We are getting along smoothly with our work for Him on this charge. We are hopeful that great and lasting good may be the culminating outcome of our revival efforts this summer.

Faithfully yours,
HILARY S. WESTBROOK.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Gunnison and Deeson, at Gunnison, June 21, p.m.
Coahoma and Lyon, at Coahoma, June 25, a.m.
Tunica, June 25, p.m.
Shelby, July 2, a.m.
Clarksdale, July 2, p.m.
Shaw, at Litton, July 4.
R. and Lake Cormorant, at Hollywood, July 9, a.m.
Evansville and Dubbs, at Evansville, July 9, p.m.
Leland, July 12.
Boyle, at Boyle, July 16, a.m.
Cleveland, July 16, p.m.
Lula and Dundee, at Lula, July 23.
Jonestown and Rich, at Rich, July 30, a.m.
Merigold and Alligator, at Merigold, July 30, p.m.
Benoit, at Winterville, Aug. 6, a.m.
Glen Allen, at Avon, Aug. 6, p.m.
Greenville, Aug. 8.
Rosedale, Aug. 9.
Friar's Point, Aug. 10
Hollandale, Aug. 15.
Duncan and Hillhouse, Aug. 16.

JAMES H. FELTS, P. E.

Grenada Dist.—Third Round.

Water Valley, First Church, June 4, 26.
Red Banks ct., at Mack, June 10.
Holly Springs, June 11, 12.
Duck Hill ct., at Mars Hill, June 16.
Winona ct., at Bethesda, June 17, 18.
Grenada, June 18, 19.
Oxford, June 23, 25.
Abbeville ct., at Cambridge, June 24.
Water Valley, Main St. and Taylor, at Taylor, June 25, 26.
Lamar ct., at Rice Chapel, June 30.
Ashland ct., at Black Jack, July 1.
Waterford ct., at Asbury, July 2, 3.
Valden and West ct., at Hebron, July 8.
Durant, July 9, 10.
Paris ct., at Pine Valley, July 14.
Tie Plant ct., at Gore Springs, July 15, 16.
Poplar Creek ct., at Center, July 21.
Kilmichael ct., at Lodi, July 22, 23.
Winona station, July 23, 24.
Sallis ct., at Shrock, July 29, 30.
Pickens and Goodman, at Richland, July 30, 31.
Ebenezer ct., at Thornton, Aug. 5.
Lexington, Aug. 6, 7.
Coffeeville ct., at Goshen, Aug. 12.
Holcomb ct., at Sparta, Aug. 13, 14.

R. A. TUCKER, P. E.

Greenwood Dist.—Third Round.

Carrollton, at Marvin, June 10.
Itta Bena, June 11.
Dublin, at Dublin, June 18.
Lambert, at Belen, June 25, a.m.
Indianola, July 2, a.m.
Moorehead, July 2, p.m.
Swift, at Swift, July 9, p.m.
Sunflower, at Fairview, July 15, 16.
Acona, July 19, p.m.
Coila, at Smith's Chapel, July 22, 23.
Black Hawk, at Bowling Green, Aug 5, 6.
Webb, at Strathmore, Aug. 13.
Drew, at Wade's Schoolhouse, Aug. 19.
Minter City, at Minter, Aug. 20.
Sidon, at Sidon, Aug. 22, p.m.
Tchula, Aug. 23, p.m.
Tutwiler, at Rome, Aug. 27, a.m.
Ruleville, at Doddsville, Aug. 27, p.m.
Belzoni, Aug. 28, p.m.
Inverness, at Isola, Aug. 29, p.m.
Schlater, at Schlater, Aug. 30, p.m.
Greenwood, Sept. 3.

S. L. POPE, P. E.

Corinth Dist.—Third Round.

New Albany station, Q. C. June 9, night; preaching, June 11, night.
New Albany ct., at Wells Chapel, June 10, 11, at 11 a.m.
Sherman ct., at Bethel, June 12.
Corinth District Conference, at Sherman, June 13-15, beginning at 11 a.m.
Corinth ct., at Mt. Carmel, Juno 17, 18.
Kossuth ct., at Pleasant Hill, June 18, p.m., 19 a.m.
Myrtle ct., at Pleasant Grove, June 23.
Dumas ct., at New Hope, June 24, 25, a.m.
Blue Mountain ct., at Walnut, June 25, night; Q. C., June 26, a.m.
Potts Camp ct., at Pisgah, June 30.
Hickory Flat ct., at Bethel, July 1, 2.
District Standard Teacher Training School, at New Albany, July 3-8.
Tishomingo ct., at Boggs Chapel, July 11.
Golden ct., at Belmont, July 12.
Iuka ct., at Pleasant Hill, July 14.
Burnsville ct., at Hebron, July 15, 16, a.m.
Iuka station, July 16 p.m., 17 a.m.
Guntown ct., at Pleasant Valley, July 21.
Baldwyn ct., at Liberty, July 22, 23.
Mooreville ct., at Andrews Chapel, July 25.
Marietta ct., at Ozark, July 26.
Mantachie ct., at Palestine, July 27.
Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 28, p.m.; preaching, July 30, night.
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5
Rienzi ct., at Pisgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12. 13.

The Corinth District Conference will be held at Sherman, Miss., June 13-15. The opening sermon will be preached Tuesday morning at 11 o'clock, by Rev. W. A. Wilson, followed by the Sacrament of the Lord's Supper.

The following committees have been appointed: License to Preach and Admission—Revs. S. A. Brown, W. W. Jones, B. P. Fullilove.

Deacon and Elder's Orders—Revs. E. R. Smoot, W. G. Burks, Melville Johnson.

Other committees will be announced later. Let pastors please send names of all who will attend to Rev. J. L. Nabors, Sherman, Miss., so that entertainment may be provided.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Starkville, June 11, a.m.
Longview, preaching, June 11, p.m.
Macon station, June 14.
Ethel, at Tabernacle, June 17, 18.
West Point, June 25.
Macon circuit, at Center Point, June 28.
Caledonia, at Murrah's Chapel, July 1, 2.
Crawford and Shafers, at Crawford, July 2, 3.
Mashulaville, at Middleton, July 8, 9.
Mayhew and Sessums, at Kilgo, July 14.
Preaching at Mayhew, July 16, a.m.
Artesia, July 16, p.m.
Brooksville, at New Bethel, July 18.
Shuqualak, at Ridgeway, July 19.
Chester, at South Union, July 24.
Cedar Bluff, at Steel's Chapel, July 27.
Kosciusko circuit, at Salem, July 29, 30.
Kosciusko station, July 30, p.m.
Noxapater, at Rocky Hill, Aug. 5.
Louisville, Aug. 6.
Sturgis, at Bethel, Aug. 11.
High Point, at Owen's Chapel, Aug. 12, 13.
Ackerman and Wier, at Salem, Aug 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

Aberdeen District—Third Round.

Tupelo, June 11, 12.
Okolona, June 12.
Amory, June 18, 19.
Woodland, at Foster's Chapel, June 24, 25.
Houston, July 1, 2.
Pontotoc, July 2, 3.
Bellefontaine, at Spring Hill, July 8, 9.
Eupora and Maben, at Eupora, July 9, 10.
Mathiston, at Double Springs, July 11.
Algoma, at Palestine, July 12.
Vardaman, at Hurricane, July 14.
Calhoun City, at Pine Ridge, July 15, 16.
Houlka, at New Hope, July 17.
Buena Vista, at Pleasant Grove, July 19.
Salem and Ecru, at Liberty Hill, July 21.
Toccopola, at Thaxton, July 22, 23.
Randolph, at Randolph, July 23, 24.
Verona, at Union, July 29, 30.
Sharon, at Pleasant Grove, Aug. 6, 7.
Tremont, at New Bethel, Aug. 12, 13.
Fulton, at Fulton, Aug. 13, 14.
Nettleton, at New Hope, Aug. 15.
Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.

The Aberdeen District Conference will be held at Eupora, June 14-16.

T. H. DORSEY, P. E.

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FROM EPPS, LA.

I love to work in the town of Epps,
And strive to follow in Jesus' steps;
When I think of his mission at Galilee,
It always strengthens and comforts me.

The prayer meeting thrives, and the Sunday school, too;
God wonderfully blesses whatever we do;
We can feel the touch of his loving hand
Guiding us straight to the Promised Land.

So let's remember, when tempted and tried,
Always to keep close by his side,
And trust his grace as others have done;
Till we a starry crown have won,

Then while for him we watch and wait,
Let's read the pages of the Advocate,
And see how other workers true
Are helping this noble work to do.

P. B. McCULLIN.

Epps, La.

HIGHBROW HAS BETTER CHANCE FOR HAPPINESS.

A "highbrow" has probably a better chance of being happy than a man of great worldly wealth, accordng to Dr. J. H. Hildebrand, professor of chemistry of the University of California. He declares that money is not the main object in life because the richest men are often the most miserable.

In advice to students, Dr. Hildebrand says everyone should do his utmost to develop his latent capacity for enjoying the wealth of drama, art and music, which affords inexpensive pleasure to all who will take the pains to cultivate the "highbrow" things in life.

Dr. Hildebrand continued:

"The real test of greatness in art is the holding of interest for a long time. Good compositions, in literature or in music, are unexhausted on the hundredth review.

"Truly the benefits are such that one can well afford to sneak away to a concert or the library now and again, even at the terrible risk of being called 'highbrow' by his friends."—Selected.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Ida, at Munnerlyn's Chapel, Sunday, June 25, 8 p.m.
Longstreet, Tuesday, June 27, a.m.
Union Quarterly Conference of all Shreveport Churches at Texas Ave. Church, Friday, June 30, 8 p.m.
Haynesville, at Colquitt, Sunday, July 2, a.m.
Haynesville, preaching, Sunday, July 2, p.m.
Springhill, Wed., July 5, p.m.
Cotton Valley, at Hortman, Thurs., July 6.
Arcadia, Sunday, July 9, a.m.; at Mt. Moriah, 3 p.m.
Athens, at Wesley Chapel, Monday, July 10, a.m.
Homer, Mon., July 10, p.m.
Pease Chapel, Wed., July 12, a.m.
Bayou La Chute, Sun., July 16, a.m.
Oil City, Sun., July 16, p.m.
Gibsland, at Bryceland, Wed., July 19, a.m.
Bienville, at Bear Creek, Thurs., July 20, a.m.
Haughton and Doyline, at Doyline, Sun., July 23, a.m.
Sibley, preaching, Sun., July 23, p.m.
Mansfield, Mon., July 24, p.m.
Pelican, at Mitchell, Tues., July 25, a.m.
S. Mansfield, at Noble, Wed., July 26.
Plain Dealing, at Concord, Sun., July 30, a.m.
Benton, preaching, Sun., July 30, p.m.
Grand Cane, at Keithville, Sun., Aug. 6, a.m.
Castor ct., at Ashland, Wed., Aug. 9.
Minden, Sun., Aug. 13, a.m.
Sibley, at Brushwood, Sun., Aug. 13, 3 p.m.
Lake End and Powhattan, Sun., Aug. 20.
Ringgold, at Grand Bayou, Sun., Aug. 27, a.m.
Wesley ct., at Carroll Creek, Wed., Aug. 30.

R. H. WYNN, P. E.

Lake Charles Dist.—Third Round.

Rayne, July 2, 11 a.m.
Indian Bayou, July 2, 7:30 p.m.
Abbeville and Kaplan, at Abbeville, July 9, 11 a.m.
Franklin, July 16, 11 a.m.
New Iberia, July 16, 7:30 p.m.
Sulphur and Vinton, at V., July 23, 11 a.m.
Lake Arthur, July 23, 7:30 p.m.
Lafayette, July 30, 11 a.m.
Opelousas, July 30, 7:30 p.m.
Merryville, Aug. 6, 11 a.m.
Ludington Ct., Aug. 6, 7:30 p.m.
Morgan City and Berwick, at M. C., Aug. 13, 11 a.m.
Patterson and Jeanerette, at P., Aug. 13, 7:30 p.m.
Many and Robeline, at New Hope, Aug. 20, 11 a.m.
Hornbeck and Peason, at H., Aug. 20, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Marksville Ct., at Simmesport, July 2, a.m.
Pleasant Hill Ct., at Williams' Chapel, July 9, a.m.
Provencal Ct., at Provencal, July 10.
Bunkie, July 16, a.m.
Alexandria, July 16, p.m. (preaching); Aug. 7, p.m. (conference).
Rochelle-Standard, at Olla, July 19.
Campti Ct., at Davis Springs, July 22-23.
Winnfield, July 30.
Winnfield Ct., at Joyce, July 30, p.m.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.
Jena and Jonesville, at Harrisonburg, Aug. 20.
Natchitoches, Aug. 27.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

and July 3, p.m.
Istrouma, June 25, a.m
Amite, June 25, p m.
Natalbany, at Pine Ridge, July 2, a.m.
Kentwood, July 2, p.m.
Pinegrove, at Pipkin's Chapel, July 9, a.m.
Greensburg, at Tabernacle, July 9, p.m.
Springfield, at James Chapel, July 16, a.m.
Baker, at Blackwater, July 22, a.m., and 23, p.m.
Gonzales, at Carpenter's Chapel, July 23, a.m.
Franklinton Ct., July 30, a.m.
Olive Branch, at Camp Grounds, Aug. 7, 4 p.m.
Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Mangham, at Union, June 25, 11 a.m.
Sicily Island, at Clayton, June 25, 8 p.m.
Elmore, at Longstraw, July 2, 11 a.m.
West Monroe, July 2, 8 p.m.
Calhoun, at Wilhite, July 6, preaching at 11 a.m.
Winnsboro, at Boeuf Prairie, July 9, 11 a.m.
Gilbert, at Wisner, July 9, 8 p.m.
Ruston, July 10, 8 p.m.
Bonita, at Bartholomew, July 12; preaching, 11 a.m.
Tallulah, July 16, 11 a.m.
Rayville, at Delhi, July 16, 8 p.m.
Farmerville, at Greenville, July 19; preaching, 11 a.m.
Monroe, July 21, 8 p.m.
Waterproof, at Newelton, July 23, 11 a.m.
Oak Grove, at Forest, July 26.
Bernice, at Summerfield, July 30, 11 a.m.
Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preaching 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

Each day a clean, white page, and we are artists whose duty it is to put something beautiful on the pages one by one; or we are historians, and must give to the page some record of work or duties or victories to enshrine and carry away.—Phillips Brooks.

It may not be ours to utter convicting arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Canon Farrar.

R. K. MORGAN, Principal
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 26. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3464.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 29, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

FACE FORWARD.

The sorrowful saint presents a sad picture in this day when the world is growing better and the church is more vigorous, more evangelistic, more successful in all its work than in any previous period of its history. We are not unaware, of course, that there are those who say that the world is growing worse all the time, that the church is fast losing its power, and that Christian character has all but disappeared from the face of the earth; but we can find no good ground for such lugubrious lamentation. We do not deny that there is still much evil, much injustice, much innocent suffering in the world, but we do deny with all our might the validity of the view that the gospel has failed, that Jesus Christ is a waning figure, and that God Almighty is about to be thrust from his throne by the forces of Satan. We do not believe the Master mocked his disciples with a vain hope when he taught them to pray "Thy kingdom come"—and we utter that petition every day with a jubilant faith and a sure confidence that it will be answered. We feel no fear as we face a new quadrennium in the history of the Methodist Episcopal Church, South. Our preachers are consecrated men who "(with few, if any exceptions)" are characterized by purity of doctrine and elevation of life; our people are devout, faithful, loyal; our institutions of learning and our organized agencies for the promotion of the kingdom are doing their best with the resources at their command to serve the church and the world in a helpful way. Now is the time to "march face forward."

HE CANNOT.

This inquiry has come to us: "Can a Methodist preacher with a wife, four children, and one Ford, keep sweet religiously, happy, contented, and patient, who receives six dollars for the month of May, when his garage bill for the same month is seventeen dollars?" Somebody else may have another answer to this query, but we unhesitatingly answer, "He cannot." And wo shall go a little further than that: the people of any pastoral charge who have no more regard for their obligation to minister to the material support of the one who serves them in spiritual things than to allow him to suffer for the barest necessaries of life, are mighty poor material out of which to try to make saints; and if there is continued and persistent disregard of this obligation, the church is under no obligation to supply a preacher for that charge. There may be such—though we know of none—where the membership of an entire pastoral charge is so poverty-stricken that all combined cannot raise more than six dollars a month for the support of the ministry; but if such condition exists anywhere in the patronizing territory of the Advocate, the Red Cross, or some other agency, ought to be called into action to relieve the desperate situation.

A STRANGE SPECTACLE.

There has been presented in the Louisiana State Legislature during the past few weeks the strange spectacle of men who are under obligation to support the Constitution of the State fighting the enactment of a law the sole purpose of which is to suppress gambling on horse racing, when that Constitution plainly and unequivocally says that gambling is a vice and the Legislature shall adopt measures to suppress it. The puerile argument of some of those who have opposed the passage of the bill in question is to the effect that men will gamble anyway, and it is perfectly useless to pass any such law as the one proposed. With equal cogency the same argument might be applied to laws to punish murderers—for some men are going to commit murder in spite of all the laws in the world. There are some questions upon which a man has a right to vote according to his personal opinion; but when, as a representative of the people, he puts his own will against a specific declaration of the Constitution and refuses to carry out the plain mandate of that Constitution, he, in effect, makes the fundamental instrument of democratic government a mere "scrap of paper." We cannot fathom the mental processes and the moral habitude of a man who is unwilling to do all in his power to rid Louisiana of the curse of race track gambling. One member of the Legislature has actually introduced a bill providing for the "regulation" of the race tracks under authority of a State Racing Commission!

LOYALTY TO THE CHURCH.

The Methodist Episcopal Church, South, has been signally blessed of God throughout all its history, and to-day it unquestionably has the marks of the Divine favor resting upon it. It is a great church measured by any right standard, and its members have every reason to be proud of the record it has made. It is great in its doctrines and great in its polity, and it is second to no church in the contribution it has made to the moral and spiritual uplift of the world. It is broad enough to recognize the right of all other churches to a place in the kingdom of God, and it is tolerant enough to accord to all Christian people the liberty that the gospel itself gives. But it is in no sense called upon to assume an apologetic attitude as compared with any other ecclesiastical organization, and it may confidently defend and propagate its teachings with all the power it possesses. We are sorry for the Methodist who is misled by any kind of propaganda into believing that his church has less of Divine sanction than have some others. Its doctrines, its ordinances, its polity are all soundly based upon the teachings of the New Testament, and God has honored it in all its years of service. We have nothing of sectarian bigotry—but we believe in the church to which we belong.

LIQUOR ON AMERICAN SHIPS.

The revelation that liquor is being sold on vessels operated by the United States Shipping Board has aroused a storm of indignation on the part of those who believe in upholding the Constitution, Eighteenth Amendment and all, that is likely to result in legislation that will make it impossible for the chairman of the Shipping Board, Mr. Lasker, to carry on a business that is manifestly illegal—and that possibly will let Mr. Lasker out of a lucrative position. We quote with commendation an editorial from the St. Louis Christian Advocate on this subject: "It is of record that we are seldom in agreement with the brewers, and more particularly in reference to the Eighteenth Amendment, the Volstead Law and kindred subjects. But it is clear that even a brewer may sometimes be right. We are quite sure that Mr. Busch is right in raising an issue with the Chairman of the Shipping Board because liquor is sold on ships belonging to the American government. Mr. Busch naturally can see no reason why the government should be selling beer (bought in England) when he is not allowed to make beer. Nor can we. The pretexts offered by Mr. Lasker are in no sense strengthened by a prsonal attack on Mr. Busch. Indeed, such an attack is an infallible sign of a weak argument. We are sorry that Mr. Wayne B. Wheeler, of the Anti-Saloon League, usually so judicious, joins in this attack. He may well have a grudge against brewers as such. They have made plenty of trouble for the League. But right is right, no matter who puts it forward or for what motive. No principle is more firmly established than that American ships are American territory. American territory is subject to the prohibition law. Therefore American ships are. There is no dodging that kind of logic. Mr. Lasker says that transoceanic passenger ships will have to go out of business unless they have bars. They cannot meet the competition of the ships that are not under the dry act. That is unfortunate, but if it is true, then let them go out of business. We do not have to have a national merchant marine, desirable as it may be. But we must as a nation observe our own laws. Anything else would be suicidal. Uncle Sam as a bootlegger naturally tickles the fancy of the cartoonists."

New Orleans Christian Advocate

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TWO PRAYERS.

Morning.

"Lord, the newness of this day
Calls me to an untried way:
Give me strength to bear my load;
Let me gladly take the road,
Thou my guide and helper be—
I will travel through with Thee.

Evening.

"Lord, Thou knowest how I live;
All I've done amiss, forgive:
All of good I've tried to do,
Strengthen, bless, and carry through;
All I love, in safety keep,
While in Thee I fall asleep."

—From a Church Calendar.

PUSHING NORTH.

By Bishop Walter R. Lambuth.

(This is one of the last articles written by Bishop Lambuth for the church at home.)

The road from Changchun ("Long Spring") to Harbin runs 150 miles in a northeasterly direction. We boarded our train at midnight and arrived in Harbin at 7:30 the next morning, Wednesday, July 27. As we approached our car, there was a scene of bewildering confusion. An eager crowd of Chinese with a small sprinkling of Japanese were endeavoring to get first choice in the second and third class coaches. Some of these were double deckers. In less time than it takes to descibe it, they were occupying seats or beds with their many bundles and packages in order to secure as much room as possible. One boy of ten stowed himself away in a rack intended for luggage, above the second tier of beds, and hung his legs over. It reminded me of a midnight scene in India when hundreds of Mohammedan pilgrims bound for Mecca via Bombay, were plunging headlong into freight cars at a few cents a head. For ten minutes one could see only arms and legs in the struggling mass. Order was only restored by the British guard jumping in and hauling out a dozen or more by the feet.

We have made the change from Japanese to Russian coaches. The track is Russian, the rolling stock is Russian and the attendants are Russian. The coaches, especially the sleeping cars, are large, high and the first class ornately furnished and equipped with almost every device in wood and brass, including folding seats under the winows in the pass way. Small canopies hang over the windows, mirrors appear in unexpected places, electric lights in bulbs of different colors, the blue being turned on for the passenger's convenience after he goes to bed if he desires it, receptacles for cigar ashes, linen covers over leather cushion seats with ornamental diagrams, and other indications of the old Russian order.

The conductor and guard were dressed in frocks, with broad leather belts, leather knee boots, dark serge trousers, full at the sides, and military caps. They were polite and fairly attentive, informing us that passports would be examined after midnight and called for before leaving the train. In the morning, the Russian boy or porter served tea on the little shelf at the window in the pass way, with a slice of lemon, and sugar added if desired.

Daylight comes early in this northern latitude. At 3:30 the sky began to be gray. The country is rolling, rather than flat or mountainous, as in Southern Manchuria, and shows the effects of drouth. The ground is very dry and vegetation not so well advanced as in the sections about Changchun, Kirin and Mukden. The small stations are surrounded by brick or stone walls eight feet high, pierced with rifles. These were constructed in the early days of the railroad, to protect from attacks from Chinese soldiers, and at the present time they are supposed to inure safety from roving bandits of almost any one of two or three nationalities. The guards, at the stations, are Chinese in military uniform, who, in squads of from five to ten, are lined up facing the train with bayonets fixed.

Upon arrival at Harbin Station, we were met by Rev. J. S. Ryang, who had gone ahead of us, Mr. V. Luke Han and his brother, the wives of these two gentlemen, and a son of the younger Han. These are Koreans Russian born. We also found on the platform our Korean preacher, T. H. Kim, his wife, and two other women. Surrounding the station were almost innumerable carts, droskies, rickshas, and just in front of the entrance, eleven autos. These were all driven by Chinese, who are experts in making a noise, and for a few minutes the contention over passengers and confusion in getting possession of our luggage, together with the yelling and cracking of whips, baffled description.

We were driven to "The Palace Hotel," which was not exactly palatial, but, like many other buildings, was in Russian or French style of architecture. The walls were nearly two feet thick, the staircases of stone or concrete, the halls spacious, the rooms large, the walls painted, and high ceilings frescoed. The furniture is of heavy wood and the bedsteads of iron, but the bed rooms are lacking in what we would term the necessities and conveniences of an American hotel. No towels, no soap, no sheets, no blankets, no drinking water unless called for, and then one runs the risk of dysentery from its being unboiled, and in many cases unfiltered. No hot bath unless you order two hours in advance, thus giving time to heat up a cast iron boiler big enough to hold two barrels. One interesting item in the make-up of the room was a radiator, hidden away in a recess under the window sill. This necessitates the cutting of a slit in the broad board facing the window sill for the heat to get out. The rear windows of the halls and some of the rooms were set in a little artificial trough, stuffed with cotton batting, sand, sawdust, and charcoal to keep out the fearful cold of the Siberian winter. In consequence of its being too much trouble to repack each season, these windows remain closed and airtight, and the entire building is thus given a stuffy smell of stale air. To a newcomer, the Russian, like the northern bear, would seem to hibernate during the winter in order to keep warm. This is not the case, however, for the cold while intense is dry, and with fur caps and fur coats and water tight boots, they are able to keep going when the temperature is from 20 to 30 degrees below zero.

Our breakfast was served in the room at nine o'clock, according to the custom. It consisted of coffee bread, large slices of wheat bread, light and well baked and of the best quality of flour; coffee served in tumblers with hot milk and lump sugar; eggs to order, shirred or boiled. Food is abundant, cheap and of good quality.

Our waiter was a Chinese, who speaks Russian and understands enough English to get along. He is vigorous and good natured, and needs both qualities to keep on the run up and down two flights of stone steps to meet the wants of the guests, for there are many besides ourselves. A Korean boy has attached himself to us during our visit. He is a church member, speaks Chinese and Russian fluently, and, of course, his own language. He makes his living by going from house to house as a private barber, thus serving his patrons. During the war he traveled the length of the Siberian road into Russia, and is thoroughly familiar with the ways of the world. He seems to know a little about everything, and acts as our guide and general factotum. It is remarkable that, being only twenty-three, and constantly under a fierce fire of temptation, he has retained his character, his faith and his zeal.

A young married woman, Mrs. Yun, called during the morning, to see us, in company with the wife of the pastor. She was born in Korea, but migrated with her people to Manchuria when she was five years old. She speaks Chinese, Russian and Korean with almost equal facility. She is faithful, bright, determined, and has led a consistent Christian life in the face of opposition, especially from her husband, who made a living by the sale of opium. He was persuaded finally to give up his nefarious business, and sold out for $450. Within a week, the man who bought him out had his store raided and was despoiled of his goods. In their simplicity, the Koreans remarked that it was a kind providence that led him to sell when he did. There may be some question about the providence, but there is no question about its having been a timely stroke upon his part. It is to be hoped that he will permanently mend his ways and permit his wife to qualify for Bible Woman's work, which she desires and for which she seems to be fitted.

The Korean, as a Christian, evidences a large capacity for religion, is remarkably open to the truth, knows his Bible and loves it, has a child-like faith, carries his religion with him wherever he goes, is willing to serve, and is steadfast in his purpose. He is not easily carried away by erroneous doctrines or strange people. By some remarkable providence he has been permitted to suffer persecution, which led to a widespread dispersion. He is found in almost every country of the world, and especially in large numbers across the northern border of Korea, in Manchuria, and in the long river valleys of Siberia. He is a born linguist, and, as a pioneer, can endure the vicissitudes of climate.

Do not these point to his qualifications as a powerful factor in spreading Christianity, especially among Oriental peoples!

LET US FRANKLY FACE THE ISSUE.

By Rev. A. M. Shaw.

"In essentials unity; in non-essentials liberty; in all things charity." This memorable motto of the peerless Wesley, Methodists may be depended on to maintain. But we are in danger of forgetting that, while Wesley scrupulously and consistently lived by this principle, he was no mushy sentimentalist, passively playing second fiddle to self-assertive sectarians and cocksure dogmatists. He was a fearless defender of truth, and, like a plumed knight with Damascus blade, pierced the attenuated armor of a thousand vociferous enemies of Methodism. Denominational self-respect—not to mention more vital motives—demands that we of the present day do the same!

Methodism did not start out to make the world Methodist, but to make it Christian; to "spread Scriptural holiness over the lands." Methodism has never proselyted; never set forth any exclusive claims; never challenged the right of any evangelical church to live and work and grow. Yet Methodism stands for something distinctive in doctrine, polity and spirit. We have something to give the world that it will not get elsewhere. Every real Methodist has a profound conviction that, while Christianity is bodied forth in many noble forms, Methodism is the purest and highest expression it has had in the modern world. An English historian said, "Methodism is Christianity in earnest." By every token Methodism is Christianity at its best!

There are many lines of cleavage in the world of Christian thought; for instance, between Papal and Protestant Christians; between sacramentarians and evangelicals; between Calvinists and Arminians; between Episcopal and Congregational churches. But, after all, the most thorough-going line of cleavage is between Ritualistic or Formal Christians, and Spiritual. Jesus drew the

line when He said: "Neither in this mountain, nor in Jerusalem, shall ye worship the Father—the true worshipers shall worship the Father in spirit and in truth—God is a Spirit: and they that worship Him must worship in spirit and truth." This does not exclude all ritual. Christ provided for certain forms; but He and His apostles distinctly condemned the laying of emphasis on any mere form whatsoever.

Now Romanism is so wholly ritualistic, and Episcopalianism so nearly so—(both churches holding much that is good, however)—that they need not engage our attention now. But certain evangelical denominations among us are so given to stressing mere sectarian forms and externals, that Methodism needs to keep a watchful eye upon them, and give the people light.

One such church operates extensively in Louisiana. While I would by no means apply all that I say here to all its ministers and members, it is true of a very large proportion. Every artifice known to the sectarian trickster is employed by many of them to advance their own cause, and to hinder the cause of other churches—particularly the Methodists. Chameleon-like, they change color to suit occasion; inveigle Methodists into their meetings, slap them in the face with a bag of ice; and then by honeyed words seek to induce our young and unwary ones to desert the slappees and join the slappers! They harp on a mere form of baptism till even a funeral is incomplete until we have been assured that "our brother followed his Lord in baptism, so many years ago;" or, "our dear sister followed Christ through the liquid grave, in early life," etc.! "Dip, dip, dip; plunge, plunge, plunge!" are reiterated with such staccato regularity that one expects to hear the Master's forerunner called "John the Dipper" or "John the Plunger!"

The propaganda is expressed in a formula about like this: "Believe on Jesus Christ as your Savior; be baptized by immersion by 'a duly authorized preacher'—and you are as certain for heaven as if you had been there a million of years!" Coupled with the zeal with which this propaganda is carried on, by preachers and laymen, women and children, the formula is very effective. Every influence is invoked; every relationship utilized; business relations, professional, social and family relations, the relations of lovers—not even overlooking "puppy love" among the younger set—everything possible is used as lever or fulcrum to pry people out of one groove and roll them into another!

Whereby more adherents are gained than can be cared for—and the woods are full of baptized sinners, and "once-in-grace" backsliders. These people have not been helped; but many of them have been placed where no other church can reach or help them. And the present program seems to be to keep a continuous round of "revivals" running, so that no other church may get a hearing. Bees can be kept from swarming by beating tin pans: but it takes more than that to set them to making honey!

Methodism in Louisiana—the land where Nolley and McTyeire and Keener and the Parkers, and many other choice sons of Methodism have labored—must awake to this situation. Methodism is manly, womanly, Christ-like; it has no sugar-coated scheme of proselytism to propagate. But it stands for spiritual religion; truth, right, light and love. Its doctrines are the truest, its polity the sanest, its standards the highest, and its spiritual ideals the holiest in this world. These are worth fighting for. Without demagoguery, strategy, or camouflage of any kind; "with malice toward none; with charity for all;" we must fairly, frankly, fearlessly, face the issue, and fight for our own—**to the finish!**

Oakdale, La.

Even should a man make it a rule to read nothing until he has a definite estimate of its merit, he will find in the end that he has lost little. For any purpose of the cultivation of the mind or the imagination the book which is good to read today is good to read to-morrow.—Arlo Bates.

THE CORINTH DISTRICT CONFERENCE.

Dear Dr. Carley: The Corinth District Conference convened in the little town of Sherman, Miss., Tuesday, June 13, at 11 o'clock, and adjourned after preaching Thursday night.

Prominence was given to the preached Word. Rev. W. A. Wilson preached the opening sermon Tuesday morning, after which the Sacrament of the Lord's Supper was administered. Others preaching during the session were Revs. B. F. Lewis, Melville Johnson, E. R. Smoot, H. P. Lewis, and S. A. Brown.

Twenty-seven out of the twenty-eight pastors of the district, Rev. W. M. McIntosh, one of our general evangelists, and Rev. W. A. Wilson, Conference evangelist, both of whom hold their membership in the Corinth District, were present. Rev. W. G. Burks, our pastor at Blue Mountain, was absent on account of sickness. There were eighteen delegates, ten Sunday school superintendents, and nine charge lay leaders and recording stewards present.

The visiting brethren representing various interests of the church were Rev. J. H. Holder in the interest of Christian Education, Rev. R. H. B. Gladney for the Sunday School Board, and Rev. B. P. Jaco, Secretary and Treasurer of the Board of Missions.

Rev. Dr. M. M. Black and Rev. Dr. J. E. Stephens represented Millsaps College and Grenada College respectively. Rev. B. F. Lewis, Superintendent of the Methodist Orphanage at Jackson, Miss., spoke of the achievements and needs of the Home.

The presiding elder, J. B. Randolph, had very wisely planned a most interesting program, providing for reports and discussions of all the work of the church in our district. The reports of the pastors were indicative of a very gratifying state of the church throughout the entire district. Several new Sunday schools have been organized, meetings have been held in a few of the charges with good results, several churches are being built or repaired, and the finances are well up.

Cisco Knox Phyfer, of New Albany, was granted license to preach. The interim licensing committee elected is Revs. E. R. Smoot, D. R. McDougal, H. P. Lewis, and W. W. Jones. Jamie Houston, of New Albany station, was elected district lay leader, with Lee Cox, of Ripley Station, and J. A. Lowe, Corinth, First Church, assistant leaders. The following delegates to the Annual Conference were elected: D. H. Hall, G. L. Jones, S. S. Finger, W. R. Akin, T. E. Pegram, Miss Etter Murray, D. T. Yeates, and W. M. McIntosh, L. E. Alternates: Miss Corinne Rogers, J. B. Sanders, L. M. Womack, and J. L. Halmark.

The next district conference will be held at Ripley, Miss. The hospitality of the Sherman people, irrespective of denomination, was refreshing, and our entertainment was royal. The pastor, Rev. J. L. Nabors, placed us all under lasting obligation to him for his uniform courtesy and kindness. Everybody loves our elder.

S. A. BROWN, Secretary.

FOURTH ANNUAL ASSEMBLY OF THE LOUISIANA STATE EPWORTH LEAGUE.

The fourth annual assembly of the Louisiana State Epworth League was held June 13 to 20 at Mansfield Female College. For eight days there were gathered under the roof of the Mansfield College over 130 of Louisiana's finest young men and women, who had been sent there as delegates by their respective Leagues.

The eight days were spent in intensive study, religious training, and play, under a corps of as splendid instructors as could be found anywhere.

Each day's work began with morning watch conducted in the chapel. This was followed by classes in the study of Methodist Doctrine, Missions, Vocational Guidance (for life-service volunteers), and Epworth League Methods.

Hard class work was relieved by athletic games which interspersed the work. The games were in charge of Rev. Frank C. Collins, of McDonoghville, who very ably took charge of this feature of the Assembly.

Every afternoon a business meeting was conducted by Rev. L. Clegg, the Conference President. Some of the outstanding business of the Assembly will now be mentioned.

Louisiana Leagues paid for their mission work in Africa the past year $1,843.11. This year the work will be extended to include Colored Institute work and French Mission work. The missionary budget for the coming year is $2,300. At a very enthusiastic business session this entire amount was pledged. There were only 53 out of 160 chapters represented.

Eight Gold Seal Certificates representing 100 per cent Leagues were issued. Many Leaguers received 3 units towards a Christian Culture Diploma and others received 2 units. There were also 12 Christian Culture diplomas issued. Miss Laura Edwards, of the McDonoghville League, was given an Efficient Epworthian Degree. Miss Edwards is the first in Methodism to receive this high honor and Louisiana Methodists may well be proud of her.

At the banquet which culminated this happy occasion the following awards were made:

To Monroe-Ruston District the banner for first place in athletics.

To Alexandria District the banner for presenting the best stunt on stunt night. Their playlet represented the home 100 years hence in which the "Jelly-bean" cares for the home while the manly woman earns the living.

To New Orleans District the District Shield for efficient work done during the year. New Orleans District took 6 out of 10 points necessary to win the shield.

This article cannot close without a mention of two of the most beautiful features of the Assembly. One of these was the Vesper Services held every evening on the lawn in front of the college. After a song service conducted by Mr. Otis Spinks, a bright young Christian, the Leaguers were allowed to pray and testify as to their Christian experience. They seemed eager to do this and their testimonies would put to shame many an older church member. Many gave their hearts to God at these services and spoke of their determination to go home to their Leagues and churches to try to bring others to Christ.

On Monday night at vespers Miss Sadie Wilson spoke on "The Consecrated Life." Her talk prepared the young people for the service to follow. Rev. Alonzo Early then preached a consecration sermon, at the close of which he spoke of service in the home and foreign fields. Brother Early put the matter squarely before the Leaguers, stating just what sacrifice such service meant, and then called for volunteers. Twenty-seven Epworth Leaguers offered themselves for definite service in God's kingdom. Many of them will begin their preparation in the fall, after which they will be assigned to their respective fields of work. These volunteers ask the Methodist people everywhere to pray for them so they may not falter in their purpose.

We believe that the success of the Assembly was largely due to the hard work and consecrated efforts put forward by our field secretary, Jas. B. Grambling, and by our President, L. Clegg. We also owe much to the men and women who taught the classes and to the dear chaperones who kept us from getting into mischief. (This last does not refer to the boys, who seemed to make a deep impression on the ones who were attending their first Assembly. For further information see Rev. F. C. Collins.) Rev. J. W. Pearson, of the local church, and Mr. and Mrs. Bobbitt of the College did all in their power to make things pleasant for the delegates.

The League Benediction brought to a close the most successful Assembly in the matter of work accomplished, a bright and happy fellowship enjoyed by all, and a deepening of spiritual life.

New Orleans, La. SOPHIA KUNTZ.

He only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on, like Samson, and "tells neither father nor mother of it."—Lavater.

HOW TO PAY YOUR CENTENARY PLEDGE.

By R. B. Eleazer.

In 1919, in all good faith, you made a pledge to the Centenary. You fully expected to pay it. And you anticipated great joy in the privilege of doing a finer thing for your Lord and for the world than you had ever done before.

You paid up the first year—the first two years. Then came the slump. Business went to pieces. Wages were reduced. The bottom fell out of the market for farm products. You found yourself cramped financially as you had not been for years. You didn't see how you could possibly pay the pledge made in the prosperous days of 1919. So you let your third payment go by. Now the fourth is due and you have not paid that. Not because you did not want to. You honestly felt that you couldn't.

Now, wouldn't you like to find a way out—some plan for paying the sacred pledge so joyfully made? We know you would and we think we can show you the way. We believe it will work, for it is God's way. Your church is williug to chance it, if you are. This is a challenge to you to try it!

But what is this wonderful plan? The simplest imaginable, and as old as history. It is God's financial plan, the tithe.

For a long time you have been interested in the tithe. You have felt you ought to tithe your income, sacredly setting aside God's tenth. You have wanted to begin it, but you have never gotten up to it; or maybe you haven't quite dared. While times were prosperous you felt that you couldn't afford it—it might cost you too much. (Strange logic, but that's the way we reason).

But times are bad now. Your income has slumped fearfully. You are behind with your creditors. Your pledges to God are unpaid. If there was ever a time when you needed to fall back on God's plan, that time is now. And for several reasons:

1. Because it will greatly simplify your problem. When you have set aside the tenth, you can feel that you have at least made an honest effort to meet your financial obligation to God. Until you do that, you can have no such comforting assurance. The harder you are pressed—the less your income—the more confident you may feel. For God rates your gift not on the basis of what you give, but what you have left. You have tried your own plan and failed. Now try His plan—honestly, devoutly—and see if you will not do far better.

2. You should try tithing because of the spiritual blessing it will bring you. Those who have not experienced it cannot realize how wonderfully the dedication of the tithe reacts upon the whole religious life. It brings the joy that comes with fuller consecration. Till you have dedicated your pocketbook to God aud made proof of that fact by some such test as the tithe, you can never be wholly sure that you yourself really belong to Him. There is no other test quite so sure, so keen, so deep-cutting, as the test of property. God gave us the tithe more as a means of protection and blessing to us than for any other reason. If you have not availed yourself of it, you are taking a serious chance and missing a great privilege.

3. You need the tithe because it means taking God into partnership on the farm, in the factory, the shop and the daily toil of the wage earner. Thus it sanctifies and glories the common task, lifts it out of the sordid atmosphere of mere money-making and transforms it into something holy. There is nothing like it for making sacred and beautiful the whole round of life by putting into every day's toil the joy of worship and service.

4. You need the tithe, particularly in these depressing days, because of the promise of temporal blessings that goes with it. "Bring all the tithe into the storehouse and prove me now herewith, saith the Lord, if I will not pour you out a blessing that there shall not be room enough to receive it." Thousands in our day testify to the truth of that promise. There is not on record the statement of one tither in a hundred who has found it otherwise. Don't imagine you can't afford it. Multitudes have found that the nine-tenths left, with God's blessing, goes further than the whole without it. Put God to the test. "Prove him," as He challenges you!

Not that you should do it for the sake of temporal prosperity. That is but an incideutal consequence. But do it because you know you should, because you want to meet your obligation to God and His cause, because you want the consciousness of His presence and blessings in all you do. For every one of these reasons you should begin tithing.

Join today the Methodist Million of tithing stewards who are joyfully following God's plan for the financing of his Kingdom.

GIPSY SMITH HOME AGAIN.

By Arthur Page.

(This interesting account of Gipsy Smith's recent evangelistic tour in the United States, taken from the Methodist Recorder, of London, England, was furnished us by Rev. F. B. Hill, of Ponchatoula, La., himself an Englishman, who keeps in close touch with ecclesiastical happenings "on the other side."—Editor.)

Gipsy Smith was among the Mauretania passengers who arrived by the Cunard "special" at Waterloo at seven o'clock on Monday night, having been delayed for some hours by the Channel fog which spelt disaster for another liner.

At eight o'clock he was leaving Liverpool Street for his home at Cambridge. And in between, while he saw to his tickets and his luggage and his 'bus, amid all the pandemonium of porters and their trucks, and all the scuttle and excitement which attends the arrival of a boat train, he gave me some impressions of his American tour.

Under his arm he carried a paper parcel, and out of the paper peeped a shoot of ivy. It caue from Mount Vernon, the home of George Washington, and is to be planted in the Cambridge garden.

The Gipsy's first words were not about his great meetings and the wonderful success of his tour, which has outdone even his previous records in the States. They were about his father. In January last, while he was in America, his father died in the old home.

"My heart is sore," said his son. "He was father and mother to me since I was six. No man ever had a father quite like him. All that I am, all that I have been able to do in Christ's service, is due to the transparent goodness of his life in the gipsy tent. It is an untold grief to me uot to see his face this time on coming home." * * *

"I went over to America in time to begin early in September in Pittsburg. I spent a month in Pittsburg, and a month in Omaha, and a month in Norfolk, Virginia. Then came New Orleans, Nashville, in Tennessee, and Syracuse, New York. In most places I spent five Sundays, and I had a few days in betweeu each campaign for rest. In every place the buildings which the churches of the city provided were far too small, although the smallest of them seated six thousand people, and one of them seated nine thousand. In two instances the local churches built the tabernacles specially for the campaign, thereby incurring a cost of not less than $25,000. That meant faith, and daring faith. But I once heard Thomas Champness say that if the Lord has a big contract to give out, faith always gets the job. What is needed in these days is more sanctified faith—a willingness to take great risks for the Kingdom."

"And it goes without saying that the buildings were filled?"

"They were always filled. No building was big enough. We never had less than two meetings each day, Saturdays excepted, and on some days I have had five meetings. I have never missed a meeting, and I have never been late for a meeting, in spite of the long journeys and the strain and stress of the work. I often got tired, of course—so tired that sometimes I could not get my sleep. But strength has been given me all through—the kind of strength that enables a man to wear well, and equips every part of him, physical, mental, spiritual alike. I come back, I believe, more fit than I ever was in my life."

And the Gipsy looked it, with his bronzed face and stalwart figure. His voice, too, had the old winning quality, and he mentioned to me in passing that before leaving America, at the request of a big gramophone company, he sang sixteen times to the records!

And now something about the results of the campaigu.

"Even in the immediate results this campaign has been wonderful, and the immediate results are often the least. It is impossible to state the number of people I myself have spoken to, but I am perfectly safe in saying that between 50,000 and 60,000 have made public avowal of their determiuation to live a Christian life as a result of this campaign. They have been all sorts of people, rich and poor, intellectual and simple. And, of course, these public decisions do not register all that has been done, because, as any man knows who is called to do the work of an evangelist, some of the greatest results are those which are seen only after he has gone away. I have letters from the cities where the campaign took place stating that the influences are still at work—they are still having a holy time."

"You found the churches sympathetic?"

"I was the guest of the churches in every place. It was the churches which planned and organized the campaign. Without the churches it could not have been carried through. All the churches joined together in this effort—Methodists, Baptists, Congregationalist, Presbyterians, the United Brethren, the Christian Church (which is really another Baptist Church), and many of the Lutheran and Reformed Churches; very often the Episcopal Churches joined in too, for, as you know, there is less separation between Episcopal Churches and the others in the United States than in this country, because over there there is no Establishment. It was very beautiful to see officials of the different churches vieing with one another as to which could do the most for the Kingdom of God and the salvation of the people. And the Press! Why, you see that trunk; it contains six scrap-books filled with newspaper cuttings—most of them from the secular Press, mind you! Some of the newspapers gave the campaign a page and a-half a day."

"What is the present outlook in America from the religious point-of-view?"

"In America they have been passing through a very critical period. Here in this country we have largely emerged from the trouble attaching to the Higher Criticism, and we are emphasizing the things that we have tried and proved. The American churches, on the other hand, are still in the throes, and they have had to listen often to messages which were in the highest degree uncertain. They are tired now, and they want the real thing. I found that desire after assurance and reality more pronounced than ever this time. The man who has got a real live message, with the power of the Holy Spirit inspiring it, and backed up by a consecrated heart and life, will be welcomed and listened to in America more eagerly than ever before. For my own part I never saw crowds so earnest, never met with so ready a response in my life, as in the States this last winter. I remember that in one city—Nashville, in Tennessee—the building was as crowded at the noon service as at the evening; indeed, it was even more crowded in the middle of the day than at night, because they stopped the business of the city and closed the offices so that the business community could attend the meetings. The leading people of the city were there, and it was among them that some of the most pronounced conversions took place. In that city of Nashville, with its population of some 150,000, I am told that in consequence of the campaign 13,000 people have joined the churches. The letters that I get from the ministers there declare that the atmosphere is still that of Revival. The thing is still going on. There is a new feeling about the place, extending to the banks, and the business houses, and the factories. People treat one another better because this influence has been at work among them—including the people, I mean,

who may not have made any confession themselves. This thing extends over the whole community, including those who are not religious as well as those who are. That is the common experience of a Revival—it makes for sweeter social relations, for more consideration between people in the workday world, more sympathy generally, a kinder community all round. The effect is not limited to those who 'come up to the front,' nor even to those who attend the meetings."

"All this is a great tribute to you."

"No," said the Gipsy, promptly, "it is a tribute to my message and to the Master. And now I am looking forward to my autumn and winter work." (The Gipsy has so far adopted American ways as to speak of the autumn as the "fall.") "I want to say to my countrymen what I have been saying to these American audiences. My advance message is this, that I am sure the harvest is ripe, the fields are white. If they will only do the work of preparation, I have got a sickle, and will come along and help to reap."—The Methodist Recorder.

SAFETY SIGNALS.

By Rev. S. J. Davies.

It is somewhere written, and often quoted, by such classic old scholars as Cicero, Horace, Juvenal, and others, as very practical maxim "Ne sutor supra crepidano," which, being freely interpreted, means "Mind your own business." If my readers will allow a word play, sticking to the "last" in the end, means sticking to the "first."

Benjamin Franklin, sometimes sage, at other times sager, has said, "Keep thy business and thy business will keep thee." The old-time preacher-farmer was a wonder in his day. If he was not local, his business or the church soon located him. But with the itinerant, messenger of grace and power, his battle lines were and still are too far flung, his interest in the Kingdom of God is first, foremost and intensive. Besides this, the gospel and its immediate and closely related activities are more than sufficient to engage all the time and talent of any man. Paul thought so, else he would not have given such stringent rules and full directions to one, Timothy. And what he said about giving ourselves wholly to this ministry is so clear and unequivocal that these two letters are acknowledged standards on this subject of ministerial fidelity and devotion. I might further enlarge on this subject, but think my position is clearly stated. If any man think otherwise, I am not his judge. To his own master he standeth or falleth.

* * *

The vast scale upon which all the great movements of this present time are conducted astonishes and sometimes almost appalls the man who in some measure understands these conditions. It is a veritable witches' caldron, boiling and bubbling, even blinding some by its noxious vapors. Thoughtful men can not fail to see the tremendous forces at work in America which are inimical to our cherished ideal of life, and subversive of our present form of society and government.

Roman Catholicism, having been disrupted by the changing of civil and political conditions in Europe and confessedly losing ground by the growth of democratic sentiment in the Latin countries of America, is now making a mighty struggle for dominance in the United States. And to the end the press is largely subsidized and apparently the dying and decadent power of the liquor business is shamelessly employed. Caricature and cartoon, doctored and colored dispatches, criss-crossed double meaning leaders appearing so frequently in many of our leading newspapers are evidence of this tendency. But Protestantism is too closely allied with civil and religious liberty for any student of history to be alarmed. The church of an open Bible and free conscience won her struggle against Roman Catholic imperialism even in the days of her birth and infancy. So despite all the evil forces launched against free, enlightened Christianity and the ethical standards of life this system of faith so earnestly contends for, I hold if we are but true to the rich heritage received from the past, we are safe, and need fear no disaster. Only let us be sure we are true, loyal, and faithful to this divine trust reposed in our keeping.

Coushatta, La.

BABYLON THE GREAT. (Rev. 17 and 18.)

By George E. Bass.

God's judgment against Babylon the Great is both interesting and important, and for the latter reason deserves our careful and prayerful consideration.

The first thing that we need to ascertain is what city is meant by Babylon the Great. The Revelation of St. John the Divine was written many years after the fall of Babylon, the capital of Chaldea, which had been predicted by the prophet Jeremiah. Prophecies are told before the events about which they are spoken happen, never afterwards; otherwise they would not go by the name prophecy, but instead would be history. When Babylon, capital of Chaldea, flourished, there were no "martyrs of Jesus," for Jesus had not come to earth then. Hence to say that Babylon the Great has any reference to the ancient city of Babylon is absurd on the very surface. The Babylon of the Old Testament was a wicked pagan city. The Babylon the Great of the New Testament is a supposedly Christian city that stands for an apostate church.

The prophecy refers to Papal Rome. What city in all this world has been drunk "with the blood of the saints, and with the blood of the martyrs of Jesus" to the extent that Papal Rome has? I fear that in these days of religious tolerance Protestantism has largely forgotten the awful crimes committed in the name and service of God by the Roman Catholic Church. The guilt of innocent blood rests upon her and cries out against her, and she must pay dearly for the suffering that she has needlessly caused the saints of God. Man may forget, but God remembers. Of what city more than Papal Rome can it be truthfully said, "For by thy sorceries were all nations deceived?" This statement fits her as if it were made for her. She has existed for so long a time and her history has covered so much ground. Her historical stature is far too great to be mistaken for any other city. What city is as proud as Papal Rome? They call her "the eternal city" and their church they call "the Unchangeable Church." Nothing that is material has any right to be called "eternal," for we know, according to Revelation, Chapter 21, that there will come a time when the first earth will pass away. Dr. Clarke expresses a hope for the reformation of the Roman Catholic Church, but the fact that it is an "Unchangeable Church" has prevented this from taking place. Since Dr. Clarke lived it has had ample time in which to purify itself, but it has made absolutely no headway in that direction.

The interest of Papal Rome in material possessions has been one of her chief characteristics. Her aim has been to gain all the pomp and power of the world that she could. She has concerned herself more with material things than she has with truly spiritual things, and this is probably the chief reason for her apostasy. If individuals ought to put the kingdom of God first, so also ought the church.

Adam Clarke's Commentary says: "The inscription upon her forehead is exactly the portrait of the Latin Church."

The Pulpit Commentary says: "We cannot fail to see that there is one special form of evil more than anything else in the world that is pointed out in the symbolism of this chapter, and that is the Apostasy of the Church of Rome."

The secular and the ecclesiastical are so mixed up in the Roman Catholic Church that it is well nigh impossible to separate them and to tell where one ends and the other begins.

Part of the judgment against Papal Rome has been fulfilled. She has lost her secular power in a large measure and her influence is not as great as it was before the Reformation. However, she is still growing and continues to be a power for evil in the world that has to be reckoned with. It is the duty of those who know the truth about her to warn those who otherwise are likely to be deceived by her false doctrines and deceitful presentation of them.

Some one has fittingly called the Roman Catholic Church "a mystery of iniquity." She has grown very great in the earth and has become the wonder and admiration of the non Christian world. To-day she flourishes as a green bay tree. But we are told that "her sins have reached unto heaven" and that "God hath remembered her iniquities." Although "she hath gloried much in herself, and lived deliciously," and hath said, "I sit a queen, and am no widow, and shall see no sorrow," yet "she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

We do not doubt that there are some good people in the Catholic Church, because of the verse which reads as follows: "And I heard another voice from heaven, saying, Come out of her, my people, that we be not partakers of her sins, and that ye receive not of her plagues."

To doubt that a just judgment will be meted out against this corrupt ecclesiasticism is sinful, for to do so is to deny the righteousness of God in condemning and punishing evil doers. Can any one argue that He will let innocent blood go unavenged when He hath said, "Vengeance is mine; I will repay?"

Rome seeks to dazzle and blind men's eyes by her costly trappings. She is the greatest collector and fosterer of art in the world. She is great on elaborate symbolisms, long ceremonies, and upon whatever will catch the eye and win the admiration of the vulgar crowd. They tell us that the Pope has a chariot of gold. Such things do not appeal to people of sense. It is an offense to us for any one to think us that ignoble. A man's real worth does not consist in the abundance or costliness of his possessions. Character outweighs the most costly material wealth. How vain must be a church if the only things that you can admire about it are its costly trappings, its empty ceremonies, and a man at its head gilded with gold whose character is largely a cipher so far as worth is concerned!

The awful desolation that shall come upon Papal Rome is graphically depicted in these words: "And the voice of the harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee. And the light of the candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee."

Religious apostasy can never hope to escape punishment. The wrath of God is sure to come upon all those who are responsible for it. The infidelity of higher criticism that is to be found among Protestants in the present day will not be passed over lightly by our Lord. It is in truth not less reprehensible than are the sins of the Roman Catholic Church.

Black Hawk, Miss.

MIND-YOUR-OWN-BUSINESS WEEK.

In common with thousands of our fellow citizens we are mortally tired of "Clean-up-the-Yard" week, and "Black-the-Stove" week, and "Ragbag-and-Tag" week, and suggest a national observance of "Mind-Your-Own-Business" week. We feel sure our suggestion, if given wide publicity, would meet with instant and enthusiastic response on the part of millions of harassed, weary, patient, long-suffering mortals who are trying to get their legitimate tasks in life accomplished, despite people whose whole occupation in life seems to be minding other people's business. This suggestion is made in a spirit just as sweet as molasses candy, and with a simple-minded desire to merely give first aid to the injured.—The United Presbyterian.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

My ramble around Mississippi ended at Port Gibson on the occasion of the college commencement. It was my first visit to this town. I have been all around in that "neck o' the woods," but never there before. It is an old town, old as the hills, one of the oldest places in Mississippi, I was told; and it seems to pride itself on its antiquity. I did not see a thing in town that reminded one of the present, except the automobile. Old homes, old churches, with glorious old bells in the steeples, and some of the most charming old people in the land. I saw a big wagon drawn by five yoke of oxen, ten steers, standing in the street. That took me back to my boyhood, for I drove just such a team in the Delta away back in the previous century. My, my, how I used to enjoy cracking my long whip, double-cracking it, and so rapidly that it sounded almost like a fusillade of rifles on the firing line. Sometimes I would say to myself that I was with Forrest, and we were charging the Yankees, and then my whip would pop louder than ever. Alas, Forrest himself kept me out of the army. When I was about to mount a beautiful chestnut-brown horse, ah! Carley, that horse was a beauty, Forrest rode up. My mother instantly appealed to him whether I ought to go to the army. He glanced at my diminutive size, I was only fourteen and very small for my age, and smiling one of the grimest smiles I ever saw, he replied: "No, madam, by no means let him go. We have no time to rock babies" When my mother told him she was afraid I would run away, he said that if I did, and he caught me, he would thrash me and send me home! That ended all my prospects of serving my country, for it was with him that I wanted to ride, and I knew he would do exactly what he said. So I stayed at home and cracked my ox whip in imaginary charges on the enemy. Maybe I am here now because Forrest kept me out of the army—then, possibly the Confederacy was defeated by Forest's refusal to allow my unknown genius to have a chance! So so.

But what Port Gibson lacks in modernity, it makes up, plus, in the culture and refinement of its people. The college, I was told, is nearly a hundred years old. From the first it has maintained the high ideals of real culture, and it has that which is indispensable to genuine education and can only be acquired by age, it has atmosphere." The history, traditions, memories and associations of a long life that cluster about the place, give it an advantage over an institution of yesterday. How venerable the noble trees on the campus! What legends they could tell if they had tongues! By the way, like Columbus, one of the glories of Port Gibson is its majestic trees. The buildings are old, and while new ones are needed, adapted to the changed methods of education, these old ones ought to be preserved. Some years ago, when I was sent to Petersburg, Va., I found the old church in which the Methodist Episcopal Church, South, was organized, was then a negro house of worship. As it stood near the business center of the city, the congregation wanted to dispose of it, and move elsewhere. I tried to get the Epworth Leagues of Petersburg to start a movement to buy it, and convert it into a Methodist Museum; but my idea provoked only a smile. The place was sold, and is now a big business house. I spoke of my idea to Dr. Goucher once, and he said: "What a pity you could not carry out the scheme. A hundred years from now it would have been a Mecca for millions." Just so, but like many more of my ideas, it was too high for the vision of the people. I had a $300,000 Epworth League Assembly located on the summit of Lookout Mountain, and was in the North, arranging with the railroads to put it over, when here came a telegram saying: "You are suspended!" The Book Committee knocked me out, and killed my scheme for a great Assembly. That was fifteen years before the Junaluska idea was born! I have always been ahead of the procession, but, like the parrot, talked too much.

The small college is the place to do real educational work. And the quiet, the absence of the countless distractions of a larger town, taken with the long record of the Port Gibson college, make it an ideal place for a school. The retiring President, Dr. Hunt, will be succeeded by a new President, who comes to the position with high commendation, and with the loyal support of the friends of the institution, I see no reason why Port Gibson College may not have a bright future. I was sorry to find Rev. Nolan B. Harmon, the pastor of the Methodist Church, suffering from nervous trouble, insomnia, he said. My prescription for that would be for him to go to the country and plow for one week. I had that same trouble once. I was pastor of a big city church, and my nerves gave way. I could not sleep. I had the best medical service in the land, but the doctors were puzzled, and at last told me to go to Battle Creek. Instead of that, I disguised myself, and got a job of shoveling rock on a popular boulevard. My millionaire members drove by but did not recognize their pastor. Once the resident Bishop drove past. I saluted his reverence, but he did not know the dirty worker. The first night I slept an hour or two; the second I was so tired and sore that I could hardly get home, but I slept half the night. The third evening I was discharged. My chum at the spade was an Irishman, whose slow and steady lick I had copied. He was very profane, and I would say every time he swore, "Now come, Pat, cut that out." That gave me away. They took me for a "spotter" spying on labor, and got rid of me: "No fault to find with your work; but you need not come back," the boss said. That night I slept all night, and I had no further trouble. Work, sure enough work, will cure it. Golf? Bosh, don't pester me with that gilded nonsense!

But then I love work, productive work, work that makes you perspire and calls every muscle into play. I am now working in my garden. I was absent when it needed me most, and labor is hard to get in Mansfield; so the grass got a big start. But I am subduing it. When at home I write in the forenoon, eat very little, take a nap at noon, work in my garden all the afternoon, read some at night, go to bed and sleep like a log.

So you are "Dean Carley!" Well, I'm the "Knight of the Pelican Pines." You got your title from that bunch over in Shreveport; I was knighted by a Virginia lady. Hurrah for the F. F. Vs.! By the way, I had a nice letter from Lady Astor, enclosing her photograph. I was about to persuade Sister Steel to acknowledge the favor of her Ladyship, when here came a letter from an old maid in the Rocky Mountains enclosing a lily of the valley. That ended it. Sister Steel said that if I am going to get photos from ladies who wear coronets and flowers from old maids, I will have to attend to my own correspondence!

Mansfield, La.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

The fourth annual assembly of the Louisiana State Epworth League was held at Mansfield Female College, from June 13 to June 20. This was a great gathering for inspiration, culture and recreation. One hundred and thirty young people were in attendance.

It was our pleasure to teach one of the classes in Methodist Doctrine. The young people seemed eager to know of the faith once delivered unto the saints. This assembly represents a wonderful opportunity for our young people to be informed and better equipped for life service.

The lectures were very fine and the one of special note was the masterful address of our own Dr. Alonzo Early, who has been loaned to Texas for a short time. His appeal for life service was on a high plane and led to a deep consecration service. Over twenty young people volunteered for life service.

Miss Sadie Mal Wilson, from Nashville, Tenn., a deeply spiritual student volunteer, led the "Vocational Guidance Hour," and her work will be represented in the large number that will go forth into real service for the Master.

Miss Imo Bickham, from Celeste, Texas, did very effective work among the intermediate superintendents, and her talk on "The Overflowing Life," at the vesper service started the movement in the direction of volunteering for life service.

Rev. Mr. Short, of the Louisville Conference, did effective work in his instructions on the department of missions and in the book "Wembo-Nyama's Land."

College Day was duly observed and the cause of Centenary and Mansfield was well presented to the young people.

The banner for games and sport was won by the Monroe-Ruston District. The banner for "stunt" night was won by the Alexandria District. The shield for best general efficiency was won the second time by the New Orleans District.

The first in Southern Methodism to receive the degree of "E. E." from the General Board was Miss Laura Edwards, of McDonoghville, La. This puts Louisiana in the lead.

"It's a good thing to be a Leaguer,
It's the best thing I know.
It's a good thing to worship Jesus
As Heavenward we go.
Good-by sin and sorrow;
Farewell, doubt and fear.
It's a grand, good thing to be a Leaguer,
And that's why we're here."

Let those who have pledged for Christian Education know that the summer season is a good time to pay up your subscription. We wish to lay upon your conscience this fact, that Christians must not default. Not to keep a pledged word is a sin that in the business world men hold unpardonable. How much greater is it when we have made our promise to God! Therefore, hunt up your collector and pay him your pledge. Possibly, you will have to make a pledge first. It is not too late. Come across now.

ALBERT S. LUTZ,
Conference Secretary of Education.

YOUR MOTHER.

Do not forget:

To manifest an interest in whatever interests of amuses her.

To rememebr that she is still a girl at heart, so far as delicate little attentions are concerned.

To give her your full confidence and never do anything which you think she would disapprove.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from the shoulders that have grown stooped in waiting upon and working for you.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To study her tastes and habits, her likes and dislikes, as far as possible in an unobtrusive way.

To remember that her life is monotonous compared with yours and to take her to some suitable place of amusement or for a little trip to the country—or to the city if your home is in the country—as frequently as possible.—Selected.

MAKE UP OF THE HUMAN BODY.

One reason why milk is so excellent a food is that it contains much calcium, which is the principal mineral of the human body, contributing to the make-up of the bones and teeth. A grown person carries in his skeleton about four pounds of it. The body contains about three ounces of sodium, combined with chlorine to form common salt. There are also about two ounces of magnesium, which is a silvery-white metal. Another highly inflammable metal contained in the body is potassium—about two and one-half ounces of it. The body contains about fifty-five ounces of phosphorous. Seven-eighths of the phosphorous is in the bones (going to form phosphate of lime); half an ounce is in the brain tissues; the rest is in the red corpuscles of the blood. Of sulphur there are about four ounces. The body is three-fifths water and one-fifth carbon.—Exchange.

The Home Circle

TEACHERS THREE.

I rested awhile in a quiet nook
And found there teachers three—
One was a bird, and one was a brook,
And one was a green, green tree.

The wee bird sang a cheerful song
That no one heard but me,
And it seemed to say: "You've heard my lay;
Pass on its melody."

The brook flowed on in a glad, glad way,
Smiling at the rock's rebuff.
"I have no room," it said, "for gloom;
I laugh when the road is rough."

The green tree stood with wide, wide boughs,
Like hands outstretched to greet,
And when the branches stirred I caught this word:
"Be a friend to all you meet."

—E. C. Baird.

BLACKIE.

Once upon a time there was an old mother hen who had twelve baby chicks. They were all fluffy and yellow except one, who was so black that he was called Blackie.

Every morning the little girl who lived in the big farmhouse came out to feed the chicks.

"Cluck, cluck, cluck," said the old mother hen, and "Peep, peep, peep!" cried the baby chicks as if they were saying "Thank you" to the little girl for taking such good care of them.

"Peep, peep," said Blackie, "now that I have had my breakfast I'm going to take a journey." And away he hopped from his mother and little brothers and sisters as fast as he could go.

By and by he came to a hole in the fence, and out he went. He found himself on the nice green lawn and very near a lovely big flowerbed full of pretty red and yellow tulips.

"What a fine world this is!" thought Blackie. "I'm glad I ran away from the old chicken-yard, for it was never so wonderful as this." With that he began scratching around the tulip bed to find something more to eat.

Just then a terrible noise sounded quite near him: "Bow, wow, wow!" It was the little girl's fat brown puppy that was jumping about on his funny big feet, his tongue hanging out in much excitement.

"What are you doing out of the hen-yard?" he said. "Go right back, or I shall make you!"

"Peep, peep, peep!" cried frightened Blackie, and away he ran without looking at all to see where he was going.

Before he knew it he hopped right into the middle of a puddle of water. Little chicks do not like water at all, so poor Blackie was more frightened than ever. He fluttered his little wings, took a great hop, and up he jumped on to a smooth stone in the middle of the puddle.

"Peep, peep, peep! Mother, mother!" he cried. But the mother hen was far away in the hen-yard and could not even hear him.

The old tabby cat was curled up in the sun on the steps of the farmhouse porch, not far away. The little girl had given her a good saucer of milk, and she was napping after her breakfast.

"Peep, peep, peep!" cried the baby chick from his stone in the puddle. "I want my mother!"

The old tabby cat heard him and came down to see if she could help. She put one paw into the water, but drew it out in a hurry and shook off the drops; then she sat down as if she were trying to think of some other way, for tabby cat did not like to wet her feet.

"Peep! peep! peep! I want my mother! I'm afraid I'm going to drown."

Bang! went the screen door, and down the porch steps ran the little girl. How she did laugh when she saw little Blackie and the trouble he was in!

"Never mind, Blackie, I'll take you back to your mother," she said, and, picking him up very carefully, she carried him back to the old mother hen.
—Mary Collins Terry, in Presbyterian Advance.

"ESKIMO PIE."

Royalties amounting to probably $30,000 a week are being paid by the manufacturers of "Eskimo Pie," the little oblong block of ice cream covered with chocolate, to its inventor, C. K. Nelson, son of the village confectioner of Onawa, Ia., and associates who have backed him in the marketing of a product which went begging for almost four years. Probably no innovation of recent years designed to meet the cravings of a sweet tooth has met with such instantaneous success in New York, Chicago and other cities.

The consumption of "Eskimo Pie" since it was placed on the market last January has encouraged its sponsors to believe that the gross income from royalties may abount to $1,500,000 in the next twelve months. The chocolate-covered cake of ice cream is being sold by the millions every day, and a company has been organized by Russell Stover of Chicago to issue licenses for its manufacture.

Although the royalties represent only a small fraction of the price, at the rate of 5 cents a dozen cakes the total is one of the biggest incomes ever received from a similar product. At the present time checkers are employed in ice cream manufacturing plants operating under the Nelson License to check the exact number of "Eskimo Pies" made and sold each day.

Combining Hot and Cold.

C. K. Nelson, the young man who performed the seemingly impossible feat of coating a bar of ice cream with hot chocolate, was brought up and educated in the little town of Onawa, Iowa, where his father operated an ice cream manufacturing establishment. After Nelson got through school his father put him in charge of the plant, where he gained a knowledge of ice cream manufacture. Nelson conceived the idea of dipping ice cream in chocolate and he worked on the plan with varying success for several years. His main difficulty arose from the fact that the chocolate would not stick to ice cream. The elder Nelson turned his ice cream plant over to another man and failure resulted.

With little else but an idea to sell Nelson set out to find capital to perfect his "Eskimo Pie" scheme. He went from town to town and met with constant rebuffs. "Cover ice cream with hot chocolate? Ridiculous!" said the men before whom he laid his plan for a new confection. Finally he reached Omaha, where he met Russel Stover, then connected with the Graham Ice Cream Company of that city.

Stover recognized possibilities in Nelson's idea. He had been superintendent of a big chocolate factory in Chicago and he saw a way in which it was possible to supply what Nelson lacked, namely, a method to make the chocolate stick to the ice cream.

Success Comes at Last.

The experiments were resumed upon a large scale, with the result that "Eskimo pie" is enjoying an enormous sale throughout the Middle West, and its fame is spreading to both coasts.

The process of manufacturing "Eskimo pie" is apparently simple. Brick ice cream is cut into oblong bars and dipped in chocolate which has been heated to 115 degrees and allowed to cool to 90 degrees, the proper heat for dipping. It would seem that hot chocolate must cause ice cream to melt and "run" before it could be placed in the hardening room. This, however, is not the case. The ice cream causes the chocolate to harden. The bar is then wrapped in foil and placed in a hardening room where it remains until ready to be marketed. Its inventor says that it is possible to leave a bar exposed in a warm room for as long as thirty minutes before it will melt. New York Times.

PATCHES OF BROWN.

Two ladies gay met a boy one day.
His legs were brier-scratched.
His clothes were blue, but a nut-brown hue
Marked the place where his pants were patched.
They bubbled with joy at the blue-eyed boy
With his spot of nut-brown hue.
"Why didn't you patch with a color to match?"
They chuckled. "Why not in blue?
Come, don't be coy, my blue-brown boy;
Speak out," and they laughed with glee.
And he blushed rose-red while he bashfully said:
"That ain't no patch; that's me!"

—National Tribune.

To win and hold men, the church must lift high the standard of what it means to be a Christian.—Exchange.

SPECIAL OFFER

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Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

"A SPIRIT-FILLED CITY."

We should like to call the attention of those who doubt the efficacy of special revival efforts, to the remarkable results following the recent Gipsy Smith meeting in Jackson, Miss. That a real work of grace has been wrought in that community, no one can doubt who is at all familiar with the facts. As merely an indication of the religious fervor in that city, we mention a prayer meeting on a recent Thursday evening at the Griffith Memorial Baptist Church, where, following an address by Mr. Frederick Sullens, the brilliant editor of the Jackson Daily News, on "Soul Winning," there were ten additions to the membership of the church, eight on profession of faith and two by letter.

As a still further indication of what has been accomplished, we reproduce an editorial from a recent issue of the Jackson Daily News, whose editor, Mr. Sullens, is one of the most active of the laymen who have recently become interested in the work of the church. The editorial, under the caption, "A Spirit-filled City," is as follows:

"Nearly a month has passed since the close of the great soul-winning revival of Jackson, and it is gratifying to note that there has been no abatement of spiritual zeal among the men and women of the city who were touched by the spirit of the living God during that great event.

"At the men's prayer meeting held at the Majestic Wednesday all former attendance records were broken, the lower floor of the theatre being well filled. It is estimated that nearly 700 persons were present. Business and professional affairs had been thrust aside, luncheon neglected, while the men of Jackson gathered to join with humble and contrite hearts in this spirit of service.

"Let it not be said in a spirit of boasting, or pride in a new-found strength, but the men and women of Jackson are not backsliders. When they join forces for the accomplishment of any purpose, they stick to the job. Few, indeed, are the slackers who neglect to assume their part of the work. And this seems to be as true of our citizens in matters spiritual as well as materially. They are eager to do personal service, to carry on the great work of winning souls for Christ, to make of themselves the kind of men and women God intended them to be, and to carry the message to others.

"On Sunday morning more than 100 of our citizens will go to Brookhaven on a gospel mission. They go to tell the story of the spiritual blessing that has visited our own city, and with the earnest hope that they may be able to carry some of it to their friends in the Lincoln county capital.

"Sixty days ago, if such a journey had been proposed to the men of Jackson nearly everybody would have laughed at it. The leaders in such a movement might have succeeded in mustering a half dozen or so persons willing to render that form of service. To-day it would not be difficult, if it were necessary, to enlist 500 for that Brookhaven journey.

"Verily, verily, when the love of God fills a man's heart it works a wondrous change."

PERSONAL AND OTHER NOTES.

Rev. H. M. Johnson, our pastor at Bolton, Miss., gives a good account of the work under his care.

Rev. J. O. Ware, of Mendenhall, Miss., writes that everything is moving along nicely on his charge.

Our Sunday school at Minden, La., Dr. Briscoe Carter, pastor, has a men's class with an attendance of about 150 every Sunday.

We learn frm an exchange that the Hospital Board, created by the recent General Conference, has selected Atlanta, Ga., as its headquarters.

Rev. Osmond S. Lewis, pastor of the First Methodist Church, Laurel, Miss., is district trustee of the Kiwanis Clubs, and a director in his local Club.

We learn from a publication of the Commission on Inter-Racial Co-operation that Mr. R. B. Eleazer, until recently editor of the Missionary Voice, is now director of publicity for the Commission.

The Sunday school attendance at the First Methodist Church, Greenville Miss., was 330 on June 11, and the attendance of the Big Brothers Class was 92 for the same day. Not bad for a hot Sunday!

Dr. J. M. Carter, editor of the Methodist Advocate-Herald, official organ of the Western Virginia Conference, passed to his reward on June 4, after a long illness. The church has lost one of its most faithful servants.

Rev. Charles Assaf, a Syrian, is doing very effective work in reaching those of his own nationality and other foreigners, laboring under the auspices of the Board of Missions of the Mississippi Conference.

The summer months are usually the hardest of the year in a financial way for the Advocate. We are especially grateful, therefore, to our friends who push the work of securing new and renewal subscriptions.

A fine men's Bible class is taught in the Sunday school of the First Methodist Church, Laurel, Miss., by Mr. W. H. ("Corn-club") Smith, who is now the efficient secretary of the Laurel Chamber of Commerce.

Miss Pauline Wynn, daughter of Dr. and Mrs. R. H. Wynn, of Shreveport, La., was graduated from Southern Methodist University at its recent commencement. She is a beautiful and accomplished Christian girl.

At the recent commencement of Southern Methodist University, the degree of Doctor of Divinity was conferred upon Rev. J. L. Cunninggim, president of Scarritt Bible and Training School, and Rev. W. B. Nance, of our China Mission.

A note from Rev. R. P. Neblett, of Durant, Miss., brings the good news that Rev. J. W. Raper, who has been in bad health for some time, is now improving, and that his physicians hold out the hope that he will soon be fully restored to health.

A note from Rev. W. W. Graves, presiding elder of the Hattiesburg District, Mississippi Conference, states that the work of that district is moving along well. The faithful pastors are all at their posts, hard at work, and the outlook is encouraging.

We learn from the Baltimore Southern Methodist that Bishop Jno. C. Kilgo's condition is somewhat improved. He is able to sit up a little while each day in a wheel chair, and his heart and pulse are normal, though he suffers much pain in his leg and foot.

The University of Arkansas, at its recent commencement, conferred the degree of Doctor of Laws upon Rev. A. C. Millar, D.D., the distinguished editor of the Arkansas Methodist. We venture to say that the University never conferred a degree more worthily.

The work on the Rolling Fork charge, Mississippi Conference, prospers. The church building at Rolling Fork has recently been remodeled and enlarged, making it both beautiful and convenient. The Sunday school has reached an enrollment of more than 100. Rev. T. J. O'Neil is the pastor.

Dr. J. W. Mills, pastor of the First Methodist Church, Beaumont, Texas, who was elected as editor of the Texas Christian Advocate to succeed Dr. A. J. Weeks, who resigned to accept the editorship of the Missionary Voice, declined to accept the position, stating as his reason his desire to continue in the pastorate.

Work has begun on a temporary Sunday school building in connection with our church at Cedar Grove, La., Rev. H. L. Johns, pastor. This building is expected to provide for the needs of the Elementary and the Junior Departments, and will be completed early in July. The building and equipment will cost approximately $1250.

The First Methodist Church, Shreveport, La., believes in adequate publicity. In the Journal of June 23, nearly half a page is devoted to a full statement of the work of the Sunday school and of the services of the church. The pastor, Dr. H. F. Brooks, is in great favor with his people and every department of the work is prospering.

Rev. H. L. Johns, of Cedar Grove, La., in renewing the subscription of Mrs. M. E. Monk, states that she is a regular attendant upon the services of the church and the Sunday school, although she is seventy-five years of age. She has been the wife of a Baptist preacher for thirty-five years, but has retained her membership in the Methodist Church.

Prof. C. C. Norton, son of Rev. and Mrs. H. L. Norton, Fernwood, Miss., paid the Advocate office an appreciated call on Friday of last week. Prof. Norton holds the chair of history at Alexander College, Jacksonville, Texas. After a short visit to his parents, he will go to Columbia University, New York, for advanced work in history and psychology.

In the rush of the closing hours of the General Conference, we failed to note that Rev. J. R. Jones was placed on the General Hospital Board in place of Rev. J. T. Leggett, a rule of the General Conference making it impossible for one man to serve on more than one Board or Commission. Brother Leggett is a member of the Commission on Unification.

Mrs. H. R. McKee, wife of our pastor at Prentiss, Miss., is in sorrow on account of the death of her father, Mr. J. F. Duncan, in Fulton, Ky., which occurred the first week in June. Mr. Duncan was seventy-three years of age, and his last illness extended over three weeks. Mrs. McKee was with him during the last days. The Advocate extends sincere sympathy to her and other sorrowing loved ones.

Dr. Edward Leigh Pell, the distinguished preacher and author, of Richmond, Va., often has two or three open nights between his Bible Conferences, and these he likes to devote (without compensation except expenses) to the interest of

our young people. Those who may be interested in this matter can get in touch with Dr. Pell by writing him at 1030 West Grace Street, Richmond, Va.

Rev. J. R. Jones, presiding elder of the Vicksburg District, Mississippi Conference, authorizes us to announce that Rev. Brunner M. Hunt has been appointed by Bishop W. N. Ainsworth pastor of the Washington charge, succeeding his father, Dr. Rolfe Hunt, who has been serving the charge as a supply. Brother Hunt was recently graduated from Emory University.

Rev. W. L. Doss, Jr., presiding elder of the Alexandria District, Louisiana Conference, requests us to say that if any brother, in the Alexandria District or out of it, desires the services of Mr. Otis Spinks, singer, he should communicate with the presiding elder, whose address is 1305 Monroe St., Alexandria. Mr. Spinks has open dates from July 18 through August 10, and from August 18 through August 31.

We have received the following request from the Busy Bee Sunday school class of Montrose, Miss.: "Our revival is to begin Monday, July 17. We are having a special prayer service every Tuesday morning at 6 o'clock for this revival. We ask that all Christian people pray earnestly that we may have a great revival. Please pray especially for our pastor, Brother W. W. Hopper, and Brother Bennett, who are to conduct the revival. Also pray for our class of seventeen young women." We are sure this request will be heeded by many of our readers.

Some of our readers may have noticed sensational accounts in some of the New Orleans newspapers of charges against Rev. Jno. L. Williams, a local preacher of our church, who is superintendent of the Louisiana Child Finding and Home Society. These charges were sifted in open court, and the accusations were not sustained at a single point, the decision of the judge being absolutely clear as to the innocence of the accused. Those who have known Brother Williams for years, and those who followed the trial, felt that no other outcome was possible.

Rev. Martin Hebert, presiding elder of the French Mission District, Louisiana Conference, requests us to say that the district conference will be held at Houma, July 23-25. We thank Brother Hebert for a cordial invitation to attend the conference. The French Mission District is in the midst of a great revival campaign and most gratifying results are being had. The presiding elder has just added three preachers to his force of workers. Three church buildings are under process of construction, and two more will be begun soon. The French section of Louisiana is one of the most important and fruitful fields in our church.

The many friends in Louisiana of the late O. A. Wright will read with interest the following, taken from Zion's Herald of June 14: "In the death of Mr. O. A. Wright, Ohio Wesleyan University has lost one of its most active benefactors and loyal friends. Since leaving Ohio Wesleyan in 1897, Mr. Wright had held a constant and untiring interest in his alma mater. The last two years of his life, he had served as a member of the board of trustees. During his college days he was secretary to the late Bishop James W. Bashford, who was then president of Ohio Wesleyan. He was a close associate of the late Dr. Frank W. Gunsaulus, and at the latter's death took charge of many of his benefactions. A portrait of Dr. Gunsaulus, presented by Mr. Wright to Ohio Wesleyan, hangs in Gray Chapel."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. D. Bennett, Moorhead, Miss., 4; Rev. B. P. Fulliiove, Golden, Miss., 4; Mrs. Alice Casper, Raymond, Miss., 3; Chas. R. Yarbrough, Robeline, La., 3; Rev. B. F. Jones, Edwards, Miss., 5; Rev. J. O. Ware, Mendenhall, Miss., 2.

PRAYER MEETING ATTENDANCE.

The following are the only reports we have received of prayer meeting attendance last week: Algiers, C. C. Wier, pastor, 51; Lafayette, L. I. McCain, pastor, 68 (rain); Slidell, W. H. Giles, pastor, 32; Ruston, N. E. Joyner, pastor. (There will be no prayer meeting services for several weeks on account of revival meetings in the community.)

ITINERATING IN BRAZIL—THE GREAT NORTHWEST OF SAO PAULO.

By Dr. E. H. Rawlings.

V.

In no part of our journeying here have I been more interested than in what is known as the Northwest. This is a section of the State of Sao Poula that has been opened up within a few years in connection with a railroad running into that part of the wilderness and undeveloped part of the State. As recently as a dozen years ago this wilderness country was inhabited by Indians that were little, if any better, than savage. Indeed, on a map constructed by the Brazilian Government as late as twenty-five years ago, this section was marked "wild lands, inhabited by savage Indians." At a station just this side of Biriguy, the center of our work, I was shown a house in which about fifteen years ago one white family had lived for a while and had been driven out by hostile Indians, these white people later returning and claiming their house and land when the Indians themselves had been pushed by the railroad and civilization further back into the wilderness. Brother C. B. Dawsey, our missionary, told me that in the town of Pennapolis, a few miles from his home, a young Indian girl had been converted under his preaching, and returning to her people in the wilderness country in the West and refusing to live as they did, had been killed by them.

About 1912 a French company ran a railroad into the town of Bauru at the terminus of the Paulistia Railroad, straight out into the heart of the wilderness, extending it finally all the way through the Northwest section to the State of Motto Grosso. Three years ago the railroad was taken over by the Government and is now being operated as a Government enterprise. The lands from which the Indians had been pushed off were parcelled out in sections or grants to influential politicians and in time sold off to land promotion companies. One of these was an English company of which the superintendent was a Mr. Clark, a Scotchman and an excellent man. He told me that he sold off to setters 1784 sections and had never had trouble with one of the squatters and not one had failed to keep up his payments promptly. On this particular facenda the settlers were largely German, Italian and Japanese, not many native Brazilians. Coffee had been the chief article of cultivation but recent frosts in the low sections especially had "burnt" the little trees and greatly discouraged the farm and land proprietors, so that now they were turning their attention to the culture of cotton and fine stock. I saw the finest piggery or hog farm that I ever saw anywhere away out two hundred and fifty miles into the heart of this Northwest wilderness. Mr. Clark had lived in several places where our church had worked and though he is himself a Scotch Presbyterian, has always taken an active interest in our mission work, and when he moved up to the town of Biriguy, urged our missionaries to open work in this part of the country.

Finally in 1914 Brother Kennedy, who had been associated with Mr. Clark in other places, made a visit to him at Biriguy, preaching to a few people whom he could get together in his home. There was one Methodist Italian in all that part of the country and they had not yet found him. In 1915 Brother Buyers made a visit, preaching once in the home of Mr. Clark, but in 1916 the Rev. C. B. Dawsey, who had been in Brazil only two years, was sent out into this country with his wife and little child, to open up work. He tells a most interesting story of his efforts to get a house for $125. In this little hut the stick frame of which is still standing and that at we saw when we were in Biriguy, his second child was born. But he found his one Methodist Italian, and first in the home of Mr. Clark and then in the home of this Methodist Italian, he began work. But a Methodist was our missionary, and that means itinerant. He went from place to place preaching and teaching, going back over his own trail in the towns along this road till now in the Northwest there is a presiding elders' district with thirty preaching places, a splendid school for boys and girls at Biriguy and when we were there we found nine new churches in actual process of building. Further to the North is another section on the Sorocabano Railroad equally promising. The Junction of this Northwest railroad with the Sorocabano is at the town of Bauru and from this town of Bauru the Sorocabano railroad runs out into a section somewhat north of the Northwest Railroad. A little work is being done in this section by the Independent Presbyterians but it is almost negligible. Our Italian local preacher has charge of this great section under the presiding elder, and has thirty preaching places with church buildings beginning to go up through the liberality of the people themselves, since as yet there is not included in the Centenary any provision for the building of the churches in this Sorocabano section.

In no section of the country is the work being done quite so nearly after the pattern of early Methodism as in this wilderness country. The Catholics are here but they are nothing like so strong as elsewhere and are not entrenched as in the older sections of the country. Indeed, the land is largely virgin and as in the early days of the American wilderness, we are taking our course westward with the tides of empire. Nothing is easier than to get the people together and interest them in the Gospel. Brother Dawsey is coming home now on his first furlough, but comes reluctantly lest precious time be lost. In his absence Mr. and Mrs. Hubbard, two missionaries just out from Georgia, take their home and study the language. It is our intention to put them in charge of a boys' school to be opened up at Bauru, the junction of the two roads, and in reach of the two sections, the Northwest and the Sorocabano. Already a splendid young Methodist Brazilian couple is here in Bauru urging us to come. They were educated at our Granbery. The husband is a druggist and the wife a dentist. They met us at the station, took us over the city to inspect sites, one of which is to be given us by the city, told us of the Sunday school they had organized and were conducting in the city, entertained us in their lovely Christian home and gave us their intelligent interest, the pledge of success in this far away corner of the country. Brother Dawsey has great plans taking shape. He hopes to see the best there is in the evangelism of this country, get another missionary, several more Brazilian preachers and to find some one liberal enough to give him a great test, and when he goes back, it is his thought to conduct an evangelistic movement for the conquest of this whole wilderness country for evangelical Christianity, using institutes and short term schools after the manner of the Korean Movement for the training of his workers.

Our workers are reaching the frontiers as early well nigh as their ancient competitors, the Romanists, and that is not late. They are preaching a living Gospel, and building their churches and schools right down among the people, they are planting themselves and growing up with the hardy life of the land. I have found no section of our work in any field that to me was more interesting, more promising, and that looked more like the actual conquest of a civilization than did this wide-ranging country work of our workers in Brazil.

Let us stand by our duty fearlessly and effectively.—Abraham Lincoln.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MINNIE EDDINS LITTLETON.

It is with a sad and heavy heart tbat we now try to write the obituary of our life-long friend, MINNIE E. LITTLETON, who slipped away to God on Wednesday, June 14. "Minnie," as she was known by all ber friends, was horn in Stone, Ala., on Octoher 21, 1880. She was the daughter of the late Joe A. Eddins and Blanche Cook Eddins, of Columbus, Miss. She spent her girlhood days in Columhus, Miss., where she was happily married to Claire Littleton, of Harstfield, Tenn., where she afterwards made her home.

God hlessed this union with one precious bahy, but in His wisdom He called it home after only four short months spent in the arms of a loving mother. Her husband followed the hahy six months later, having died in tbe fall of 1913.

After her husband's death, Mrs. Littleton moved to Rosedale, Miss., where her brother, Joe A. Eddins, lived, and had made her home here since that time. She was elected to the office of City Clerk, and successfully filled this important office for a number of years, having resigned to become the manager of the Rosedale Ice Co., which place she filled at the time of her death.

To know "Minnie" was to love her, and her sunny and genial disposition won her friends everywhere. Her devotion to her brother and sisters was beautiful, and she was never too busy to neglect her duty to them. She was a life-long member of the Methodist Episcopal Church, South, having joined the church at the age of 13 years, and the church has had no more loyal friend than Minnie Littleton. She was stricken in the prime of life, at Rosedale, Miss., and rushed to Memphis, Tenn., where she died at 7:20 p.m., June 14, 1922.

The funeral services were held at tbe home of her sister, Mrs. Mattie B. Palmer, 1114 Vance Avenue, Memphis, Tenn., by Dr. T. W. Lewis, of Madison Heights Methodist Church, and Rev. Jno. W. Robertson, of Rosedale Methodist Church, her life-long friend and pastor. Final interment was at Columbus, Miss., where her hody was laid to rest to await the final resurrection. As a neighbor and friend it could well be said of her, "she loved much."

She is survived by her brother, Joe A. Eddins, Rosedale, Miss., and four sisters: Mesdames Ida E. Bland, Beaumont, Texas.; Hattie Warfield, Brickleys, Ark.; Mattie B. Palmer, Memphis, Tenn.; Francis Gunn, Montgomery, Ala., and a host of friends and more distant relatives.

Oh, how we shall miss her, and how hard it is to give her up! But her faith in God was beautiful, and her favorite passage of God's Word was John 14, and we feel that she has gone to that home where there is no sickness, sorrow, pain nor death. May we so live as to meet her there at the resurrection. Au revoir, but not goodhye, Minnie.

Her pastor,
JNO. W. ROBERTSON.

The death angel visited our community this past week and removed from our midst the infant son of Brother and Sister A. S. Bass, and Sister Emily Whittington Cudd, wife of L. C. Cudd and mother of our H. Wade Cudd. Little Alfred Small Bass had won his way into the hearts of the people of this community; and how it did hurt to break these ties that bound the lives of the family together! Every expression of love and sympathy was demonstrated by the people in service, kind words and flowers. Little Alfred died of pneumonia, June 1, 1922.

Sister Cudd's going was sad, but not unexpected—the family understood the condition, and were perfectly reconciled to God's will. There were so many things for the family to he comforted over in the life of Sister Cudd—her faithfulness to her home, community and her church, and her readiness to meet God. There was not a shadow of doubt in their minds. She was a good woman, wife, mother, friend, neighbor, and Christian. Sister Cudd was horn Decemebr 31, 1859, and died June 2, 1922. She leaves a husband, four sons, and two daughters, other relatives, and a host of friends.

"Calm on the bosom of thy God,
Fair spirit, rest thee now;
While here on earth thy footsteps trod,
His seal was on thy brow."

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Homewood, at High Hill, July 1, 2.
Carthage, at Rocky Point, July 8, 9.
Lake, at Conehatta, July 12.
Raleigh, at Trinity, July 14, 16.
Trenton, at Pulaski, July 15.
Shiloh, at Clear Creek, July 22, 23.
North Neshoba, at Sand Hill, July 29, 30.
Union, at Union, August 2, 7:30 p.m.
Laurel, First Church, Aug. 4, 7:30 p. m.; 6, 11 a.m.
Laurel West End, Aug. 5, 7:30 p.m.
Laurel, Kingston, Aug. 6, 7:30 p.m.
Rose Hill, at Hopewell, Aug. 9.
Montrose, at Read's Chapel, Aug. 12.
Bay Springs, at Dushau, Aug. 13.
Newton, at Newton, Aug. 16, 7:30 p.m.
Walnut Grove, at Mt. Horeb, Aug. 19, 20.
Harperville and Lena, at Oak Grove, Aug. 20, 3 p.m.
Chunky, at Chunky, Aug. 23, 3 p.m.
Neshoba, at Coy, Aug. 26, 27.
Decatur and Hickory, at Hickory, Aug. 30.

J. A. MOORE, P. E.

Seashore Dist.—Third Round.

Lumberton, 11 a.m., July 2.
Columbia, 7:30 p.m., July 2.
Coalville, at White Plains, July 8, 9.
Moss Point, 11 a.m., July 16.
Escatawpa, 7:30 p.m., July 16.
Escatawpa Q. C., 7:30 p.m., at Big Point, July 21.
Saucier, at Poplarhead, July 23.
Poplarville, 7:30 p.m., Thursday, July 27.
Picayune, 7:30 p.m., Friday, July 28.
Carriere, at Byrd's, 11 a.m., Saturday, July 29.
Vancleave, Aug. 5, 6.
Mentorum, Aug. 12, 13.
Brooklyn, Aug. 20.
Ocean Springs, at Hansboro, Aug. 27.
Gulfport, Q. C., 7:30 p.m., Aug. 28.
Biloxi, Q. C., Tuesday, 7:30 p.m., Aug 29.
Long Beach, Q. C., Wednesday, :30 p.m., Aug. 30.
Wesley Memorial, Thursday, 7:30 p.m., Aug. 31.
Pascagoula, Sept. 3.
Americus, at Tanner's, Sept. 10.
Wiggins, at Stillmore, Sept. 16, 17.

W. M. SULLIVAN, P. E.

Jackson Dist.—Third Round.

Galloway Memorial, July 2, 11 a.m.
Canton, July 2, 8 p.m.
Terry, at Forest Hill, July 9, 11 a.m.
Capitol St., July 9, 8 p.m.
Benton, at Zeiglerville, July 15.
Vaughn, at Fletcher's Chapel, July 16.
Flora, July 23, 11 a.m., 2 p.m.
Satartia, at Mt. Olivet, Aug. 26, 27, 11 a.m.
Bentonia, at Dover, Aug. 27, 3 p.m.
Eden, at Tranquil, Sept. 2.
Yazoo City, Sept. 3.
Monterey, at Thomasville, Sept. 9, 10, 11 a.m.
Brandon, at Greenfield, Sept. 10, 3 p.m.
Camden, at Forest Grove, Sept. 17, 11 a.m., 1:30 p.m.
Sharon, at Millville, Sept. 17, 4 p.m., 8 p.m.
Madison, at ———, Sept. 18, 11 a.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Seventh Avenue, at Oak Grove, July 1, 2.
Porterville, at Mt. Hebron, July 8, 9.
Lauderdale, at Electric Mills, p.m., July 9.
De Kalb, at Marvin, July 14.
Cleveland, at Lynville, July 15, 16.
Enterprise, at Basic, July 23.
Matherville, at Theadville, July 29, 30.
Daleville, at Lynwood, Aug. 5, 6.
Pachuta, at Orange, Aug. 9.
Bucatunna, at Lewis Chapel, Aug. 13.
Vimville, at Harper's Chapel, Aug. 16.
De Soto, at Crandall, Aug. 19, 20.
Quitman, p.m., Aug. 20.
Waynesboro ct., at Hiwanee, Aug. 21.
Waynesboro, p.m., Aug. 27.
Shubuta, Aug. 27.

PAUL D. HARDIN, P. E.

Vicksburg Dist., Third Round.

Wasbington, at Kingston, July 2.
Natchez, 8 p.m., July 2.
Utica, at Cayuga, July 7.
Gloster, at Mt. Vernon, July 8.
Hermonville, at Patterson, July 9.
Centreville, at Macedonia, July 15.
Rosetta, at Friendship, July 16.
Woodville, 8 p.m., July 16.
Vickshurg, at Crawford St., 8 p.m., July 17.
Vickshurg, at Gibson Memorial, 8 p.m., July 19.
Nebo, at Oak Grove, July 23.
Mayersville, at Fitlers, July 30.
Port Gibson, 6 p.m., Aug. 2.
Rocky Springs, at Hickory Ridge, Aug. 5.
Roxie, at Knoxville, Aug. 6.
Oak Ridge, at Porter's, Aug. 13.
Anguilla, July 20.
Rolling Fork, Aug. 27.
Louise and Holly Bluff, at H. B., 11 a.m., Sept. 3.
Silver City, 11 a.m., Sept. 10.

J. R. JONES, P. E.

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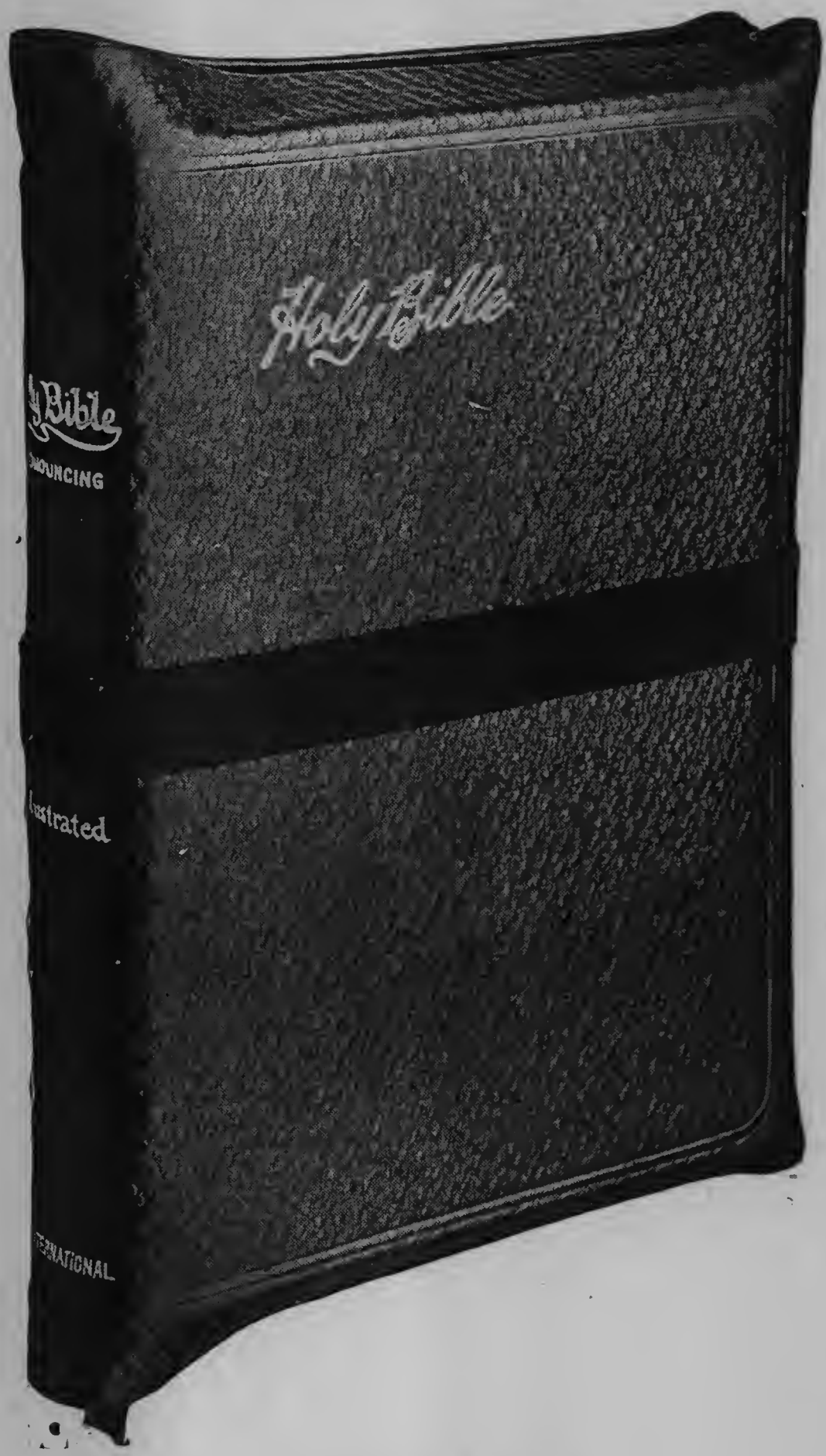

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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

The Sardis District Training School for Sunday school teachers enrolled 47 and issued 18 credits: Primary Organization and Administration, 4; The Psychology of Young People 3; Principles of Teaching, 8; A Methodist Church and its Work, 3. Although the attendance was not large, the work struck in deep. The quality of the work done was much greater than the number of teachers in attendance. Farmers in this section are badly behind with their work and many could not take the courses offered.

The school at New Albany has enrolled 20 out-of-town students. We are expecting a larger attendance at New Albany than we had at Corinth last year. As announced, the school at New Albany will begin work Monday, July 3, at 11 o'clock, and continue until Saturday at noon.

The next school is scheduled to be held at Ackerman, July 31 to August 5. Miss Ramey will teach Primary Organization and Administration; Mrs. Randolph will teach The Pupil; Rev. Mellville Johnson will teach The School or Organization and Administration of the School; Rev. E. S. Lewis will teach The Bible and Missions.

MISSISSIPPI CONFERENCE NOTES

Saturday night I was with Brother Raley, at Osyka. I found them in the midst of building. They will have a very pretty and useful church when it is completed. I found a good congregation Saturday night. We had a good service. Brother Raley was in high favor.

Sunday morning we were at Muddy Springs. A good congregation greeted us at the preaching hour. There is a very small Sunday school, kept up by a few faithful ones. This church and these workers deserve a better school than they have. I enjoyed preaching to these people. This was the best kept rural church I have visited yet. I trust they will put this same zeal into the larger work of the church.

In the afternoon we were at Holmesville. It rained and rained. We had a song service, made the record for the Sunday school, and spoke to them about the work. This is a small, but exceedingly faithful and loyal group.

At night, we were at LaBranch Street, McComb. Brother Oliver is doing a good work. I attended their Epworth League. Though the program was gotten up on a few minutes' notice, it showed a faithful willingness on the part of these young people. Three young men are local preachers; I understood two called this year. Mighty fine. Brother Oliver preached a good sermon. I was so glad to be with them and doubly so to find such a good spirit.

McComb is to have a meeting under the leadership of Rev. C. M. Dunaway. Pray earnestly for them.

Pray for the work and workers.

Keep Sunday School Day in mind.

Yours in Him,

JOHN C. CHAMBERS.

FROM CEDAR GROVE, LA.

Dear Dr. Carley: Herewith we hand you a copy of our Directory, just published and dated April 1, 1922. Our little church has made such progress, however, in the ten weeks since the copy for this was prepared, that the booklet is almost ancient history!

Perhaps our greatest growth is in the Sunday school, where we are making a conscientious effort to organize our school departmentally and with some real educational standards in mind. Since April 1, we have had a promotion day in which we strove to get our pupils better arranged in beginners, primary, junior and intermediate groups. We have divided two classes, creating new ones, to assist this. Our enrollment has gone to something like 230, and our single highest attendance was 171, quite in advance of the 137 quoted in the directory. Such has been the development that we have a vision of a great departmental school, and are now building a 28x34 temporary building to house elementary and junior departments. To provide some additional teachers more properly to man this building, the pastor is teaching, after the weekly prayer meeting, a teacher-training class, using "Life In The Making" as a text, and there are fifteen or eighteen enrolled in this course of study.

Forty new members have been added since Conference. Our budget is paid to date. We raised our Centenary percentage from 31 to even 50 in March. We gladly gave $25 to the Preachers' Institute.

In all departments of this church is a tremendous possibility for growth and service. A spirit of zealous work is growing among our people, and the pastor feels that in the months to come the activities for the Master will be strenuous, but full of joy.

We are looking forward to the building of a new church. A $25,000 plant, modernly equipped, in Cedar Grove would be in line with the municipal progress of the town, and would revolutionize our work here. We are laying careful plans looking toward financing this enterprise.

Yours sincerely,

H. L. JOHNS.

FROM DUNCAN, MISS.

Dear Brother Carley: I am happy serving these good folks on the Duncan and Hillhouse charge. They are loyal, co-operative, and spiritual. I love them more each day.

I held a five-days' revival service at Bobo on my charge, in which ten joined the church—8 on profession of faith and 2 by letter. I christened one baby.

The striking thing about the revival was that all who joined were grown people except one girl about 15 years of age. I had the happy privilege of taking three generations into the church. I christened the great-grandson of the great-grandfather, who was more than 75 years of age and who was baptized into church on profession of faith, and took in also the mother of the child on profession of faith, who was the granddaughter of the great-grandfather of the little baby boy. Do you understand?

Already this year I have had 40 to join the church and have christened 17 babies and children. Finances are up-to-date—have over half of Conference collections in hand. Twenty of the forty joining the church have been on profession of faith. I have two other revivals to hold during the year on my charge.

We had a remarkable revival at Duncan, held by Rev. W. A. Wilson, our Conference evangelist for the North Mississippi Conference. He was with us 8 days; 20 joined the church—12 on profession of faith; one man was converted who had not been to church in 26 years, on the last Sunday afternoon of the meeting when Brother Wilson gave his experience; 200 in this service every one who had not professed faith in Christ before, did so. It was one of the greatest services I have ever been in. Brother Wilson is good and full of the Holy Spirit and fire. All fell in love with him—God bless him—I love him. We have a prayer meeting with an average of about 35 to 40.

This year I have taken into the church 1 Disciple, 2 Baptists, 4 Presbyterians, and one Catholic.

God bless you and yours,

Your friend and brother,

J. A. GEORGE, P. C.

FROM LAFAYETTE, LA.

Dear Brother Carley: We have had good prayer services all the year. Our prayer services were revived at the beginning of the ecclesiastical year, after having been discontinued for six years. We had 56 at prayer meeting Wednesday night, June 14 (no heat prostration). In spite of extremely warm weather Sunday, June 11, extra seats were required at both services to accommodate the crowds.

Cordially,

LEON I. McCAIN.

When we make nearer approaches to God, we have more use of ourselves.—Benjamin Whichcote.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Taylorville and Mize, at Mize, June 25.
Heidelberg, at Philadelphia, July 4.
Petal, at Rawls Springs, July 9.
Hattiesburg, Broad St., July 9, 7:30 p.m.
Bon Homie, at Bon Homie, July 23.
Collins, at Gilmer, July 25.
Mt. Olive and Magee, at Sharon Grove, July 30.
Silver Creek, at Pinola, July 31.
Seminary, at Eminence, Aug. 1.
Purvis, at Talowah, Aug. 2.
Avera, at Avera, Aug. 6.
Lucedale, Aug. 7.
Williamsburg, at Oakvale, Aug. 9.
Prentiss, at Bassfield, Aug. 18.
New Augusta, Aug. 20.
Richton, at Blodget, Aug. 23.
Eucutta, at Boyles Chapel, Aug. 24.
Hattiesburg, Main St., Aug. 27, 11 a.m.
Hattiesburg, Court St., Aug. 27, 7:30 p.m.
Ellisville, at Mt. Zion, Aug. 29.
Lucedale Circuit, at Shipman, Aug. 3.
Sumrall, Sept. 6, 7:30 p.m.
Leakesville, at Clarke's Chapel, ——
Oloh, at East Columbia, Sept. 7.

W. W. GRAVES, P. E.

666

Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

Science Discovers Greatest Lice Killer

Changes Old Methods. No Dusting or Spraying. Birds Delouse Themselves. Gives Lasting Relief.

A recent discovery promises to revolutionize all the methods accepted up to now for keeping poultry free from lice and mites. This wonderful lice killer keeps the birds always lice free without the poultry raiser doing any work. It is the simplest, easiest, surest and best method ever discovered.

Hick's Lice Kill, which is the name of this sensational lice killer, is added to the drinking water. The medicine taken into the system of the bird comes out through the pores and every louse or mite dies or leaves the body. It does not injure the hatchability or flavor of the eggs or meat; is harmless to chicks and does not affect the plumage. A few days treatment at the start and then a little in the drinking waer each month.

A TRIAL COSTS YOU NOTHING.

So confident is Mr. Hick that Hick's Lice Kill will kill every louse or mite, that he is making a special guaranteed offer of two regular full sized, double strength, $1.00 bottles and a regular $1.00 package of Hick's Egg-Lay Tablets all for $1.00. Use one bottle yourself and sell the other at one dollar, thus getting your own free. Send $1.00 today (Currency, money order, check, etc.) to Chas. M. Hick & Co., Dept. 393, 1018 S. Wabash Ave., Chicago, Ill. If you prefer, send no money, just your name and address, and pay postman $1.00 and postage on delivery. If after two weeks trial you are not absolutely satisfied, write Mr. Hick and your money will be refunded.

It Doesn't Pay

to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for Mumps, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

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—o—

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A TRIP TO THE GOLDEN WEST.

Dear Brother Carley: It is not often that I have any inclination to express myself through the daily or church press, and I am leaving it to your judgment whether or not I should be allowed the privilege at this time.

Being a member of the Rotary Club here at Jackson, for some reason unknown to me they sent me as a delegate to the International Rotary Convention at Los Angeles, from the 6th to the 10th of June. As I had always coveted a trip through the western part of our country, I simply pulled down my desk top, dusted up my old suit of clothes, and joined the special train known as the Dixie Special, to attend this convention.

I had the pleasure of visiting Rev. S. H. Werlein in his home and talking over with him the interests of the church out there. He is very optimistic over the future condition of Methodism in the great West. He was enjoying good health, looking fine, and seemed in the very best spirits.

I also had the privilege of being with my old college mate, Rev. W. H. Nelson, who has been rightfully made Doctor of Divinity by the Board of Trustees of Centenary College; he had just received a letter the day before from Brother Drake announcing this fact, and I was glad to extend my congratulations. Brother Nelson was one of the boys who worked his way through college, and I was glad to see that he now has as much zeal as in college days, if not more. He is editor of the Pacific Advocate, which gives him the opportunity to do a great work for Methodism. He has a beautiful home, is well pleased, and I am sure will accomplish a great deal in the future.

I saw W. G. Wadley, who was one of the best lay workers in the Louisiana Conference before going to California, and I found him just as active out there.

The places of most interest to me were: the Grand Canyon, El Paso, Albuquerque, Los Angeles, San Francisco, Salt Lake City, over the Rocky Mountains and through the Arkansas Valley and the Royal Gorge and one-half day spent on Pike's Peak.

Such a trip as this gives one the idea that the United States is the greatest country in the world and that it should be studied and traveled more. But it also makes us appreciate our own Sunny South more than ever, for undoubtedly we have the greatest country in the world right here in Dixie.

With very best wishes, I am

Yours truly,

JNO. L. SUTTON.

Jackson, Miss.

A NOTE FROM REV W. M. McINTOSH.

Dear Dr. Carley: I attended our district conference at Sherman, Miss., last week. We had a great time and it was one of the most spiritual conferences I have ever attended. All the business interest of the district was well cared for. Our presiding elder presided with great dignity; in fact, no bishop could beat it. The preaching was of a high order and deeply spiritual. We had some great speeches made by Brothers Jaco, Holder, Stevens, Estes, and Black along the lines of the special work which they represented.

Brother S. A. Brown, of Ripley, was our secretary and did his work well.

Sherman is quite a nice little town and the pastor with his good people treated us royally. We hope to have the pleasure of going there again some time.

We are now in one of the greatest meetings ever held at this place—and the end is not yet. Brother F. H. McGee is our pastor and he serves as fine people as can be found in the State of Mississippi. Yours fraternally,

W. M. McINTOSH.

Sunflower, Miss.

FROM THE PRENTISS CHARGE.

Dear Brother Carley: As you know, this is our first year on the Prentiss charge, and I might say that it is a good year if I could refrain from thinking of the things that ought to be done; and a year of doing things which ought to be done, as they ought to be done, would force us to say, however much we may have done, "we've done very little." But I must say, and I am glad to say, "we have made some progress."

We arrived in Prentiss on December 13, and were carried to the home of Mrs. J. L. Berry for the night, a very delightful home and we fared sumptuously, Mrs. Rouse, a daughter of Mrs. Berry, caring for the girls over night. The next day, while waiting for my predecessor to get out of the parsonage, we were entertained very royally in the home of Dr. and Mrs. Terrill. In the afternoon the ladies of the church got together and did some extra work at the parsonage, also putting in several new articles, after which they brought the preacher and his wife to the parsonage and introduced them not only to the home, but to a nice table laden with delicious eatables and a pantry filled with a lot of extras for the kitchen.

We have done about a hundred dollars worth of repairs on the parsonage, which has added so much to the parsonage—an extra little bed room and a bath room with a lot of minor repairs and painting inside. The good ladies of the Woman's Missionary Society, with some assistance by the ladies of another church and through and by the recommendation of the Social Service Department of the Woman's Missionary Society at Prentiss, have purchased and installed in the parsonage home a nice bath tub, for which we are very grateful.

Our congregations are not as good as they ought to be, but better now. We have very good Sunday schools all over the work. We have organized a thing which we think every charge ought to have with more than one church, namely, "A Four-Times-a-Year Circuit Sunday School Institute," out of which there has come lots of good to our Sunday school. We observed Children's Week in the Sunday school at Prentiss and in many respects it was a success. Aside from the untold value of worship, fellowship, educational and inspirational helps, there grew out of the observance of this week in the Sunday school some helpful recommendations. Among them were: That we build some additional Sunday school rooms, and the plans are being made; also a Parent-Teachers' Association, which was immediately organized. And if we can, or will, do the follow-up work, we will have accomplished lots of good, for it is much needed. We have organized five new Wesley Bible classes.

The Woman's Missionary Society at Prentiss in doing much added and new work, Bible Study, Mission Study and Social Service work. A Ladies' Aid has been dissolved and organized into a Woman's Missionary Society at Bassfield, and we have one at Carson which is doing good local work but has no connection with the general work, which we hope will be dissolved and organized into a Woman's Missionary Society in the near future.

We have one new League and hope to have another real soon.

Prentiss and Bassfield are planning new Sunday school rooms and Carson is putting on two new coats of paint and Mt. Zion is one of the most beautiful sites for a church and a graveyard, and both the church, its yard, and the graveyard are beautifully kept.

The finances are not so good, but would be with a real good system for its financial business. We have a splendid truck business here and other business is progressing and the church's business with God on our side I am sure would be better than all other business with a system. We are realizing it and part of our boards are putting on the budget system. However, the good people are not unmindful of their pastor and family in sorrows and financial embarrassments. They hurry to our relief when it is known.

We have planned for a revival in every church. Pray for us.

Fraternally yours,

H. R. McKEE.

RESOLUTIONS.

Whereas God, in his infinite wisdom, has called from our midst one of our true and loyal members and friends, GUY BRAMLETT; be it resolved:

First—That the members of Troop No. 1, Boy Scouts of America, Coldwater, Miss., with sorrowing hearts, bow in submission to the will of God, knowing that he doeth all things well.

Second—That this faithful member and devoted son has gone before us, and shall be a guardian angel to his friends and love ones here, and shall be sadly missed in all of our work.

Third—That we desire to extend to the bereaved ones our deepest sympathy, and pray that they may feel the comforting presence of their Savior in this sad hour.

Fourth—That a copy of these resolutions be spread on the minutes of our Troop, sent to the family, and to the New Orleans Christian Advocate for publication.

Signed by: Dennis A. Canada, Harold Calloway, Erle Hughey, Committee.

Let thy discontents be thy secrets. —Benjamin Franklin.

Saturday Night No Longer Feared; Calotabs A Joy

Week-End Liver-Cleansing and System Purifying Without the Slightest Unpleasantness or Danger—New Calomel Tablet Called "Calotabs."

Everybody is looking better, feeling better and doing better since Calotabs, the de-nauseated calomel tablet has come into general use. For biliousness, constipation and indigestion the new calomel tablet is a wonder—not the slighest unpleasantness yet all of the liver-cleasing virtues of the old-style calomel.

Calotabs is the easiest and most pleasant of all medicines to take. One tablet on the tongue at bedtime, and a swallow of water—that's all. No taste, no nausea or unpleasantness. You wake up in the morning feeling fine and with a hearty appetite. Eat what you please—no danger.

Beware of imitations! Genuine Calotabs are sold only in "checker-board" (black and white) packages bearing the copyrighted trade-mark "Calotabs." The large, family size sells for thirty-five cents; vest-pocket size, ten cents. All dealers are authorized to refund the price if you are not delighted with Calotabs.—Adv.

666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.

STOP ITCHING

Skins with Tetterine

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

CANCER HOSPITAL. Serum treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, Ga.

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Opera Chairs,
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School Supplies,
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SOUTHERN DESK CO., Hickory, N. C.

MORGAN SCHOOL PETERSBURG, TENN

PROF. R. K. MORGAN, Principal

An institution of high ideals built and equipped and instructors chosen with the first and only consideration of giving the boy mental and physical training, associations with clean high-minded men, the ideals of character and inspiration to ambition. Write for catalogue.

L. I. MILLS, Secretary, Petersburg, Tenn.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

District Meetings.

Mrs. Kemp Williams, Secretary of the Columbus District, has arranged to have the district meeting at Ackerman, June 20-21, the opening service being Tuesday night, when Miss Corinne Rogers, of New Albany, will give the Council Message. Mrs. E. L. Gatlin, of Ackerman, is chairman of the reception committee and all delegates should send their names to her as soon as possible. An interesting program has been prepared and as these meetings are being so well attended this season, it is expected a good crowd of representatives will greet the Conference workers at Ackerman.

Mrs. Jeff Busby, of Houston, secretary of the Aberdeen District, has announced the meeting of her district to be in Okolona. Representatives from over the district will take part on the program, as well as the Conference officers.

MRS. C. A. NEAL,
Supt. Study and Publicity.

Greenwood Meetings at Ruleville and Itta Bena.

On Thursday, June 8, 1922, representatives of the Adult and Junior Auxiliaries of the Woman's Missionary Society, Greenwood District, Methodist Episcopal Church, South, met for their annual district conference at Ruleville, Mississippi. Sixteen Junior Societies and twenty-three Adult Auxiliaries of the district were represented. The reports from all of these organizations were most encouraging.

Mrs. B. F. Whitehead, Secretary of the Greenwood District, presided over this conference. Other Conference officers present were Mrs. T. M. Clark, Conference President, and Mrs. T. W. Baker, Conference Superintendent of Young People, both of Tupelo, Miss. Miss Julia Wasson, missionary to China, at home on a furlough, was a guest of honor on this occasion. Mrs. Alma Riley, Field Secretary of the Methodist Orphanage, was an appreciated guest of the conference.

The morning session was devoted to Junior work and the afternoon session was given to Adult work. Aside from the regular reports, inspirational talks were made by the Conference leaders. The leading features of the evening session were the devotional exercises led by Rev. S. L. Pope, presiding elder of the Greenwood District, the Council Message by Mrs. T. M. Clark, and "My Work in China," by Miss Julia Wasson.

The hospitality of the Ruleville people was unexcelled. Their homes and their hearts were opened to their guests. An elegant luncheon was served to the visitors at the noon hour in the Masonic Hall.

On the following day, June 9, these Conference leaders went in a body to Itta Bena to participate in a Young People's Rally of the Young People's Missionary Societies of the district.

Mrs. T. W. Baker, Conference Superintendent of Young People's Work, presided over this meeting. Delegates were present from the Young People's Societies of Tchula, Isola, Inverness, Drew, Carrollton, and Itta Bena. The reports of these Young People showed progress along all lines. One of the most interesting features of the day's programme was the demonstration by the Itta Bena Young People: "An Ideal Executives Meeting." Miss Tommie Foster, of Tchula, discussed stewardship. Interesting papers on "Does My Mission Study Book Look New," and "Is My Bible Dusty" were read by Miss Ruth Bradley, of Inverness, and Miss Hester Frances Duncan, of Drew, respectively. The cordial hospitality extended to these guests by the Itta Bena people will never be forgotten.

GIRLS! LEMONS
BLEACH FRECKLES
AND WHITEN SKIN

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of the best freckle and tan bleach, and complexion whitener.

Massage this sweetly fragrant lemon lotion into the face, neck, arms and hands each day and see how freckles and blemishes bleach out and how clear, soft and rosy-white the skin becomes.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting CAPUDINE

SORES BOILS, CUTS and BURNS have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

DAILY VACATION BIBLE SCHOOL AT ST. MARK'S HALL.

To-day, June 19, was a red letter day at St. Mark's, as it marked the beginning of vacation school. The children as usual were on time except those who came ahead of time by something like an hour. There is nothing in the entire year's work more important or more interesting than these few weeks spent with the children during the summer months. So those of us who are responsible for conducting the school look forward with no little concern to this time of great opportunity, feeling that the time is all too short to accomplish all our desires. It is not too short for our physical strength, however, these hot, summer days. Those of you who are teachers or have taught know something of the stress and strain incidental to the school room. Now if you add to that the responsibility of a Sunday school teacher, you will have a faint idea of how a Daily Vacation Bible School teacher feels. She lacks the authority of a day school teacher and must rule with love alone, else her pupils will fail to come, but there must be order. One important thing is to keep every one busy.

The bell sounds at nine o'clock and an orderly line of children marches into the assembly room. A song is announced, a prayer is offered, more singing, a Bible story, a memory verse, an offering, and then classes assemble for the work period. This part of the program is varied from time to time and is never monotonous. One group makes rag rugs, another beads and paper flowers, another does crocheting, another makes toys, and still another carpentry. An interesting thing about these boys and girls is their desire to work rather than play. A time is set aside for play each day, but one group of girls to-day asked to take this time in working. One of the boys said, "Do you think I can finish my book shelves to-morrow?" They actually want to get things done. After thirty minutes spent on the playground all come together for a closing exercise. A feature of this will be "Habit Talks"—talks on the care of eyes, ears, teeth and body, together with suggestion of politeness in the home, on the street, rights of other people, and many other like subjects. After the closing song a salute to the flag is given and all march out homeward bound. Thus half of the day is spent and so much surplus energy used up that the remaining part of the day is much better spent than it would be otherwise.

Vacation time is not well spent by many, many children, especially in towns and cities where there is so little real work for them to do. The program briefly outlined above is being carried out here in the city of New Orleans for one month for children who could not have such an opportunity otherwise. The church has placed paid workers in this needy field and it is well, but many other places need this same kind of program and could have it without paid workers if a few people would get interested and say it shall be done.

BERTHA ELLISON.

RESOLUTIONS.

Whereas it has pleased our Heavenly Father, in his infinite wisdom, to take from us our friend and co-worker, MRS. AGNES JONES; and

Whereas she was not only a regular attendant upon the services of the Methodist Church, and a liberal and systematic contributor to the support of the church and all its institutions, but was also willing and able to help with any movement for the welfare of the community; and

Whereas she was so long identified with the Woman's Missionary Society and served as agent for the missionary literature, continuously and faithfully, through many discouragements, for more than twenty years; and

Whereas through all her loneliness and physical suffering, she was always patient and cheerful, and upheld by the Holy Spirit, her loyal and conscientious Christian character inspired all her associates to higher and holier living; therefore be it resolved:

First—That we, the members of the Woman's Missionary Society, realizing our loss and feeling our bereavement, bow in humble submission to the will of the Heavenly Father, who doeth all things well.

Second—That in the death of Mrs. Jones the Methodist church has lost a devoted member and the Coldwater Auxiliary of the Woman's Missionary Society has been deprived of a faithful and efficient officer and worker.

Third—That we, the members of the Missionary Society, do hereby voice our feeling of personal loss in the death of Mrs. Jones and express our deepest sympathy for the bereaved relatives.

Signed by: Mrs. R. R. Moore, Mrs. K. A. Jones, Miss Hallie Gilliland, Committee on Resolutions.

Coldwater, Miss.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

REVIVAL SUGGESTIONS.

Dear Brother Carley: In view of the fact that so many meetings are held during July and August, would it be amiss for me to urge our people to try to make due preparation for these meetings and thus contribute much to their success? So often we are called to assist and when reaching the community find it has only been "announced"—sometimes scarcely that; half-dozen song books, index gone; no lights; no prayer circles organized; no co-operation; and yet it is expected that the preacher shall bring the revival with him. And if the revival gets under way, it is just about the time set (annually) to close it, and all say, after interest is aroused, "What a mistake—it should run another week!" Why not get ready and start the good work, and let our Lord, through his Spirit, have his way? "Sow sparingly," we "reap sprlngly."

Organization and co-operation secured by our leading evangelists given to our honor preachers and what gracious results would follow!

Why not? Let's have big revivals.

W. T. GRIFFIN.

The highest duties oft are found
Lying on the lowest ground,
In hidden and unnoticed ways,
In household works, on common days;
Whate'er is done for God alone,
Thy God acceptable will own.

—Monsell.

TRY RENWAR FOR RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from Warner Drug Company, Nashville, Tenn.

TETTERINE
For the Complexion
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

A GREAT GOAL SET BY BOARD OF STEWARDS.

By J. G. Board.

We have been here four weeks last Saturday. The first week we spent in getting whitewashed, the "patio" cleaned up, getting acquainted, etc. The last Sunday Mr. Davis was here, Mr. Clements and Mr. Whitehead were here to tell him goodbye and during the services Sunday night they mentioned the Evangelistic Campaign. They asked the church how many members they felt they could promise. The response of the President of the Board of Stewards was "one hundred." When I came I took the promise to heart and we began a campaign for one hundred members. To date we have baptized two and will baptize two Sunday night. We now have fifty-four candidates for membership, won since we came. At the first Sunday school we had eighty-four present; last Sunday we had one hundred thirty-two. The Epworth League has from sixty to eighty present every meeting. The women's missionary meeting had six the first meeting and twenty the last. At the regular church services we are having from one hundred and twenty to one hundred and fifty. We held a church conference the second week and seventy members promised with the help of God to bring one member at least to Christ and into the church this year. The pastor is busy from six o'clock in the morning to eleven at night; but oh! such contentment to be found in doing His work. We also expect to put three natives from our church into the active ministry this year. They are to begin their study with me in two weeks. Our collections have increased about 50 per cent and God is with us, and we are marching on. Mrs. Board and I are happier than we have ever been in our lives.

Pinar del Rio, April 20, 1922.

Women Need More and Better Blood

To be strong, well, equal to demands of home, society, office or shop.

It is a fact proven by thousands of grateful letters that Hood's Sarsaparilla is remarkably beneficial to young or older women.

The most common ailments of women drain and weaken the system and sometimes result in anemia, nervous weakness, general break-down.

Hood's Sarsaparilla gives the blood more vitality and better color, makes stronger nerves, and contributes to the length and enjoyment of life.

MRS. HATFIELD SABINA, OHIO

In Pitiable Condition when she Began Taking Lydia E. Pinkham's Vegetable Compound

Sabina, Ohio.—"I took Lydia E. Pinkham's Vegetable Compound for weakness and irregularity. I was weak and nervous and could hardly stand on my feet long enough to cook a meal. I was this way for about a year and had tried several medicines and had a physician, but to no avail. My sister was taking your medicine and finally induced me to try it. I now feel fine and can do my housework without any trouble at all. You can use this letter for the sake of others if you wish."—Mrs. WELDON G. HATFIELD, R. R. 3, Sabina, Ohio.

Housewives make a great mistake in allowing themselves to become so weak and nervous that it is well-nigh impossible for them to attend to their necessary household duties.

Lydia E. Pinkham's Vegetable Compound should be taken when you first notice such symptoms as nervousness, backache, weakness and irregularity. It will help you and prevent more serious trouble. Give it a fair trial. It surely helped Mrs. Hatfield, just as it has many, many other women.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

Shelby, July 2, a.m.
Clarksdale, July 2, p.m.
Shaw, at Litton, July 4.
R. and Lake Cormorant, at Hollywood, July 9, a.m.
Evansville and Dubbs, at Evansville, July 9, p.m.
Leland, July 12.
Boyle, at Boyle, July 16, a.m.
Cleveland, July 16, p.m.
Lula and Dundee, at Lula, July 23.
Jonestown and Rich, at Rich, July 30, a.m.
Merigold and Alligator, at Merigold, July 30, p.m.
Benoit, at Winterville, Aug. 6, a.m.
Glen Allen, at Avon, Aug. 6, p.m.
Greenville, Aug. 8.
Rosedale, Aug. 9.
Friar's Point, Aug. 10.
Hollandale, Aug. 15.
Duncan and Hillhouse, Aug. 16.

JAMES H. FELTS, P. E.

Grenada Dist.—Third Round.

Lamar ct., at Rice Chapel, June 30.
Ashland ct., at Black Jack, July 1.
Waterford ct., at Asbury, July 2, 3.
Vaiden and West ct., at Hebron, July 8.
Durant, July 9, 10.
Paris ct., at Pine Valley, July 14.
Tie Plant ct., at Gore Springs, July 15, 16.
Poplar Creek ct., at Center, July 21.
Kilmichael ct., at Lodi, July 22, 23.
Winona station, July 23, 24.
Sallis ct., at Shrock, July 29, 30.
Pickens and Goodman, at Richland, July 30, 31.
Ebenezer ct., at Thornton, Aug. 5.
Lexington, Aug. 6, 7.
Coffeeville ct., at Goshen, Aug. 12.
Holcomb ct., at Sparta, Aug. 13, 14.

R. A. TUCKER, P. E.

Greenwood Dist.—Third Round.

Indianola, July 2, a.m.
Moorehead, July 2, p.m.
Swift, at Swift, July 9, p.m.
Sunflower, at Fairview, July 15, 16.
Acona, July 19, p.m.
Coila, at Smith's Chapel, July 22, 23.
Black Hawk, at Bowling Green, Aug 5, 6.
Webb, at Strathmore, Aug. 13.
Drew, at Wade's Schoolhouse, Aug. 19.
Minter City, at Minter, Aug. 20.
Sidon, at Sidon, Aug. 22, p.m.
Tchula, Aug. 23, p.m.
Tutwiler, at Rome, Aug. 27, a.m.
Ruleville, at Doddsville, Aug. 27, p.m.
Belzoni, Aug. 28, p.m.
Inverness, at Isola, Aug. 29, p.m.
Schlater, at Schlater, Aug. 30, p.m.
Greenwood, Sept. 3.

S. L. POPE, P. E.

Corinth Dist.—Third Round.

Potts Camp ct., at Pisgah, June 30.
Hickory Flat ct., at Bethel, July 1, 2.
District Standard Teacher Training School, at New Albany, July 3-8.
Tishomingo ct., at Boggs Chapel, July 11.
Golden ct., at Belmont, July 12.
Iuka ct., at Pleasant Hill, July 14.
Burnsville ct., at Hebron, July 15, 16, a.m.
Iuka station, July 16 p.m., 17 a.m.
Guntown ct., at Pleasant Valley, July 21.
Baldwyn ct., at Liberty, July 22, 23.
Mooreville ct., at Andrews Chapel, July 25.
Marietta ct., at Ozark, July 26.
Mantachie ct., at Palestine, July 27.
Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 28, p.m.; preaching, July 30, night.
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5
Rienzi ct., at Pisgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12. 13.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Caledonia, at Murrah's Chapel, July 1, 2.
Crawford and Shafers, at Crawford, July 2, 3.
Mashulaville, at Middleton, July 8, 9.
Mayhew and Sessums, at Kligo, July 14.
Preaching at Mayhew, July 16, a.m.
Artesia, July 16, p.m.
Brooksville, at New Bethel, July 18.
Shuqualak, at Ridgeway, July 19.
Chester, at South Union, July 24.
Cedar Bluff, at Steel's Chapel, July 27.
Kosciusko circuit, at Salem, July 29, 30.
Kosciusko station, July 30, p.m.
Noxapater, at Rocky Hill, Aug. 5.
Louisville, Aug. 6.
Sturgis, at Bethel, Aug. 11.
High Point, at Owen's Chapel, Aug. 12, 13.
Ackerman and Wier, at Salem, Aug 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

Aberdeen District—Third Round.

Houston, July 1, 2.
Pontotoc, July 2, 3.

Dodson's Liver Tone Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under ar ironclad,- money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

Bellefontaine, at Spring Hill, July 8, 9.
Eupora and Maben, at Eupora, July 9, 10.
Mathiston, at Double Springs, July 11.
Algoma, at Palestine, July 12.
Vardaman, at Hurricane, July 14.
Calhoun City, at Pine Ridge, July 15, 16.
Houlka, at New Hope, July 17.
Buena Vista, at Pleasant Grove, July 19.
Salem and Ecru, at Liberty Hill, July 21.
Toccopola, at Thaxton, July 22, 23.
Randolph, at Randolph, July 23, 24.
Verona, at Union, July 29, 30.
Sharon, at Pleasant Grove, Aug. 6, 7.
Tremont, at New Bethel, Aug. 12, 13.
Fulton, at Fulton, Aug. 13, 14.
Nettleton, at New Hope, Aug. 15.
Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.

T. H. DORSEY, P. E.

BABIES LOVE
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label.
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It's spoiling your enjoyment and ruining your health.

When you're suffering from headache, neuralgia, sciatica, rheumatism, earache, toothache or any other pain.

Dr. Miles' Anti-Pain Pills will bring relief without unpleasant after effects.

Buy them of your Druggist.

A MEDICINE-MAN'S METHOD.

By C. C. Bush.

Mbuyu, one of the little girls in the Boarding School of Lubefu Mission Station, asked permission to visit her parents for two days. This request was granted on condition that she would return on the third day. After more than a week had elapsed the writer made a trip to her village and brought her back.

A few days later she secretly slipped out of the matron's sigbt and returned home. Two men were sent to bring her back because her father had put his thumb-print to a written agreement for his daughter to live in our school and get "sense." We have the mother's consent also, but all parental authority rests in the father as the mother never receives any of the marriage money from the daughter's husband.

When Mbuyu saw tbe two men approaching her home, she ran to the forest and hid until the darkness of nightfall scared her back into her village. The two men, having waited, returned here with her.

Should she be punished for running away? You may answer, yes. But will it not be better to inquire into the palaver before passing judgment upon her? When this was done the following facts came to ligbt: A certain witch-doctor, named Mbaka, had been called on a previous occasion to manipulate his medical charms to cure a sick baby. Mbuyu was in the crowd which was watching the performances of this medicine-man. He pointed her out as one who would soon die because tbe odor of her corpse came into his nostrils. Calling to her father he said, "Your daughter will surely die soon unless you will pay me some money to break the spell of the person who is bewitching the food which she eats every day." This charge of witchcraft was thereby brought against tbe colored matron of the Girls' Home and, of course, Mbuyu was terribly scared at the very sight of the matron, although her father had pawned his axe in order to raise the price for saving his child's life.

It may be that some man had bribed the witch-doctor to help him get this attractive and industrious little girl out of our school, so that he could buy her for a child-wife. We sent for Mbaka, made him return the money which Mbuyu's father had paid him, and read the "riot act" to him with that austerity which becomes the judge of a Criminal Court.

No, we did not punish Mbuyu, because we know the awful dread of the very mention of witchcraft, which has been bred into the bone and sinew of tbese people. She now seems quite happy and contented, and is learning rapidly in school. Having learned the Catbechism, she is now on probation and will be a candidate for baptism the first Sunday in July, 1922. We have hopes of her becoming one of God's beacons to help break the darkness of superstition and withcraft among her people.

Lubefu, Africa.

THE MINISTER AND THE TYPEWRITER.

Possibly outside of the owner himself no one is happier when one of our ministers gets a typewriter than the editors of The Evangelical, and they hope that before many years have passed such a machine will be part of the equipment of every minister's study in the church. We infer that lately a number have added to their "office equipment" this wonuderful invention. Now, may we suggest to those who have machines, that everything sent us for publication be written on the standard size of typewriter-sheet paper, 8½x11, sent in whole, whether wholly covered or not, tbat the matter be "double-spaced,'" and that margins be left to the right and left about an inch wide? If our correspondent knew the superiority of a manuscript in such a shape, when it goes to "editing" it, there is not one of them who would not comply with the request. Until the others are also so favored, let them continue to report in long-hand, and round-hand.—The Evangelical.

Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart: never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry Van Dyke.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Third Round.

Como, June 18; Q. C., July 11.
Sardis Station, June 25; Q. C., July 12.
Courtland, at Wesley Chapel, July 1.
Cbarleston, July 2.
Senatobia, evening, July 5.
Oakland, at Oak Grove, July 8.
Crowder, at Bethel, July 9.
Sardis ct., at Cole Springs, July 15.
Olive Branch, at Oak Grove, July 16.
Pleasant Hill, at Lewisburg, July 22.
Crenshaw, at Sledge, July 23.
Byhalia, at Fountain Head, July 25.
Hernando, evening, July 26
Horn Lake, at Hind's Chapel, July 28.
Cockrunl, at Greenleaf, July 29.
Mt. Pleasant, at Marshall Institute, July 30.
Arkabutla, at Hunter's Chapel, Aug. 4.
Tyro, at Emory, Aug. 5.
Longtown, at McGehee's Chapel, Aug. 6.
Coldwater, at Brooks' Chapel, Aug. 13.
Shuford, at Lovejoy, Aug. 19 and 20.
Batesville, Aug. 27.

Pastors are urged to note Questions 9, 10, 11, and 12, and to see that answers to them are in hand. Let arrangements also be made for the Sacrament of the Lord's Supper where it has not recently been administered. It is hoped that there will be a large attendance at each of these quarterly conferences. R. A. MEEK, P. E.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Haynesville, at Colquitt, Sunday, July 2, a.m.
Haynesville, preaching, Sunday, July 2, p.m.
Springbill, Wed., July 5, p.m.
Cotton Valley, at Hortman, Thurs., July 6.
Arcadia, Sunday, July 9, a.m.; at Mt. Moriah, 3 p.m.
Athens, at Wesley Chapel, Monday, July 10, a m.
Homer, Mon., July 10, p m.
Pease Chapel, Wed., July 12, a.m.
Bayou La Chute, Sun., July 16, a.m.
Oil City, Sun., July 16, p.m.
Gibsland, at Bryceland, Wed., July 19, a.m.
Bienville, at Bear Creek, Thurs., July 20, a.m.
Haughton and Doyline, at Doyline, Sun., July 23, a.m.
Sibley, preaching, Sun., July 23, p.m.
Mansfield, Mon., July 24, p.m.
Pelican, at Mitchell, Tues., July 25, a.m.
S. Mansfield, at Noble, Wed., July 26.
Plain Dealing, at Concord, Sun., July 30, a.m.
Benton, preaching, Sun., July 30, p.m.
Grand Cane, at Keithville, Sun., Aug. 6, a.m.
Castor ct., at Ashland, Wed., Aug. 9.
Minden, Sun., Aug. 13, a.m.
Sibley, at Brushwood, Sun., Aug. 13, 3 p.m.
Lake End and Powhattan, Sun., Aug. 20.
Ringgold, at Grand Bayou, Sun., Aug. 27, a.m.
Wesley ct., at Carroll Creek, Wed., Aug. 30.

R. H. WYNN, P. E.

Lake Charles Dist.—Third Round.

Rayne, July 2, 11 a.m.
Indian Bayou, July 2, 7:30 p.m.
Abbeville and Kaplan, at Abbeville, July 9, 11 a.m.
Franklin, July 16, 11 a.m.
New Iberia, July 16, 7:30 p.m.
Sulphur and Vinton, at V., July 23, 11 a.m.
Lake Arthur, July 23, 7:30 p.m.
Lafayette, July 30, 11 a.m.
Opelousas, July 30, 7:30 p.m.
Merryville, Aug. 6, 11 a.m.
Ludington Ct., Aug. 6, 7:30 p.m.
Morgan City and Berwick, at M. C., Aug. 13, 11 a.m.
Patterson and Jeanerette, at P., Aug. 13, 7:30 p.m.
Many and Robeline, at New Hope, Aug. 20, 11 a.m.
Hornbeck and Peason, at H., Aug. 20, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Marksville Ct., at Simmesport, July 2, a.m.
Camnti ct., at Davis Springs, July 6.
Pleasant Hill Ct., at Williams' Chapel, July 9, a.m.
Provencal Ct., at Provencal, July 10.
Bunkie, July 16, a.m.
Alexandria, July 16, p.m. (preaching); Aug. 7, p.m. (conference).
Winnfield, July 30.
Winnfield Ct., at Joyce, July 30, p.m.
Rochelle-Standard, at Olla, Aug. 3.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.
Jena and Jonesville, at Harrisonburg, Aug. 20.
Natchitoches, Aug. 27.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Istrouma, June 25, a.m
Amite, June 25, p m.
Natalbany, at Pine Ridge, July 2, a.m.
Kentwood, July 2, p.m.
Pinegrove, at Pipkin's Chapel, July 9, a.m.
Greensburg, at Tabernacle, July 9, p.m.
Springfield, at James Chapel, July 16, a.m.
Baker, at Blackwater, July 22, a.m., and 23, p.m.
Gonzales, at Carpenter's Chapel, July 23, a.m.
Franklinton Ct., July 30, a.m.
Olive Branch, at Camp Grounds, Aug. 7, 4 p.m.
Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Elmore, at Longstraw, July 2, 11 a.m.
West Monroe, July 2, 8 p.m.
Calboun, at Wilhite, July 6, preaching at 11 a.m.
Winnsboro, at Boeuf Prairie, July 9, 11 a.m.
Gilbert, at Wisner, July 9, 8 p.m.
Ruston, July 10, 8 p.m.
Bonita, at Bartholomew, July 12; preaching, 11 a.m.
Tallulah, July 16, 11 a.m.
Rayville, at Delhi, July 16, 8 p.m.
Farmerville, at Greenville, July 19; preaching, 11 a.m.
Monroe, July 21, 8 p.m.
Waterproof, at Newelton, July 23, 11 a.m.
Oak Grove, at Forest, July 26.
Bernice, at Summerfield, July 30, 11 a.m.
Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preacbing 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

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relieves sore eyes. Refreshes and strengthens a tired eye. Doesn't burn or hurt. Get genuine in Red Box. 25c all druggists. Bottle free to ministers
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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 27. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3465.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 6, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

AMERICAN INDEPENDENCE.

When the Declaration of American independence was issued on July 4, 1776, a position was assumed by the patriots that could be maintained only by heroic devotion and sublime courage—but it was maintained. The fight then was against apparently overwhelming forces from without, and it is one of the miracles of history that the victory was so triumphantly won; the fight to-day is against forces within—and the issue is as closely joined as ever it was in the days of the Revolution. There are those in the nation who place a so-called "personal liberty" against the constitutional liberty our fathers fought for, and with them the Constitution is an instrument not to be honored and obeyed, but to be disregarded and thrown aside whenever it comes into conflict with their own notions of what the government ought to be and to do. As our fathers fought for the right to establish a government, we must fight to maintain one. This anniversary of the great Declaration brings a call to all of us to rededicate ourselves to the work of preserving the rights, privileges, and liberties the Colonists were willing to die for. And as we give ourselves to that work, the blessing of God will be upon us as it was upon them.

MONEY-MAD.

We have had the opportunity of knowing some men who were in possession of great material wealth—but we cannot recall one who had all the money he wanted. In most cases, their whole thought seemed to be centered upon the best way of conserving what they had and adding to their store. We have heard "well-to-do" people lamenting the meagerness of their incomes and boasting of what they would do if they could only accumulate wealth. We have heard the very poor charge all their misfortunes to the lack of money and express the belief that all their troubles would be over if they could come into possession of a fortune. We have heard little children, when building their air castles, condition all their hopes of happiness upon the accumulation of wealth. The thought of all classes seems to be, not money, but more money. We suppose it has been this way from the beginning and, except through grace, it will be this way till the end. The great apostle was dealing with money-madness when he said: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

"LEST WE FORGET."

The action of the recent General Conference in providing for a movement to make adequate provision for the needs of the "Forgotten Man"—the superannuated preacher—was one of the most important actions of that body. In view of the fact that intensive "drives," etc., have probably outgrown their usefulness, this new movement will be carried on largely through the regularly organized activities of the church; but it should not, for that reason, be thought of as merely an incident in the course of the work of the quadrennium. It is an epochal undertaking, and it should have the earnest support of all our people until it has been triumphantly concluded. We write these words "lest we forget" the cause that ought to lie very close to the heart of the church. Before the next General Conference assembles, the worn-out heroes of the Cross must have their due.

TAKE IT WITH YOU.

Many of our people at this season of the year are going away from home to receive the physical and the mental benefits derived from a vacation. We commend the vacation habit and heartily congratulate all those who are able to find such relaxation from the taxing toil of the year; but we could wish that more vacationists would take with them their habits of devotion and religious activity. The full benefit of a vacation is not secured unless there is spiritual refreshing along with physical and mental; and that spiritual refreshing will not come unless there is continued exercising in the spiritual graces. As a matter of fact, there is often opportunity to do religious work on a vacation that will bring a real blessing to many besides the one who renders the service. We know a young man who has become interested in a Bible class in his own church. When he went away on his vacation—to a popular summer resort—he entered heartily, with others, into the organization of a Sunday school for the summer visitors—and the whole community is being blessed by that splendid work. Take it with you—your religion, when you go on your vacation.

LEAVE IT AT HOME.

Some people seem to think that a visit away from home is simply an added opportunity to pour into the ears of people their criticisms of the church and all things that are, and to "knock" all the institutions and agencies that have ever been established for the betterment of mankind. It is not hard, we admit, to find some fault with the personnel and organization of every movement under the sun, and the temptation is sometimes very great to point out the bad and overlook the good; but the good is worth so much more than the bad that we can usually well afford to praise and not condemn. We believe, of course, in constructive criticism, but we have scant patience with those who make it their chief business in life to find fault with everybody and everything. Pessimists may have a real function to perform, but it is like that of ants, spiders, and other pestiferous insects hard to discover. If you are going away this summer, leave your "hammer" at home—with the hope that it may be lost before you get back.

GETTING AN EDUCATION.

During the summer months a great many of our young people will be thinking of their coming college days, and thousands of them will select the institutions to which they will go for an education. The choice of a school is a serious matter, and it should be made carefully and prayerfully; but we should like to remind both parents and children that the school itself does not give the education—it merely furnishes the opportunity to get an education. Mr. Andrew Carnegie is reported to have said once: "The fundamental advantage of a library is that it gives nothing for nothing. Youths must acquire knowledge for themselves." The best equipped and best manned college in the land cannot give an education to a young man or a young woman who is not willing to work, and to work hard. On the other hand, there is scarcely one of our schools from which adequate preparation for life may not be secured by the student who will do his part in acquiring what it has to offer. We have to get an education—not receive it.

A POOR PROSPECT.

The following little story, which we came across not long ago, has a lesson that is worth learning by all those who have any dealings whatsoever with their fellow-men—and that means everybody: "Once upon a time a young man of twenty-three, then studying for admission to the bar, had a windfall of $500 from an uncle. This young fellow had been a farm hand, a carpenter, a mule driver and, finally, a teacher in a small rural school. His education had been hard-earned, under adverse conditions. But his unexpected fortune enabled him to revive his earliest ambition—to go to college. He wrote to three Eastern universities. He received three replies. One was formal and cool; one was cut-and-dried. The third was friendly, cordial, and courteous. It was from the president of Williams College. So James A. Garfield went to Williams—and the courtesy and warmth of a single answer to an obscure prospect won for that institution a 'customer' who later entered the White House."

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SPIRITUAL FORCES REQUIRED FOR SPIRITUAL RESULTS.

By Bishop Warren A. Candler.

Pointing out the forces upon which he and all the agents of Christianity, must rely for the propagation of the Gospel of life, St. Paul said, "The weapons of our warfare are not earnal, but mighty through God to the pulling down of strong holds." (II Corinthians x:4.)

The principle which he thus announces is fundamental to the Christian system. That system proposes nothing less than spiritual results, and, sueh being the ease, it must rely upon spiritual forees. In the realm of the spiritual, carnal weapons are inapplieable and impotent.

Christianity designs to achieve far more than a mere seeular morality based on the prudential motives of worldly wisdom. It aims at nothing less than the "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Corinthians x:5.) To achieve sueh a result in the high regions of human thoughts and motives, the most penetrating and powerful foree of spiritual life is required. No other power can reach and rule in the invisible depths of the soul, where all inward purposes are formed and outward conduct takes its rise.

Tho kingdom of God is an imperial power which reigns within the hearts of its subjeets, and it is set up and sustained by the spiritual foree of its unseen, but not unreal, King.

This was taught by our Lord in the good confession which he witnessed before Pontius Pilate. Before that Roman ruler He deelared: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from henee." (John xviii:36.) For the advaneement of such a kingdom as He eame to establish, fighting was of no avail; it would hinder rather than help such a spiritual government.

If force had been a means adapted to the promotion of His kingdom, His servants would have fought. Simon Peter was ready to fight in the Garden of Gethsemane when the Roman soldiers came to arrest his Master. Having a sword, he drew it and smote the servant of the high priest and eut off his ear; but Jesus rebuked the impulsive disciple for his mistaken and irreligious aet, saying: "Put up again thy sword into its plaee; for all that take the sword shall perish by the sword." (Matthew xxvi:52.) Moreover, He gavo Peter to understand that physieal foree, even of the highest sort, had no plaee in His kingdom: "Thinkest thou that I ean not now pray to my Father, and He will presently give me twelvo legions of angels." (Matthew xxvi:53.)

If physical force were effective for the accomplishment of spiritual results, God could cleanse the world of its corruption in a moment; for He is omnipotent and all the force of the universe moves by the direction of His hand. But what avails foree to niake an unloving soul love, or to make a moral agent cease to do evil and learn to do well?

It is most difficult to rid the minds of men of the false idea that the regeneration of human souls and the promotion of the kingdom of Christ can be aceomplished by some sort of external force applied to men. This eapital delusion the apostles of our Lord persisted in entertaining even after His resurreetion. Just before His ascension, they were come together around Him, they asked Him, saying: "Lord, wilt thou at this time restore again the kingdom to Israel?" and He said unto them: "It is not for you to know the times or the seasons which the Father has put in His own power. But ye shall reeeivo power after that the Holy Ghost is eome upon you and ye shall be witnesses unto me both in Jerusalem: and in Judea, and in Samaria, and unto the uttermost part of the earth." (Aets i:6-8.)

Evidently they had great faith in His power; for they believed most confidently that He was able to overthrow the rule of Rome over the Jews and restore the political organization which prevailed in the days of David and Solomon, even "the kingdom to Israel." In so far as the power of God and His Christ was eoneerned, their belief was quite correct: divine power has pulled down and set up many governments since the world began, and the Roman Empire eventually fell at His bidding. But with regard to the divine purpose in the kingdom of heaven they were utterly mistaken. That unearthly kingdom could not be established in the hearts of men with anything less than the power of the Holy Ghost exerted to enthrone the Risen and Glorified Christ in their inmost souls. With a kingdom less spiritual Jesus could not be eontent. In contrast with this heavenly kingdom, the kingdom of the world, whether ruled by Davids, Solomons, or Caesars, seemed to him no better than worthless baubles and fleeting shows; for He saw clearly that the real divine King must reign, if He reign at all, in the hearts of His loving subjeets by what He is, and that any king is but a sham sovereign who exereises authority over a mere geographic area and, at best, can do no more than control by formal deerees and physieal foree only the outward aets of His eitizenry.

Notwithstanding all this most elear and fundamental teaching of our Lord and His apostles, there be many in our day, an increasing number apparently, who while professing and ealling themselves Christians, are relying upon eivil government, or depending on some other form of mundane power, to establish and promote the kingdom of God in the earth. To this end they beg the aid of Legislatures, besiege courts, and beset exeeutives of earthly governments. They cover their carnal eonceptions of the kingdom of heaven with many plausible phrases and fair pretenses to the effeet that they are seeking "to enthrone Christ in the industrial, social and politieal world, and thus to realize in these realms the kingdom of heaven." But in truth they are renouneing the prineiples of Jesus and adopting the method of Mahomet; they are really attempting to Mohammedanize Christianity.

They talk loudly of their desire to put Christ on His throne, not understanding that the Eternal Son has sat down already on His Father's throne and has no slightest desire or purpose to leave that high and heavenly seat for the throne of Caesar which He disdained even in the days of His humiliation, when He had not where to lay His head. He is enthroned "far above all principality and power and might and dominion, and every name that is named, not only in this world, but also that in which is to eome." (Ephesians 1:21.) The Eternal Father hath put all things under His feet, and gave Him to be head over all things to the ehurch, which is His body." (Ephesians i:23-24.) Thus crowned with glory and honor and power He neither desires nor asks the aid of Caesar to carry out the purposes of His kingdom. With "all power in heaven and in earth" He commits to His followers the highest and hardest task possible with perfect confidence in their suecessful execution of it: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever I have eommanded you: and, lo, I am with you alway even unto the end of the world." (Matthew xxiii:19-20.)

When His church begins to seek other aid than His all-sufficing presenee and power, she betrays laek of faith, or proposes some objeetive to herself altogether different from that which He set before her. She thus becomes worldly in spirit and earnal in method. And this carnal worldliness has become all too common in reeent years.

Many reformers are far too content to limit their efforts to the amelioration of conditions outside and around men, and have ceased to concern themselves with the life within men, out of which all outside conditions arise.

Our misguided reformers start from a false position and proceed to their objective by ways that end inevitably in utter failure or in violent and revolutionary outbursts of selfishness. They start from the erroneous idea that man's true good is not in God, but in goods; not in heavenly life, but in earthly things; and they proceed on the pagan prineiple that this summum bonum is to be attained by the strength of selfishness asserting itself through statutes and ordinances rather than by the spirit of self-sacrifice inspired by the unselfish life of Christ within the heart. This their way is their folly.

Hence a very distinguished writer has said of them recently: "Our social reformers are largely under the influenee of the Time Spirit, which leads them to look upon their problems rather from the ethieal than from the religious standpoint. Human, rather than divine agency, they believe, must build the City of God. It is to arise out of the ruins of Babylon, not to descend out of heaven from God. But although this tendeney of thought may be powerful at the moment, though in their revolutionary fervor, or under the spell of the ideas of evolution and law, many in our day have flung aside the belief in the divine government and judgment of the world, that mood can not endure. The stars in their courses fight against it. The deeper and more persistent currents of history sweep in another direction. Humanitarian enthusiasm alone can never solve the social problems. Only one power has the might and the steadfastness and the authority to carry mankind through the vast and stormy sea of change that lies between it and its ideal consummation, and that power is the power of God."

LEAVES FROM MY NOTEBOOK (Continued).

By Bishop James Cannon, Jr.

December 30. After sailing 322 miles more, we arrived about 12:30 in full sight of Senegal, and by 1:45 were anchored in the harbor of Dakar, the capital of the country. The harbor is fairly large and well protected, and we could have gone to the pier, but anchor was dropped far enough out to call for five francs round trip from ship to shore. I put on my rubber helmet, as it was said I might suffer sun-stroke even in cloudy weather without feeling the heat. The chemical rays of the sun, they say, must be absorbed before striking the head or back of the neck.

Tho negroes of Senegal are rather tall, many of them slender and very straight. They are genuine negroes, sit around warehouse and market-house doing nothing, just like many of our Southern negroes. But many of them work well, and they are said to make good soldiers. The Senegalese and the Sudanese troops did well in the war, but the Germans have raised a great protest against them as garrison troops in the occupied area. It is possible that there have been outrages committed by them, and if so they should be punished, but the Germans should learn that outrages against French and Belgian women by German soldiers are just as devilish as those against German women by black troops, and more to be condemned and punished because of the German claim to civilization. There were some fair sized warehouses on the pier and an immense pile of peanuts—about 15 feet high and 50 feet in diameter. The streets are roughly paved with cobble

stones, with cement walks in the center of the town. There is a large brick market-house, some well-built, large government buildings around a public square, three or four large cafes, two banks, and especially a post telegraph office. I bought stamps and posted my letters and a card to each of the children. The cost of a telegram was six francs twenty-five centimes (50c) per word. I decided to wait until I reached Boma, where although I expect it will be even more expensive, I can announce the end of my voyage and request reply. I wrote some in the square, but began to feel quite cool, so went to the adjoining cafe and bought a cup of very good consomme—hot, well-flavored and nourishing. After drinking it, I moved my seat to another table to get out of the draft. In a moment or so the waiter came along and moved the little saucer in which the cup had been placed, and put it on the table where I was sitting. I then noticed that the saucer had "2F" stamped in the china, and I found that they use saucers for bill checks in the cafe, which saucers are stamped the exact amount of the purchase—one franc, two francs, etc.—so that the negro waiters have no trouble with bills, as the plates in which they serve show the price of the article.

I was not greatly impressed with Dakar in one way or another. It did not indicate much development, although it was apparently quiet and orderly, which in itself is some testimony in favor of the results of the government.

The French Governor General and his special staff of several rather fine looking Frenchmen came on board to go to Konakry, a town in Guinea (under the same Governor) which is 460 miles Southeast.

December 31. The weather was cool and pleasant on ship. I slept soundly, and in the morning began an article, "Is the Law (Prohibition) Sin?" intended as a statement or appeal especially for church members. I believe it is one of the most important subjects before our people to-day. I shall send it to Cherrington for publication in The Issue.

The article took the best hours of the morning, but I had some time to write some letters that I thought we might be able to mail at Konakry, as that would be our last port until we started on the last lap of our course to the Congo River. I took some exercise and slept a little and altogether had a profitable day. I read Brother Reeves' book on our work in the Congo. There was a celebration of New Year's Eve on the upper deck, which I attended to compare with the concerts on the English ships. There was a Chairman decked in full evning garb, and with an air of importance, so necessary to functions in a European country. But the program rather hung fire. The artists were neither prompt nor accomplished, as they should have been, and the climax was reached when a fat girl, who had formerly, I learned, been a music hall dancer, attempted to excute some special dancing stunts and sat down on the floor, rose up, giggled and sputtered, "I am too fat," tried again and fell once more, and then went off, to the great amusement of the Governor General and many more. I had been given a front seat, and there was some laughter among those who knew me that I should have gotten into what was literally "Bald-headed Row." The affair dragged itself out, and then went into the inevitable dance, during which the fat girll ensconced herself so snugly in the arms of the Italian Chairman of the meeting that she could not possibly have fallen alone. Just at midnight the steamer blew a long blast, as it does at home on New Year's Eve. I really had forgotten the custom, and when the steamer whistle blew I went to the side of the boat to look out to see if there was another steamer near, before I understood the purpose of the blowing. Some of the passengers who were asleep were greatly alarmed, and ran out of their staterooms very slightly dressed. The French and Belgians on the deck jumped up and hugged each other, and where there was any acquaintance kissed on both cheeks. I noticed one or two men catch up two pretty women and kiss them on the lips. An enthusiastic American, whom I had met, a young man by the name of Gantz, who I afterward learned was formerly a student at Lafayette College, Easton, Pa., saw me, and rushed up crying, "Happy New Year," gave me two hearty smacks, one on each cheek. After that salutation, I retired promptly to bed. Distance till noon 275 miles.

January 1, 1922. I got up fairly early, for it was said we would land at Konakry about 9:30. We did reach the harbor and put off the Governor General and his staff, but none of the passengers were allowed to land. I did not wish to land, but I did wish to mail my letters, as I thought it would be some weeks later before the ship would return from Boma. Some of the crew comforted me, however, by stating that in all probability the first mail that would leave Konakry would be by my own ship, the Anversville, returning from the Congo. Moreover, one gets somewhat hardened after staying on ship for two weeks without mail, no daily papers, and lately not even a line of wireless. What matters Ireland, the Washington Conference, the fall of the mark in Germany, the Russian famine, our General Conference, or anything else? We do not hear anything about these things, and, if we did, what could we do? So I am gradually getting ready for the second stage of the journey, where we will not only be cut off from the mail and ordinary news of life, but where the world around will be largely savage, and one cannot talk with any intelligent appreciation of the things in which we are ordinarily interested except the Gospel of Christ. We watched the boats come out for the passengers and we wasted time, but presently we weighed anchor and started off once more, this time for the Congo without stop—to Banana, 1906 miles, probably six days.

I finished Brother Reeves' book, took a short nap, and then led in an English-speaking service on the boat deck in a corner by the piano, so that Miss Porter could at least give the chords. We had a very pleasant service—the three British women, Baptist missionaries—Miss Du Hailes, a woman of about sixty, who has had over twenty years' experience in the Congo with a girls' boarding school; Dr. Harper, a woman who has had experience in the war in Red Cross work; Miss Head, a young woman who had trained herself for a nurse—also three American engineers, who were going out to work in the diamond mines, two Norwegians who could understand English, another American, and our party of missionaries—thirteen in all. We sang "Abide With Me," "The Son of God Goes Forth to War," and "Son of My Soul." I talked about twenty-five minutes on the man of Gadara. Dr. Smith and I prayed, and then we sang several hymns, taking about one hour and a half for the service. After this service we had a very satisfactory New Year dinner.

January 2, 1922. Sea smooth, fair breeze, very pleasant, but exceedingly disagreeable to know nothing of what is going on in the world outside of this boat. I finished writing out for publication the rough draft of the article, "Is the Law (Prohibition) Sin?" I had a nap during the day, began taking quinine (5 grains) every night, and retired at midnight—339 miles—I did not get to sleep, however, for nearly two hours. A party of drinking fellows, of the type who ridicule and sneer at American Prohibition, had continued to swallow alcohol in various forms—beer, wine, brandy, etc.—had been getting worse daily and nightly, and to-night they literally "raised a rough house." They ran up and down the deck above our cabins, executed noisy jigs, then rushed down stairs to the deck outside of our cabins shrieking like madmen, sang or rather yelled uproariously, and finally some of the party not so drunk as to be unable to walk brought in the men and located them in cabins next to mine and threw them in the berths like wet logs, where they snored off their drunkenness. This boisterous conduct continued several nights, varying in length and strength, but even on this night nothing was done by the officers of the ship to abate the nuisance. And there was equal indifference shown to other disorderly conduct. Two young married woman, going out to their homes in the Congo, scraped up an acquaintance with two men, and the two couples openly and shamelessly flaunted their intimacy the rest of the voyage, but after they reached Matadi and the husbands of the women and their male intimates on the steamer gave no sign of recognition, and were introduced to each other by the husbands themselves. The Belgian and French theory and practice seem to permit not only liberty, but public shameless license, and the officials take little care for any of these things, and yet we are continually exhorted to imitate the French and Belgians in our drinking habits, and, if we do, there will be no drunkenness! The continued use of alcohol and low moral sexual standards are tied together, the latter being the result of the regular use of alcohol from childhood, thus stimulating the sexual appetite and blunting the sense of modesty.

January 3, 1922. Owing to my enforced wakefulness the night before, I was sleepy, and after taking some exercise slept soundly from 9 to 11. I then wrote "Leaves From My Notebook—III," and slept again in the afternoon. I had long talks with the English Baptist missionaries mentioned above about their work, and got much information. 348 miles. Similar revelry at night, but not as long continued.

January 4, 1922. Smooth sea, cool and pleasant, but necessary to wear helmet all the time when in the sun. Began an article, "The Paramount Question before the General Conference of 1922," and worked on it most of the day and evening. Sang with others on the forward deck some Southern songs. To bed at 10:30, but the same noisy crowd on our hall murdered sleep until after 1:30 a.m. Still there was no effort on the part of officers to stop the noise. Mileage 333.

January 5, 1922. Finished rough draft of article on "The Paramount Question before the General Conference," and turned over to Brother Stiltz to copy for me, except the latter part, which I reserved for more careful consideration. I feel deeply that there must be a settlement of this question at the General Conference. It underlies some other questions that are being considered. Shall our connectionalism be strong and vigorous? If that is answered in the affirmative, the question of limited terms for bishops and criticisms of boards and commissions will either be answered also or become less acute. Lack of vision, of courage, of consecration, or of all three, will paralyze future activities and development. At 10 there was considerable horse play in connection with crossing the equator, which actually occurred at noon, at which time we had made 322 miles and were 600 miles from Banana, at the mouth of the Congo by the route we are following. Some of the persons who had not crossed the equator before were brought to the boat deck. The woman were given a candy tablet and sprayed with cologne water. The man were expected to wear pajamas and gym. suits, and they were seated in a chair and their heads and faces swabbed with a whitewash brush dripping with thick soap lather, which was rubbed vigorously into the scalp and over their faces, and then were shaved with a heavy wooden razor. This finished, the hose was turned on them and they were thoroughly drenched with salt sea water. It is at first amusing, but grows monotonous when oft repeated. There were also some games, and at night a ball, and in one corner of the deck they rigged up what they called an "English Bar." The chief characteristic was that an English married woman, who has played cards all the way, morning, afternoon and night until after midnight, presided at the bar and served the drinks. The night was very noisy, then boisterous, rude, and conduct was finally drunken. The worst set room on my hall, and they were again yelling, howling, shrieking, until 2 a.m., with no effort on the part of the ship's officers to stop them. The officers are very pleasant and polite, but they have no idea of repressing immoral practices or drinking.

January 6, 1922. As indicated, I did not get much sleep, but felt fairly well. The morning was fine, smooth sea, good breeze. I introduced myself to Colonel Olsen, a Dane, who has, however, been naturalized as a Belgian, and had command of the Belgian forces in the Congo during the war and fought against the Germans in East Africa. He

has received several decorations, and is the Military Commander of the Congo. He was quite pleasant, and introduced me to Major Gaston Heenan, who has charge of the Lomami District, with title of District Commissioner. I found him very courteous and anxious to help me in any way possible. I obtained from him much general information, and am encouraged to hope that I may get out and get back to England by April 10, which would mean U. S. A. by April 19. I would like so much to get out one week earlier, but suppose that will be too much to hope for. (I did get out one week sooner, and reached England April 3 and New York April 13.) I wrote many letters then. I tried vainly to get a nap in my favorite corner of the writing room, but owing to a French family which had taken possession there for a nursery for their children, it was difficult to get enough quiet for that purpose, and I gave it up until 6:30, when I got thirty minutes before dinner. After dinner I began work on another "Leaves From My Notebook—IV," but did not make much headway at it. I went to bed about midnight, but for some reason could not go to sleep for quite awhile. Miles 312.

CENTENARY PLANS AND POLICIES.

As Formulated by the Centenary Commission.

The Executive Committee of the Centenary Commission met June 27, in Nashville with practically all of the members of the Committee present. Those in attendance on the meeting were: Bishop James Atkins, Bishop W. F. McMurry, Bishop W. B. Beauchamp, Dr. E. H. Rawlings, Dr. R. L. Russell, Dr. T. D. Ellis, Dr. W. G Cram, Mr. John E. Edgerton, and Mrs. J. H. McCoy.

The meeting was a most satisfactory one, in that there was agreement, and that without division, on policies and details of the work for the next quadrennium, and in the further fact that at no previous meeting of the Commission have the members been more optimistic as regards the carrying through of the Centenary program.

Dr. W. G. Cram has been the Directing Secretary of the Centenary since May 22, and the meeting last week had before it his recommendations concerning reorganization of the headquarters department and the field force. These were approved. Already there had been some reduction in the force at headquarters, and the Executive Committee, on recommendation of the Directing Secretary, voted further reductions. As Centenary departments, Stewardship and Spiritual Resources will be discontinued. However, the Executive Committee is thoroughly committed to these ideals and programs as a part of the Centenary, and will continue to emphasize these fundamental things in all Centenary activities. And it is understood that as a part of the joint program of the sevral boards, Stewardship and Spiritual Resources will be kept before the church. These cannot be neglected, nor can we place any less emphasis on these things than in the past. Certain consolidations of departments were worked out, and the Centenary enters upon the new quadrennium with practically two departments—Treasury and Publicity.

In the field there is to be with the close of the present Conference year a considerable reduction in the number of Centenary workers. There will be a limited number of Centenary Secretaries, each to have a larger territory than an Annual Conference. As regards the reduction of the working force, there has been only one mind in so far as the members of the Centenary Commission are concerned, and this has been the attitude and the policy of the Commission for sometime past.

As declared by the General Conference, the one work of the Centenary Commission for the two years ahead is the collection of the $22,000,000 due on Centenary pledges. The missionary enterprises of the church, both in the foreign fields and at home, are at stake, and to fail to secure this money would be disastrous both for these enterprises and for our church. Our faith is pledged, and we must carry through what we declared the church would do. The Centenary Commission is mindful of its responsibility, and it has brought the working force of the Centenary to where further reductions would be to the hurt of the cause. Those who serve at Nashville and in the field, do so with the faith that the church they represent will see to it that "the Centenary will not fail anywhere."

We have some unfavorable conditions to face, some difficulties ahead, but the Centenary program will be carried through. It must be done—and this means that it can be done. With that faith, and with that purpose, let us go forward.

ABERDEEN DISTRICT CONFERENCE.

Dear Advocate: The Aberdeen District Conference, which has just been held at Eupora, was a success from every angle. Rev. W. B. Baker, our pastor at Eupora, and his people entertained the conference in a manner which delighted each visitor.

Rev. T. H. Dorsey, presiding elder of the Aberdeen District, of course presided and extended the privilege of the conference floor to all who desired it. Dr. Countiss, Dr. Watkins, Brother Jaco, Brother B. F. Lewis of the Orphanage, and Rev. R. H. B. Gladney were present and presented their separate interests of the great church which we all love.

All the preachers of the district were present with only about three exceptions, and these were detained because of illness, I understand. A splendid representation of laymen was there. Mrs. Tom Clarke, Tupelo, and Mrs. Jeff Busby, Houston, represented the work of the Woman's Missionary Society.

There was no dull moment during the two days' session, but every department and interest of the church was given due and careful consideration, and every one seemed to enjoy the meeting. The preaching was well done by Revs. E. E. McKeithen, W. H. Mounger, and R. I. Collins.

The following were elected delegates to the Annual Conference at Water Valley: C. A. Lamb, P. W. Shell, W. L. Atkins, Mrs. Jeff Busby, J. O. Prude, S. C Linsey, W. L. Dickerson, J. A. Wax. Alternates: Dr. E. F. Arnold, J. S. Nabors, Jeff Busby, John W. Hill, W. T. Reeves.

The next conference will be held in Verona.

E. H. CUNNINGHAM, Secretary.

SARDIS DISTRICT CONFERENCE.

The fifty-second session of the Sardis District Conference, Methodist Episcopal Church, South, opened at Horn Lake Tuesday morning, June 14, Dr. R. A. Meek in the chair. The sessions of the conference were held in the handsome new school building. A fine body of ministers, laymen and visitors were in attendance on all the sessions. Among the visitors were noted Dr. A. F. Watkins, of Millsaps College; Rev. J. E. Stephens, of Grenada College; Rev. B. P. Jaco, Centenary Secretary-Treasurer; Rev. L. H. Estes, of the Memphis Hospital; Mrs. T. M. Clark, President of the W. M. S.; Rev. R. H. B. Gladney, of the Sunday School Board, and Mrs. Riley, who represented the Orphans' Home.

The reports of the pastors and superintendents showed that progress was being made throughout the entire district.

The preaching was done by the brethren whose names follow: Rev. T. H. Porter, Rev. N. G. Augustus, Rev. S. L. Pope, presiding elder of the Winona District; Rev. W. S. Shipman, and Rev. T. M. Bradley.

Two young gentlemen, George H. Boyles and James Lee Sandlin, were licensed to preach. Morando H. Weed was recommended to the Annual Conference for admission on trial. Rev. E. C. Sullivan was readmitted.

The brethren whose names follow were elected delegates to the Annual Conference: Herbert Holmes, A. D. Elder, N. E. Wilroy, L. I. Minor, Wm. Carter, M. C. Dickson, J. M. Abercrombie and J. D. Turley.

Dr. L. L. Minor was elected District Lay Leader.

The following were elected members of the Licensing Committee: Rev. W. S. Shipman, Rev. A. C. McCorkle, Rev. E. G. Mohler, and Rev. J. D. Wroten.

This conference was, in many respects, a great one. A spirit of harmony prevailed. Every interest of the church received fullest attention. Dr. R. A. Meek was at his best. The many kindnesses and gracious hospitality of those wonderful Horn Lakers will long linger in the memory of every delegate and visitor.

The outstanding feature of the conference was the really great sermon given on Tuesday morning by Rev. N. G. Augustus, of Byhalia. The preacher used as a text, "If a man die, shall he live again?" May God lend him to our beloved church yet many more years!

SECRETARY.

THE METHODIST HOSPITAL AT MEMPHIS, TENN.

The Methodist Hospital is now receiving patients at the Lucy Brinkley Annex, 855 Union Avenue, the hospital at 1025 Lamar Boulevard having been turned over to the Government June 30.

Lucy Brinkley Annex has been completely renovated. New equipment, including beds and mattresses, has been installed. The splendid corps of nurses, who rendered such efficient service at 1025 Lamar Boulevard, have been transformed in a body to Lucy Brinkley Annex.

The Methodist Hospital will maintain the same high-grade service at Lucy Brinkley Annex as was given at the hospital at 1025 Lamar Boulevard.

Lucy Brinkley Annex will be run as a general hospital, taking men, women and children.

DR H. HEDDEN, Supt.,
REV. L. H. ESTES, Sec'y.

RURAL PASTORS' ASSOCIATION.

The School For Rural Pastors, Birmingham-Southern College.

By Rev. N. D. Guerry.

If anything, the School for Rural Pastors which closed last week at Birmingham-Southern College was even better than the one at Junaluska last year. While the inspiration of the magnificent scenery of the Lake was missing, and there was little of the enthusiasm born of novelty, a quiet purpose on the part of the men made up for it. They knew why they were there and what they wanted.

The men who attended school last year, having put into practice many of the things they had learned, were back for more, and I saw lots of new faces, the faces of men who have begun to work and think along these lines and were willing in many instances to pay their own way to get new ideas. Quite a number were sent by the wide-awake laymen of their churches. These are signs which show how rapidly the idea is spreading.

A large number of our own men were available as instructors. Prof. J. M. Ormond, of Southern Methodist University; Rev. John Pearson, of Mansfield, La.; Dr. C. N. Clark, pastor of Lafayette Park Methodist Church, St. Louis, Mo.; Dr. Odum, of University of North Carolina; Mr. T. O. Walton, Director of Extension Work, College Station, Texas; Dr. Edwin L. Earp, of Drew, and Dr. Worth M. Tippy, of New York, made up the faculty, with Dr. Zumbrunnen as Director.

The titles of the subjects studied are very suggestive of their nature: "The Rural Church and the Development of Community Life;" "Rural Church Programs and Methods;" "The Biblical Background for our Rural Message;" "Training Leadership in Rural Community Institutions;" "Rural Sunday School Organization and Administration;" "Rural Evangelism;" "The Rural Church and Economic Welfare;" "The Rural Church Serving the Community."

Some of the best things we had were the platform lectures. Rev. George R. Stuart delivered two on how to get and hold a crowd. If anybody were skeptical as to the methods he advises, after we went down to the First Church and saw them turn people from the door after packing the church, we had to say there is nothing wrong with the ones he uses; and, after making allowances for his personality, there is undoubtedly much to be learned by a study of his methods.

I had planned to mention a few sidelights on the school. As the whole sky was lit up at night by the blast furnaces of Ensley, I think our trip out to the steel works would easily come under this head. The good people of Ensley furnished cars enough to take the whole school out to the steel mills, and the management gave us a guide who showed us the whole process, from coal and ore to finished steel rails loaded on the cars. Some of the boys seemed to think that certain parts of the plant might be useful in protracted meetings.

As the guests of Dr. Zumbrunnen at a radio concert, many of us had our first experience with the radiophone. The music is not unlike that of a phonograph, but the idea that it is being transmitted through the air makes your mind go searching, wondering what law of nature man will turn to an apparently supernatural use next. If a man were skeptical of the power of God to send his thoughts daily and hourly into the hearts of his children here on earth, he would do well to learn of the radiophone. Only those who are in tune with the sending station seem to be aware of its existence. The others are all silent, and seemingly oblivious to the messages that are constantly flashing through space.

Among the most interesting of the things we saw were the wonderful Sunday school rooms of the First Methodist Church, of Birmingham, said to be the most complete in the world.

When I saw what was being done for the children in those rooms, in the way of bringing them to a practical knowledge of the love of God, I said, I can't build Sunday school rooms like George R. Stuart, but I can build screens, and if I can't get it done, I will do it myself; and if I can't buy chairs, I will take my saw and saw the bottom off some of the ancient and honorable benches, so the little children can get their feet on the ground, and be comfortable while they are being taught.

One of the immediate outgrowths of this school, is the formation upon the same lines as the North Mississippi Rural Pastors' Association, of two new associations, one in the Mississippi Conference, with fourteen member, and one in Alabama with about seventy.

Our own association netted six new members, as follows: M. A. Burns, J. A. Poe, A. L. Davenport, W. T. Phillips, T. B. Thrower, and W. M. Langley. We hope eventually to number all laymen and laywomen as well as preachers who take an active interest in the country, among our number.

Report of Findings Committee.

We, your Committee on Findings, beg leave to report the following:

We believe that this school has begun to meet a long-felt need in our church. The problems of to-day are such that it becomes necessary for us to study them with all the help and strength which we can summon. We believe this school has assisted us to meet the problems which we face and we, therefore, wish to express our appreciation of it. Both the rural and city schools have faced their various problems and are striving to meet them manfully in the fear of God. We would urge that hereafter both schools be combined into one, with courses for the different groups.

We wish to express our appreciation of the strong faculty which the Board of Missions has brought to us. We believe one of the greatest benefits of the school is to be found in the association of the great men which have been here. The courses offered were of the best, brought to us by experts in their various fields of labor. We are fortunate, indeed, to have had the privilege of sitting at their feet.

First—We would recommend: That the Department of Home Missions study the situation and take up the matter of standardization of the courses, hoping that arrangements can be made whereby the work done at these schools may be recognized and credited by colleges, universities, and seminaries. We would also recommend that the schools be arranged so as to run over the major part of two weeks.

Second—That the courses be arranged to cover a period of six years: a certificate be given for the completion of two years' work, a diploma for four years' work, and that two years' additional work be offered, to be known as a post-graduate course.

Third—In view of the large territory which is in the bounds of our church, we would suggest that four schools be established west of the Mississippi and three east of it—seven in all.

Fourth—We would urge that the Board of Home Missions establish a circulating library for the use of the men on the field with headquarters in Nashville. There should be no fee for membership, but those taking advantage of it would be expected to bear the transportation charges. Any one desiring so to do will find a hearty welcome for any books they may wish to donate.

Fifth—We notice with pleasure that the school this year has been well attended. We would urge that all men on the field make an endeavor to attend at least one school every two years; that the presiding elders be urged to attend and that they endeavor to make it possible for the men on the poorer charges so to do.

Sixth—That those attending the School this year be urged to give it publicity in every possible way; that they write it up in their various country papers, and in the church and Conference organs.

We desire to express our appreciation to the faculty and management of Birmingham-Southern College for their co-operation in the School, and the splendid entertainment which we have received.

We also wish to take this means of expressing our thanks to the local press for the publicity it has given us.

R. M. ARCHIBALD, Chairman.
I. H. SELLS, Secretary.

RESOLUTION BY COLLEGE OF BISHOPS.

At their recent meeting in Atlanta, the bishops gave careful consideration to the Centenary and to the other forward movements of the church. By unanimous vote, they went on record in the adoption of the following resolution:

"Resolved, That it is the sense of the College of Bishops that special attention should be given to the consideration of the Centenary and the Educational Movements at the session of the fall Conferences and we believe the Annual Conferences should give ample and appropriate time to the consideration of these causes.

"Resolved, That we are ready to respond to a call for special work at the Annual Conference sessions, where our services may be needed and where other duties will permit: and to serve these interests in any other possible way."

Our bishops understand that these forward movements of the church must be carried through, or we will suffer real hurt. They propose to be actively engaged in the campaign for these movements, and to give their support, both during the Annual Conference sessions and in their service in the various episcopal districts.

THE POSITION OF WOMAN.

1. Under Mohammedanism she is unwelcome at birth, untaught in youth, unloved in marriage, uncared for in old age, unmourned in death. She is told that she has no soul, no relationship to God, and cannot pray; no future after death.

2. Under Buddhism she holds a degraded life because of some sin in a previous existence. Her only hope is to be reborn as a man.

3. Under Hinduism she is affianced in early age without her consent or choice. If her affianced husband dies before the actual marriage (the same is true after marriage), she is a widow without hope of remarriage. She is accused of causing her affianced husband's death by some sinfulness in a previous life. At one time her only hope of immortality was to immolate herself on her husband's funeral pyre, called the "hot suttee." Now she is despised, ignored, starved, refused the joys of life, an suffers a lifelong "cold suttee."

4. Under Confusianism and other Chinese religions she is allowed to worship false gods and to give offerings to demons, but is not taught any religious responsibilities. Her religious outlook is one of ignorance and mystery.

5. Under Paganism she is only an animal—a poor, weak brute to serve man.

6. Under Judaism of to-day she is untaught, though she has many religious privileges. She has often no place in synagogue worship, and her only hope—one for six million women—is to be the mother of the coming Messiah.

7. Under Roman Catholicism (in most countries) she is priest ridden and all too often is satisfied with formal mediation of the paid priest to fulfill all her religious responsibilities.

8. Under evangelical Protestantism she enjoys a full and equal share with man in every privilege of an open Bible, an open church, and in religious service, under the manifesto of the Lord Jesus Christ that there is "neither male nor female" in him.—Australian Baptist.

PLAN OF EPISCOPAL VISITATION.

First District—Bishop Warren A. Candler.

Virginia ..... October 11
Louisiana, Shreveport, La. ..... November 22
Baltimore, Roanoke, Va. ..... April 4, 1923

Second District—Bishop James Atkins.

North Arkansas, Marianna, Ark. ..... November 22
Little Rock, Texarkana, Ark. ..... November 29

Third District—Bishop Collins Denny.

Western North Carolina, Monroe, N. C. ..... Oct. 18
Upper South Carolina, Gaffney, S. C. ..... November 1
North Carolina, Raleigh, N. C. ..... November 15
South Carolina, Marion S. C. ..... November 29

Fourth District—Bishop William B. Murrah.

North Alabama ..... October 25
North Georgia ..... November 8
Alabama, Montgomery, Ala. ..... November 22

Fifth District—Bishop Edwin D. Mouzon.

Holston, Bristol, Va. ..... October 4
Tennessee, Fayetteville, Tenn. ..... October 11
Memphis, Ripley, Tenn. ..... November 8

Sixth District—Bishop John M. Moore.

Indian Mission ..... September 22
North Texas, Sherman, Tex. ..... October 18
West Oklahoma, Hobart, Okla. ..... November 1
East Oklahoma, Vinita, Okla. ..... November 8
Texas, Marshall, Tex. ..... November 22

Seventh Dist.—Bishop William F. McMurry.

Denver, Trinidad, Colo. ..... August 17
Missouri, Moberly, Mo. ..... August 30
Southwest Missouri, Versailles, Mo. ..... September 13
St. Louis, Flat River, Mo. ..... September 27

Eighth Dist.—Bishop Urban V. W. Darlington.

Illinois, Salem, Ill. ..... August 17
Kentucky, Harrodsburg, Ky. ..... August 30
Western Virginia, Fairmont, W. V. ..... September 6
Louisville, Central City, Ky. ..... September 20

Ninth Dist.—Bishop Horace M. Du Bose.

Northwest, Milton, Ore. ..... August 23
Arizona ..... October 11
Pacific, San Francisco, Cal. ..... October 18

Tenth Dist.—Bishop William N. Ainsworth.

N. Mississippi, Water Valley, Miss. ..... November 8
South Georgia, Waycross Ga. ..... November 22
Mississippi, Crystal Springs, Miss. ..... November 30
Florida, Tampa, Fla. ..... December 13

Eleventh Dist.—Bishop James Cannon, Jr.

Texas Mex. Mis., San Antonio, Tex. ..... October 19
Western Mex. Miss., Phoenix, Ariz. ..... October 26
Mexico, Torreon, Mex. ..... November 1
Congo Mission, Wembo Nyama ..... Jan. 10, 1923
Cuban, Cardenas, Cuba. ..... February 7, 1923

Twelfth Dist.—Bishop William B. Beauchamp.

Missions in Europe.

Thirteenth Dist.—Bishop James E. Dickey.

New Mexico, Pecos, Tex. ..... October 4
Northwest Texas, Quanah, Tex. ..... October 18
West Texas, Lampasas, Tex. ..... October 25
Central Texas, Weatherford, Tex. ..... November 15

Fourteenth Dist.—Bishop Samuel R. Hay.

China, Changchow, China.

Fifteenth Dist.—Bishop Hoyt M. Dobbs.

Brazil, Belle Horizonte, Brazil ..... August 9
Central Brazil, Sao Paulo, Brazil ..... August 16
South Brazil, Santa Anna, Brazil ..... September 21

Sixteenth Dist.—Bishop Hiram A. Boaz.

Siberia-Manchuria Mission.
Japan Mission, Kobe, Japan.
Korea, Songdo, Korea.

DIGGING FOR GOLD IN JAPAN.

By R. S. Stewart, Jr.

IV.

Years ago Brother D. J. Callahan went down to Nakatsu, huilt a house and began mission work. Since then many of the natives think that Callahan is the specific name for ail missionaries. Whiie on the street one day I met a peddier seiling beans. "What is the name of this vegetabie," I asked. "These are Callahan beans," he repiied. And thereby hangs a tale. Brother Callahan took with him to Nakatsu nearly thirty years ago some Kentucky wonder heans and was kind enough to distrihute some among the neighhors. They muitipiied and hecame a popular vegetable with the Japanese so that pediers traverse the streets ioudiy advertising "Callahan heans." The preachers in the homeland proudly tell us of the babies, which admiring friends have called hy their names. But we missionaries may at least derive some consoiation out of the fact that over here they sometimes name vegetahies after us.

But Brother Callahan planted aiso the seed of the Gospel in this town and it was our privilege to reap some of the fruit. An invitation came from the pastor and presiding eider to hold a revival in the church. Both of these men are well known in America. The former, Mr. Moraoka, is a graduate of Vanderhilt and has visited many of our churches in Georgia and elsewhere. The presiding eider is Mr. Yanagiwara from Randoiph-Macon College. His son is now a student in the Seminary at Emory University.

At once, upon arriving in Nakatsu we went by invitation around to the Middle Schooi and there spoke to the students for an hour. We were told when we got off the train that the subject they would iike to hear about would be American Prohibition. It has been interesting to note the various subjects suggested at different schools. Capital and Labor, The American Home, Prohibition and Education give an idea of the range of interest. Are missionaries prepared to speak on short notice upon ali of the great subjects of the day? Please refrain from emahrrassing queries of this character; I will say, however, that there is one rule that gives us protection. We know that every great subject of the day logicaiiy discussed must culminate at Caivary. They said at the time of Caesar's power, "Ali roads lead to Rome." It was a mistake. Ali roads lead to Mount Calvary. Every hihgway of thought converges at that spot on which the Prince of giory died. The answer to every question is found there. And sometimes when we can't soive ali of the subjects presented to us over here, perhaps we do like you did when you couldn't work your prohiem in arithmetic; you turned to the back of the book and got the answer. We can supply the answer to every real probiem which confronts the Japanese nation.

The work among the students is highiy interesting and I trust will hring profit to the Kingdom. Within the last ten days we have spoken for an hour to the students of six prefectural High Schools, preaching to about 3,000 students. Never have we received more kindiy treatment nor a more attentive hearing than from the faculties and students of these schools. About ali of the students study Engiish and many of the faculty members are proficient in the language. In this connection I remember meeting a splendid gentleman who is the only Christian teacher in his school. He told me that he had given up teaching science, which is his specialty, in order to teach English, because by so doing he could do hetter work religiously. There is a government reguiation which forbids any direct religious teaching in the schools. But this man tells me that the English language and iiterature is so fuii of words and allusions having a Christian content that it is impossibie to teach it inteiligentiy to the Japanese if you ieave out the Lord Jesus Christ. In this way the multitudes of young men over here who have studied English have not heen able to avoid learning some Christian truth. We like to beiieve that God's hand has been at work in aii of this, and that tinder is being iaid for a revivai fire that shall bless a nation and build a Kingdom in righteousness.

But my space is used up and I must wait until my next letter to speak particuarly about the revivai in the church at Nakatsu.

SAFETY SIGNALS.

By Rev. S. J. Davies.

In reading the New Testament, especiaily the epistles, the careful observer must he impressed with the prominence and emphasis that are given to preaching. Unusual stress is being piaced upon the function of teaching, and a comparison, whoily invidious, is frequently drawn between this activity in the church and the preaching of the gospel. And even other movements, not even educational, hut purely economic, are said hy some to outweigh in importance, as a saving grace in the upbuilding of the kingdom, the deciaration of the Word. Let us iook at this question from a New Testament view-point. The word "preach" and its verbal derivations are used over one hundred times and the word "teach" with its cognates half as many. If there is any economic or materiai mode or method set forth as a direct means of salvation, I fail to find it. Much as the teaching of Jesus has been iauded, and rightly so, yet on examination of the four evangelists I was surprised by the fact of his preaching being given even more emphasis.

The apostles must have evidentiy understood the term "discipie ail nations" to inciude hoth functions, for when the opportune day arrived Peter's sermon at Penticost could scarceiy be characterized as a mere didactic deliverance. Nor do those mighty discourses of St. Paul have the calm equipoise of the school room, hut rather the ring of the forum. May we not think on these things?

* * *

The summer soistice is upon us. Fifteen hours of sunshine sureiy are enough to give light on any suhject. Whiie its fervid rays are beating down upon us, I have heen thinking of the great law of compensation in Nature's vast laboratory. And Nature, you know, is but a reveiation—a visibie expression of the invisibie which lies hidden in the divine purpose.

Compensation—the refreshing chrism of the "incense-hreathing morn"—comes with its healing baim over our tired spirits, after the night has enfoided us in its curtains of dark. This is no time for hurry and fret in this Southiand except you would perish and fade iike wilted fiowers. God has given Southern peopie pienty of time because he knew they need it. And he has aiso finished them with a fuii suppiy of iight, hiood-cooling vegetables and fruits. Give the meat to him that lacketh understanding and sustain your langulshing frame from garden and orchard. Thus will you grow fat and wise, and the burning humors be eschewed from your biood. Emerson has written quite an essay on compensation, containing much food for thought, and as I reaiize, oniy too weii, I am no match for this master of letters I refer you to his contribution for a fuiier discussion of this subject. I assure you you wiii be compensated.

Coushatta, La.

OUR WORK IN EUROPE.

The Missionary Centenary made it possibie for our church to answer the call for service to Europe. In no fieids have our workers received a more cordiai welcome than in Czecho-Slovakia and in other European countries in which we have missions, and resuits to date go far beyond the expectations of our ieaders who pioneered the way for Southern Methodism in these iands. A ietter received at Nashviie from Rev. J. L. Neiii gives the foiiowing interesting items:

"I have divided our territory into three sections for intensive evangeiistic work for five months this summer. This work began the first of May and wiii continue until October 1. We now have two revivals running and wiii have from two to four running every day between now and October. The resuits are very gratifying.

"I am ieaving to-day at noon for a trip for Southern Bohemia, wiii preach to-night at Bechyne, visit the annuai meeting of the Congregationai Church Wednesday morning at Husinec. Wednesday afternoon I wiii go to Trebon, a city of culture and refinement, where no Protestant work has been done for 300 years. Wednesday night I wiii preach at Tyn, haptizing several babies, and after service drive to Prague, a distance of about 150 Kiiometers. You see I am trying to keep my hand on every phase of the situation. Then, too, Brothers Dobes and Coiiyer are the oniy ones here who can administer the rites of haptism and the Holy Communion. Husinec is the piace where John Huss was born, and the Congregationai meeting will be held in the very house in which he was horn. Their foresight and wisdom are shown in the fact that they bought this property some years ago. While at Trebon I shall arrange for the opening of the work there. This schedule gives you just the faint idea of some of the things we are trying to do.

"I opened the English Department of our Bible Training School on May 2. I had expected about 150 to enroii and had employed two instructors. Over 500 asked for admission. It was impossible for us to take more than 350, hence we had to ciose the doors on more than 150. I employed six teachers and even now some of the ciasses are entirely too large for the best work. The English Bibie and the Methodist Hymnai are the basis of the work. The other departments of the schooi wiii be opened about the first of October."

THE RETIRING EDITOR OF THE MISSIONARY VOICE.

By W. W. Pinson.

Those who have been most intimateiy associated with the retiring editor of the Voice part with him as a fellow-worker with regret. He has edited the Voice with marked ability for eight years. During that period it has won its way to the front rank of missionary periodicals in this country, with a iarge and growing subscription iist. It is but repeating the popuiar verdict to say he has few superiors in the editoriai fieid. He has aiso won wide popuiarity as a writer for various publications, North and South.

The writer has worked in the most intimate relations with Mr. Eleazer for nearly sixteen years, as Associate Secretary of the Laymen's Missionary Movement, Business Manager of the Board of Missions and editor of the Voice. It wiii always remain one of my priceiess memories that I have known and had as my friend a man of this type. He has proven himseif ciean, true and courageous. He has high ideals and lives up to them. He ioves the truth with a consuming passion and hates sham and falsehood with equal power. The truth to him is not a shieid, it is a sword. To believe, with him is to act. He grows impatient with comfortahie and easy-going standards of living. He believes in a gospei that wiii set things right, and says so.

He goes from us with a ciean escutcheon and a record of high, unseifish and efficient service. We shaii foiiow him with our love and prayers, and when we iook for him it wiii not be in the easy places, but in the ranks of those who serve God and humanity where it costs.

"I have iived, sir, a iong time; and the ionger I iive the more convincing proofs I see that God governs in the affairs of men. If a sparrow can not faii to the ground without his notice, is it prohabie that an empire can rise without his aid? * * * Without his concurring aid we shaii succeed in this poiiticai buiiding no better than the buiiding of Babei."—Benjamin Frankiin.

For aii the other pieasures suhstitute consciousness that you are obeying God, and performing not in word, hut in deed, the duty of a wise and good man.—Epictetus.

The Home Circle

A KIND WORD, A SUNNY SMILE.

It was only a sunny smile,
And little it cost in the giving;
But it scattered the night
Like the morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of hope and love;
And the angels smiled as they watched above,
Yet little it cost in the giving.

It was only a kindly word,
A word that was lightly spoken;
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a faith beset by fears,
And groping blindly through mists of tears,
For light to brighten the coming years,
Although it was lightly spoken.

—Epworth Herald.

THE MYSTERIES OF THE SEA BOTTOM.

The deep sea is the most mysterious as well as the most extensive of all the haunts of animal life. There is of course plenty of life in the two hundred and fifty fathoms or so near the surface into which light can penetrate. Below that, says Prof. J. Arthur Thomson in his lectures in the Royal Institution at London, there are vast, lonely wastes of water with scarcely any life at all, and below that again, at depths varying from two and a half to six miles, is another world swarming with living things, but entirely different from any world of which we have any experience. No one has ever seen it, but the long arm of the dredge can reach it and has told us wonderful stories of what goes on down there.

It is cold and dark, still and very silent, and the pressure of the water is at least two and a half tons to the square inch; yet all the animals have adapted themselves to life under those grim conditions.

All the animals that live on the sea bottom have enormously long, thin legs, especially the spiders and crabs. The bottom of the deep sea is covered everywhere with slimy ooze, so that they all must walk on stilts to escape being smothered.

Three types of life are absent from those great depths. There are no plants, because plants cannot grow without sunlight; there are no microbes, so that nothing ever decays; and there are no real insects. As there are no plants, it is hard to see how the animals feed. We know that in the deep sea fishes eat mollusks, and mollusks eat worms, and worms eat smaller worms, but that sort of thing cannot go on forever. Something must come from the outside. It is now known that that outside supply of food consists of a "continual rain of atomies."—infusoria and broken particles from the sea meadows far above—all clean and sweet and never failing.

Many of the fishes have enormous eyes, some indeed so large that the fishes have to carry them at the end of stalks. Others have eyes smaller than pin points. No one knows what they use their eyes for, or why they are so different.

Another puzzle is phosphorescence. Many deep-sea fishes have lanterns. It is unlikely that they use them to find their way about in the depths, because they often wear them in their tails. Perhaps they use them as a lure. But, if so, why do some of them have red and some green lights? It is all very puzzling. Perhaps it is best to say, "We do not know."

A third puzzle is the brilliant color of many of the creatures that live in the dark—crimson and blue and gold. Of what use is it? But, Professor Thomson concludes, perhaps we are too anxious to find usefulness in everything; perhaps the very beauty is sufficient use. Well, possibly; but—to raise the question of utility again—of what use is beauty that no one ever sees?—Exchange.

A YOUNG HUSTLER.

By Lydia Lion Roberts.

Sometimes I have heard boys complain when their mother asked them to go on errands or to sweep rugs or chop some wood. Not long ago I read agout a boy who seemed to feel differently about work. In his autobiography Edward Bok tells how he helped with the housework and also earned money to help his parents when they first came to America and everything was new and strange.

The mother was not very strong, so Edward and his brother got up early to build the fire, prepare breakfast and wash the dishes. After school they gave up their playtime and swept and scrubbed, helped get supper and again washed the dishes.

Yet Edward did not feel he was doing enough, and though he was under thirteen years of age, he decided he must earn some money to help with the rent and food. He could not find a way at first, but kept trying and thinking until he had the right idea.

One afternoon he stood before a baker's shop window, hungrily looking at the display of buns, tarts and pies that the baker had just placed there.

"They look pretty good, don't they?" the baker asked as he came outside.

"They would if your window was clean," thoughtfully replied Edward.

"Perhaps you'll clean it," the baker smiled.

"All right, I will," quickly replied the little boy.

He went in the store and found a step-ladder and used so much energy and made the window shine so brightly that the baker hired him to clean it twice a week after school at fifty cents a week. And so Edward got his first job.

One day when Edward was in the store a customer came in and stood waiting for the baker to attend to her. But the baker was very busy in the back of the store, so after a few moments Edward decided to wait on her himself.

The baker noticed this and watched to see if the boy did well. When he saw how quickly and cheerfully Edward served his customer he offered him an extra dollar a week for helping him wait on customers in the afternoons.

Edward agreed if he could carry home something good to his mother every day, and it was so arranged.

Soon he asked for the delivery route of the weekly paper in his neighborhood and got one more dollar a week for that work.

Then he looked around to see what else he could do. He noticed that the cars which ran near his house stopped for several minutes to water the horses (this was in the time of horse cars). The passengers looked very warm and thirsty, too, after their long, dusty ride, but there was no way for them to get a drink.

Edward thought this might be a good opportunity, so he bought a shining new pail, screwed three hooks on the edge and hung three glasses on them. When the cars stopped he leaped on, offered the conductor and motorman a drink of his ice-cooled water and sold it to the passengers at one cent a glass.

He found this very profitable, but soon other boys began to do the same thing, which reduced his profits.

He felt he must earn as much as before, so after thinking it over he added lemons and sugar to his pail of water and sold lemonade at three cents a glass. Soon all the passengers wanted lemonade.

As he grew older he got other positions that paid him better, but any boy might be proud of the record of helpfulness and hustling that this thirteen-year-old boy made.

He was not ashamed to help at home, nor afraid to try his ideas at earning money, and for every cent he earned he gave back more than that in cheerful, hard work. Maybe that is why he became such a great and respected man.—Exchange.

"TIME OUT."

Poor Father.

Wilfred was sitting on his father's knee, watching his mother arranging her hair.

"Papa hasn't any marcel waves like that," said the father laughingly.

Wilfred looked up at his father's bald pate and replied, "No, no waves; it's all beach."—Selected.

How Mirandy Got Off.

Traffic Cop—"Say, you! Didn't you see me wave at you?"

Mirandy—"Yes, you fresh thing, and if my old man had a-seen you, he'd a-knocked off your block!"—Selected.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

KINDS OF CHRISTIANS.

Strictly speaking, there can be only one kind of true Christian—one whose life is spent in utter loyalty to the gospel. A Christian is a Christian; and by so much as a man lacks the characteristics of the Christian life, by so much does he fall short of the requirements of his profession.

But there are some people who think of themselves as Christians, and who are so regarded by the world, whose feelings would be very greatly hurt if they should find themselves classified as being not of the number of the truly elect. For convenience, therefore, and for the sake of those who may really be self-deceived, we may undertake to classify those who profess the Christian faith. A basis for the classification is to be found in the parable of the sower as recorded in the eighth chapter of Luke's Gospel.

1. The Church Register Christian. In the parable, the seed that fell by the wayside, so that it was trodden under foot and devoured by the birds, may be likened to the man who thinks he has met all the requirements of the gospel simply by assuming the obligations of church membership and having his name placed upon the church register. It is strange that anybody in this enlightened age should have such a low conception of the highest type of life the world has ever known; yet it seems to be true that there are thousands of people who are resting serenely in the belief that, since their names are enrolled in the church book, they are also to be found in the Book of Life. We are reliably informed that some preachers (not Methodists, thank God!) tell the people to whom they preach that all they have to do to make their calling and election sure is to make a formal profession of faith, submit to the ordinance of baptism, join the church—and their eternal salvation is assured, regardless of their manner of life thereafter! Certainly these can be nothing more than church register Christians.

2. The Emotional Christian. In the parable, the seed that fell on the rock, which withered away as soon as it grew because it had no moisture, may be likened to the man who, under the stress of emotional excitement, makes profession of his faith and, for a little while, seems to show the fruits of a regenerate life; but because his profession has grown out of a passing emotion and is not based upon a true apprehension of the gospel, he soon loses interest in the things of the Spirit and lapses into his old sinful ways. It is perfectly apparent that there is a legitimate emotional appeal for enlistment in the Christian life, and that emotion has a real part to play in the development of that life; but it is likewise evident that unless faith is rested in the intellect and the will there can be no permanency of Christian character. A revival of the emotional type seldom produces lasting results.

3. The Worldly Christian. In the parable, the seed that fell among the thorns, so that the thorns grew with it and choked it, may be likened to the man who really receives the gospel message, but who allows the material interests of life so to interfere with the exercise of the Christian virtues and graces that sooner or later they become the predominant interests, and the spiritual withers away and dies. It is a law of the Christian life that spiritual interests cannot be secondary; and the man who makes them so inevitably and invariably loses spiritual vitality.

4. The True Christian. In the parable, the seed that fell into the good ground, and grew, and brought forth fruit a hundredfold, may be likened to the man whose intellect and will consent to the truth his emotional nature so heartily approves of, who brings all his material affairs into subjection to the law of Christ, who identifies himself with the church and faithfully performs his religious duties, and who constantly grows in grace and in the knowledge of his Lord and Savior Jesus Christ. He only is the true Christian.

PERSONAL AND OTHER NOTES.

The next meeting of the International Sunday School Convention will be at Birmingham, Ala.

Rev. Walt Holcomb, one of our general evangelists, sailed recently to engage in evangelistic work in Europe.

Mr. James H. Felts, Jr., of St. Louis, Mo., has recently been visiting his parents, Rev. and Mrs. J. H. Felts, at Greenville, Miss.

A cooling system has been installed in the building of the Big Brothers' Bible Class at Greenville, Miss. Fine for this hot weather!

General Julian S. Carr, one of the distinguished laymen of our church, was recently elected commander-in-chief of the United Confederate Veterans.

Rev. J. A. Wells had the misfortune to have his new Ford car stolen while he was attending the Dunaway meeting at McComb, Miss., last Friday night.

Bishop John W. Hamilton recently resigned as chancellor of the American University, at Washington, D. C. Dr. C. Clark was elected to succeed him.

Rev. J. A. Baylor, Architectural Secretary of the Board of Church Extension, has been advised of his election to membership in the American Institute of Architects.

The fall meeting of the College of Bishops will be held in New Orleans, December 8-10. These distinguished visitors will receive a cordial welcome in the Crescent City.

Rev. J. G. Snelling, presiding elder of the New Orleans District, made a visit to Louisville, Ky., last week in the interest of church building enterprises within the bounds of the district.

A patriotic service was held at the First Methodist Church of this city at ten o'clock, Tuesday morning, July 4. The principal address was delivered by the pastor, Rev. R. H. Harper.

Bishop and Mrs. John M. Moore sailed with Bishop Hoyt M. Dobbs for Brazil on June 24. Bishop Moore has been in charge of that district, and he now turns it over to Bishop Dobbs.

Rev. N. E. Joyner, pastor of our Trinity Church, Ruston, La., will preach at the Monteagle Assembly, Monteagle, Tenn., on August 6, and deliver several lectures during the week following.

It is now Lamar & Barton, Publishing Agents, instead of Smith & Lamar, as we have been so accustomed to write. Our great publishing interests represent one of the strongest phases of our work.

Seventy people have united with the First Methodist Church at Greenville, Miss., since December 1. During the pastorate of Rev. E. S. Lewis, 517 have been added to the membership of that church.

Mrs. M. E. Joyce, formerly of Jackson, Miss., a good friend of the Advocate, is now making her home at 421 Lake Avenue, St. Louis, Mo. Of course, the Advocate continues to go to her at her new address.

We learn from the Lincoln County Times that Rev. and Mrs. H. M. Ellis, of Brookhaven, Miss., are visiting their daughter in Cincinnati, Ohio. Mrs. Ellis went by train, but Brother Ellis made the trip in his automobile.

Miss Clara Chalmers, daughter of Mr. and Mrs. C. O. Chalmers, arrived this week for a short visit with her parents. Miss Chalmers is engaged in missionary work in Cuba, being a teacher in the Irene Toland School for Girls, at Matanzas.

The first issue of the Alabama Christian Advocate under the editorial management of Rev. M. E. Lazenby shows that the high standard established by Dr. L. C. Branscomb will be maintained. The paper was, as usual, full of good things.

The Methodist Hospital at Memphis, Tenn., which recently sold its plant to the Government, has bought and paid for a new site of a little more than four acres, which is considered to be far superior to the old location for its purposes.

The Wesleyan Bible Class of the Sunday school of the First Methodist Church of this city had an attendance of 241 on a recent Sunday. Mr. C. F. Niebergall, vice president of the Commercial National Bank, is the teacher of this great class.

The Bulletin of the First Methodist Church, Laurel, Miss., for June 25, has a very complimentary reference to the New Orleans Christian Advocate. Rev. O. S. Lewis, the pastor, is a strong supporter of all the institutions of the church.

Rev. C. A. Bowen, head of the Department of Religious Education in Millsaps College, is spending the summer at Northwestern University, Evanston, Ill., doing advanced work in his specialty. Mrs. Bowen is with him and she also is taking special work in the University.

The Methodists of Hammond, La., have sold their old parsonage property and purchased another for $5500. The new parsonage is just in front of the church and is a very desirable piece of property. Possession will be given on October 1.

We learn from press dispatches that Bishop and Mrs. E. R. Hendrix celebrated their golden wedding anniversary on June 20, at their home in Kansas City, Mo. A silver water pitcher was the remembrance given by his colleagues in the College of Bishops.

We have seen an announcement to the effect that Dr. W. F. Quillian, president of Wesleyan College, Macon, Ga., will fill out the year at Mulberry Street Church, in place of Dr. T. D. Ellis, who was elected Secretary of the Board of Church Extension.

The assessments on our three patronizing Conferences for the general causes for the next quadrennium are as follows: Louisiana Conference, $46,379; Mississippi Conference, $53,215; North Mississippi Conference, $58,114. The assessment on the whole church is $2,075,000.

Our church at Lyon, Miss., has, by official ac-

tion of the quarterly conference, been named The Henrietta Allen Memorial Methodist Episcopal Church, South. This action was taken in honor of the late Mrs. Allen, who was one of the greatest forces for righteousness in that section of Mississippi.

The McComb City Journal of June 28 gives an interesting account of the great tabernacle meeting now in progress in that city. A tabernacle that will seat three thousand people has been erected, and people are attending the meeting from neighboring towns. Rev. C. M. Dunaway is doing the preaching.

A great revival has just been brought to a close at Sunflower, Miss., where Rev. F. H. McGee is pastor. The preaching was done by Rev. W. M. McIntosh. An account of the meeting, received too late for this issue of the Advocate, will appear next week. The church at Sunflower has given its pastor a trip to Junaluska, N. C., for the Sunday School Training School, July 13-27. Fine!

The report of the Sunday school of the Capitol Street Methodist Church, Jackson, Miss., to the recent district conference, showed the following facts: number of officers and teachers, 72; number on the Cradle Roll, 53; number in the Home Department, 52; total enrollment, 1026; number teacher-training classes, 1; number Wesley Bible classes, 12; average attendance, 800; highest attendance, 972. The total amount raised for all purposes this year is $1,797.09. That is a great school.

The Free Press, of Poplarville, Miss., edited by Rev. G. S. Harmon, has a ringing editorial in its issue of June 29 concerning the recent mob violence of union coal miners against non-union miners at Herrin, Ill. The editor very properly speaks strongly in condemnation of mob violence of any kind, anywhere—but he respectfully refers the South-hating newspapers of the country, who seem to think that the South alone is responsible for crimes of this character, to this outrage in another section. We fully agree with our esteemed contemporary. "Those who live in glass houses should not throw stones."

We have just received a copy of a booklet, "Kindling for the Home Fires, or How to Get the Habit of Holding Family Worship," issued by Rev. W. Fred Long and Dr. H. Walter Featherstun and given to the men who attended the noonday prayer meeting at Jackson, Miss., following the wonderful Gipsy Smith meeting. The booklet contains appropriate Scripture passages and prayers for family worship morning and evening for an entire week, and it ought to prove a great help to those who are just establishing family altars. A few copies were left after the distribution at Jackson, and these may be had, free of charge, upon request addressed to W. Fred Long, Jackson, Miss.

We take the following editorial account of a recent meeting in Winona, Miss., from the Winona Times of June 30: "For the past two weeks there has been in progress a revival at the Methodist Church. Rev. J. T. Lewis delivered the sermons each evening. The series of sermons showed that the pastor had devoted much time and thought to the chain of gospel truths he presented to the large audiences that assembled each evening. His sermons were not sensational, but full of practical common sense and Christian thought. They appealed to the thinking mind instead of the excitable or emotional mind. The meeting had a wonderful effect on the people—it made both Christian and sinner stop and take stock. Many a feeling of prejudice and hate was made to disappear and brotherly love reign instead. As a result, aside from a number of conversions, a large per cent of the people have determined to do more in the Christian world in the future than they have in the past. The final sermon Sunday night, delivered to one of the largest congregations that ever assembled in the city, was based on Diligence and Courage. It was masterly presented and stirred the soul of the large audience. It was a fitting conclusion to a meeting that has changed lives and renewed vows that will terminate in the substantial advancement of the cause of Christ, Who gave His life to save the world."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. H. J. Moore, Forest, Miss., 16; Rev. J. L. Greenway, Mt. Olive, Miss., 4; Rev. T. B. Winstead, Carthage, Miss., 3.

PRAYER MEETING ATTENDANCE.

The following are the only reports we have received of prayer meeting attendance last week: Algiers, C. C. Wier, pastor, 72; Lafayette, L. I. McCain, pastor, 82; Jackson, B. D. Watson, pastor, 15.

OUR SYRIAN EVANGELIST.

The pastors and laymen of the Mississippi Conference will no doubt be greatly interested in the following encouraging report of his work to the recent session of the Jackson District Conference, at Harrisville, by Rev. Charles Assaf, a Syrian evangelist, who is endorsed and employed by our General Board of Missions, and also jointly by our presiding elders and by our Conference Board of Missions:

"To the Presiding Elder and Members of the Jackson District Conference, 1922:

"Dear Brethren—I beg leave to submit the following report:

"I have preached forty-four times during the year in thirty-one different churches. Thirty have joined the church under my ministry, twenty-four Syrian brethren and six native Americans. Five hundred and four Syrians have been out to hear me preach in the different places visited. Seven Syrian women have joined the Woman's Missionary Society, and a large number, including men, women, and children, have joined the Sunday school. I have greatly enjoyed my work for the Lord and our churches, and I ask the brethren to pray for me. The more work is given me to do, the better I like it. I appreciate the opportunity of being with the brethren, and their courtesies to me. May the Lord bless you all, and give good success to your work.

"Your brother in Christ,

"Signed: C. ASSAF."

Brother Assaf is doing an important and much needed work among the members of his own race and nationality, and we trust that our pastors will cheerfully open the way for him, particularly in those cities and towns where Syrians are residing, whether they be few or many. He is reaching these neglected people as nobody else among us has done, and is lining them up for service in the church and the Master's kingdom. His address is 428 Lynch Street, Jackson, Miss.

M. M. BLACK,

President Board of Missions, Mississippi Conf.

June 30, 1922.

WHEN THE PEN IS VAIN.

Jeremiah was perhaps unfortunate in his contemporaries There are some untoward generations, in the course of history, and even if we believe that in the long run the world is becoming better, that does not necessarily imply that there are not certain years or decades when progress turns back upon itself. At any rate, in the time of Jeremiah lived a number of self-satisfied, quasi-leaders of the public who said, "We are wise," and who never, in the solemnity of a self-scrutiny, asked with penitence of heart, "What have I done?" The worst of the case was that such men would keep on writing—rushing into the print of their day, so that the disgusted prophet, recoiling as it were from all literature, exclaimed, "The pen of the scribes is in vain." Our Lord, in a somewhat similar manner, and for much the same reasons, reacted against the smug literary and legal Pharisaism of His day—scribes and lawyers were His antipathy.

Much of the argument and writing of to-day is indeed in vain. The high cost of printing, indefensible as it may be from the standpoint of what ought to be the condition in an ideal commonwealth, has at least one incidental advantage, if it prevents some of the fools from featuring their views with the linotype. Unfortunately, error is sometimes willing to pay its own bills, even if they be heavy, and so we are treated to all sorts of false, foolish, or weak literature.

When, now, is the pen vain? When it writes that there is no God. We do not read so much of that sort of inept atheistic trash nowadays, yet often we are misinformed about the "God" who—or that—is admitted to exist. A good deal of the vanity of abstraction, impersonalism, mechanism, and fatalism is being, implicitly if not explicitly, slipped into the columns of the magazines. We are still, it seems, expected to believe in God, or permitted so to do, but it must not clearly appear in what sort of God we are to believe. Instead of dwelling, like David, in the house of the Lord, we are to be sheltered in a fog-bank of the Unknowable.

Vain, again, is the writing of the modern scribes when they set it down that atonement is out of date, prayer a waste of time and breath, and history a matter merely of predetermined, fatalistic evolution. These are the people who to-day are saying, "There have always been and always will be wars—human nature never changes," forgetting how Saul of Tarsus changed into Paul, how John Newton changed from a blasphemous sailor to a hymn-writer, how Jerry McAuley, John B. Gough, and others who were once aliens in the far country of sin, "changed," for their own good and that of the world. There are those who are writing to-day that germ plasm is everything and God is nothing; that the world is active, and the deity an absentee; that man is nonmoral, but that morality does not make any difference, anyway; that life is a farce, and you can play it or not, as you want; that there are two codes of convention, one for woman and another for man; that war is a natural, and peace an abnormal, state—and so on, through all the series of subtle, satanic deceits. When we read that sort of stuff we recall Jeremiah's reaction, "The pen of the scribe is vain." But when we read Luke's two stories, the Gospel of John, and the Epistles of Paul, we conclude that some scribes have written quite into the heart of life's long question, and given us some worth-while reading.—Zion's Herald.

A GOOD WORSHIPER.

A writer in Life and Work sets forth the qualities of a good worshiper:

1. One who has prayed for the teacher, and for the Holy Spirit's influence on the congregation.
2. One who is punctually in his place at church, to be recognized by the minister, with his family beside him.
3. One who has a good Bible in his pew, and devoutly follows the reading, as hearing God speak to him.
4. One who joins in the praise as earnestly as do the leaders.
5. One who follows and silently unites in the prayers.
6. One who looks for the Divine impress in the sermon, not for startling statements.
7. One who has a word and a look of Christian courtesy for those near him after the service closes.—Exchange.

Thou canst not all die—there is what must survive.—Byron.

Age rots away the gold we are set in, but the adamantine soul lives on, radiant in every way in the light streaming down from God.—Theodore Parker.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

GUY BRAMLETT, son of R. W. and Mrs. Maud Bramlett, was born November 25, 1906, and died May 29, 1922, at Coldwater, Miss. He joined the Boy Scouts Troop No. 1, Coldwater, Miss., in April, 1918, of which he was a true and faithful member until the time of his death, by his life, and conduct, erecting another monument in the territory of death to the principles and teachings of the Boy Scouts of America. The writer of this article as Scout Master of his troop, knew Guy most intimately, and can truthfully say that he ever tried to live according to the motto of the Boy Scouts, "Be Prepared." He was deeply endeared to his friends; his affectionate and cheerful disposition won for him the confidence and esteem of all who knew him well.

'Tis hard to break the tender cord
Which has bound the heart.
'Tis hard, so hard, to speak the words,
"We must forever part."
Boy Scout, we have laid thee
In the peaceful grave's embrace,
But the memory will be cherished,
Till again we see thy face.

May an abiding faith and love in Him who doeth all things well, comfort and direct the bereaved family, and may this untimely death only serve to draw them closer to that unknown shore, from whose bourne no traveler returns.

J. SIDNEY EASON, M. D.

On December 5, 1921, God, in his infinite wisdom, removed from our midst MRS. SALLY J. CHANEY, daughter of William H. and E. J. Tillery. Mrs. Chaney was born December 3, 1851, near Grangeville, St. Helena Parish, La., and was married to W. R. Chaney on November 28, 1872. To this union were born eight children, four of whom have gone on before. Those left behind are E. W. and L. B. Chaney, of Clinton, La.; Mrs. Cleveland Joseph, of White Castle, La., and Mrs. Zack Powers, of Baton Rouge, La. She also leaves a devoted husband, and two brothers—J. A. Tillery, of Montpelier, La., and W. L. Tillery, of Greensburg, La. She joined the Pipkins Chapel Methodist Church when a mere girl and lived a devoted Christian life, with her membership at Pipkins until death. This church lost one of its most consecrated members; the Sunday school one of its most zealous workers; the community a friend and neighbor of the highest type; her husband a devoted and faithful wife, and her children a loving, Christian mother.

We must all bow in humble submission to Him who doeth all things well, trusting that this sorrow may serve to bind us more closely to our heavenly father. And we trust that the sweet remembrance of her pure, Christian life may be an inspiration to all who knew her. Her life was a constant reminder of the truth and power of religion. May we all seek to emulate her virtues, so that when the last summons shall come to us from our Father in heaven we shall be prepared to meet her.

Her brother,
J. A. TILLERY.

RESOLUTIONS.

Whereas, it has pleased our Heavenly Father, in his infinite wisdom, to take from us our friend and co-worker, MRS. AGNES JONES; and

Whereas, she was not only a regular attendant upon the services of the Methodist Church, a liberal and systematic contributor to the support of the church and all its institutions, but was willing and able to help with any movement for the betterment of the community; and

Whereas, she was so long identified with the Woman's Missionary Society, and served as an agent for the missionary literature continuously and faithfully through many discouragements, for more than twenty years; and

Whereas, through all her loneliness and physical suffering, upheld by the Holy Spirit, she was always patient and cheerful and her loyal and conscientious Christian character inspired all her associates to higher and holier living; therefore be it resolved:

First—That we, the members of the Woman's Missionary Society, realizing our loss and feeling our bereavement, bow in humble submission to the will

(Continued on Page 15.)

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Carthage, at Rocky Point, July 8, 9.
Lake, at Conehatta, July 12.
Raleigh, at Trinity, July 14, 16.
Trenton, at Pulaski, July 15.
Shiloh, at Clear Creek, July 22, 23.
North Neshoba, at Sand Hill, July 29, 30.
Union, at Union, August 2, 7:30 p.m.
Laurel, First Church, Aug. 4, 7:30 p. m.; 6, 11 a.m.
Laurel West End, Aug. 5, 7:30 p.m.
Laurel, Kingston, Aug. 6, 7:30 p.m.
Rose Hill, at Hopewell, Aug. 9.
Montrose, at Read's Chapel, Aug. 12.
Bay Springs, at Dushau, Aug. 13.
Newton, at Newton, Aug. 16, 7:30 p.m.
Walnut Grove, at Mt. Horeb, Aug. 19, 20.
Harperville and Lena, at Oak Grove, Aug. 20, 3 p.m.
Chunky, at Chunky, Aug. 23, 3 p.m.
Neshoba, at Coy, Aug. 26, 27.
Decatur and Hickory, at Hickory, Aug. 30.

J. A. MOORE, P. E.

Seashore Dist.—Third Round.

Coalville, at White Plains, July 8, 9.
Moss Point, 11 a.m., July 16.
Escatawpa, 7:30 p.m., July 16.
Escatawpa Q. C., 7:30 p.m., at Big Point, July 21.
Saucier, at Poplarhead, July 23.
Poplarville, 7:30 p.m., Thursday, July 27.
Picayune, 7:30 p.m., Friday, July 28.
Carriere, at Byrd's, 11 a.m., Saturday, July 29.
Vancleave, Aug. 5, 6.
Mentorum, Aug. 12, 13.
Brooklyn, Aug. 20.
Ocean Springs, at Hansboro, Aug. 27.
Gulfport, Q. C., 7:30 p.m., Aug. 28.
Biloxi, Q. C., Tuesday, 7:30 p.m., Aug 29.
Long Beach, Q. C., Wednesday, :30 p.m., Aug. 30.
Wesley Memorial, Thursday, 7:30 p.m., Aug. 31.
Pascagoula, Sept. 3.
Americus, at Tanner's, Sept. 10.
Wiggins, at Stillmore, Sept. 16, 17.

W. M. SULLIVAN, P. E.

Jackson Dist.—Third Round.

Terry, at Forest Hill, July 9, 11 a.m.
Capitol St., July 9, 8 p.m.
Benton, at Zeiglerville, July 15.
Vaughn, at Fletcher's Chapel, July 16.
Flora, July 23, 11 a.m., 2 p.m.
Satartia, at Mt. Olivet, Aug. 26, 27, 11 a.m.
Bentonia, at Dover, Aug. 27, 3 p.m.
Eden, at Tranquil, Sept. 2.
Yazoo City, Sept. 3.
Monterey, at Thomasville, Sept. 9, 10, 11 a.m.
Brandon, at Greenfield, Sept. 10, 3 p.m.
Camden, at Forest Grove, Sept. 17, 11 a.m., 1:30 p.m.
Sharon, at Millville, Sept. 17, 4 p.m., 8 p.m.
Madison, at ———, Sept. 18, 11 a.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Porterville, at Mt. Hebron, July 8, 9.
Lauderdale, at Electric Mills, p.m., July 9.
De Kalb, at Marvin, July 14.
Cleveland, at Lynville, July 15, 16.
Enterprise, at Basic, July 23.
Matherville, at Theadville, July 29, 30.
Daleville, at Lynwood, Aug. 5, 6.
Pachuta, at Orange, Aug. 9.
Bucatunna, at Lewis Chapel, Aug. 13.
Vinville, at Harper's Chapel, Aug. 16.
De Soto, at Crandall, Aug. 19, 20.
Quitman, p.m., Aug. 20.
Waynesboro ct., at Hiwanee, Aug. 21.
Waynesboro, p.m., Aug. 27.
Shubuta, Aug. 27.

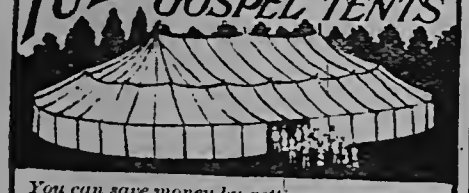
PAUL D. HARDIN, P. E.

Vicksburg Dist., Third Round.

Utica, at Cayuga, July 7.
Gloster, at Mt. Vernon, July 8.
Hermonville, at Patterson, July 9.
Centreville, at Macedonia, July 15.
Rosetta, at Friendship, July 16.
Woodville, 8 p.m., July 16.
Vicksburg, at Crawford St., 8 p.m., July 17.
Vicksburg, at Gibson Memorial, 8 p.m., July 19.
Nebo, at Oak Grove, July 23.
Mayersville, at Fitlers, July 30.
Port Gibson, 6 p.m., Aug. 2.
Rocky Springs, at Hickory Ridge, Aug. 5.
Roxie, at Knoxville, Aug. 6.
Oak Ridge, at Porter's, Aug. 13.
Anguilla, July 20.
Rolling Fork, Aug. 27.
Louise and Holly Bluff, at H. B., 11 a.m., Sept. 3.
Silver City, 11 a.m., Sept. 10.

J. R. JONES, P. E.

"FULTON QUALITY" GOSPEL TENTS



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UP to very recent times home-made ice cream was not the real thing at all. Now when mother (or the maid or the cook) makes ice cream she uses one package of Jell-O Ice Cream Powder and one quart of rich milk for half a gallon of ice cream—and she never fails to have "good luck."

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LEARN THE TRUTH

Confidence

"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Epworth League.

LOUISIANA STATE EPWORTH LEAGUE OFFICERS.

At the recent Assembly held in Mansfield, the following were elected as officers for the Louisiana State Epworth League:

Field Secretary, Jas. B. Grambling; President, Rev. Leland Clegg; Vice President, Edgar Cayard; Secretary, Miss Nena Collins; Treasurer, Miss Grace Cook; Era Agent, Richard Edgley; Junior and Intermediate Superintendent, Miss Emma Gessner; Dean of Assembly, Rev. A. S. Lutz; Life Service Superintendent, Mrs. R. H. Wynn; First Department Superintendent, Miss Ruth Wilkins; Second Department Superintendent, Miss Laura Edwards; Third Department Superintendent, to be supplied; Fourth Department Superintendent, Miss Maud Nelson; Editor League News for the New Orleans Christian Advocate, Miss Sophie Kuntz.

District Secretaries — Alexandria District, Miss Ruth Bryan; Baton Rouge District, Katherine Evans; Houma District, Miss Nellie Brunette; Lake Charles District, Josephine Smith; Monroe-Ruston District, Miss Carrie Mae Alford; New Orleans District, Miss Thelma Cayard; Shreveport District, Mr. Cecil Perryman.

Some Opinions of the Assembly.

The League Assembly seemed to me to be the best and more Leagues represented with a better spirit and a more earnest consecration than any of the three I have been privileged to be a part of. As I travel over the State I find the League everywhere is becoming a greater power in the upbuilding of the church.

STEPHEN S. THOMAS,
La. Conf. Centenary Sec'y-Treas.

The recent Epworth League Assembly at Mansfield provided a season of fine training and preparation for the young people who are to be the future leaders of our church. The classes gave them a larger knowledge of our church and fitted them to be more efficient in carrying on the work of the League, while the inspirational value of the Assembly was great. But better than any statement that can be made as to the character of work done is the fact that on Tuesday night twenty-five or more fine young people offered themselves as life-service volunteers in some kind of Christian work.

R. H. HARPER,
Pastor, First Methodist Church,
New Orleans.

GO TO CAMP YOPECACOE.

July 29-August 11.

The Summer Camp Conference has a large place in the activities of the present day church, especially those departments that serve the young life of the church. This is in recognition of the fact that the appeal to youth should be made on a reasonable basis; that if recreation, study, and religious influences can be combined, you will be able to reach more young people and make larger contributions to both youth and the church.

The vacation habit is fixed, in so far as a very large proportion of the people are concerned, and it will continue thus, except that a larger number each year will "acquire the habit." At its basis is a real need, and we do well to heed the call of tired body and mind for relaxation and rest. With youth the vacation period is one of peril as well as of benefit. The church must recognize this fact and must use to the best possible advantage its opportunities for service to the young people. And what better chance is there than in provision for recreation, study, and training for Christian service in one program? This is the ideal and the practical working of the Young People's Camp Conference at Lake Junaluska, N. C.

At Camp Yopecacoe, July 29 to August 11, will be held the second session of the training school conducted by the Department of Young People's and Adult Work of the General Sunday School Board of our church. Our people know, in a general way at least, what Junaluska offers. All of the advantages of this great assembly place of Southern Methodism will be available for the young people who attend this camp conference. Location, climate, and other natural advantages make it an ideal situation, and the added advantages are association with people of the best type and influence and fellowship in study with real leaders in the Sunday school world. The campers will occupy the two dormitories erected by the General Sunday School Board, one dormitory for women and one for men. The entire cost for furnished room, meals in the cafeteria of the Sunday School Board, fee to the Assembly grounds, baggage transfer, the one required textbook, stationery, etc., all necessary items—is $25. This for two weeks in the mountains of North Carolina and at Lake Junaluska! If there is a cheaper vacation expense for two weeks at any resort or any other place in this country, all items mentioned being included, we do not know of it. The railroads give special round trip rates to Lake Junaluska, N. C., and the railroad agent at your town can give you exact information concerning this item of expense. You can make your plans knowing just what the trip will cost you.

In addition to all of the advantages mentioned, is the big item of several hours daily in the training courses offered. The two courses offered are: The Standard Training Course Units, five classes being open and each camper must take one unit of those offered; Special Camp Courses, for workers with young people and others. There will be training in principles of recreational leadership, directed recreation, social programs, lectures, Bible study, etc. The camp will be open both to young people from eighteen to twenty-five, and to adult workers with young people. Make your plans now to attend this camp conference. And bring before your Sunday school the matter of sending, or helping to send, one or more of its young people or workers with young people. It would be an investment that would bring large returns. For further information write to the Camp Director, Rev. W. C. Owen, 810 Broadway, Nashville, Tenn.

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Proof That Lydia E. Pinkham's Vegetable Compound is of Great Help at This Period

Metropolis, Illinois.—"I have taken Lydia E. Pinkham's Vegetable Compound and it is all it claims to be and has benefited me wonderfully. I had been sick for eight months with a trouble which confined me to my bed and was only able to be up part of the time, when I was advised by a friend, Mrs. Smith, to try Lydia E. Pinkham's Vegetable Compound and Liver Pills. I was so much benefited by the use of these medicines that I was able to be up and about in two weeks. I was at the Change of Life when I began taking the medicines and I passed over that time without any trouble. Now I am hale and hearty, do all my housework, washing, ironing, scrubbing, and cooking, all there is to do about a house, and can walk two or three miles without getting too tired. I know of several of my neighbors who have been helped by your medicines."—Mrs. EMMA CULVER, 705 E. 7th St., Metropolis, Illinois.

Depend upon Lydia E. Pinkham's Vegetable Compound. Nervousness, irritability, heat flashes, headache and dizziness, are relieved by this splendid medicine.

Dodson's Liver Tone Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

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Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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Accept only "Bayer" package which contains proper directions.
Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists.
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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Biloxi Standard Training School is history. We had a good enrollment, 29 or 30, there being doubt about one enrollment card; 23 three credits were issued. There was an average attendance of 40 each day in the classes. I am sure that next year it will be a bigger and better school.

Sunday School Day Funds are coming in. We have not as yet had to borrow any money. It is possible that we can pull through the year if we can get the loyal support of the Sunday schools.

Brother Hull has done a good month's work.

The Sunday School Board through its work has reached 135 Sunday schools this month. Two district institutes and two training schools and two circuit-wide Sunday school institutes were held.

Pray earnestly for the work and the workers. Yours in Him,

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

New Albany has solved the problem of getting a large number of preachers and teachers to attend our training schools. You may ask how, if you care to know.

Classes have been organized at Batesville, Durant, and New Albany. Keep the good work going and get ready to join the federation next year. In the meantime, build up the classes and organize in the schools near you. Never forget it, we are not reaching more than half the people we can reach.

How about missionary instruction once a month and your "specials?" The school that does not help others is not much service to itself. You have got to instruct before you can get anywhere.

Brother Wroten, wife and children are going to Lake Junaluska to attend the training school. Brother Frank McGee is also going to take special work that he may be one of our accredited teachers to help in our training schools. We ought to have one hundred of our leading men and women attend that school that is making leaders in religious education.

Do not pay any attention to this paragraph. Suppose your stewards should collect your salary and put it in the bank and let it stay there until Conference, what would you think? Suppose they would fail to collect it at all, what would you say? Can you make the application? Have you failed to observe Sunday School Day?

A GREAT REVIVAL AT BUNKIE, LA.

Friday evening, June 23, witnessed the closing scene of what was perhaps the greatest revival meeting ever held in this community. Rev. J. O. Hanes, of Birmingham, Ala., one of the general evangelist did the preaching. He was ably assisted by his co-worker, Mr. W. G. Waltermire.

The meeting began on June 11, and had been thoroughly advertised, and interest and expectation were running high on the opening day. The women of the church had held daily prayer meetings for the week preceding, and these meetings continued, in three groups, throughout the meeting. It is needless to say that a spirit of consecration was generated in these group meetings which contributed very largely to the success of the campaign.

The services began in the church, but it became evident in very few days that the church building was entirely inadequate to take care of the crowds who came. So we moved out into the open air, on the church lawn, where we improvised seats of rough lumber, and a small platform of the same material, and there held forth during the remainder of the time.

The meeting was started as a Methodist and Presbyterian meeting, but soon developed into a community matter and began to reach out into the surrounding country for many miles around. A very large per cent of the congregation each night came from a distance of ten to fifteen miles distance.

There were many unusual instances occurred. One night the Masonic Lodge attended in a body; another high light was when, on the closing day at ten o'clock, an old-fashioned love feast was held, during which many lives were reconsecrated to the Master's service. Old differences were healed, and men and women who had never found a tongue to speak in public before rose up and told of the wonderful works of God.

It remains to speak of the results of the campaign; but at this early date any estimate would necessarily be far short of the actual results. The membership of the Methodist church has increased by about 45, while the other churches received a substantial increase in their membership. But what, to my mind, is the greatest and most permanent value was the reconsecration, the deepened spiritual experience which came to many who had long been members of the church. Old men who had spent almost a life-time in the membership of the church came to the altar and there prayed for the joy of a Christian experience. Many pledges to a greater service were made, and family altars were pledged where none had been before. Literally hundreds pledged their efforts to make a more righteous community life, and prayer went up to God from hearts that perhaps had seldom ever prayed before.

Brother Hanes is a great gospel preacher. He preached twenty-six sermons while with us, and not a sensational word was spoken. In language simple and chaste, and with a life of prayer and deep consecration, he brings to his hearers a gripping message that moves to prayer. During the whole time he was here, and in my correspondence with him he never once mentioned finances. On the night before the last of the meeting we gave out envelopes for the offering, announced in few words what it was for, and received them back with an offering far above our expectations.

Brother Waltermire also rendered valuable service. He ranks high as a song leader and soloist, is a deeply spiritual man, and renders splendid service in personal work in the congregation.

May these two godly men be spared for many years to come to the work of spreading the kingdom, and the blessings of the Father be upon them and theirs! This writer unreservedly recommends them to pastors who need the service of an evangelist—you will be fortunate if you can secure them for your meeting.

GEO. FOX, P. C.

MEMORIAL TO REV. J. E. CRAIG.

Sunday, June 20, 1922, the Sunday school and Woman's Missionary Society of Black Water Church presented that church with a beautiful silver individual communion tray, engraved in memory of Rev. J. E. Craig, former superintendent of the Sunday school and local preacher, who passed away a short time ago. At this time the following resolutions were read and adopted:

"Whereas it has pleased God in His wisdom to all from our midst Rev. J. E. Craig, we, the Sunday school of Black Water Church, wish to express our appreciation of him and realization of our great loss in his death.

"As superintendent of our Sunday school, he was most faithful, rarely indeed missing a service, but was always at his post of duty, ready to do his part and to encourage anything that was for the upbuilding of the Sunday school, or to give pleasure to the children. For years he was superintendent of the Cradle Roll and took great pride in that part of his work. It was during his leadership that this Sunday school became a leader in the Sunday school work of the Baton Rouge District.

"As a neighbor he was most helpful, especially in times of sickness or trouble of any kind. He always responded gladly to every appeal for help and did not 'grow weary in well doing.' In times of sickness he was a tower of strength, as almost every home in the community can testify, for he was a splendid nurse, and would always gladly offer to help wherever there was sickness. It was a joy to him to minister to the sick or those in trouble of any kind.

"As a churchman he was faithful and zealous, always praying and working for the advancement of his beloved church and the salvation of sinners. He has heard the Master's 'Well, done, thou good and faithful servant, enter thou into the joy of thy Lord.' We shall miss his face and his beautiful prayers at Sunday school, church and in our homes, but we hope to meet him in that Eternal City that he loved to talk about. Knowing his love for this Sunday school and church, let us all do our best to make this again the Sunday school of which he was so proud."

Signed by: Mrs. W. E. Smith, Mrs. T. O. Young, Mr. R. L. Morgan, Committee.

None but the fully occupied can appreciate the delight of suspended, or rather of varied, labor. It is toil that creates holidays; there is no royal road—yes, that is the royal road—to them. Life cannot be made up of recreations; they must be garden spots in well-farmed lands.—Mrs. Gilbert Ann Taylor.

Expect no good from Jesus any farther than you clothe yourself with excellence. He can impart nothing so precious as himself, as his own mind; this mind may dwell in you, his sublimest virtues may be yours. Admit, welcome this great truth.—Channing.

It is sometimes harder to stop than to begin; so guard well the tongue, and keep the reins tight.—Selected.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

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Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

It Doesn't Pay

to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for Mumps, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

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THE GOLDEN GLORY.

By William C. Allen.

As I looked out of my window early one morning (1922) when approaching Honolulu, I caught sight of a little boat floating easily in the arms of the sunny sea. The splendor of the tropical sun had transformed the beautiful waters into an ocean of gold. Who were the men in the tiny craft? I can not tell. Probably they were fishing folk who had toiled all night and who had caught almost nothing. Possibly they were humble workers who from their situation could not behold or imagine the golden glory that surrounded them.

Then I thought of how strangely like human life was their occupation and their surroundings. How many of us strive—and in God's ordering rightly strive—for the material things that must inevitably perish. How, whilst so engaged, we often fail to detect the beauty and the charm of life that is all about us. We do not understand the wonderful protection that God day by day affords us. We do not comprehend the riches of his forgiveness and grace. As the mist-crowned mountains of Oahu break the force of the strong trade-winds that sweep over the heaving bosom of the great Pacific and make a tranquil sea wherein the Hawaiian can float his little vessel, so does God often, very often, shelter us. We, too, are protected from the ravages and the perils of veritable oceans of difficulty—from dangers seen and unseen—and, like the fishermen I saw that entrancing morning, we are permitted to rest for a season in the golden sea of his quietness and peace.

But the simple lesson of that blue-flecked sea of gold did not close here. I thought of the imperishable future. When the voyage of life shall have almost ended, and the struggle and the weariness will have ceased, there shall remain for God's faithful children the heavenly vision that John wrote of—"the sea of glass mingled with fire." As the little boat I beheld outside of Honolulu harbor that iridescent morning quietly rested on the radiant waters, so will God finally and forever encompass us with perfect safety and encircle us within the golden glory of his love.

Tokyo, Japan.

"What she could"—not what she could not do—not what she thought might be done—not what she would like to do—not what she would do if she had more time—not what somebody else thought she ought to do—but "what she could."—W. A. Shipman.

Antiseptic Mul-en-ol

Favorite for forty years.

Old friends can be trusted.

Stomach pains and nausea quickly relieved.

Also fine application for cuts and burns.

15, 30, 60 cts. Sizes

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Science Discovers Greatest Lice Killer

Changes Old Methods. No Dusting or Spraying. Birds Dclouse Themselves. Gives Lasting Relief.

A recent discovery promises to revolutionize all the methods accepted up to now for keeping poultry free from lice and mites. This wonderful lice killer keeps the birds always free free without the poultry raiser doing any work. It is the simplest, easiest, surest and best method ever discovered.

Hick's Lice Kill, which is the name of this sensational lice killer, is added to the drinking water. The medicine taken into the system of the bird comes out through the pores and every louse or mite dies or leaves the body. It does not injure the hatchability or flavor of the eggs or meat; is harmless to chicks and does not affect the plumage. A few days treatment at the start and then a little in the drinking waer each month.

A TRIAL COSTS YOU NOTHING.

So confident is Mr. Hick that Hick's Lice Kill will kill every louse or mite, that he is making a special guaranteed offer of two regular full sized, double strength, $1.00 bottles and a regular $1.00 package of Hick's Egg-Lay Tablets all for $1.00. Use one bottle yourself and sell the other at one dollar, thus getting your own free. Send $1.00 today (Currency, money order, check, etc.) to Chas. M. Hick & Co., Dept. 393, 1018 S. Wabash Ave., Chicago, Ill. If you prefer, send no money, just your name and address, and pay postman $1.00 and postage on delivery. If after two weeks trial you are not absolutely satisfied, write Mr. Hick and your money will be refunded.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Taylorville and Mize, at Mize, June 25.
Heidelberg, at Philadelphia, July 4.
Petal, at Rawls Springs, July 9.
Hattiesburg, Broad St., July 9, 7:30 p.m.
Bon Homie, at Bon Homie, July 23.
Collins, at Gilmer, July 25.
Mt. Olive and Magee, at Sharon Grove, July 30.
Silver Creek, at Pinola, July 31.
Seminary, at Eminence, Aug. 1.
Purvis, at Talowah, Aug. 2.
Avera, at Avera, Aug. 6.
Lucedale, Aug. 7.
Williamsburg, at Oakvale, Aug. 9.
Prentiss, at Bassfield, Aug. 18.
New Augusta, Aug. 20.
Richton, at Blodget, Aug. 23.
Eucutta, at Boyles Chapel, Aug. 24.
Hattiesburg, Main St., Aug. 27, 11 a.m.
Hattiesburg, Court St., Aug. 27, 7:30 p.m.
Ellisville, at Mt. Zion, Aug. 29.
Lucedale Circuit, at Shipman, Aug. 3.
Sumrall, Sept. 6, 7:30 p.m.
Leakesville, at Clarke's Chapel, ——
Oloh, at East Columbia, Sept. 7.

W. W. GRAVES, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Third Round.

Oakland, at Oak Grove, July 8.
Crowder, at Bethel, July 9.
Sardis ct., at Cole Springs, July 15.
Olive Branch, at Oak Grove, July 16.
Pleasant Hill, at Lewisburg, July 22.
Crenshaw, at Sledge, July 23.
Byhalia, at Fountain Head, July 25.
Hernando, evening, July 26
Horn Lake, at Hind's Chapel, July 28.
Cockrum, at Greenleaf, July 29.
Mt. Pleasant, at Marshall Institute, July 30.
Arkabutla, at Hunter's Chapel, Aug. 4.
Tyro, at Emory, Aug. 5.
Longtown, at McGehee's Chapel, Aug. 6.
Coldwater, at Brooks' Chapel, Aug. 13.
Shuford, at Lovejoy, Aug. 19 and 20.
Batesville, Aug. 27.

Pastors are urged to note Questions 9, 10, 11, and 12, and to see that answers to them are in hand. Let arrangements also be made for the Sacrament of the Lord's Supper where it has not recently been administered. It is hoped that there will be a large attendance at each of these quarterly conferences. R. A. MEEK, P. E.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Cotton Valley, at Hortman, Thurs., July 6.
Arcadia, Sunday, July 9, a.m.; at Mt. Moriah, 3 p.m.
Athens, at Wesley Chapel, Monday, July 10, a.m.
Homer, Mon., July 10, p.m.
Pease Chapel, Wed., July 12, a.m.
Bayou La Chute, Sun., July 16, a.m.
Oil City, Sun., July 16, p.m.
Gibsland, at Bryceland, Wed., July 19, a.m.
Blenville, at Bear Creek, Thurs., July 20, a.m.
Haughton and Doyline, at Doyline, Sun., July 23, a.m.
Sibley, preaching, Sun., July 23, p.m.
Mansfield, Mon., July 24, p.m.
Pelican, at Mitchell, Tues., July 25, a.m.
S. Mansfield, at Noble, Wed., July 26.
Plain Dealing, at Concord, Sun., July 30, a.m.
Benton, preaching, Sun., July 30, p.m.
Grand Cane, at Keithville, Sun., Aug. 6, a.m.
Castor ct., at Ashland, Wed., Aug. 9.
Minden, Sun., Aug. 13, a.m.
Sibley, at Brushwood, Sun., Aug. 13, 3 p.m.
Lake End and Powhattan, Sun., Aug. 20.
Ringgold, at Grand Bayou, Sun., Aug. 27, a.m.
Wesley ct., at Carroll Creek, Wed., Aug. 30.

R. H. WYNN, P. E.

Lake Charles Dist.—Third Round.

Abbeville and Kaplan, at Abbeville, July 9, 11 a.m.
Franklin, July 16, 11 a.m.
New Iberia, July 16, 7:30 p.m.
Sulphur and Vinton, at V., July 23, 11 a.m.
Lake Arthur, July 23, 7:30 p.m.
Lafayette, July 30, 11 a.m.
Opelousas, July 30, 7:30 p.m.
Merryville, Aug. 6, 11 a.m.
Ludington Ct., Aug. 6, 7:30 p.m.
Morgan City and Berwick, at M. C., Aug. 13, 11 a.m.
Patterson and Jeanerette, at P., Aug. 13, 7:30 p.m.
Many and Robeline, at New Hope, Aug. 20, 11 a.m.
Hornbeck and Peason, at H., Aug. 20, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Campti ct., at Davis Springs, July 6.
Pleasant Hill Ct., at Williams' Chapel, July 9, a.m.
Provencal Ct., at Provencal, July 10.
Bunkie, July 16, a.m.
Alexandria, July 16, p.m. (preaching); Aug. 7, p.m. (conference).
Winnfield, July 30.
Winnfield Ct., at Joyce, July 30, p.m.
Rochelle-Standard, at Olla, Aug. 3.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.
Jena and Jonesville, at Harrisonburg, Aug. 20.
Natchitoches, Aug. 27.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Pinegrove, at Pipkin's Chapel, July 9, a.m.
Greensburg, at Tabernacle, July 9, p.m.

Recuperation—There is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

Springfield, at James Chapel, July 16, a.m.
Baker, at Blackwater, July 22, a.m., and 23, p.m.
Gonzales, at Carpenter's Chapel, July 23, a.m.
Franklinton Ct., July 30, a.m.
Olive Branch, at Camp Grounds, Aug. 7, 4 p.m.
Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Calhoun, at Wilhite, July 6, preaching at 11 a.m.
Winnsboro, at Boeuf Prairie, July 9, 11 a.m.
Gilbert, at Wisner, July 9, 8 p.m.
Ruston, July 10, 8 p.m.
Bonita, at Bartholomew, July 12; preaching, 11 a.m.
Tallulah, July 16, 11 a.m.
Rayville, at Delhi, July 16, 8 p.m.
Farmerville, at Greenville, July 19; preaching, 11 a.m.
Monroe, July 21, 8 p.m.
Waterproof, at Newelton, July 23, 11 a.m.
Oak Grove, at Forest, July 26.
Bernice, at Summerfield, July 30, 11 a.m.
Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preaching 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

GIRLS! LEMONS

BLEACH SKIN WHITE

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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CANCER HOSPITAL. Serum treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, Ga.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

A LETTER FROM CUBA.

Dear Mrs. Snelling: You see I did receive your kind note requesting a "story" about the interesting facts of my work here in Cuba, and I did not forget; in fact, I have been doing some real hard thinking since I received your card, trying to decide what of all the very engrossing and fascinating points of views of my work in Matanzas would be most appreciated by our Missionary women readers of the Advocate. You seem to think they would be interested in my room; that is but natural—woman will always be woman. Give her the vote, put her in politics, make her the president of the United States, the feminine will out and she will always be interested in the dressing of the home and herself.

Matanzas, one of the oldest and most conservative towns in Cuba, is situated on the pretty bay of Matanzas and is only two and one-half hours' ride from the modern and far more progressive city of Havana. Our unique Spanish town is located in the hills and is divided into three distinct parts by the two rivers, Yumeri and San Juan. The Irene Toland school crowns one of the hills on the outskirts of the town and it overlooks directly the bay of Matanzas and Yumeri River. The valley of this river is noted as one of the most beautiful in the world and we with our children enjoy many pleasant afternoons in it at the waters' edge. Just about two miles out of Matanzas are the caves of Matanzas. During the Christmas holidays we made a trip to the caves and found them very beautiful and interesting indeed. Yes, I want to say and do say that Matanzas is beautiful, but it should be understood that when I say Matanzas is beautiful I am referring only to the God-created country on which man has built the city, and to the really inspiring country that surrounds the town and which our school overlooks. I wish all the women of Louisiana could see Matanzas from the four large Spanish windows of my room—they would fall in love with it at once, as did the charming wife of our beloved Bishop Atkins during her recent visit in Cuba, and as did I upon my arrival here. But what a contrast is the man-made city, with its narrow, dirty streets, ornamented with goats, dogs and naked children of uncertain color. I do not care to be quoted as saying that all the children of Cuba are of uncertain color, this is not the truth, but those we encounter in our streets certainly are.

I have mentioned the beautiful country our school overlooks, but in striking contrast we have another view which brings pain to the heart each time we look down over our wall into the small paved courts of our neighbors below. We are on the top of the hill, our neighbors at the bottom; we look down upon them. These neighbors are Africans and mixed Cubans who live huddled together in small Cuban houses, or, better, shacks, several of which open into the same small courtyard. These Africans are "nanegoes" who are allowed to practice their old barbarian religion provided the statue of the Virgin is given pre-eminence on their feast days. I know now where the "shimmy" dance has its origin; in celebrating a religious feast these Aricans perform a certain dance in which the individual stands perfectly still and shakes every muscle in his body, and how perfectly it is done! But at these feasts men dance with men; the women have their own dance and feast. These negroes believe that in times of extreme distress and plague only the blood of a white child will propitiate the wrath of their god or gods. The child is, of course, stolen, and is bled gradually as blood is needed in sacrifice, and finally the heart is removed while yet warm. During our very recent epidemic of smallpox all daily papers warned the white public to protect their children, since the nanegoes had been foiled in several attempts at stealing children. So far we have not been able to touch these people with mission work, but our woman's work does realize its opportunity here and purposes in the very near future to open up a Christian center or settlement from which we may reach into the lives and homes of these black heathen. Pray for the opening of this work.

But again to the top of the hill and into our own Irene Toland. What are we doing here? Our school caters to the children of the better Cuban class, whom we bring into our doors and transform into bright, happy Christians through the means of the Christian school-room, Christian environment and Christian love. We maintain the primary and advanced grades and a high school, which is affiliated with the government school. During the past year I taught five classes in English and was in charge of the primary dormitory. How I enjoyed my work, and how I love our children! Their love, and to see them growing and developing in Christian faith and strength is our reward. One of our dear little girls came to me before leaving for her vacation and told me how much she loved the school and the Protestant church and that she expected to join the Methodist church, "but," she said, "Miss Chalmers, I will not be able to go to church in my town for there is no Protestant church there." If that child stays with us long enough we expect so to train her that she will want to put forth the effort to start or help to work up a Sunday school in her home town. This is the way churches begin. Another little one came to me crying one night because her roommate was angry with her and would not speak to her, she said she had asked her friend to forgive her because she did not like to quarrel with her friends; she came crying because she could not go to sleep knowing that the other child was angry, she knew it was not Christian to quarrel and she wanted her friend to kiss her. Again, I went into a room in which were four children; it was time to turn out the light for the night and as I entered all were in the attitude of prayer and one was praying aloud. I joined them.

But I have neglected to tell you about my pretty room. It is a typical Spanish room; extra large and very high ceiling; the floor is tiled and the four large windows are securely guarded by rejas or heavy iron bars; the shutters, which serve to keep out rain and sun, open inside. One window faces east and overlooks the bay; two, south, and give one a splendid bird's eye view of the city and the surrounding hills; the fourth faces west, but not the setting sun, because our main building stands between it and the western horizon. I wish I could express to you just how much I appreciate the various views of this beautiful country that come to me through the windows of my room. I must not forget my pretty tiled floors. Large rooms, high ceilings, and tiled floors are the rule here in Cuba—they are necessary on account of the excessive heat. It never gets cold enough in Cuba for a fire, thus all houses are built with a view to making them as cool as possible; it would be impossible to heat a Cuban house, I mean a real Cuban house. So often I have wondered why the many poor people who live in the multitudes of Cuban shacks one sees in Cuba and especially Mantanzas do not simply burn up during the summer months. How are they existing through it right now! My tiled floor is blue and white and is designed similar to many of our velvet carpets at home, a pretty design is worked out in tile in the center and a border design finishes the extremities of the floor. These floors are really a delight and a source of great comfort, too; they are very easily kept clean, they are necessary also because wood cannot be used to advantage in building here on account of a certain kind of insect or ant which enters wood and completely destroys it in a very little while.

I would love to write on and on, Cuba, her people and their customs and the language are so fascinating; but I am sure, Mrs. Snelling, you are beginning to think that "give one an inch and he will take a mile," might be applied to me. I could tell you about our missionary society, which was organized this year, our Student Volunteer band, which is very much alive and enthusiastic, also our Junior Epworth League, which prophesies a well-trained Christian youth for the future, but I must leave these good things for another time. But tell your young people that there is great opportunity here for those who want to be happy in a life of service. Tell them to come. Lovingly,

CLARA E. CHALMERS.

If You Are Too Tired to Eat

Take Hood's Sarsaparilla. A well-known Justice of the Peace in Indiana says Hood's Sarsaparilla makes "food taste good." After taking three bottles he eats 3 hearty meals a day, works hard and sleeps well.

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Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

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RESOLUTIONS.

(Continued from Page 10.)

of our Heavenly Father, who doeth all things well.

Second—That in the death of Mrs. Jones the Methodist Church has lost a devoted member, and the Coldwater auxiliary of the Woman's Missionary Society has been deprived of a faithful and efficient officer and worker.

Third—That we, the members of the Woman's Missionary Society of Coldwater, Miss., do hereby voice our feeling of personal loss in the death of Mrs. Jones, and express our deepest sympathy for the bereaved relatives.

Fourth—That these resolutions be spread on the minutes of the Society, and that they be published in the New Orleans Christian Advocate.

Signed by: Mrs. R. R. Moore, Mrs. K. A. Jones, Miss Hallye Gilliland, Committee.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Third Round.

R. and Lake Cormorant, at Hollywood, July 9, a.m.
Evansville and Dubbs, at Evansville, July 9, p.m.
Leland, July 12.
Boyle, at Boyle, July 16, a.m.
Cleveland, July 16, p.m.
Lula and Dundee, at Lula, July 23.
Jonestown and Rich, at Rich, July 30, a.m.
Merigold and Alligator, at Merigold, July 30, p.m.
Benoit, at Winterville, Aug. 6, a.m.
Glen Allen, at Avon, Aug. 6, p.m.
Greenville, Aug. 8.
Rosedale, Aug. 9.
Friar's Point, Aug. 10
Hollandale, Aug. 15.
Duncan and Hillhouse, Aug. 16.

JAMES H. FELTS, P. E.

Grenada Dist.—Third Round.

Vaiden and West ct., at Hebron, July 8.
Durant, July 9, 10.
Paris ct., at Pine Valley, July 14.
Tie Plant ct., at Gore Springs, July 15, 16.
Poplar Creek ct., at Center, July 21.
Kilmichael ct., at Lodi, July 22, 23.
Winona station, July 23, 24.
Sallis ct., at Shrock, July 29, 30.
Pickens and Goodman, at Richland, July 30, 31.
Ebenezer ct., at Thornton, Aug. 5.
Lexington, Aug. 6, 7.
Coffeeville ct., at Goshen, Aug. 12.
Holcomb ct., at Sparta, Aug. 13, 14.

R. A. TUCKER, P. E.

Greenwood Dist.—Third Round.

Swift, at Swift, July 9, p.m.
Sunflower, at Fairview, July 15, 16.
Acona, July 19, p.m.
Coila, at Smith's Chapel, July 22, 23.
Black Hawk, at Bowling Green, Aug 5, 6.
Webb, at Strathmore, Aug. 13.
Drew, at Wade's Schoolhouse, Aug. 19.
Minter City, at Minter, Aug. 20.
Sidon, at Sidon, Aug. 22, p.m.
Tchula, Aug. 23, p.m.
Tutwiler, at Rome, Aug. 27, a.m.
Ruleville, at Doddsville, Aug. 27, p.m.
Belzoni, Aug. 28, p.m.
Inverness, at Isola, Aug. 29, p.m.
Schlater, at Schlater, Aug. 30, p.m.
Greenwood, Sept. 3.

S. L. POPE, P. E.

Corinth Dist.—Third Round.

District Standard Teacher Training School, at New Albany, July 3-8.
Tishomingo ct., at Boggs Chapel, July 11.
Golden ct., at Belmont, July 12.
Iuka ct., at Pleasant Hill, July 14.
Burnsville ct., at Hebron, July 15, 16, a.m.
Iuka station, July 16 p.m., 17 a.m.
Guntown ct., at Pleasant Valley, July 21.
Baldwyn ct., at Liberty, July 22, 23.
Mooreville ct., at Andrews Chapel, July 25.
Marietta ct., at Ozark, July 26.
Mantachie ct., at Palestine, July 27
Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 28, p.m.; preaching, July 30, night.
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5
Rienzi ct., at Pisgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12, 13.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Mashulaville, at Middleton, July 8, 9.
Mayhew and Sessums, at Kilgo, July 14.
Preaching at Mayhew, July 16, a.m.
Artesia, July 16, p.m.
Brooksville, at New Bethel, July 18.
Shuqualak, at Ridgeway, July 19.
Chester, at South Union, July 24.
Cedar Bluff, at Steel's Chapel, July 27.
Kosciusko circuit, at Salem, July 29, 30.
Kosciusko station, July 30, p.m.
Noxapater, at Rocky Hill, Aug. 5.
Louisville, Aug. 6.
Sturgis, at Bethel, Aug. 11.
High Point, at Owen's Chapel, Aug. 12, 13.
Ackerman and Wier, at Salem, Aug 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

Aberdeen District—Third Round.

Bellefontaine, at Spring Hill, July 8, 9.
Eupora and Maben, at Eupora, July 9, 10.
Mathiston, at Double Springs, July 11.
Algoma, at Palestine, July 12.
Vardaman, at Hurricane, July 14.
Calhoun City, at Pine Ridge, July 15, 16.
Houlka, at New Hope, July 17.
Buena Vista, at Pleasant Grove, July 19.
Salem and Ecru, at Liberty Hill, July 21.
Toccopola, at Thaxton, July 22, 23.
Randolph, at Randolph, July 23, 24.
Verona, at Union, July 29, 30.
Sharon, at Pleasant Grove, Aug. 6, 7.
Tremont, at New Bethel, Aug. 12, 13.
Fulton, at Fulton, Aug. 13, 14.
Nettleton, at New Hope, Aug. 15.
Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.

T. H. DORSEY, P. E.

Kill All Flies! THEY SPREAD DISEASE

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap! Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

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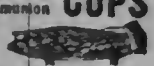

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Have you lost your appetite? Do you get so tired with the day's duties that you're unable to enjoy an evening with friends or at the movies once in a while? Are you losing your rosy cheeks and your springy step?

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was made to restore health to people in your condition. It has been of permanent benefit to thousands who were afflicted just as you are. Why don't you try a bottle? Get in line for better health—beginning today. Every Drug Store carries Dr. Miles' Medicines.

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Dear Sir:
I have used Mrs. Winslow's Syrup for many years for my three babies and it has proved successful. One of my babies had colic and I gave him Mrs. Winslow's Syrup. It certainly was fine, for it cured him. Yours truly,
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Diarrhoea, colic, flatulency and constipation are quickly overcome by this safe, pleasant, efficient remedy. Guaranteed non-narcotic, non-alcoholic. Formula on every label.

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A LETTER FROM REV. ROBERT RANDLE.

Dear Brother Carley: I write you a few lines concerning my trip to Columbia, to see Brother W. J. Porter, who has been very low from an attack of pneumonia. It was one hundred and fifty days from the time that he undressed on account of the illness until he was dressed in his suit, last Sunday evening, that he might be pushed in his rolling chair, by his daughter—five months since he was stricken, and that very severely from the first hour. Most of the first two months, his life hung in the balance; and when the turn was for the better, he was so weak that it was a question whether he would reach health and strength. He is very weak yet, but he can eat nourishing food and we hope that he will be restored; but it will be many months before he will be able to do anything.

This has been a very severe strain on his dear and devoted wife and daughters, who have borne the brunt of the labor and solicitude; and by their constant and wise attention, under God's providence and mercy, he has come through thus far, and we hope will reach health again.

His church (charge) has been very kind and devoted to him during his illness. They have continued his salary as through he were at work, and have helped nurse him and met the wants as they have come up, and showed earnest desire to do everything financially and otherwise without any complaint; they have seemed anxious to do it.

The church has kept up all of its services except the preaching. Prayer meetings, Sunday school, Epworth League and all else have been assiduously attended to. They have taken preaching, as they could get it, from passing brethren, and a local preacher who lives in Columbia. I preached for them morning and evening, and we had very pleasant services.

I have known Brother Porter and his wife since they were young people—before they knew each other; I married them, and have kept up with them since. He has been a very efficient Methodist preacher, and she has made a very efficient "preacher's wife," which is a very important office. They have reared three excellent children—two cultured and accomplished daughters, first-class teachers, and one son, who has not yet finished his education but is striving to do so.

May God bless them unto the end, and may he especially bless the church and people of Columbia for their fidelity to his servant and the family, in this long and severe affliction.

ROBERT RANDLE.

Monroe, La.

A GREAT REVIVAL AT MAGNOLIA, MISS.

Dear Brother Carley: No doubt you have often heard of a revival, but will you give me the space to tell you of one held recently in the Magnolia Methodist Church? While we did not have a union meeting, yet the pastors of the Baptist and the Presbyterian churches worshiped with us and contributed largely to the success of the meeting.

We secured the services of one of our general evangelists, Rev. G. A. Klein, of Memphis, Tenn., and his choir director and soloist, Prof. H. E. Litchfield, of Portland, Maine. These two men form a team which I do not hesitate to recommend to any Methodist preacher. Brother Klein is sound in all of his doctrines. He does not use any claptrap methods, but depends entirely upon the power of the old-time gospel and the Holy Spirit. He does not compromise with sin, but brings his message in a spirit of love for the sinful man and woman. He preached some of the strongest sermons I ever heard from any evangelist.

Brother Litchfield, choir director and soloist, is the finest I have ever heard. His interpretation of the song, rendered with his wonderful voice, touches the souls of his hearers. He is one of the few singers who sing from their souls. Fortunate is any evangelist or pastor who can get this man as a singer of the gospel of song.

Promptly at 9 o'clock every morning for the two weeks business houses, banks, and oil and gas stations closed their doors, and these men came to the morning services. At the evening hour people from adjacent towns and communities helped to fill the house. During the course of the meeting there were approximately three hundred conversions and reclamations, and almost the entire membership of all churches strengthened and revived. Seventy-seven united with the churches of town, thirty-six of that number giving their names to the Methodist Church. You will understand why this great revival when I tell you that the town was divided into prayer bands, touching nearly every home in the town. Reports coming to me each evening of the number present and prayers offered in each zone totalled 982 present, with 760 prayers.

The meeting is closed, the evangelist gone, but the prayer bands are still at work thanking God for the wonderful results of this meeting—for the new souls born into His kingdom and praying for the abiding presence of His Holy Spirit in the churches, in the homes, and in the hearts of His people.

C. P. JONES, P. C.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

WHAT OF YOUR BOY?

His education and training, and the development of his mind, body, and character depends on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training he can always point out some one influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about this school.

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relieves sore eyes. Refreshes and strengthens a tired eye. Doesn't burn or hurt. Get genuine in Red Box. 25c all druggists. Bottle free to ministers

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We don't care who you are or where you are—a man or woman, young or old, or whether you have had Asthma for fifteen years or fifteen months—all we want is your name and address, so that we can send you, free of charge, a trial treatment of "Himalya," our simple, convenient and reliable home remedy for Asthma and Hay Fever.

We want to show you, at our expense, and prove to you beyond any shadow of doubt, and to your entire satisfaction that Himalya will stop all difficult breathing, wheezing, choking spells, and all smothering sensations and painful paroxysms once and for good. We want to demonstrate to you conclusively, that, regardless of what climate you live in, your age or occupation, that this splendid remedy will do for you exactly what it has done for thousands of other sufferers in past years. We want you to know how different Himalya is from other treatments—inhalers, douches, opium preparations, fumes, smokes, etc.—how it purifies the blood and renovates the whole system, eradicating the disease by removing the cause.

Don't Delay. Don't wait until another attack comes, but start the treatment at once. Send no money, simply mail the coupon below.

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The Himalya Company,
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Please send postpaid, and at once, free trial of Himalya to:

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 13, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

LET THEM DO IT.

"People want to love you." We found this statement in an article in a current magazine a few days ago, written by one of the most popular screen actors before the public. His point was that his own success had been due to the fact that he has always tried to conduct himself in such way as to make this natural impulse of people minister to his own welfare—not so much selfishly, but as a means of fulfilling his duty to his patrons. There is food for thought in that suggestion. We believe it is true that people want to love us; and if they fail to love us, it is altogether likely that we ourselves are to blame. It was written of old, "A man that hath friends must show himself friendly;" and that statement is as true now as it was centuries ago. It is mighty hard to love some people, even in the Christian sense, because of their disposition to "rub the fur the wrong way," regardless of time or place or circumstance. "People want to love you"—let them do it.

THE FIGHT IS NOT LOST.

In spite of the fact that the Louisiana Legislature which adjourned last week refused to enact legislation that would put a ban on horse race gambling, we are confident that such legislation will be passed in due time and that the State will be freed of an evil that has become a stench in the nostrils of law-abiding citizens everywhere. It is a strange thing that fifty members of the Legislature—enough to defeat the measure—could bring themselves to a willingness to vote against a measure which was specifically intended to carry out a mandate of the Constitution; and it is stranger still that some of those who voted against the Butler bill did so with the explanation that they were afraid it would interfere with horse racing in the country parishes. So far as we know, nobody is opposed to horse racing—the opposition is all directed against the gambling that goes with it. If racing is the sport that its ardent advocates claim it, let the dear brethren have races to their hearts' content—but let them do away with the gambling, which reaps its harvest of embezzlers, defaulters, and suicides every year. The gentlemen who so piously contend that racing—with its attendant gambling—is necessary to maintain New Orleans as the "Winter Capital of America," are guilty of gross fallacies in their reasoning. In the first place, New Orleans is not, and never has been, the "Winter Capital." We have lived in this city a good many years, all told, and we have never seen anything that would even suggest that it is entitled to such distinction; and a daily reading of all the newspapers of the city has not disclosed any ground upon which that claim can be based. In the second place, the horde of gamblers and disreputable characters that flock to the city each winter—followers of the racing game—bring the city into a most unenviable disrepute. Horse race gambling is an evil like the Louisiana Lottery; the Lottery was outlawed, and this gamble will be outlawed, in spite of those members of the present Legislature who disregarded the plain statement of the Constitution that gambling is a vice and the Legislature shall pass laws to suppress it. Whatever the interest was that lay back of their action—and some of them may have been self-deceived as to their duty—the good people of this State will yet be represented in the legislative assembly by men who will have regard for their constitutional obligations. As to the general character of the Legislature just adjourned, we refrain from quoting the opinions of the secular press—there were some good men there who tried to do their duty. We leave the others to the tender mercies of their consciences and their constituents. BUT HORSE RACE GAMBLING IN LOUISIANA IS DOOMED.

CONFERENCE IS COMING!

It may be hard for us to realize it—but the Conference year is fast drawing to a close. The North Mississippi Conference will convene at Water Valley on November 8, the Louisiana Conference will convene at Shreveport on November 22, and the Mississippi Conference will convene at Crystal Springs on November 30. This has been a busy year, and the meeting of the General Conference may have interfered to some extent with the usual plans for the spring and summer; but there is still time enough left for doing what ought to be done and coming to the close of the year with good reports. Whatever else may be done, the revival campaign in all our charges should be carried out. It seems to us there is an unusual responsiveness to the appeals of the gospel now, and every opportunity should be taken advantage of to get people to give their hearts to God. The recent General Conference fixed a million souls as the goal of our revival activities during the present quadrennium, and we should strive earnestly not only to attain that goal, but to pass it, with the help of the Lord. The usual collections should be carefully looked after between now and the meeting of our Conferences, and the pledges for the Centenary and the Educational Movement should be brought up to date as nearly as practicable. In spite of unfavorable conditions in some parts of our territory, we are expecting this to be one of the best years in the history of Methodism in Louisiana and Mississippi.

ARE THESE FIGURES CORRECT?

The Department of Records and Research of Tuskegee Normal and Industrial Institute, an institution for the training of colored young men and women, has just issued a statement concerning the number of lynchings for the first six months of 1922. According to this statement, there were 30 lynchings for that period. This is 6 fewer than the number, 36, for the first six months of 1921, and 18 more than the number, 12, for the first six months of 1920. Of the 30 persons put to death, 19, or 63 per cent, were in two States, Mississippi (7), and Texas (12). Of those lynched, 2 were whites and 28 were Negroes. Eleven of those put to death were charged with the crime of rape and 19 were charged with other offenses. Five of those put to death were burned at the stake, and 3 were first put to death and then their bodies were burned. The States in which lynchings occurred and the number in each State are as follows: Alabama, 1; Arkansas, 2; Florida, 1; Georgia, 4; Louisiana, 1; Mississippi, 7; South Carolina, 1; Oklahoma, 1; Texas, 12. We are not in position to say positively that the figures issued by Tuskegee are incorrect; but we have reason to believe that they are not always accurate. Last year, for example—if we recall correctly—no lynchings were charged against one of the far-Western States, although it was a matter of record that mob violence had resulted in deaths in that State. If the Department of Records and Research of Tuskegee proposes to give the lynching record every year, it should at least be absolutely sure that its figures are correct. Of one thing we are sure: even one lynching anywhere in the United States is a reproach to our civilization. Mob violence is a direct thrust at the constituted authority of law.

THE COST OF CARELESSNESS.

We were struck the other day by a statement in a publication issued by the National Board of Fire Underwriters to the effect that the total loss by fire in 1921 was $185,000,000, as compared with a loss of $51,653,690 in 1870. In 1870 the loss averaged $19 a minute; in 1921 it averaged $923 a minute. According to this statement, American carelessness results in a fire every minute. Not all fires are caused by carelessness, of course, but enough of them are to constitute a strong indictment against us as a people. Not long ago a careless employe disregarded the "no smoking" rule in his establishment, threw his cigarette stub upon the floor—and a $2,000,000 fire resulted. That is just one other indictment against the cigarette.

EASY HISTORY.

It seems that the Knights of Columbus have appointed a commission to rewrite American history from the Roman Catholic point of view. We do not know what the results of their labors will be, but we presume that they will undertake to show that the nation is indebted for all the blessings it enjoys, from its beginning to this good hour, to Roman Catholics. That is a pretty easy thing to do—write history to suit yourself, regardless of the facts. The only trouble is that it is not history.

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SOME METHODIST EDUCATIONAL HISTORY.

By Elmer T. Clark,
Editorial Secretary of the Board of Education.

Methodism was an educational force long before it was an evangelical force. Its pre-natal influences were all educational. It came from a race of men who had been Christian scholars for five generations, and the world's greatest university was its birthplace.

It was in 1736 that the first Methodist school in the world was founded, this being a school for orphans in Georgia. It was established two full years before Wesley's evangelical "conversion" in the little Moravian prayer meeting in Aldersgate Street. The first building ever possessed by the Methodists was a "school-room" which was erected at Bristol in 1739. In 1740 George Whitefield laid the first brick of Bethesda School near Savannah, Georgia, and in the same year the famous Kingswood School for colliers' children was opened.

All of this occurred before Methodism ever had a church building—even before Wesley began his evangelistic preaching in the open air. It is thus established that Methodist institutions of learning were operating in both Europe and America before the so-called "evangelical revival" was under way.

When the Methodist Movement spread to America it carried its educational genius with it. Francis Asbury and John Dickins prepared the plans for a seminary of learning and secured subscriptions for its erection four years before the Methodist Episcopal Church was organized, and by the time the first General Conference met in 1784, $5,000 were in hand for educational purposes. The cornerstone of Cokesbury College was laid in 1785, while Ebenezer Academy in Virginia, and Cokesbury School in North Carolina, were in operation at approximately the same date.

Between 1784 and 1824 the church established about a dozen institutions of learning, and by the time the church was divided in 1844 the number had grown to about fifty. These institutions nearly all failed. None of the schools established before 1824 are alive to-day, while only about twelve of the fifty established before 1844 have survived.

These institutions of learning went down because the church had no adequate educational policy. It possessed an educational genius, but little educational statesmanship. In the beginning the General Conference attempted to prescribe the most minute rules for the government and discipline of the institutions of learning, but no thought seems to have been given to the problem of developing a well correlated system of schools which would serve the church systematically.

In 1820 there was the utmost confusion in the educational situation. Schools had sprung up in various sections of the country under the enthusiasm of local leaders. All were struggling for existence, there were no educational standards, the relation of the schools to the church was often poorly defined. The General Conference of 1820 made a feeble effort to clarify the situation, but failed to do so. The entire matter was at last turned over to the Annual Conferences with the recommendation that these bodies should establish literary institutions as they saw fit.

After the division of Methodism in 1844 the M. E. Church, South, continued this chaotic policy—which in reality was no policy at all. Our church did not establish a Board of Education until fifty years after its organization. There was no oversight on the part of the church. Local communities everywhere attempted to build schools and colleges in the name of Methodism. "Local enterprise and individual initiative were without restraint or guidance," declared Bishop Waterhouse, "and these did much not only to make confusion worse confounded, but to discount the church as an educational factor. Communities under the lead of would-be educators established schools in the name of the church almost everywhere. Many of them soon perished, and thus our whole territory was strewn with wrecks and became potent arguments against the competency of the church as an educator."

As a result of this lack of system in our educational endeavors, the M. E. Church, South, has lost ninety-nine colleges and universities and one hundred and twenty-six academies during the three-quarters of a century of its existence. Each year of its history three schools into which it has poured wealth and energy without stint have died or passed from Methodist control. Multiplied millions of money and still larger values in consecrated labor have been wasted in our unguided enthusiasm for the cause of Christian education.

Even to-day we may see the results of our policy. In the Carolinas we have fifteen institutions of learning and in Virginia and Texas we have nine each. On the other hand such strategic States as Oklahoma, New Mexico, and California are entirely neglected.

It was not until 1894 that the church took official cognizance of the situation and resolved to grasp the educational problems with a firm hand. In that year the General Conference created a Board of Education with the avowed purpose of welding all of our institutions of learning "into an harmonious system." It was a difficult task. Behind us there was a disastrous history of one hundred and ten years of mistakes and blunders. Jealousies existed everywhere on the part of our institutions. The schools and colleges were unclassified, and their scholastic standards were extremely low. The new Board of Education came into existence largely unwelcomed by the educators themselves, and its entire history is a record of thankless struggle in a chaotic situation.

It is an interesting commentary on the early difficulties of the Board of Education that no man ever originally elected to the secretaryship by the General Conference has been willing to serve. Dr. W. W. Smith served a few months without remuneration, but declined to give up his presidency of the Randolph-Macon system of institutions to become the permanent connectional educational officer. Dr. W. B. Murrah (now bishop) declined in 1898, and Dr. J. E. Dickey refused the position in 1910.

When Dr. Stonewall Anderson became the General Secretary in 1910, he found that only sixteen higher institutions of learning in the church maintained a scholastic standing sufficiently high to permit of classification, while forty-four remained unclassified. We even maintained, at that time, nine schools which did not meet the standard for B-class academies. The total income for all educational purposes was less than $2,000 per year for each institution. Many of the charters did not recognize the ownership or control of the church in any sense. Surely the task of perfecting "the union of all into an harmonious system" was a gigantic responsibility.

At the close of this the greatest quardennium for the cause of Christian education which Methodism has ever known, it is pertinent to inquire concerning the achievements of the Board of Education. Its history during the past four years is bound up with that of the eight years previous. The work of the present administration is a unity, and it will be of benefit to take a fleeting glance at our educational accomplishments during the past twelve years. These may be tabulated as follows:

1. The institutions of the church have at last been classified, harmonized, and correlated. There is to-day not a single institution in the church which does not fully meet the schalostic standard of its class. This marks the culmination of nearly thirty years of effort to carry out the instructions issued by the General Conference in 1894. The result was accomplished through the operation of two laws, both of which were enacted in 1914 on the recommendation of the Board of Education. One of these laws made it impossible for any unclassified institution to receive financial aid from the church, while the other forbade the establishment of any college without the consent of the Board, or the founding of any junior college or academy without previous consultation with the General Secretary.

To have reached this proud position in twelve years from the date when more than two-thirds of our colleges were "renegades" for which we did not even claim standardization—this constitutes a wonderful educational advance.

2. A department of Life Service has been developed and a full-time Secretary of Ministerial Supply and Training has been put in the field. The Board of Education is the pioneer in the work of securing ministerial and missionary volunteers and assisting them in securing an adequate training for their task. Other agencies and Boards have followed its lead and have projected similar activities, but the Board of Education still remains the one and only body authorized by the General Conference to conduct a Life Service Department.

3. The present administration has also cleared and adjusted the titles of our various institutions of learning, so that the ownership and control of all of them are now vested in the church. Just as our schools sprang up in haphazard fashion, so was there much carelessness displayed in the matter of their legal ownership. In many cases Methodism had no relation to institutions save the right of patronage, and of course this right was enjoyed by every other person and body.

During the quadrennium 1910-1914 the Board of Education adjusted all titles, and the General Conference of 1914 expressed its hearty gratification at this achievement. "This is a healthy condition," declared the Conference, "showing that the great body of our colleges and their trustees are thoroughly loyal to the church."

4. One of the most significant accomplishments of the present administration of the Board of Education is the establishment in each college of the church a strong chair of Religious Education devoted to the production of trained workers in every field of church service. There is to-day not a single college of the church that does not offer a course in Religious Education. Many of them have well-manned departments and one of the most prominent features of the Board's present policy is the continued development of this indispensable branch of study.

5. There has been started a program of work among the Methodist students at the various State universities in our territory. This movement is still in its infancy, but its importance gives assurance that in the future it must assume larger and larger proportion. There are about fifteen thousand Methodist students at the State institutions of college grade in the South for whom no courses in Religious Education are available. The church has a responsibility here and this responsibility has been placed upon the Board of Education by the General Conference.

In the Christian Education Movement two of the greatest enterprises of the greatest enterprises of the country in connection with State institutions were included—the Berkeley Educational Church at the University of California, and the Tucson University Church in Adizoni. Activity among Methodist students is also being carried on at the University of Texas and the University of Missouri.

6. The Board of Education has also been responsible for raising the educational standards of

the ministry. On its recommendation the General Conference has passed a law to the effect that the requirements for admission on trial into an Annual Conference are the same as for college entrance, namely, a high school education, except "under special conditions clearly recognized as unusual," when persons not so qualified may be admitted by a two-thirds vote. While this proviso nullifies the standard in many instances, it is nevertheless true that a considerable advance has been made in our ministerial standard. A progressive step has also been taken by making it obligatory upon young preachers to pursue their courses of study under the direction of the correspondence school or at a preachers' institute.

7. But the greatest achievement of the present administration of the Board of Education is the harmonizing and unifying of the educational forces of the church, resulting in the projection and carrying through of the Christian Education Movement. The greatness of this wonderful movement is well known to the church and to the nation. It is not so well known, however, that preliminary to this Movement were twelve years of unceasing toil in an endeavor to secure a cooperation among all schools and agencies, so that concerted and united action in a common cause would be possible.

The Christian Education Movement was not an unrelated incident. It did not "just happen." Twelve years ago it would have been an impossibility in the M. E. Church, South. The schools and colleges themselves would not have tolerated it. As they grew up without system, so they worked without unity of purpose. Before there could be any sort of united action these institutions had to be welded into an essential oneness.

This was done largely through the formation of a Methodist Educational Association which was authorized by the General Conference of 1918 and organized the following July. Then for the first time the educators of every school and every Conference were brought together. In this Association they looked into each other's eyes and saw things face to face. They came to see that over and above the petty individual interests of isolated institutions there loomed the great cause of Christian Education. A new day dawned in the field of Methodist Education when these educators realized what Christian Education really meant. Then the Christian Education Movement became a reality. Then the instructions which the General Conference had issued thirty years before were carried out, and the institutions of the church were brought together "into an harmonious system."

MEETING OF JOINT COMMITTEE ON CHURCH BUILDING IN EDUCATIONAL CENTERS.

The Joint Committee on Church Buildings in Educational Centers, consisting of W. F. McMurry, T. D. Ellis, and W. E. Brock, representing the Board of Church Extension, and R. L. Russell, J. W. Perry, and Louis Boeger, representing the Board of Missions, met on call of W. F. McMurry and R. L. Russell, at 10 o'clock in the office of R. L. Russell, Missionary Annex Building, Nashville, Tennessee, June 28, 1922. All the members of the Joint Committee were present except W. E. Brock.

W. F. McMurry called the Committee to order and requested Rev. W. G. Cram, D.D., to lead in prayer.

Organization. On motion, W. F. McMurry was elected Chairman of the Joint Committee, and R. L. Russell, Secretary.

Visitors. Bishop W. B. Beauchamp, former Director General of the Centenary Commission, and Rev. W. G. Cram, D.D., the Directing Secretary of the Centenary Commission, were introduced.

Bishop Beauchamp made a statement to the Committee concerning the need for church buildings in some educational centers, he being accorded this privilege at this time on account of his plan to be absent from the United States after tomorrow for several weeks.

Statement of Funds. Rev. W. G. Cram made a statement concerning the amount of funds in the hands of the Centenary Commission and subject to appropriation under the action of the General Conference. He advised that this statement was hurriedly taken from the books of the Commission, and was submitted with the understanding that a statement approval by the Auditor of the Centenary Commission would be filed with the Joint Committee as soon as it could be gotten ready.

War Work Commission. A letter from Rev. E. O. Watson, D.D., of Washington, D. C., concerning the closing up of the business of the War Work Commission, was read by the Chairman and made a part of the files of this Committee.

General Conference Action. The Joint Committee examined carefully the action of the General Conference, which action was based upon requests from the Executive Committee of the War Work Commission, the Board of Missions, the Board of Church Extension and the College of Bishops, and instructed its President and Secretary to advise the Centenary Commission that the action of the General Conference making the balance of the War Work Fund (after proper care for Soldier and Sailor Welfare Work, which amount is not to exceed $30,000 per annum for the quadrennium) available for church buildings in educational centers, with special reference to State and independent foundations, to be administered by the Board of Church Extension and the Board of Missions, is clear and unmistakable; and that representing the two Boards named, this Joint Committee has appointed its Chairman, W. F. McMurry, and its Secretary, R. L. Russell, to make proper communication of the action of this Joint Committee to the Centenary Commission, and to receive, in the names of the Boards represented, from the Centenary Commission and from Mr. John Victor, Treasurer of the War Work Commission, funds on hand to the credit of the War Work Commission, and unexpended by it, and to hold same subject to the direction of this Joint Committee.

Soldier and Sailor Welfare Work. The Joint Committee recorded its recognition of the obligations of the Board it represents under General Conference action to use an amount not to exceed $30,000 annually in the interest of the Soldier and Sailor Welfare work, and for the four years of the quadrennium. The Committee voted to set aside $30,000 of the funds now on hand for this Soldier and Sailor Welfare work for the first year of the quadrennium, and authorized and directed that the members of this Joint Committee representing the Board of Missions be appointed a special committee with authority to study the Soldier and Sailor Welfare work, and to bring to this Joint Committee from time to time recommendations as to the amounts needed for the several items connected with this particular work. This action is based upon the fact that the administration of Soldier and Sailor Welfare work is naturally and properly a Home Mission task.

Treasurer. The Joint Committee voted to select for the Board of Church Extension and the Board of Missions, a joint Treasurer, whose duty it shall be to receive, hold, and invest, under the direction of this Joint Committee, the funds set aside by the General Conference for Soldier and Sailor Welfare work, and for church building in educational centers, and that the funds in the hands of this Joint Treasurer shall be drawn out only on two signatures, one representing the Board of Missions, and one the Board of Church Extension, to be hereafter provided by this Joint Committee.

W. F. McMurry, and R. L. Russell, were appointed a committee to bring a nomination for Treasurer to the next meeting of this Joint Committee.

Applications and Correspondence. The Secretary of the Board of Church Extension, T. D. Ellis, was directed to receive all applications for aid for church building, and to conduct all correspondence in connection therewith, and to prepare all cases for presentation to the Joint Committee. The representatives from the Board of Church Extension on the Joint Committee were directed to make such change in the regular application blanks of the Board of Church Extension as may seem desirable, by adding a supplementary sheet, or otherwise.

The Joint Committee made record of its purpose to recommend to the Boards it represents, favorable action on such applications as come from communities that have demonstrated a willingness to do their full duty toward providing adequate church facilities for the students in their midst, and from no others.

The Secretary of the Board of Church Extension was instructed that funds invested are to be placed and secured on the same terms and conditions as those used by the Board of Church Extension in its regular work, and that no exception to this rule is authorized except on instructions from this Joint Committee.

Expense. The Committee recorded it as its judgment that the expense incurred in the administration of this fund by travel, or otherwise, should be borne by the fund.

Publicity. The Chairman and Secretary of this Joint Committee were instructed to send to the church press a copy of the Minutes of this meeting, or extracts therefrom, together with any additional statement that in their judgment should be made, that the church at large may be advised as to the organization and plans of this Joint Committee.

Next Meeting. The Chairman and one other member of the Joint Committee were authorized to call a meeting of this Joint Committee whenever in their judgment it was deemed necessary.

The Minutes of the meeting were read and approved.

On motion, the Joint Committee adjourned.

(Signed): W. F. McMURRY, Chairman.
R. L. RUSSELL, Secretary.

AN UNUTILIZED OPPORTUNITY FOR PASTORS.

A correspondent writes to the Federal Council of the Churches:

"Our mayor's mother recently died, leaving almost three million. She was a member of the leading Congregational church here. To it she left $1,000; the remainder, the entire estate besides, goes to her five children, all well off and well placed in life."

"In December a wealthy woman at the age of eighty-five passed away, a member for many years of our richest church, whose pastor, noted all over the State, speaks almost on every important occasion. He knew her very well and she was a most valuable member of his church, yet she left nothing at all to the missionary boards and over $400,000 to two sons in the fifties, one a rich bachelor and the other a richer Californian. I could have wept. Why couldn't Dr. ——— have gradually laid upon her heart a sense of responsibilities for starving Armenia, for our Board of Foreign Missions, for the schools for negroes doing such wonderful work in the South, for the struggling Protestant churches in France?"

The pastor, as the correspondent suggests, has the key to the situation. As the spiritual adviser of church members and the one who enters most intimately into their personal lives he has a unique opportunity to influence them to make bequests to the missionary and benevolent work of the churches. The secretaries of missionary boards seldom have the same free access or intimate approach. No doubt the pastor hesitates often to deal with this question in his contracts with his wealthy parishioners lest he should seem to be laying undue emphasis upon the material side of the church's work. To regard the matter in this light, however, is wholly to misunderstand the question. If discipleship to Christ involves the dedication of one's substance to His cause, it is a distinct spiritual service to people of means to influence them to consecrate their wealth to the purposes of the Kingdom of God.—Exchange.

There is nothing more important than the choice of friendship, for it both reflects character and affects it.—Selected.

ITINERATING IN BRAZIL—THE ANNUAL CONFERENCES.

By Dr. E. H. Rawlings.

Article VI.

There are three Conferences in Brazil, the Brazil, the Central Brazil, and the South Brazil, and the annual sessions of the two upper Conferences, the Brazil, held in Rio de Janeiro, and the Central Brazil held in Piracicaba, we were able to attend. We had traveled in South Brazil, visiting nearly all our work in Rio Grande do Sul, but the annual session of the South Conference was held too late for us to remain.

New Missionaries Arriving.

Perhaps no feature of the two sessions that we attended was more notable than the presence of the new missionaries just arriving. As late as his return to the United States from his third official visit in December of last year, Bishop Moore had pleaded with the Department to find him missionaries to take the places of those that had fallen out and to fill the multitude of new places opening up in the Centenary. Indeed, he seemed sometimes discouraged almost to the point of desperation when this far along in the development of the material plan of the Centenary in Brazil, so few men and women, although many were offering, were now ready to go out. But cooperating personally with the Secretary in a persistent effort to find men and hurry them off, he was able at the last to get for the field his full compliment of missionaries from the General Board for the year. Indeed in his last conversation before leaving the field he said that as many had gone out this year as ought ever to go out in any one year if we are to help without hindering the development of a really capable national leadership.

Well, these missionaries arrived on the steamship "Aeolus," eight of them, the Houstons, the Hubbards, Misses Morgan, Matthews and Best and Mr. Moreland, the Schislers coming on a later boat and Brother Saunders having come on the "Huron" that took the Bishop and Secretary down in June. Everybody was out to meet them, missionaries and friends of missionaries, because to these faithful workers who had waited so long for personal reinforcement the presence of Bishop and Secretary was hardly as significant as the arrival of these recruits. One of the older missionaries in an intimate conversation on the present situation said in a burst of enthusiasm, "You cannot possibly know what it means to the missionaries that so many new ones and so well endowed and trained have suddenly come to us." It meant much to these young missionaries to be present in the homes of the older missionaries, to see the work of the Conference, to meet the Brazilian preachers, hear their reports and to breathe the atmosphere of the work concentrated and characteristic as it is found in the Annual Conferences. Most of them were present in both Conferences, and go now, some to Juiz de Fora, some to the South, and one couple, Mr. and Mrs. Hubbard, hurry on away out into the wilderness of the great Northwest to a station where there is no missionary anywhere in thirty-six hours of them and only one family that speaks English. This far out they are to help a little in the new station, but mainly to give their time to the study of the language with instructions that whatever may have been our policy in the past, now the first year of the missionary, his primary and almost one business, is to break the back of the language and to study it so carefully as to get it like the natives. The further he goes into the interior and away from English speaking friends, trying as it may be, the likelier it will be that he will get the language.

Doctor Young In Brazil.

A most interesting and notable feature of both Conferences was the presence of Dr. W. J. Young, Professor of Missions in Candler School of Theology, in Atlanta. Dr. Young had been sent by the Woman's Council as the first to deliver the series of lectures on the new foundation known as the Bennett-Gibson lectureship. The course was given in Rio in the parlor of Bennett College and in Piracicaba in one of the class rooms of the Piracicabana. From his first lecture in Rio attendance was most gratifying, bringing together not only the missionaries of our own church but some of other Boards, quite a number of Americans in the city and a few English-speaking Brazillians. The work of these lectures was delightfully done, as everybody who knew Dr. Young expected they would be. The policy of sending outstanding men to the field abroad inaugurated this year with Dr. Young to Brazil and Dr. F. S. Parker to the East, Drs. Goddard and Sledd to Europe, will no doubt be continued by the Board of Missions and will form a vital bond of interest especially between the schools and the work abroad.

A Bishop in Action.

In Rio we saw Bishop Moore in his first Annual Conference. The work was done in two languages, and while he kept an interpreter by his side for the finer points, he understood most of what was said in Portuguese, and, while there were questions of an intensely delicate and difficult nature arising, he guided the work in both Conferences to a great climax of interest and enthusiasm. I wish I could trust myself to write of the work of Bishop Moore in Brazil without saying what might seem fulsome. A little incident, simple but touching, will illustrate the spirit of the service he is doing. Away down on the plains of South Brazil we had been traveling day and night for many weeks and were now far out in the interior. Weary and somewhat homesick, I said to him one day, "Well, we are a long way from home, aren't we?" With a touch of affection he replied, "No, no, this is my home. A man's home is where his friends are and my friends are in Brazil." He did not go to the Ecumenical Conference in London, although a delegate, because he felt that his first duty was to his task in Brazil. As we went together from place to place and I saw how completely he had wrought himself into the very structure of our forward movement in Brazil, and how much his skilled leadership is counting for at this crucial moment, in my heart I said, "It is worth a lifetime of preparation if he had never done anything else—and he has done much else—to be able to build one's life as effectually as John M. Moore is building his into the life of a people and country like Brazil."

A Strong National Movement.

In nothing has the skill of the Bishop in charge as an administrator been more manifest than in his dealing with what is known as the Independence Movement of the Brazil church. It is confined largely to the preachers. For some years past, as in other fields, there has been a measure of impatience on the part of the native leadership with what was felt to be the domination of the missionary and the rather rigid control of the Board of Missions. After the war the nationalistic impulse, everywhere stimulated, began to make itself felt in Conference discussions, newspaper articles and finally in a meeting called by the leaders to meet in Rio to discuss the whole question of the relationship of the church in Brazil to the Mother Church, as the church in North America came commonly to be called. The meeting was in fine spirit, the missionaries coming and going and taking part in the discussions at will. The result was a paper adopted by the Conference and forwarded to the Bishop and Foreign Secretary setting forth respectfully the aspirations of the national church in Brazil. The leaders declared for certain general principles of freedom, certain specific property rights and, as they announced, final emancipation for the Methodist Church in Brazil. The paper was helpful or harmful according to the interpretation that might be put upon the phrasing of these declarations of policy. At Rio the Bishop called a meeting of the Brazilian preachers with only two missionaries present as interpreters and after a preliminary statement setting forth the general attitude of the Board of Missions and the church in America to the churches abroad, invited the fullest discussion. We were together perhaps two hours in a discussion, the spirit of which left nothing to be desired and the understanding at the last was altogether satisfactory on both sides. However, a few of the leading Brazilians were not present in this Conference and we were not sure that the understanding represented all our national brethren.

When we came to the Central Conference we heard at once rumblings of dissatisfaction and agitation much more intense than in Rio, and finally in a session of the Conference, the discussion was precipitated in connection with the consideration of a memorial on the subject to the General Conference. The discussion was heated, frank and somewhat bitter, missionaries as well as Brazilians taking part. Some extreme things were said on both sides, and speaking in the two languages as they were, there were very serious misunderstandings. At first it was thought that we had gone as far as a discussion could get us, but later the Bishop called the Brazilians together as had been done at Rio. As in the other meeting, Bishop Moore made the preliminary statement, the Secretary also setting forth the attitude of the Board of Missions and both of us seeking to create a sympathetic atmosphere for the discussion. For two hours preacher and laymen said out their grievances and aspirations, apparently abating nothing of their former contention and getting before us their point oof view in an able and effective way. We answered their questions frankly, and without evasion, corrected their misapprehensions and interpreted the attitude of the missionaries and the church at home, in the end reaching an understanding that was even more complete than the other had been in Rio, and so, turning an embarrassing and hurtful factor of our work into a strong impulse toward national initiative and leadership. We came out of the conference with these brethren feeling that the Brazilian preacher knew his own mind, was self-respecting and independent in spirit, and was capable of that initiative and power of self-determination that constitute a real and capable leadership.

Coming to Self-Support.

The reports in the Conferences were gratifying on the material side, churches and pastors manifesting a decided disposition, amounting to little less than a definite movement, toward self-support. In other fields, what is known as the "bulk sum;" or the fund used for the support and development of the native church, had been increasing with rapidity that was little less than alarming, but to my great delight I found that the amount was being decreased in Brazil rather than increased. This had come about partly through our advantage in the rate of exchange, but also largely through the wise administration of the bishop in charge. When he came with the leaders to make the distribution of the bulk sum, and they asked him how much there was to distribute, he simply assured them that there was every cent that was needed, but that is was their responsibility to appropriate not one cent that could be raised by the native church under the impulse and quickened generosity of the Centenary. This appeal was made to pastors and laymen and so the bulk sum has been decreasing instead of increasing, a most unusual thing, especially in view of the rapid development of the work in connection with the Centenary, and a thing that bears most vitally upon the problem of maintenance confronting us at the end of the Centenary period.

Tokens of Revival.

In the matter of membership the increase has not been satisfactory. In both Conferences the increase was small, if any at all, for the year and there was some question as to whether there had been any increase. The Bishop asked questions, seeking to ascertain the cause, and strongly emphasied the importance of distinctly evangelistic effort. Several explanations were given for the small gains. They had been purging the roll in rather drastic and sometimes reckless way and for two years everybody had been engaged, if not absorbed, with building and the material side of our development. But it could not be doubted that the evangelistic gift was largely dormant. The hopeful aspect of this situation, however, is that the leaders are waking up and with real concern, not to say alarm, are coming to feel that evangelism in a definite form is the great need of

the Mission in all the Conferences, and that the Centenary itself will be a failure if it shall not end in a great revival.

It was to this emphasis that the Secretary, as a visitor to the Conferences, addressed the messages he was privileged to give. I had the privilege of speaking to the Conferences several times as the representative of the Board of Missions, and while I sought to set forth various aspects of the Centenary Movement in all lands, all that was said in preparation for a simple, straight appeal that was made on the last night in both Conferences just before the appointments were read. I did not know the language and the best I could do was to speak through an interpreter. But the interpreters in both Conferences, Dr. Tucker in Rio and Brother Lee in Piracicaba, were men with flaming hearts and evangelistic gifts, and could admirably supplement the deficiencies of the visitor's appeal. For an hour together, I in English, and the interpreter in Portuguese, we poured out our hearts on the one great theme of the Gospel and its power to reach the multitudes. The response in Rio was hearty, while at Piracicaba it was notable. Brother Ferraz came to the platform at the close of the address, making a flaming appeal and in response more than fifty people came forward to the chancel in token of their desire to follow Christ. A little later another notable thing occurred. The same Brazilian preacher arose and said that he had been sent as a delegate to the General Conference, and that he was going because he wanted to get in touch with the evangelistic movement of which he had heard in America, but that he was not even prepared to make the most of that trip, earnestly requesting his colleagues among the Brazilian ministers to join him at the altar in prayer for the enduement of the Spirit in preparation. Many besides his Brazilian colleagues joined him, the Bishop, Secretary and missionaries going down in earnest supplication with the rest, and when, after a short prayer of dedication, the preacher began singing softly and in the incomparably beautiful accents of the Portuguese, "Children of the Heavenly King, as we journey let us sing," I felt that I was looking upon one of the great scenes and passing through one of the great experiences of my life.

This is written on the sea, and as I write nothing in all our visit to Brazil do I remember with such gratification as the tokens of revival coming in these two closing meetings, and the reports coming to me in the last days of my stay in that country, from all points, of little groups meeting together and praying for a great Pentecost, and unless all signs fail we shall be greatly disappointed if, in a year, we shall not find ourselves in Brazil in the midst of one of the great revival movements of the church.

I went to Brazil with the feeling that in no field was the situation more difficult or the work less promising. After nine weeks of as careful study as I could make, under the most favorable conditions, I returned with the conviction definitely fixed that for the immediate future, we had perhaps no field in which the situation is wider open or our work more promising.

SEVEN SCHOLARSHIPS.

During the recent collecting campaign for Christian Education in North Mississippi, the two colleges—Millsaps and Grenada—offered seven Tuition Scholarships, one to each district, to be given to the charge in the district that made the best percentage on amount pledged on quota and amount of quota raised in cash. This was to be taken 50-50. The results of the campaign show as follows:

Aberdeen District, Pontotoc Church.
Columbus District, Starkville Church.
Corinth District, New Albany Church.
Greenville District, Coahoma and Lyon Charge.
Greenwood District, To be decided.
Grenada District, Grenada Church.
Sardis District, Sardis.

These scholarships are for Tuition in the Literary Department and are to be awarded by the Board of Stewards of the charge securing these scholarships or by any way the Board may decide. They are in either Millsaps College or in Grenada College.

We want to thank the collectors and helpers for their good work. The North Mississippi Conference has done well under the present financial conditions. We anticipate a great collection this fall if conditions are any way near to normal.

J. H. HOLDER,
Conference Secretary-Treasurer.

July 1, 1922.

SUPERANNUATED.

By R. T.

The last word had just been spoken, and the Conference stood adjourned,
And a host of worthy preachers toward their homes their footsteps turned.
Some were young and strong, and anxious to be on the firing line;
Some had won their honors fairly, and were sent to stations fine;
Just a few were disappointed, in that busy, rushing throng;
They were silent while the others passed with eager haste along.

In the rear, with steady measure, walked a man with silver hair;
He had been a "faithful servant," faithful both in work and prayer;
But the years had pressed upon him, cooled his blood and quenched the fire,
So the presiding elder told him that he must retire;
So he turns without appointment, the first time in forty years;
He had crossed the dreaded dead line, that the aged pastor fears.

No more work for this old soldier, he must tarry with the "stuff;"
While the strong press on to battle, he will find it hard enough.
He would rather die in harness than to thus be put aside,
In the midst of some great conflict, where the battle-tide rolls wide.
In the rear must be his station, never at the battle's brunt,
For the message has been sounded, "He's not wanted at the front."

This old warrior built the churches where the people worship now,
And, amid privations many, kept his consecration vow;
And he sowed the seed of promise in hard fields, with pain and tears,
Where reapers, with rejoicing, get the harvest of the years;
But he is now almost forgotten, almost lost amid the throng;
No one sings of his achievements, some new hero gets the song.

In the Sunday school convention he's not asked to speak or pray,
For they need no "worn-out preacher" in convention halls to-day;
When the Epworth League assembles, he's not asked his views to state;
He did well in some past era, now, of course, he's out of date.
In his Conference he is silent, scarcely ever takes the floor,
For the brethren more progressive say, "We've heard all that before."

We are passing on, my brethren, to the place he holds to-day,
For unless we are translated, we will surely pass that way;
Learn to watch the younger pastors take the places we must yield,
Wait with patience without orders on the church's battlefield;
Wait till from the opening heavens comes the summons all obey;
And to all the aged servants this will prove a glorious day.

If you have a grey-haired pastor, brother, sitting in your pew,
Treat him kindly, as another may on some day care for you;
Listen to the words of counsel he will gladly oft bestow,
And he'll love you like a brother, and he'll bless you as you go
Out to where the battle rages, where the enemy is strong;
He will cheer you as you battle with the mighty hosts of wrong.

Soon his eye will see the limit of his little earthly day,
Soon the soldier, full of honors, will go up the shining way;
Then a host will meet this veteran, his co-workers in his time,
And a shout will ring through heaven, for the scene will be sublime;
For the "worn-out preacher" reaches all his heart has ever craved—
Home and friends and joy and heaven, souls that he on earth had saved.

Springhill, La.

The boy who will let his companions keep him from doing his duty cannot expect to have courage to battle with the world when he becomes a man. —Selected.

CAMP MEETING

JULY 19th-26th

SEASHORE Camp Grounds

BILOXI, MISS.

ICH DIEN.

By Rev. S. J. Davies.

"Give and it shall be given," says the Master of Life,
For what spent in Service mid the turmoil and strife,
Must ever abide, whatever the cost,
For in God's way of paying surely nothing is lost.

We measure our lives by the standard of men,
Which shuts out the "ever," with the "now" in its ken,
Forgetting the store and the treasure on high,
Which abideth forever whether we live or we die.

Oh, the beauty of Service, be it toil or large gift!
There is joy in its doing and a blessed uplift;
Like the chrism of morning breaking fair o'er the hills,
Drives back the night shadows and its glory infills.

Should the hand grow weary and the heart be cast down,
Since the day of rewarding seems slow and unknown,
Its crown and its jewels are in God's keeping;
And his hand shall not falter, nor is his eye ever sleeping.

Back of all giving is the heart of the giver,
Back of the gleam of the lake is the flow of the river;
For the glory of receiving lies in its gracious outpouring—
Be it the lake's sheen of silver or the heart's overflowing.

Then let the watcher be patient, as he stands at his post,
Though the day cometh faintly, its light is not lost.
For the sun of God's purpose will rise fully and fair,
And its welcoming splendor fill the earth and the air.

Coushatta, La.

WHEN WE SHALL HAVE ENDURING PEACE.

By Robert Edwin Meek.

This is a period in the world's history in which there is much discussion devoted to the subject of how to preserve peace among the nations of the earth. Any talk along this line that fails to recognize God as the chief factor in the undertaking is worthless, for it is impossible for men to gain peace without His help. The enactment of legislating bodies and the agreements made between nations will not bring it, for God only can change human nature and rid it of discordant elements. Those who do not see God's governing hand in the affairs of this world and those who, knowing Him to exist, deliberately ignore Him, shall suddenly come to sorrow, and that without remedy, for, as it is written, "The Most High ruleth in the kingdom of men and giveth it to whomsoever He please." A study of the Bible shows that God punishes disobedient nations by permitting them to become involved in wars.

Peace, to be lasting, must be founded upon justice. Righteousness alone makes justice possible. Christianity makes for righteousness by inculcating right principles of living into human hearts. "Righteousness exalteth a nation," for it raises its ethics by putting its people on a higher plane of living. We have peace to-day, but throughout the world "man's inhumanity to man" continues to "make countless thousands mourn," and the only reason for this grievous oppression is sin in the hearts and lives of men and in the councils and policies of nations.

Because a nation is not actively engaged in a foreign or a civil war, it does not follow that it possesses a righteous peace. The crimes of so-called peace are often scarcely less than the crimes of war. Surely no one ought to want a peace that is not founded upon righteousness and justice and which will not make for the happiness of all good men.

The Christian world is looking for the second coming of Christ. The League of Nations, the Disarmament Conference, the Hague Tribunal, the peace palace built by that modern agnostic, Andrew Carnegie, and, in short, all movements in the interest of world peace are causing some to think that the time has come when men may "beat their swords into plowshares and their spears into pruning-hooks" and when "nation shall not lift up sword against nation, nor learn war any more." But Christ has not come yet. St. Paul says (II Thessalonians, Chap. 2, Verse 3): "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of pedition," etc. What makes for Christ's coming does not necessarily help the cause of peace. If justice is founded on righteousness, if Christianity alone establishes righteousness, and if it can only be obtained by the world fully accepting the teachings of Christ and being governed by them, then this "falling away" that St. Paul tells us about precludes any possibility of a lasting peace before the second coming of our Lord.

The best things that those who want universal peace can do to help the world get ready for it is to abide by God's Word in their daily lives and also earnestly, faithfully and unceasingly to pray that prayer which, among other matters of importance, contains these two great and timely petitions: "Thy will be done on earth as in heaven," and "Thy kingdom come." When God's will is done on earth as in heaven His kingdom will have come, and then we can have a peace that will last for all time, because of the fact that it is founded upon righteousness and justice.

Black Hawk, Miss.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Have you got a home, Carley? If you haven't, get one as soon as you can. I never had a home until these clever Mansfield people gave us this cozy nest. I was well on the way to getting one in Nashville; and when you go to the hub, if you will get on a Glendale car, and go out to the park, you may see my dream in the big house that crowns the hill. But a big rich man over in North Carolina got mad at what I said about tobacco in the Epworth Era, and they upset the tripod, stopped my salary, and away went my home! We have always tried to feel that a parsonage was home; but it isn't. It isn't yours, and there is where the secret pleasure comes in, the sense of having something you can call your own. Whatever you do, you feel that you will get the benefit of it. These good people gave us this little home with no strings to the title. The only anchor that holds us here is the strongest of all anchors, the anchor of love. When I leave home, as my duties require me to do, I feel perfectly easy about Sister Steel and the girls, for all the town loves them.

It is not a big house. Its modesty becomes a man who has spent his life accumulating spiritual assets, laying up treasure in heaven. I have been hoping to get able to add a room to it for a study, where I may keep company with my blessed books; but though the cost would be only about $500, I have not been able to add it to the nest. I hoped to make my book pay me enough for the job; but, shucks, books don't sell, except such infidel trash as Wells's "Outlines," and so forth. I was tempted to feel very blue over the dullness of the public mind in not showing more appreciation of my literary effort to keep the kettle singing, when I got comfort out of this from the Atlantic Monthly: "Thoreau, for instance, was given as compensation for his first book the privilege of claiming for his own any copies unsold from an edition of one thousand. Three hundred copies were sold, and seven hundred were trundled in installments out to Walden, in a handbarrow. Thoreau remarked to a friend that he was the owner of a library of eight hundred volumes, seven hundred of which he wrote himself!" And that was in New England. I felt better when I read that, for my first book sold better than that. Bishop Tigert was a writer of books, and he laughed and told me once that before he started on a tour of the Conferences, he concluded he would see how his last book, then out for a year, had been selling. He found that two copies had been ordered in six months! And Tigert had brains down to his heels.

One of these "Applied Psychology" female propagandists has been in these "diggins" with her nonsensical verbiage. Sister Steel, who takes no stock in such dreamy stuff, says she said that if you want something you must think about it seven times a day, and "visualize" it, and it would surely come. It won't. I have thought about my imaginary study not seven times a day, but seventy times seven, and visualized it down to the minutest detail, and it has not come. But I don't give it up. It will come in some way, and my dear books will rest in order on permanent shelves; and I will have a big rocker and can stick my feet on the mantle, shuck off all superfluous rags, and read how the white-shoe clergy are getting on with the latest "Drive." And I will have a big desk, where I can write Pelican Pine letters, and keep in touch with my friends, and get ready for the chariot.

I hope the readers of the Advocate have kept up with Bishop Cannon's letters about his travels. They are intensely interesting and instructive. He has the happy art of telling what one wishes to know about a foreign land. I wish he would tell a little more about the scenery, and use our American terms for money; but you will enjoy his travelogue; and as he describes the countries where we are spending our money for missions, we should learn all we can about them. I hope they will send him to China, unless Bishop Boaz develops the same fine faculty for telling us about the country. I can "visualize" Africa and Mexico when I read after Bishop Cannon, but after all that has been written about China, Korea, Japan, and South America, I have only a dim idea of how those countries look. I want to know how far it is from one place to another, not in "hours," but in miles; what is the lay of the land; how the houses look; what sort of crops they raise; and all such things. Cannon tells us. Don't skip his "Notes."

I am writing this on the immortal Fourth, am at home, and only Sister Steel is here with me. She is a pacific patriot, or patriotess, for she has not taken on the modern type of women. When I jump up and kick my heels together and shout, "Sic semper tyrannis!" she says I may indulge the war-whoop on this day, but that I am getting too old to be always fighting. But what is a fellow to do when he reads Bob Shuler's paper, and the daily reports of the press! When I reminded her that it was Paul's consolation at the end of his life that he had "fought a good fight," she floored me by saying that had Paul lived to be as old as I am, he probably would have toned down his militancy and become mild-tempered like dear saintly old John. Maybe so. But if I don't get to be a gentle, patient, and sensible man, it will not be her fault. I am trying to learn to obey her, for I am sure I can safely follow her blindfold. My greatest earthly blessing is to have such a wife. I'll try to be absent from home when this reaches the ranch; for there is a rolling pin in the kitchen!

There has just come to my table a new book, "Breezes from the Blue Ridge, by Rev. J. M. Rowland," the spicy editor of the Richmond Christian Advocate. He wields a sparkling pen, and these chapters are full of the ozone of the Virginia mountains. Were you ever up there when the rhododendron is in bloom, and mountain meadows blossom with daisies, and the glens are musical with waterfalls, and the blue mists encircle the heights like scarfs, and the crystal air exhilarates like old wine, and you feel like jumping over the moon for very joy! Well, this book will bring it all back to you. Here are the titles of some of the chapters: "Bear Cove and Its People"—"Possum Hunting and Prohibition"—"The Hardshells"—"The Coming of the Doctor," and so on. The book gives an illuminating picture of mountain life and society, and its pages are finely seasoned with humor. My, don't the title sound well these July days: "Breezes from the Blue Ridge!" Why under the heavens did I ever leave Virginia! But here I am in the Pelican Pines to stay, and with every reason to believe that Providence located me here.

Mansfield, La.

The Home Circle

THE HOLY BIBLE.

Genesis first in order stands;
Exodus gives the ten commands;
Leviticus and Numbers see
That Deuteronomy next will be.
Joshua, Judges, Ruth—each dwells
Before Samuel, Kings, and Chronicles.
Ezra and Nehemiah, then
To Esther point, the pious queen.
Job, Psalms, and Proverbs next appear,
With Ecclesiastes, while we hear
The Song of Solomon declare
What beauties in the Savior are.
Isaiah speaks in sweetest strain
Of Christ, and tells us all his pain;
While Jeremiah weeping bears
His Lamentations to our ears.
Ezekiel, Daniel then will come;
Hosea, Joel here find room.
Amos and Obadiah, too;
Jonah and Micah stand to view.
Nahum and Habakkuk make way
To Zephaniah and Haggai;
Then Zechariah's book is seen,
And Malachi concludes the scene.

This is the way the Gospels run:
Matthew, Mark, Luke, and John.
Then come the Acts inviting you
The apostolic church to view.
The Epistles next our notice claim,
Which in succession thus we name:
The Romans and Corinthians were
To cities sent renowned afar;
Galatians and Ephesians then
Wrote by the same inspired pen.
Phllipplans, Colossians stand
With Thessalonians near at hand;
Timothy leads to Titus on,
This brings us down to Philemon.
The Hebrews soon we gladly find,
And that of James comes close behind.
To Peter now our thought we give,
With loving John we wish to live;
Then solemn Jude will pierce the soul,
And Revelation close the whole.—Selected.

BRINGING IN THE BUCKET.

"O dear!" sighed Mary. "I really must write that letter to Mrs. Norton to-night. It's got to be done this week, or there'll be trouble."

"And this is Saturday, if I'm not mistaken," said Uncle Jim, looking up from his newspaper. "In fact, Saturday afternoon. Why not postpone it till to-morrow, if I may ask?"

"Why, Uncle Jim!" cried Mary. "That from you! 'Why not wait till to-morrow!' I should have expected you to say, 'Why did't you write it before?'"

Uncle Jim hid a quizzical smile behind his newspaper. "Well, since you suggest the question, why didn't you write it on Monday—or Tuesday—or Wednesday—or—"

"O, Uncle Jim—" Mary interrupted him. "Do stop! You make it sound so terrible! I've put it off because I haven't felt a bit well this week; and it's an awfully hard letter to write, and I dread it no end!"

"O, yes." Uncle Jim was politely sympathetic. "Well, I suppose it's a great deal easier to do to-night, of course."

"What in the world do you mean? It's harder, if anything."

"Oh-h! Harder? Well, at any rate, I suppose you don't dread it so much?"

"I dread it just as much!"

Mary's voice showed that she was becoming a little annoyed; but Uncle Jim apparently did not notice, and kept on with his questions.

"Then you're feeling pretty well again, are you?"

"I'm feeling tired to death! You know I said so at lunch. What do you mean by all these questions, Uncle Jim? Are you making fun of me!"

But every trace of the quizzical smile was gone from Uncle Jim's face.

"I was just trying to find out," he said, quietly, "just why any sensible girl waits a week about doing something that grows harder the longer she waits, and that she dreads more and more. Besides, the delay makes her every day more and more tired. No, don't shake your head, Mary. You would have felt a great deal better physically as well as mentally if you had got that letter off your hands earlier in the week. Did you ever hear the story about the little boy who was sick with all the symptoms of overwork? The doctor asked how much work he had to do. And they said: 'To bring in a bucket of water every day.'

"'At any particular time?' inquired the doctor.

"'Well, he is supposed to bring it early in the morning, but he usually puts it off till the last thing at night.'

"'And brings it in all day long!' said the wise old doctor. 'You make him bring that water in before he has his breakfast, and he'll be all right.'

"And he was!"

Mary laughed in spite of herself. "That's all very well for a small boy," she said, "but for a girl as old as I am it's different."

"How much older do you think you are than Mr. Howard Carpenter?" inquired Uncle Jim, with one of his surprising conversational changes.

"Older? Why, Mr. Howard Carpenter is as old as father! What do you mean?"

"Simply that he was the one who told me he used it for a watchword. I was asking him how he managed to get so much done without ever acting tired or showing strain as so many men do; and he said: 'I bring in my bucket of water the first thing in the morning.' Then he explained that for a good many years he had chosen the hardest thing in each day's work, or the thing he dreaded most to do, and had deliberately done that thing first of all— thereby losing neither time nor nervous energy in dreading it. I've determined to adopt the plan, Mary, and I respectfully pass it on to you. And now, since the sermon's over, how about a nice little walk through the woods?"

"Thanks, kind sir," said Mary, with a smile, "but that's no bucket. I'm going now to draw mine; better late than never."—Youth's Companion.

THE BEECH IS LIGHTNING PROOF.

Pedestrians have often been warned not to seek shelter under a tree when caught in an electric storm. The tree attracts the lightning, which passes down the trunk to the ground. Any person standing by the tree is sure to be injured. In fact, people have often been killed in this way, and also many cattle. But there is one tree under which it is safe to take shelter, for the lightning never strikes it. It is the beech tree. The Indians discovered this fact long ago, and whenever a thunderstorm approached sought shelter beneath its branches with full assurance of safety. The early settlers learned this fact from the Indians, and soon the saying was current among them that "a beech is never struck by lightning.

This popular belief has been tested and verified by the scientists. One writer says: "As a result of careful experiments it has been found that the beech really does resist the electric current much more vigorously than the oak, poplar or willow. The general conclusion from a series of experiments is that trees 'poor in fat' like the oak, willow, poplar, maple, elm, and ash oppose much less resistance to the electric current than trees 'rich in fat,' like the beech, chestnut, linden and birch. Of course varying conditions modify the practical working of these facts, but the Indians' conclusion was well founded."—Kind Words.

"TIME OUT."

Cruel.

He—"A man lives in that house who has been married 15 years and spends all his evnings at home."

She—"Ah, surely that's true love."

He—"No; it's paralysis."—Selected.

Right!

A man with a funny story had visited a dozen newspaper offices, at all of which his joke had been declined. He plodded wearily homewards.

"There is such a thing as carrying a joke too far," he said.—Selected.

Missed a Lot.

Mother (reprovingly)- "When I was young, girls never thought of doing the things they do to-day."

Daughter—"Well, that's why they didn't do them."—Selected.

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

RELIGIOUS LIFE IN OUR COLLEGES.

It seems to have become the fashion with some good folk to level criticism at our higher institutions of learning on the ground that many of their teachers are unorthodox in their views and that, as a consequence, many of their students become unsettled in their religious faith. If this criticism were directed only against institutions not under control of the churches, we should not feel especially concerned about them, though we should want substantial proof that it is justified; but when it is assumed that the colleges of our own church—any or all of them—are leading our youth astray, we believe one of two things ought to be done—either charges should be formally preferred against those who are the objects of the criticism and their cases should be tried before the proper tribunal, or the criticism should cease and our schools should he allowed to go forward with their work without having to suffer from the attacks of those who make charges but do not back up those charges by action in the church courts. If there are men in any of our institutions whose teachings and influence are subversive of the faith of the students under them, certainly they should be got rid of; if there are none such, assuredly it is time to help and not hinder our schools in performing their mission.

In discussing this matter, the Christian Guardian, of Toronto, Canada, an official organ of the Methodist Church in Canada, cites and comments on an investigation made by the Continent, of educational institutions under denominational control in the United States. We do not know whether any of our colleges were included in this investigation or not, hut we feel sure that the situation in them would not be found different from that in the sixty-two from which answers were received. We quote from the editorial in the Christian Guardian, as follows:

"The Continent has undertaken an investigation of its own in this matter, and has corresponded with seventy-five educational institutions which are under denominational control, to discover if this state of affairs obtains in these Christian colleges. In a few cases the colleges have statistics dealing with the matter, but in most cases there are no complete records and the statistics are largely estimates, which are, however, based upon personal acquaintance with the students and are to be accepted as approximately correct.

"Sixty-two replies have been received and are published in the Continent, covering about three and a half pages, and the replies are just about what college men would expect. In all cases the college years are years of mental development and necessarily years of questioning and research, and this means inevitably that problems must be faced which the young man at home might never be called to face, yet which every student whether at home or in college must deal with. In the college, however, there is this advantage that the student has in most cases the help of a Christian professor, who himself has passed through the same period of mental questioning.

"It follows also that some students, who have come from homes or churches where ultra conservatism holds sway, find that beliefs that to them appeared to be foundation stones of Christianity, are made to stand the searching criticism which all truth must undergo, and some of these beliefs may be cast aside and stamped as error. Occasionally, it may be, a student is thrown off his balance in this process, and in headlong fashion repudiates all that he had been taught to believe. But usually such cases are few, and while the student learns to reject some things, he holds more firmly than ever before the truths which justify themselves to his awakened and inquiring mind. And so it comes to pass that the faith of the student, whether in college or out of college, is a more reasonable thing and a more firmly established thing, than it could possibly have been if he had accepted it unquestioningly as a matter of authority.

"And these sixty-two colleges which report, declare that the loss of faith to the students, so far as they can discover, is a very negligible quantity, while the active Christian movement amongst college students has succeeded in causing not a few students to become personally followers of Christ, while scores have been led to dedicate their lives to different forms of distinctively Christian activity.

"This is the experience of the Christian colleges in the United States, and we think it will be generally admitted by college men that it is the experience of all our Christian colleges in Canada. The college was not meant to unsettle, but rather to establish faith. And while it is true that in learning to think a man will inevitably question many of his early beliefs, it is not that he may destroy faith, but only that he may reach solid ground upon which faith can build more reasonably and more firmly. Thinking often shakes things, and some things fall when shaken, but the things which cannot be overturned remain. Truth is eternal and indestructible, and true faith never trembles for this Ark of God. Our colleges are helping, not to uproot the faith of the church, but to establish it more firmly."

PERSONAL AND OTHER NOTES.

A note from Rev. T. B. Winstead, of Carthage, Miss., informs us that all goes well on his charge.

The ninth World's Sunday School Convention will meet at Glasgow, Scotland, during the summer of 1924.

We appreciate post card greetings from Rev. C. E. Fike, written from Colorado Springs, Colo., July 5. Brother Fike sends greetings to the brethren.

A meeting of the new General Hospital Board will be held at the Piedmont Hotel, Atlanta, Ga., on July 19. Rev. J. R. Jones, of the Mississippi Conference, is a member of the Board.

We are indebted to Rev. J. L. Neill, superintendent of our work in Czecho-Slovakia, for a post card view of the historic village of Herrnhut, founded by the Moravians just two hundred years ago.

Dr. T. D. Ellis, the new General Secretary of the Board of Church Extension, is busily engaged with his work. He spent last Sunday in Bogalusa, La., looking over the new church building enterprise at that place.

A revival meeting will be held in the First Methodist Church, Greenville, Miss., beginning on September 17. Dr. S. W. Walker, of Sanford, Fla., will do the preaching, and Mr. P. M. Boyd will lead the singing.

Rev. John L. Ferguson has been appointed pastor of Millsaps Memorial Church, Jackson, Miss., and Rev. W. N. Ware has been appointed pastor of the Sharon charge. Brother Ware's address is now Sharon, Miss.

Rev. T. B. Cottrell, pastor of our Gibson Memorial Church, Vicksburg, Miss., writes that the "closed Sunday" in Vicksburg, of which much has been said recently, has been a great blessing. We believe such a Sunday would be a blessing to any city.

The work of the church at Natchez, Miss., is moving along splendidly under the leadership of Rev. C. C. Evans. The attendance at all the services is good, the prayer meeting attendance averaging about fifty thus far. The Methodist folk of Natchez are a fine people—and they have a fine preacher.

Rev. S. A. Steel, D.D., of Mansfield, La., has been invited to deliver the baccalaureate sermon for the Teachers' College, Springfield, Mo., on July 3. There are over two thousand teachers in attendance on this college. All the churches in Springfield call in their evening services for this occasion, and the meeting is held in the open air.

We learn with sorrow of the death of Brother J. W. Richardson, of Corinth, Miss., on June 3, 1922. He had been ill since October, 1921. He was 78 years old. He had been a reader of the Advocate for many years. His daughter, Miss Falla Richardson, who gave up her work as deaconess to be with her father during his illness, will now return to that work.

The Methodist church at McLaurin, Miss., is a neat structure, as is indicated by a post card picture we have received. Its erection was made possible by the efforts of Mr. and Mrs. T. W. Cox, who were very liberal contributors to the building fund. Mrs. Cox is superintendent of the Sunday school, which has a membership four times as large as the membership of the church.

One of the features of the morning service at the Algiers Methodist Church on the first Sunday of the month was the presentation of a set of collection plates by the board of stewards, through the chairman, Capt. C. J. Zatarain. These plates have a sentimental as well as a real value, as they were made from some of the material from the old pipe organ that was wrecked when the old church was destroyed by the storm in 1915.

The Gift Chapel at Fort Sam Houston, San Antonio, Texas, has recently been completed after a period of thirteen years, during which it was in an unfinished state. It is one of the finest buildings for religious and social purposes in army posts in this country, and much of the credit for its completion is given Chaplain A. F. Vaughan, a member of the Louisiana Conference. The San Antonio Light of July 2 gives a full account of the chapel, with pictures of the building and of Chaplain Vaughan.

We are in receipt of the following telegram from Rev. Waldo W. Moore, Biloxi, Miss.: "Dr. Rolfe Hunt held meeting at Wesley Memorial. He preaches well—God is with him. Bishop Candler dedicated Back Bay church June 17. Catholics recently placed five workers there. Methodists have me for half time. The work needs brand new Ford car. Forty-seven dollars already donated. Crisis on—help us." This work at Back Bay is worthy the help of those who are in position to assist it. Brother Moore is doing a great work.

A long-distance telephone message from Rev. A. J. Coburn, our pastor at Ponchatoula, La., gave us the good news last Monday morning of a fine meeting in progress at Ponchatoula. The meeting began the latter part of the preceding week, the preaching being done by Rev. L. W. Cain, of

Franklinton, La. At the time of the message, ten members had been received, and great interest was being manifested. The congregations are unusually large, additional seats being necessary to take care of the crowds. We hope to receive a full account of the meeting later.

We are very sad over the news from Rev. W. M. Williams, of Purvis, Miss., that his wife is seriously ill, little hope being entertained of her recovery. She has been in bed for three months, and is steadily growing worse. Many a prayer will ascend in behalf of Brother and Sister Williams. Two of their children, Frank Starr and Mrs. Lillian Beanland, are unable to be at the bedside of their mother, one of them being in China and the other in Africa. The sustaining grace of God is the only comfort in such an hour.

We have read with a very great deal of interest the booklet, "Incidents in the Life of a Bible Missionary—Ten Years on the Firing Line for God," written by Mr. G. A. Perkins, a colporteur of the American Bible Society now stationed in New Orleans. It is a thrilling account of the experiences of this consecrated man as he has engaged in the distribution of the Bible in many of the cities of this country and in Mexico. A wide reading of this book would do much good. The price is 25 cents, and it may be had of the author, 902 St. Charles Street, New Orleans, La.

We have just received a copy of the Church Extension Handbook for 1921-1922. In our judgment, this book is an ideal record of the work of this great agency of the church, and a copy of it should be in the hands of every preacher in the connection. It may be had, free of charge, upon application to the Secretary, Dr. T. D. Ellis, 1115 Fourth Avenue, Louisville, Ky. The first pages are adorned with pictures of Bishop W. R. Lambuth and Bishop H. C. Morrison that are fit to be framed. The book is an exhaustive summary of the work of the Board from its beginning to the present, and all its information is presented in a most attractive and interesting way. It is a volume worth having.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. H. J. Moore, Forest, Miss., 2; Mrs. Jno. W. Meacham, Scooba, Miss., 3; J. J. Davidson, Lafayette, La., 2; Rev. P. M. Caraway, Sicily Island, La., 3.

PRAYER MEETING ATTENDANCE.

We have received the following reports of prayer meeting attendance last week: Algiers, C. C. Wier, pastor, 53; Jackson, B. D. Watson, pastor, 22; Ruston, N. E. Joyner, pastor, 34; Mangum Memorial, J. Cude Rousseaux, pastor, 53.

DIGGING FOR GOLD IN JAPAN.

By R. S. Stewart, Jr.

Letter V.

We spent four busy days in Nakatsu. Our missionaries there are Rev. and Mrs. H. L. Hughes, of Texas. They have just moved to this, their first appointment, and have brought with them an evangelistic enterprise and zeal which promise much for the future development of the church among the great numbers in the town and surrounding villages. Our congregations averaged hardly more than seventy-five people, but the small church was well filled and the power of God was present.

There has gone abroad a notion that the Japanese are not a people whose emotions are responsive. In my first work among them I was influenced by this hypothesis. I have come to know, however, that the Japanese are a highly emotional people and that the same power which melts hearts in America will cause tears of sorrow and shouts of joy over here. One of the things that has had a deadening influence on the Christian movement in Japan has been the thought that the church is fundamentally an educational institution; and that saving spiritual truth may be apprehended through intellectual processes. Some of the truest and best among the Japanese evangelists have gone forth to their meetings greatly hampered by this thought and their direct objective has been to enroll enquirers rather than to get men born of God. This has in effect juggled the evangelistic message, "Repent and be saved," into "Educate and be saved." Happily there is now a reversion from this idea. A very prominent Japanese evangelist who hitherto has been content to enroll enquirers for study of Christianity, has now announced a change of objective by which he proposes to drive for direct and definite spiritual results. There is a great and increasing hunger for spiritual things and an increase of emphasis on the evangelistic in preaching and prayer.

The meeting at Nakatsu showed some deep convictions and happy conversions. I remember with interest a visit in a home where the wife, who was from a very conservative Buddhist family, was definitely saved. She had recently married a Christian and was ready to listen to our message. Our conversation was being continually interrupted, however, by her little stepchild, who was persistent in his efforts to absorb the mother's attention. I did not know how we were going to manage, but Brother Hughes was equal to the situation. In a litle while he had captured the child and was entertaining him in another part of the house. And while the missionary took charge of the youngster my Japanese helper led the woman into a clear and happy knowledge of God. On the following day the testimony at the church was full of power and many were affected by it. The older son in this home took a decided stand for Christ also.

Sunday was a day of power and blessing. We began with a six o'clock prayer meeting. At the morning preaching service the altar was filled with seekers for holiness. In the afternoon Christians and enquirers met again and we preached and prayed. Conviction for sin and heart hunger was intense with many. One young man startled the company by jumping to his feet and running from the house sobbing aloud. We did not find out what had happened to him until the next evening. At the night service one bright young student came to the altar as having been called to preach. After him about fourteen came forward applying for church membership. In this company were two school teachers, one kindergartner, the wife of a prominent doctor, a trained nurse, students and others. An invitation was made to the church and many Christians gathered around the altar to offer themselves in consecration and to receive the Holy Ghost. I trust that some were blessed.

The following afternoon we left for the next appointment. A number of Christians were at the train to say goodbye. There was a new joy in the hearts of many. Just as the train was pulling out I was surprised to see a young man running towards my window. It was the student who had rushed from the house in such agitation the day before. His face was now shining with joy as he called after me that he was "saved by the grace of God."

My interpreter in this meeting was Brother Ono, who is one of our young pastors in Kyoto. He left me here to return to his church. He and his like are the hope of Japan. I quote from a letter which I had from him a few days after we parted: "I came back home safely last evening and began work. I found some hungry souls were waiting for my return and I had an opportunity to speak to and pray with three women as soon as I got home. There is no greater happiness than to be used for His glory and in the service of our fellow men." Amen.

SEASHORE CAMP MEETING.

After consultation, the presiding elders of the Mobile District, the Seashore District, and the New Orleans District, have set the time for the Seashore Camp Meeting for the week beginning July 19 and closing July 26. The preaching will be done by Dr. Henry T. Carley, editor of the New Orleans Christian Advocate, and the music will be conducted by Rev. Frank Collins, pastor of the McDonoghville Methodist Church. Let all our people attend this meeting so far as practicable, and let them pray that much good may result from the meeting this year on this historic spot.

J. G. SNELLING,
Presiding Elder of the New Orleans District.

NOTICE.

If the presiding elders and pastors of the Mississippi Conference can recommend twelve young men, of limited means, studying for the ministry, we can assist them in their education.

The fund I have has been contributed by many friends. I hope some day to assist twenty young ministers each year to attend college.

The greatest need of Methodism is an educated ministry.

I. W. COOPER.
Brookhaven, Miss.

THE STRONG SHOULD SERVE.

Very clearly and very emphatically our Lord taught his disciples that their mission in life was not to be served, but to serve, and in that strange, humiliating, symbolic ceremony of washing his disciples' feet, He aimed to fasten forever upon the mind of the church the wholesome and epoch-making truth, that the strong should evermore serve the weak, and the greatest of all should be in deed and truth the servant of all. Yet this truth penetrates but slowly, even the thought of the church, and only too often ecclesiastical greatness demands service instead of rendering it.

Lyman Abbott wrote recently that "a community in which the rich make the poor serve them, and the strong make the weak serve them, and the wise make the ignorant serve them, is pagan; and a community in which the rich serve the poor, and the strong serve the weak, and the wise serve the ignorant, is a Christian community." This may seem to some little short of revolutionary and yet it seems to embody the very spirit of our Lord. The poor, and the weak, and the ignorant are with us on every side, and the rich, and the strong, and the learned are also with us, and the attitude of the latter towards the former stamps our civilization as either Christian or pagan.

If this be true, and it seems hard to deny it, what must the verdict be concerning our own community, and oven concerning ourselves? It is not agreeable to become our brother's keeper, and we build walls about ourselves to shut out the disagreeable poverty, and weakness, and ignorance of our neighbors, and we forget that in shutting out these we are also shutting out the Lord. We aim to shut out sorrow and pain and to live carefree lives, but in closing our doors against the woes of the world, we close them also against the Light of the World. Strength is God's gift, and He meant it to serve the weak.

The strong man who refuses to use his strength to serve his weaker fellows is untrue to his God from whom he received his gift; and he is untrue to his fellows who have a right to expect his aid.—Christian Guardian.

SERIOUS.

The Bingville board of selectmen had held many sessions, and finally formulated a set of auto laws that was the pride of the country. So the constable felt no worriment when he stopped a motorist.

"You're pinched for violatin' the auto laws," he pronounced

"Which one," inquired the traveler.

"Dunno, but ye certainly hain't come all the way down Main Street without bustin' one of them."—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

IN MEMORY OF MOTHER JOHNSON.

MRS. CLARA JOHNSON was born at Jimkoping, Sweden, May 3, 1833, and died at the family home at Clarks, La., June 3, 1922, at the age of 89 years and one month. Mrs. Johnson came to America from Sweden in 1863 and settled at Falconer, N. Y. She was married to Mr. August Johnson, August, 1872, who preceded her in death some four years ago. To this union were born two children, one of whom died in infancy, and the surviving one, Mr. A. W. Johnson, of Clarks, La., is one of Louisiana's most esteemed and useful Christian gentlemen. Mrs. Johnson, with her husband, came to Clarks from Grandon, Mo., in 1906, where she has lived a very beautiful Christian life, winning to herself many friends. She gave her heart to God at the age of 16, and ever thereafter lived a very beautiful Christian life. She attended church regularly until her health failed some three years ago; and always counted it a great privilege to attend the house of her Lord. Like the Psalmist of old, she delighted in the law of her Lord and in her last years the Bible was her constant companion. Mother Johnson was always first at the bedside of the sick and suffering, administering to their needs as only she could do. Her main object in life was to make others happy and to scatter sunshine along the way, and many a life has been brightened and cheered by her kind words. During her long and intense suffering she showed a beautiful Christian spirit, patiently waiting His will, and spoke of departing this life not as death but as going home. Her absence will be greatly mourned by the faithful son and daughter by whom she was most tenderly cared for in the declining years of her life, doing all that loving hands coould do to alleviate her suffering. She leaves a host of friends to mourn her; her life was not lived in vain. A Friend,

P. J. TREADWELL, P. C.
Clarks, La.

On June 22, 1922, the death angel visited the home of Brother R. H. Elder, and transplanted the spirit of his dear wife and loved companion, Sister EVA ELDER, to the heavenly mansions in the skies. All that mortal hands could do to relieve her bodily suffering was done. She was in her 51st year, and had been married over 30 years. She united with the Methodist Church in Cockrum in her early teens, and soon developed a strong Christian character. It can be truly said of her that she loved her Lord much, and was always happy when permitted to attend public worship. She was held in high esteem by a large number of relatives and friends, who were present to give their sympathy to the heart-broken loved ones. After funeral services, conducted by her pastor, the Rev. T. L. Oakes, her body was laid tenderly to rest in the Cockrum cemetery to await the resurrection of the just. The new-made mound was fully covered with beautiful flowers, which attest the esteem in which she was held far and wide. Sleep on, Sister Eva, and take thy rest, God called thee—he knew best. Her pastor,

T. L. OAKES.

RESOLUTIONS.

Whereas, an all-wise Heavenly Father has seen fit to call to her reward our good friend and a teacher, MISS WORTLEY VIRGINIA ERVIN, after a short period of illness, necessitating an operation for appendicitis, under which she succumbed, conscious to the last, and expressing herself as ready and willing to go and dwell with Jesus evermore; and

Whereas, Miss Ervin has for a number of years been one of our most consecrated church members, one of our most faithful and efficient Sunday school teachers, and a shining example of a sweet Christian life, possessed of so many traits of beautiful Christian character, endearing herself not only to the Beginners' Class, of which she was the beloved teacher, but to all the members of Central Church, therefore, be it resolved, by the Central Church Sunday School, of Columbus, Miss.:

First—That we shall treasure in our hearts the memory of the life she lived among us, and the lessons she taught both by precept and example, which will be an inspiration to us for years to come.

Second—That we extend our heartfelt sympathy to the bereaved father, and other relatives, realizing that "He who tempers the wind to the shorn lamb" will comfort them, and that "He doeth all things for the best," and that they will bow submissively and accept the injunction, "Thy will, not ours be done." Most especially our hearts are touched with tender solicitude for her father, D. L. Ervin, the patriarch of our church and official board, who, by his long years of faithful service, daily consecration, and upright walk with God, has blessed and cheered the lives of younger and less devout men, with whom he comes in contact.

Third—That a copy of these resolutions be sent to Brother D. L. Ervin, a copy to the New Orleans Christian Advocate, a copy to the Columbus Commercial Dispatch for publication, and a copy to the Secretary of Central Church Sunday School, to be spread upon the records.

Signed by: Mrs. S. F. Hindsman, Miss Bessie Herron, Mrs. T. E. Thornley, Committee.

WHY THIS?

All over the country we find the Masons laying cornerstones to churches. They do the same to school houses, city halls, etc. But I'm concerned with the Masonic Order laying cornerstones of church buildings in this article. It is not right. The Masons will reply, "We do so only when invited." Of course! Why should they be invited? The Discipline makes no provision for delegating this sacred rite to a less institution than the church itself. I protest. It exalts the Masonic Order and in the same degree places the church on the same level of the Masonic Order. The church has its own ritual. It is a divine institution. The Masonic Order does not claim to be a divine institution. Therefore I say it is not right. I have nothing against the Masons, I do not talk against them or preach about them. Preachers who are Masons should not ask this of the Masons. When did the Masons ever ask the church or another order to lay a cornerstone for one of their halls? I never heard of it. I have no objection to any Mason's taking part, even delivering the principal address, if asked to do so. But I protest against turning over the sacred service to any fraternal order. What right have the Masons to place their emblems on a cornerstone of a church? I admit that it all stands for good. The members of the church are not all Masons and they do not see the right in the church turning this over to this order.

This is the way one preacher feels about it who has been connected with ten church buildings and other property of the church, as pastor.

H. W. LEDBETTER.
Hammond, La.

The moment we expect or demand gratitude, that moment we cease to deserve it. To give and then to claim because we have given is to miss the whole beauty of giving.—Selected.

LETTER FROM REV. W. C. HARRIS.

Dear Dr. Carley: I have recently been quite sick. On the night of Sunday, April 9, to my very great surprise, I had a considerable hemorrhage. This was followed next night by a severe one, which left my entire system almost completely exhausted. The doctors thought it was from the same lung that has been so badly crippled for so many years. They encouraged me to believe that I would regain my strength and that my health would perhaps be as good for quite a number of years as it has been for a number of years past. This is June 29; I am now able to sit up more than half the day and can walk over the house some, but have not been out of doors. I am still very weak and exceedingly nervous. I am hopeful, however, that the doctors were right in their prophecy, and that improvement will soon begin to be more rapid. At the same time I realize that my condition is such that there could be no cause for surprise if I should at any time be taken away very suddenly. The Lord's will be done! Living or dying my trust is in him. I would be glad to have letters from any of my friends who might feel inclined to write. W. C. HARRIS.

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LEARN THE TRUTH

Confidence

"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Epworth League.

EPWORTH LEAGUE NEWS, LOUISIANA CONFERENCE.

Alexandria District.

Nace Crawford, President of Winnfield League, has determined to start after the gold seal immediately. He began by calling council, business and committee meetings, at which plans for a busy year were made. Go to it, Nace. Its a great life if you don't weaken.

Alexandria League plans to hold vesper services during the summer similar to those held at the Assembly.

Last year Alexandria District had a dozen Leaguers present at the Assembly; this year twenty-seven. They represented eleven out of sixteen chapters. Let the other five wake up and send representatives next year so as to help their district yell.

Oakdale and Bunkie Leagues are the proud possessors of gold seal certificates. It is hoped that they will spur others on to do as well.

Alexandria District makes the claim of having a larger per cent of their membership enrolled in the Quiet Hour Covenant than any other district.

The Leaguers of this district pledge their support to their pastors and ask their help in return to make this the greatest year in the history of their League work.

Echoes From The Assembly.

A few days in the League Assembly in Mansfield would have cured any pessimist who could have been in attendance. The enthusiasm and earnest purpose of this host of young Methodists from the various districts of Louisiana, gathered not primarily for recreation but for hard work in preparation for service, are sure forecasts for the future. The Assembly this year was a great success in every way. R. H. WYNN.

Shreveport, La.

The thing that impressed me most about the Assembly this year was the fine spiritual tone that pervaded all activities. With very rare exceptions, the soil of the hearts of the young people who came was so prepared as to be in readiness to receive the truth. It did not seem at all necessary to overcome the worldliness that usually creeps in, but, as a unit, they stood before the Lord, ready for His blessed commands.

It is a great pleasure and privilege to be even an onlooker at such a meeting and one of our leading ministers was heard to say, "This is going to rebuild the Methodism of Louisiana."

MRS. R. H. WYNN.

Shreveport, La.

I have attended each annual session of the Louisiana State Epworth League Assembly at Mansfield since its organization, and I heartily believe that the session just ended, June 13-20, 1922, is the best yet held. The class work along various lines was thorough and calculated to make better Leaguers and better Methodists of our young people who attended; the spiritual life of the group of young people as manifested in the group prayer meetings, the vesper services and otherwise, was inspiring and promises much for the revival of spiritual life among the young people throughout the State; and the great life service consecration movement with which the Assembly consummated, indicated the presence and guidance of the Spirit of God. There is nothing better in Louisiana than the Epworth League Assembly.

W. WINANS DRAKE.

Shreveport, La.

Oh! for the gift of discernment; that we may have a more acute vision and appreciation of excellence in rough envelopes, in simple lives, in lonely places. To see the saintly is to believe in saintliness, to be stimulated by it. The daily vision of the great, the good, the beautiful, is a daily uplift and transfiguration. Let not some mean curtain or other hide from our eyes the masterpieces of the Spirit of God.—W. L. Watkinson.

A GREAT MEETING AT WINONA, MISS.

Dear Brother Carley: Brother J. Tillery Lewis has just held a great meeting of two weeks' duration. The services were held in the church auditorium, which had just been made comfortable by the installation of fans. Brother Lewis did the preaching, holding services twice on Sunday and only in the evening during the week.

In undertaking this work his idea was to give his congregation a series of sermons on the fundamentals of Christianity and in such a way as to establish a continuity of thought and reasoning concerning the great foundation principles of the religion of our Lord Jesus Christ; this he did in a profound and concise way that all could grasp and all must needs remember.

All through, he showed the guiding of the Holy Spirit in the delivery of these messages, with peculiar power, and every message was received with sincere appreciation by not only his people, but also by numbers of friends from the other churches of the city.

This was a great educational and uplifting effort in teaching people to understand and appreciate the deeper spiritual things of the Kingdom and the absolute dependence of humanity on a personal experience of salvation through Jesus Christ.

We know that lasting and inspirational influences were set in motion that will redound to the benefit of the community and to the glory of God. Brother Lewis is a great preacher.

Yours fo rthe cause,

JAMES B. SMALL.

A vague resolution is no good. Every resolve should be definite and practical. "I will do just what mother asks" is a plain, clear resolve. Selected.

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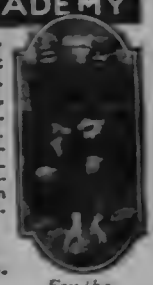

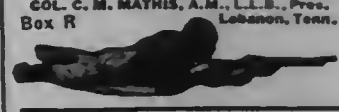

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Many Mothers Left in Weakened Condition

Many, many letters similar to the following recommend the Vegetable Compound as a wonderful medicine for bringing the mother back to normal health and strength.

It is an excellent restorative, contains no harmful drugs and can be taken in safety by a nursing mother.

Thousands of mothers who have regained their strength by taking it are its best recommendation. Very likely you know some. Why not take it yourself?

Will Gladly Answer Questions

Olney, Ill.—"For over a year after my boy was born I was troubled with weakness of the female organs. Also my stomach would bloat up and I had heartburn, headache, backache, and simply could not do anything. I saw your 'ad.' in the papers and read what your Vegetable Compound did for others, so gave it a trial. After the first few doses I could tell a change. (Some might think this impossible, but it is true.) I took two bottles of Lydia E. Pinkham's Vegetable Compound and felt so fine that I neglected to take any more for about a year. This last winter I had pains again so I have been taking it to relieve them. I tell everyone I hear complaining of female troubles that it is grand. If any woman asks me questions about the medicine I will gladly tell her what I know."—Mrs. CHARLES VAUGHN, Olney, Ill.

Baltimore, Md.—"I first used Lydia E. Pinkham's Vegetable Compound for general weakness following the birth of my first child. Later on the advice of my mother I used it for a dull pain in the small of my back and for a bearing-down feeling. These pains had an effect on me to such an extent that very often I was unable to stand on my feet to do my housework, and at times I was compelled to lie down for short periods. I found Lydia E. Pinkham's Vegetable Compound very helpful and recommend it highly."—Mrs. LORETTA B. SIMONS, 645 S. Belnord Ave., Baltimore, Md.

"Cannot Thank You Enough"

Allentown, Pa.—"After my last baby was born I lost weight and was in a very run-down condition. After taking the second bottle of Lydia E. Pinkham's Vegetable Compound I began to gain strength and flesh. In the past four months I have done all my own housework and do an extra wash besides. I do not feel at all like I used to and I cannot thank you enough for my health. My friends ask me what I am doing and I recommend your medicine."—Mrs. WM. STECKEL, 241 Elliger St., Allentown, Pa.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

Sunday School

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

The enrollment in the Corinth District Training School reached 100 including these who came to visit the different classes. The work being done is serious, earnest, and is striking in deep. Rev. J. B. Randolph, presiding elder, Rev. Mellville Johnson, pastor, Mr. J. G. Houston, superintendent, and the church at New Albany have given hearty support to this undertaking. The New Albany people have given free entertainment to all visitors for the entire time. Eighteen schools have students taking the work. With such intelligent, sympathetic cooperation as we have received in this district it will not take many years to give trained leaders in every church. To illustrate: Mrs. Randolph and Mrs. Patrick have recently organized two training classes in churches near Corinth and these good women are teaching these classes. Rev. Frank McGee has organized a class at Sunflower and another at Blaine.

One object of these schools is to train leaders who will train the leadership of the local churches. We thank God and take courage.

MISSISSIPPI CONFERENCE.

Sunday School Day Offerings.

This is a list of Sunday School Day Offerings up to July 1. If there are any mistakes, please call our attention to them so they may be corrected. If all the schools will pull together, we will make the best showing yet. Help us.

Brookhaven District—Ebenezer, $5; McCalls, $2.50; Brandywine, $7; Fernwood, $39.85; Mt. Pleasant, $4.06; McComb, LaBranch, $6.46; Tilton, $4.15; Bethesda, $6.83; Hawkins Chapel, $2; Adams, $11; Bethel, $2.50; Brookhaven, First, $23.94; Foxworth, $4; Thompsons Chapel, $1; Pleasant Grove, $3.45; Bethel, $6; Galatia, $10; Wesson, $10. Total for District, $149.62.

Hattiesburg District — Collins, $14.76; Eucutta, $3.28; Union Grove, $2.35; Boyles Chapel, $3.09; Purvis, $14.80; Good Hope, $5. Total, $43.28.

Jackson District—Benton, $12.10; Camden, $5; Galloway Memorial, $71; Madison, $14.90; Mt. Olivet, $8; Brandon, $12.50; Andrews Chapel, $1.52; Capitol Street, $102.98; Mendenhall, $4.65. Total, $232.65.

Meridian District—Daleville, $1.65; Pleasant Ridge, $2.35; Lockhart, $3.58; Langsdale, $12.67; Theadville, $10.62; Chapel Hill, $4; Harper, $4.07; Mannassah, $10.80; Meridian, Central, $20; Poplar Springs, $5.71; State Line, $4.25; Shubuta, $20. Total, $99.70.

Newton District—Laurel, Kingston, $10.55; Laurel, First Church, $40; Philadelphia, $11.28; Johns, $3.65; Independence, $5; Union, $7; Laurel, West End, $3.33; Montrose, $3.50; Raleigh, $5.36; Shiloh, $9.31; New Prospect, $5.50; Gasque Chapel, $3.47. Total, $112.95.

Seashore District — Biloxi, Main Street, $19.33; Columbia, $25; Pine Grove, $4.70; Ocean Springs, $6; Picayune, $7.06; Mt. Pleasant, $21; Back Bay, $1.67; Bay St. Louis, $17.98; Gulfport, $15; Moss Point, $13.21; Pascagoula, $7.08; Vancleave, $15; New Prospect, $4.35. Total, $157.32.

Vicksburg District—Fayette, $19; Lorman, $9.15; Nebo, $7; Liberty, $6; Natchez, $18.89; Oak Ridge, $6. Total, $66.04.

This makes a total of $861.56. Last year at the first of July $871.13 had been sent in. Some of our best schools have not responded as yet. The Board needs the money. Yours sincerely,

GARNER M. LESTER,
P. O. Box, 548,
Jackson, Miss.

SCHOOL FOR PASTORS AT BIRMINGHAM, ALA.

Dear Brother Carley: For a long time I have felt the need of something for pastors who, by the constant grind of the pastorate and demands made upon them, needed recreation, stimulation, inspiration. I found it in the "School for Pastors," at Birmingham, Ala.

The preacher who did not attend one of these schools can never know what he missed. Coming in touch with the men of the faculty was helpful of itself; and then the association of the brethren of the five patronizing Conferences gave freshness to mind and thought. And my heart was made to leap for joy as I saw all these men seeking to know God's will, and earnestly trying to better equip themselves for more efficient work.

But it is not my purpose to tell about them or the course of study, as some of the other brethren will tell you about them. But I do want to say just a word or two about the "Demonstration Forum," held each day from 12:30-1:00. Some of the subjects that were discussed were as follows: Special Approach to Evangelism, by Dr. C. N. Clark, Pastor, of Lafayette Park Methodist Church, St. Louis, Mo.; Readjustment of Life and Labor as Between Men and Women, by Dr. H. W. Odum, University of North Carolina, Chapel Hill, N. C.; How Develop a Binder Between City and Country-Conscious Folk, by Dr. E. L. Earp, Drew Thelogical Seminary, Madison, N. J.; Policy as to the Ku Klux Klan, by Rev. John Pearson, Pastor First Methodist Church, South, Mansfield, La.; The Dependence of the Cities on the Farmers, by Mr. T. O. Walton, Director Extension Work, College Station, Texas; and last but not least, New Developments in Race Relationships, by Dr. W. W. Alexander, Secretary Inter-Racial Commission, Atlanta, Ga. This to me was the most outstanding of all the Forums. At this time Dr. Alexander, after a few brief remarks, introduced as the speaker of the hour, Prof. George W. Carver, of Tuskegee, Ala., who, after just a few words as to his faith and confidence in God, made the statement that if the land were to become too poor to produce anything but sweet potatoes, or that if during the World War Germany had destroyed all food-stuff but the sweet potato, man could have lived on the potato alone. He has produced from the potato over one hundred different useful products, and has not yet finished with the potato.

He said that there was no more excuse for a sweet potato to rot than there was for corn to rot; that if you would only cure them, they would keep for years. This wonderful man was once a slave; he is a pure-blood Negro, born in Missouri, educated in Kansas and Iowa. To me one of the most wonderful things about him is his deep sense of duty and his loyalty to his God-called work. Mr. Edison offered him more than $50,000 a year for his services, but he refused the offer because he felt that God wanted him to do the work that he is now doing. He feels that his work is just as much a divine calling as that of preaching the Gospel. He gives God all the glory.

But my paper is growing too long, yet I must say that the Forum hour was one of the most profitable of each day's work. No man could attend it without being a broader, bigger, and better man.

I am sure that every preacher there got a clearer vision of the many great problems that are facing the church to-day, and which the church must solve if she holds her place as she ought. I trust that our great Mission Board that has made possible these great schools may be enabled to launch such a campaign as will carry every one of the pastors in Southern Methodism to one of them during the year 1923. Those who were at Birmingham this time will not need punching to get them to go—they will only need the money; but those who were not there will need to be told about the schools, and made to see the wonderful lot of good that they are doing, before they are going to become interested.

As you listened to Dr. Clark on Evangelism, you could not help but rejoice, and shout Amen. Time would fail us to tell you all. One thing I am sure, and that is that every preacher there sees the rural church in a different light.

Brethren, let us get behind the church in the country and make it glow, go, and grow.

A. L. DAVENPORT.

Brookville, Miss.

A lie cannot help yesterday and it spoils to-morrow. It may look useful to-day, but it never is useful. Truth is God's law for past, present, and future. —Selected.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

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to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for Mumps, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

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PEACE.

By E. Leigh Mudge.

A lone tree creeps to the brink,
And clings to the rocky ledge—
A wisp of birchen phantasy
Close to the water's edge,
Where the current smoothly glides
And sweeps to the mist beneath,
To the roaring, ravening vortices
Of the cavernous deeps of death.

On a slender birchen spray
A bird has built a nest.
Close to the thundering waterfall
Her downy fledglings rest.
And the turbulence all around
At the rim of that nest doth cease;
For calm is the life in the midst of strife
Where dwelleth the bird of Peace.

—N. Y. Christian Advocate.

One of these Philippian saints was a merchant-woman, another was governor of the jail, another a recent victim of demon-possession, still very likely the chattel of the slave owner. Yet to this whole company Saint Paul gives without reserve the glorious name. Then and there, in the thick of their Philippian life, they were all the saints of God.—H. G. C. Moule.

God has almighty power and wisdom, and will help any boy that asks for strength. Don't forget to pray.—Selected.

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FROM ZWOLLE AND NABORTON—AND THEN SOME.

Dear Brother Carley: This has been the happiest year of my life. More members have been received on profession of faith than ever before in my ministry; we have the best people to live and work among that it has ever fallen to my lot to be associated with.

We had a great meeting at Zwolle in May and we had three of the finest assistants that can be found anywhere. I did all the preaching, and these assistants did almost everything else. We had the church behind the whole move, every organization responsible for the unsaved of their group. We had Rev. Jas. B. Grambling to lead the singing and work among the young people. Those who know Grambling, know how well it was done. The greatest assistant was the Holy Spirit, who came in great power from the very first service, in answer to a praying church. With such a combination — RESULTS? Well, I guess!

Of the 27 who volunteered for life service at the Epworth League Assembly, four of the girls were ours—all we had there—and they wrote after their names, "ANYWHERE." They are already living up to their pledge.

These young folk have charge of the mid-week service, and it is always a go—not a dull moment. They have secured a vacant lot and are planning for a community center, play grounds, story-telling, etc. Brother preacher, if your young folk need a vision, be sure to send them to the Assembly at Mansfield, and you had better go with them, or they may be ahead of you. I had to go, or they would have left me behind.

Naborton is in the oil field, and has been a struggling church during its existence of ten years, but they have caught a vision and to-day we have the largest membership in its history, of the most enthusiastic Methodists to be found anywhere. As the result of a meeting held by our Baptist friends, where they attempted to take over our whole church, some of our folk were converted, and we received 27 members as a result of their efforts.

To "make Methodists" out of them, we had Rev. J. W. Pearson, of Mansfield, to give a course of lectures on Methodism; and if Mansfield would consent to spare him, which I doubt, he should be employed for full time to go over this State preaching Methodism. He is the greatest exponent of it that I ever heard.

Brother A. M. Shaw beat me to it last week, in his article with reference to the malicious propaganda that is being scattered abroad in our State. I wonder if our leaders realize what we in the rural districts are contending with along this line. I believe that if the time never was before, it has come now to let our people know where we stand upon things fundamental. I just wonder if our presiding elders could not help out along this line, indoctrinating our people. At the Assembly at Mansfield we had 150 young people studying Methodist Armor. I wish that each of these would teach a class in this book as he returns home. I believe the Methodist Church is nearer the Bible than any other, and we have not a single thing to apologize for, and our people called Methodists ought to be so strong that they can meet any criticisms of those who claim the earth, "with a fence around it."

We have a typical run-down country church on this charge—Bayou Sele—and Brother Williams, P. E., and I are planning to make a demonstration in this community. It will take some time to do it, but if it can be done here, it can be done anywhere; then we will tell you all about how it was done.

Do you wonder now why we are happy? We have a man-sized job, and the support of some of the best people on earth. "The Lord hath done great things for us, whereof we are glad." Yours truly,

W. F. HENDERSON, Jr.

FROM VILLE PLATTE, LA.

Dear Brother Carley: On June 12, Brother Martin Hebert came to hold a week's meeting for me at St. Landry, La. He brought Brother Alsey Martin along to do the singing. We started the meeting in the schoolhouse, where Brother Hebert preached Monday evening, Tuesday and Wednesday morning, then left to go to Gueydan, where he was to open a meeting on the evening of the 16th. So Brother Alsey Martin preached the balance of the time twice a day, closing Sunday the 18th.

On Wednesday the 14th, the schoolhouse being too small for the congregation, the Baptist folks were generous enough to offer the use of their church to us, which we gratefully accepted for the comfort of the people.

We had an excellent meeting for the short time that we were there. Ten came into the church on profession of faith, and, not a one having been baptized, I performed that sacrament according to the Methodist Discipline, which is based on the Holy Scripture, by applying water from above, to the person. I also baptized a little baby girl (an angel sent from God), at the Baptist altar, without any comment from any of the members. St. Landry can boast of having broad-minded Baptist folks. I believe they have religion. "Blessed are the peace makers, for they shall be called the children of God." It is time for us to learn to work and pull together, if the kingdom of God is ever to be established. Let us move out of our world into God's world, and supply the need of God's children.

At the close of the meeting we organized a church with fifteen members, five having come in by certificate. The prospect for a church there is good, and one is very much needed. We have enough young people there to have a Sunday school, if we had a leader. Oh, how we need leaders! If I had a run-about to go myself, I could lead them, but I have no conveyance. I have been praying that some of our rich folks would supply that need, but it hasn't come. I shall hope and pray on.

I have received into the Methodist Church seventeen since Conference on profession of faith.

I am going to Houma, La., on the 10th of this month to take charge of the boys' week at the Community Home, and will remain there for our district conference, which will convene on the 25th.

After the district conference I will immediately leave for the Missionary Conference at Lake Junaluska, N. C., that convenes on July 28th and lasts till August 6. Pray for us.

Fraternally,

E. V. DUPLANTIS, P. C.

Ville Platte Methodist Church.

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Old friends can be trusted.

Stomach pains and nausea quickly relieved.

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WILL PREVENT MUCH SICKNESS.

These enervating days are fraught with danger to people whose systems are poorly sustained. This leads the makers of Hood's Sarsaparilla to say, in the interest of the less robust, that the full effect of this good old family medicine justifies calling it, not only a blood-purifier but also a tonic. It is sustaining. It gives strength, aids digestion, promotes refreshing sleep, and will prevent much sickness at this time of year.

Hood's Pills, which are gentle and thorough, may be taken with it, in cases where there is need of a cathartic or laxative.—Adv

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Cotton Valley, at Hortman, Thurs., July 6.
Arcadia, Sunday, July 9, a.m.; at Mt. Morlah, 3 p.m.
Athens, at Wesley Chapel, Monday, July 10, a.m.
Homer, Mon., July 10, p.m.
Pease Chapel, Wed., July 12, a.m.
Bayou La Chute, Sun., July 16, a.m.
Oil City, Sun., July 16, p.m.
Gibsland, at Bryceland, Wed., July 19, a.m.
Blenville, at Bear Creek, Thurs., July 20, a.m.
Haughton and Doyline, at Doyline, Sun., July 23, a.m.
Sibley, preaching, Sun., July 23, p.m.
Mansfield, Mon., July 24, p.m.
Pelican, at Mitchell, Tues., July 25, a.m.
S. Mansfield, at Noble, Wed., July 26.
Plain Dealing, at Concord, Sun., July 30, a.m.
Benton, preaching, Sun., July 30, p.m.
Grand Cane, at Kelthville, Sun., Aug. 6, a.m.
Castor ct., at Ashland, Wed., Aug. 9.
Minden, Sun., Aug. 13, a.m.
Sibley, at Brushwood, Sun., Aug. 13, 3 p.m.
Lake End and Powhattan, Sun., Aug. 20.
Ringgold, at Grand Bayou, Sun., Aug. 27, a.m.
Wesley ct., at Carroll Creek, Wed., Aug. 30.

R. H. WYNN, P. E.

Lake Charles Dist.—Third Round.

Abbeville and Kaplan, at Abbeville, July 9, 11 a.m.
Franklin, July 16, 11 a.m.
New Iberia, July 16, 7:30 p.m.
Sulphur and Vinton, at V., July 23, 11 a.m.
Lake Arthur, July 23, 7:30 p.m.
Lafayette, July 30, 11 a.m.
Opelousas, July 30, 7:30 p.m.
Merryville, Aug. 6, 11 a.m.
Ludington Ct., Aug. 6, 7:30 p.m.
Morgan City and Berwick, at M. C., Aug. 13, 11 a.m.
Patterson and Jeanerette, at P., Aug 13, 7:30 p.m.
Many and Robeline, at New Hope. Aug. 20, 11 a.m.
Hornbeck and Peason, at H., Aug. 20. 7:30 p.m.

J. B. WILLIAMS, P. E.

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.—Adv.

Alexandria Dist.—Third Round.

Campti ct., at Davis Springs, July 6.
Pleasant Hill Ct., at Williams' Chapel, July 9, a.m.
Provencal Ct., at Provencal, July 10.
Bunkie, July 16, a.m.
Alexandria, July 16, p.m. (preaching); Aug. 7, p.m. (conference).
Winnfield, July 30.
Winnfield Ct., at Joyce, July 30, p.m.
Rochelle-Standard, at Olla, Aug. 3.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.
Jena and Jonesville, at Harrisonburg, Aug. 20.
Natchitoches, Aug. 27.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Pinegrove, at Pipkin's Chapel, July 9, a.m.
Greensburg, at Tabernacle, July 9, p.m.
Springfield, at James Chapel, July 16, a.m.
Baker, at Blackwater, July 22, a.m., and 23, p.m.
Gonzales, at Carpenter's Chapel, July 23, a.m.
Franklinton Ct., July 30, a.m.
Olive Branch, at Camp Grounds, Aug. 7, 4 p.m.
Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Calhoun, at Wilhite, July 6, preaching at 11 a.m.
Winnsboro, at Boeuf Prairie, July 9, 11 a.m.
Gilbert, at Wisner, July 9, 8 p.m.
Ruston, July 10, 8 p.m.
Bonita, at Bartholomew, July 12; preaching, 11 a.m.
Tallulah, July 16, 11 a.m.
Rayville, at Delhi, July 16, 8 p.m.
Farmerville, at Greenville, July 19; preaching, 11 a.m.
Monroe, July 21, 8 p.m.
Waterproof, at Newelton, July 23, 11 a.m.
Oak Grove, at Forest, July 26.
Bernice, at Summerfield, July 30, 11 a.m.
Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preaching 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

Grove's Tasteless Chill Tonic

Makes the Body Strong.
Makes the Blood Rich. 60c

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Children's Work.

Mrs. R. P. Nehlett, Superintendent.

The Corinth, Greenville, Greenwood, Grenada, and Sardis Districts have been held. There was a fairly good attendance of Junior superintendents and Juniors from each district. A demonstration of work was given at each meeting by the Juniors. We are praying that the seed sown may bear fruit a hundredfold.

The second quarter is drawing to a close. Last quarter one-half of the superintendents failed to report to me—please do not disappoint me again. Be sure to send report by July 1.

Please enroll every child in your church between the ages of 6 and 14 years in your Junior Missionary Society. Enroll every baby under six years of age in your Baby Division.

Plan a meeting of the mothers and babies some time during this month, if you have not already held one this quarter.

The Mite Box money is applied to our Pledge, and we fell behind on our pledge the first quarter, so we must redouble our efforts this quarter.

Those of you who have not the regular report books, please order a set for fifty cents from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn. Then answer in full every question asked on these reports.

WHY ORGANIZE THE CHILDREN OF THE CHURCH?

The best time is at the beginning. "The minister's wife was making bread for the Saturday's baking. All at once she gave a little exclamation of impatience. She had forgotten something, and the bread wouldn't rise. That which had been forgotten was an insignificant little cake of yeast, but that lump of inert, unambitious dough refused to do anything without it.

"Why not put it in now?" asked the minister, who was hovering about the kitchen.

The minister's wife gave him a look of pity.

"Don't you know?" she asked, "Some things have to be put in at the beginning?"

"O, they do, do they?" cried the minister, a very great thought shining suddenly in his face. "O, they do? And they won't amount to much without it? O, but 'tis more than breadmaking we are talking about! Thank you, my dear, for helping me to know what to talk about to the Cradle Roll mothers—you know they meet here this afternoon, and you asked me to say a few words. It's the church's business, the Woman's Missionary Society's business, and my business if we want religion in this church, to set right to work and try to put it in at the beginning."

If we fail to train our children in intelligent organized service, we are definitely training them for irresponsibility, indifference, and inaction in the face of the need of the world for salvation.

A LETTER FROM AFRICA.

Wembo Niami, Congo Belge,
May 1, 1922.

Dear Mrs. Montgomery: I can't tell you how glad I was to get that nice, newsy letter. And it was such a surprise! Yours was the newsiest letter I have had from New Orleans since I left there. * * *

I have been having a fight for the last ten days with malaria—that dread of the tropics. To-day I'm all but drunk on quinine, but have taught school anyway. There were 138 in my school to-day. I'll average about that number this term.

In connection with that I have the management of from 75 to 90 mission boys and they are just as "boyey" as any other nationality of irresistible, irrepressible boys from ten to eighteen years. I love them dearly, but they surely take every ounce of ingenuity as well strength from their leader. Then I also have my housekeeping—for you surely have heard of my marriage ere this. * * *

Mr. Harris has the industrial work here, which means the supervision of about 60 native workmen in carving lumber—all by hand—building houses, fences, roads, brickmaking, syrupmaking, and, it seems to me, hundreds of other jobs. Suffice it to say, he is busy all the time and likes it all—natives, country, etc. Mr. Harris has had such splendid health, but he dared the sun too much one day and had fever several days; then last week the malaria gripped him for several days. I was so uneasy in the face of the fact that there is no doctor here. Our only doctor left about two months ago on account of the ill health of his wife and they will not return. You know how helpless we feel, as it would take two weeks to get a doctor here. If only some doctor with the knowledge of surgery would hear the call and come quickly! We pray so hard for one, but our prayers do not seem effective. I wonder if the doctor's are afraid? It is not a bad country. Since I've been here it has never been as warm as an ordinary summer day in New Orleans. Of course the sun's rays are fatal, but in the house it is always pleasant and at night I usually use a blanket, and wear a sweater to sunrise prayer meeting. Our work day begins at 5 a.m. and we are pretty much on the go till ten or ten-thirty at night. * * *

The lion came so near last night, that, the natives were quite frightened and did not sleep much. Mr. Harris did not hear him but declares he is going after him to-night with his rifle—a monstrous German mauser. We have a few milk goats and have to keep a man to guard them in the daytime from the leopards and lock them in a strongly built house at night. * * *

We have an interesting Woman's Missionary Society, of which I am secretary. We have about 75 members and they are quite interested in doing charity work among their sick and poor. It would do your heart good to see their earnestness and hear their prayers. How all the people love Miss Wilson! She is by far the best loved worker of all. We are rejoicing over her return. Hope she gets here in August as she leaves Belgium the 18th of this month. * * *

Please write me again—you can't know what life-savers letters are out here—and just to know that the friends back at home have not forgotten us—oh! it means so much more than they think. * * *

Give my love to all of them and don't forget that we need your prayers.

With love,
ELIZA ILES HARRIS.

P. S. Letters reach us quicker sent to the following address:
Mrs. L. L. Harris.—
Kahinda,
M. E. C. M. S.,
Congo Belge,
Afica.
Via Cape Town.

GREAT REVIVAL AT SUNFLOWER, MISS.

We have just closed one of the greatest revivals it has ever been our privilege to attend. The power of God was evidenced from the beginning. We had more than one hundred conversions and renewals. More than forty joined the Methodist church and about that number joined the Baptist and the Presbyterian churches, making eighty in all. Most of this number were adults. The Spirit worked with such power that practically all out of the church were brought into the kingdom of God. Brother W. M. McIntosh did the preaching, assisted by Rev. Edd. G. Phillips. They make a splendid team and God used them to His glory during our meeting at Sunflower.

We think we have the finest people in the North Mississippi Conference here at Sunflower. We are planning a new church in the near future. The pastor and people are happy over what the future promises for the kingdom of God. The Sunflower church has given the pastor a trip to Junaluska for the Sunday school training school, July 13-27. Fraternally yours,

F. H. McGEE, P. C.

OFF DUTY.

Usually you can take the grade of a man by his employment of his idle hours. Not the things he does, on duty, but the things he permits himself, off duty, tell the kind of man he is. Never before was there so great need for relaxation, and never before so many ways to relax. But it is well to remember that the tiredest part of a man is not his body, but the soul of him. And we need to inquire, oftener than apparently we do, whether our diversions really rest the soul. There was Luther with his favorite musical instrument; and Ole Bull hanging over a cliff that he might catch the deep overtures of the sea; and Gladstone chopping trees in the forest at Hawarden; and Tennyson climbing to the eyrie of his favorite house; and my mother with her open Bible and the far-away look in her eyes. Always need for a place of retreat and repair. Personally, I do not think the Atlantic City way is the best way to restore and rest a jaded spirit. Recreation is there, but not true rest. Better a brook to sprawl beside, or a hill to climb, or a good book, or a friend to commune with—and God. The old invitation is unannulled: "Come unto me and I will rest you."—George Clarke Peck.

Roots Barks Herbs Berries

Such as physicians prescribe for ailments of the blood, stomach, liver and kidneys are combined in Hood's Sarsaparilla,—

Sarsaparilla	Mandrake
Yellow Dock	Dandelion
Uva Ursi	Stillingia
Blue Flag	Pipsissewa
Guaiac	Juniper Berries,
Gentian	Wild Cherry

and other excellent tonics, thus making one of the most successful of all medicines. Get only Hood's.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting CAPUDINE

Renew your health by purifying your system with

Calotabs
TRADE MARK REG

The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

SALESMEN
Wanted Immediately

Spare or Full Time—Big Money Writing Orders—Liberal Commissions.

Not just an "ordinary" selling offer—this is an OPPORTUNITY such as big, successful men are quick to see and grasp.

Take orders for beautiful memorials by simply showing handsome catalogs—No hard selling necessary—every family desires a memorial—all you do is to help them select the best—you will be welcome in every house—make $40 a WEEK and UP in SPARE time.

Don't hesitate if you have never sold before. We send you full instructions—and the memorials practically sell themselves.

A little spare time is one qualification—the desire to make money the other. If you have both, write and tell us so, and we'll rush to you the details of this money-making offer. But don't delay—send your inquiry TODAY.

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TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Raleigh, at Trinity, July 14, 16.
Trenton, at Pulaski, July 15.
Shiloh, at Clear Creek, July 22, 23.
North Neshoba, at Sand Hill, July 29, 30.
Union, at Union, August 2, 7:30 p.m.
Laurel, First Church, Aug. 4, 7:30 p. m.; 6, 11 a.m.
Laurel West End, Aug. 5, 7:30 p.m.
Laurel, Kingston, Aug. 6, 7:30 p.m.
Rose Hill, at Hopewell, Aug. 9.
Montrose, at Read's Chapel, Aug. 12.
Bay Springs, at Dushau, Aug. 13.
Newton, at Newton, Aug. 16, 7:30 p.m.
Wainut Grove, at Mt. Horeb, Aug. 19, 20.
Harperville and Lena, at Oak Grove, Aug. 20, 3 p.m.
Chunky, at Chunky, Aug. 23, 3 p.m.
Neshoba, at Coy, Aug. 26, 27.
Decatur and Hickory, at Hickory, Aug. 30. J. A. MOORE, P. E.

Seashore Dist.—Third Round.

Moss Point, 11 a.m., July 16.
Escatawpa, 7:30 p.m., July 16.
Escatawpa Q. C., 7:30 p.m., at Big Point, July 21.
Saucler, at Poplarhead, July 23.
Popiarville, 7:30 p.m., Thursday, July 27.
Picayune, 7:30 p.m., Friday, July 28.
Carriere, at Byrd's, 11 a.m., Saturday, July 29.
Vancleave, Aug. 5, 6.
Mentorum, Aug. 12, 13.
Brooklyn, Aug. 20.
Ocean Springs, at Hansboro, Aug. 27.
Gulfport, Q. C., 7:30 p.m., Aug. 28.
Biloxi, Q. C., Tuesday, 7:30 p.m., Aug 29.
Long Beach, Q. C., Wednesday, :30 p.m., Aug. 30.
Wesley Memorial, Thursday, 7:30 p.m., Aug. 31.
Pascagoula, Sept. 3.
Americus, at Tanner's, Sept. 10.
Wiggins, at Stillmore, Sept. 16, 17.
W. M. SULLIVAN, P. E.

Jackson Dist.—Third Round.

Benton, at Zeiglerville, July 15.
Vaughn, at Fletcher's Chapel, July 16.
Flora, July 23, 11 a.m., 2 p.m.
Satartia, at Mt. Olivet, Aug. 26, 27, 11 a.m.
Bentonia, at Dover, Aug. 27, 3 p.m.
Eden, at Tranquil, Sept. 2.
Yazoo City, Sept. 3.
Monterey, at Thomasville, Sept. 9, 10, 11 a.m.
Brandon, at Greenfield, Sept. 10, 3 p.m.
Camden, at Forest Grove, Sept. 17, 11 a.m., 1:30 p.m.
Sharon, at Millville, Sept. 17, 4 p.m., 8 p.m.
Madison, at ———, Sept. 18, 11 a.m.
M. L. BURTON, P. E.

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LIMITED.

Comfort Your Skin With Cuticura Soap and Fragrant Talcum
Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

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quickly disappears when
TETTERINE
is applied. Fragrant and Soothing.
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

Meridian Dist.—Third Round.

De Kalb, at Marvin, July 14.
Cleveland, at Lynville, July 15, 16.
Enterprise, at Basic, July 23.
Matherville, at Theadville, July 29, 30.
Daleville, at Lynwood, Aug. 5, 6.
Pachuta, at Orange, Aug. 9.
Bucatunna, at Lewis Chapel, Aug. 13.
Vimville, at Harper's Chapel, Aug. 16.
De Soto, at Crandall, Aug. 19, 20.
Quitman p.m., Aug. 20.
Waynesboro ct., at Hiwanee, Aug. 21.
Waynesboro, p.m., Aug. 27.
Shubuta, Aug. 27.
PAUL D. HARDIN, P. E.

Vicksburg Dist., Third Round.

Centreville, at Macedonia, July 15.
Rosetta, at Friendship, July 16.
Woodville, 8 p.m., July 16.
Vicksburg, at Crawford St., 8 p.m., July 17.
Vicksburg, at Gibson Memorial, 8 p.m., July 19.
Nebo, at Oak Grove, July 23.
Mayersville, at Fillers, July 30.
Port Gibson, 6 p.m., Aug. 2.
Rocky Springs, at Hickory Ridge, Aug. 5.
Roxie, at Knoxville, Aug. 6.
Oak Ridge, at Porter's, Aug. 13.
Anguilla, July 20.
Rolling Fork, Aug. 27.
Louise and Holly Bluff, at H. B., 11 a.m., Sept. 3.
Silver City, 11 a.m., Sept. 10.
J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Taylorville and Mize, at Mize, June 25.
Heidelberg, at Philadelphia, July 4.
Petal, at Rawls Springs, July 9.
Hattiesburg, Broad St., July 9, 7:30 p.m.
Bon Homie, at Bon Homie, July 23.
Collins, at Gilmer, July 25.
Mt. Olive and Magee, at Sharon Grove, July 30.
Silver Creek, at Pinola, July 31.
Seminary, at Eminence, Aug. 1.
Purvis, at Talowah, Aug. 2.
Avera, at Avera, Aug. 6.
Lucedale, Aug. 7.
Williamsburg, at Oakvale, Aug. 9.
Prentiss, at Bassfield, Aug. 18.
New Augusta, Aug. 20.
Richton, at Blodget, Aug. 23.
Eucutta, at Boyles Chapel, Aug. 24.
Hattiesburg, Main St., Aug. 27, 11 a.m.
Hattiesburg, Court St., Aug. 27, 7:30 p.m.
Ellisville, at Mt. Zion, Aug. 29.
Lucedale Circuit, at Shipman, Aug. 3.
Sumrall, Sept. 6, 7:30 p.m.
Leakesville, at Clarke's Chapel, ———
Oloh, at East Columbia, Sept. 7.
W. W. GRAVES, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Third Round.

Oakland, at Oak Grove, July 8.
Crowder, at Bethel, July 9.
Sardis ct., at Cole Springs, July 15.
Olive Branch, at Oak Grove, July 16.
Pleasant Hill, at Lewisburg, July 22.
Crenshaw, at Sledge, July 23.
Byhalia, at Fountain Head, July 25.
Hernando, evening, July 26
Horn Lake, at Hill's Chapel, July 28.
Cockrum, at Greenleaf, July 29.
Mt. Pleasant, at Marshall Institute, July 30.
Arkabutla, at Hunter's Chapel, Aug. 4.
Tyro, at Emory, Aug. 5.
Longtown, at McGehee's Chapel, Aug. 6.
Coldwater, at Brooks' Chapel, Aug. 13.
Shuford, at Lovejoy, Aug. 19 and 20.
Batesville, Aug. 27.

Pastors are urged to note Questions 9, 10, 11, and 12, and to see that answers to them are in hand. Let arrangements also be made for the Sacrament of the Lord's Supper where it has not recently been administered. It is hoped that there will be a large attendance at each of these quarterly conferences. R. A. MEEK, P. E.

Greenville Dist.—Third Round.

Boyle, at Boyle, July 16, a.m.
Cleveland, July 16, p.m.
Lula and Dundee, at Lula, July 23.
Jonestown and Rich, at Rich, July 30, a.m.
Merigold and Alligator, at Merigold, July 30, p.m.
Benoit, at Winterville, Aug. 6, a.m.
Glen Allen, at Avon, Aug. 6, p.m.
Greenville, Aug. 8.
Rosedale, Aug. 9.
Friar's Point, Aug. 10.
Hollandale, Aug. 15.
Duncan and Hillhouse, Aug. 16.
JAMES H. FELTS, P. E.

Grenada Dist.—Third Round.

Paris ct., at Pine Valley, July 14.
Tie Plant ct., at Gore Springs, July 15, 16.
Poplar Creek ct., at Center, July 21.
Kilmichael ct., at Lodi, July 22, 23.
Winona station, July 23, 24.
Sallis ct., at Shrock, July 29, 30.
Pickens and Goodman, at Richland, July 30, 31.
Ebenezer ct., at Thornton, Aug. 5.
Lexington, Aug. 6, 7.
Coffeeville ct., at Goshen, Aug. 12.
Holcomb ct., at Sparta, Aug. 13, 14.
R. A. TUCKER, P. E.

Greenwood Dist.—Third Round.

Sunflower, at Fairview, July 15, 16.
Acona, July 19, p.m.
Coila, at Smith's Chapel, July 22, 23.
Black Hawk, at Bowling Green, Aug 5, 6.
Webb, at Strathmore, Aug. 13.
Drew, at Wade's Schoolhouse, Aug. 19.
Minter City, at Minter, Aug. 20.
Sidon, at Sidon, Aug. 22, p.m.
Tchula, Aug. 23, p.m.
Tutwiler, at Rome, Aug. 27, a.m.
Ruleville, at Doddsville, Aug. 27, p.m.
Belzoni, Aug. 28, p.m.
Inverness, at Isola, Aug. 29, p.m.
Schlater, at Schlater, Aug. 30, p.m.
Greenwood, Sept. 3.
S. L. POPE, P. E.

Corinth Dist.—Third Round.

Iuka ct., at Pleasant Hill, July 14.
Burnsville ct., at Hebron, July 15, 16, a.m.
Iuka station, July 16 p.m., 17 a.m.
Guntown ct., at Pleasant Valley, July 21.
Baldwyn ct., at Liberty, July 22, 23.
Mooreville ct., at Andrews Chapel, July 25.
Marietta ct., at Ozark, July 26.
Mantachie ct., at Palestine, July 27.
Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 28, p.m.; preaching, July 30, night.
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5
Rienzi ct., at Plsgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12. 13.
JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Mayhew and Sessums, at Kiigo, July 14.
Preaching at Mayhew, July 16, a.m.
Artesia, July 16, p.m.
Brooksville, at New Bethel, July 18.
Shuqualak, at Ridgeway, July 19.
Chester, at South Union, July 24.
Cedar Bluff, at Steel's Chapel, July 27.
Kosciusko circuit, at Salem, July 29, 30.
Kosciusko station, July 30, p.m.
Noxapater, at Rocky Hill, Aug. 5.
Louisville, Aug. 6.
Sturgis, at Bethel, Aug. 11.
High Point, at Owen's Chapel, Aug. 12, 13.
Ackerman and Weir, at Salem, Aug 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

Aberdeen District—Third Round.

Calhoun City, at Pine Ridge, July 15, 16.
Houlka, at New Hope, July 17.
Buena Vista, at Pleasant Grove, July 19.
Salem and Ecru, at Liberty Hill, July 21.
Toccopola, at Thaxton, July 22, 23.
Randolph, at Randolph, July 23, 24.
Verona, at Union, July 29, 30.
Sharon, at Pleasant Grove, Aug. 6, 7
Tremont, at New Bethel, Aug. 12, 13.
Fulton, at Fulton, Aug. 13, 14.
Nettleton, at New Hope, Aug. 15.
Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.
T. H. DORSEY, P. E.

"God hath despised them," the Bible says of evildoers. How terrible it is to have God think little of us!—Selected.

Truth is a necessary requirement, if a boy means to be a real Christian. A lie belongs to the camp of evil.—Selected.

GIRLS! LEMONS
WHITEN SKIN AND
BLEACH FRECKLES

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

SORES BOILS, CUTS and BURNS have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

$362.50 Commission On One Order

We offer a very attractive commission proposition to responsible men selling our line of guaranteed monuments, in Marble and Granite. On one deal our Mr. Fuller of North Carolina, made $362.50; Mr. Bryan of West Virginia, $206.25; Mr. Duncan, of Tennessee, $193.25; Mr. Willard, of Illinois, $131.25. These commissions have all been earned within the last 60 days. We have many other agents making from $200.00 to $400.00 per month.

Our monuments are well finished. No trouble to sell. Write for full particulars and confidential contract.

National Marble & Granite Corporation
Dept. E., BALL GROUND, GA.

"MR. METHODIST, MEET YOUR GREAT-GRANDFATHER."

By Robert B. Eleazer.

Most of us do not think of ourselves as products of missionary effort. Nevertheless, we are. If it were possible to introduce to any one of us some remote ancestor—a great-great-grandfather from the fourth century, say, we would not pause long enough to acknowledge the introduction. Facing a savage clad in skins, armed with sword and spear, with a skull, perhaps, dangling at his belt and the blood of some raw feast upon his lips, our only concern would he to get out of the way as quickly as possible. We would he loath to admit that we are of the same flesh and hlood. Yet history tells us we are, and we must accept its testimony, however distasteful it may be.

They even tell us that some of these ancestors of ours were accustomed to offer human sacrifices. We have seen pictures of the sacred oaks of England, hung about with the skulls of men and women slain by our progenitors as sacrifices to their gods. We are told also that great wooden figures or cages were made and filled with human beings. Archers then stood at a distance and shot arrows into the bodies of the quivering victims, that the priests might watch the flow of the blood and therehy determine the will of the gods. Or perhaps the whole was set on fire and consumed, while our pious ancestors stood around with hands uplifted in prayer.

Yes, these were our own people, much as we dislike to admit it. There is only one thing that differentiates us from them—the fact that some missionary went to them in those early days, unsought and perhaps unwelcome, and told them the story of Christ, for on that story has heen huilt all the splendid twentieth-century civilization in which we revel. Without that message our ancestors would have followed in their steps. All that we have and are that they had not and were not, we owe to the missionary and his message.

Obviously, we cannot pay that deht to the missionaries of old who carried the gospel of deliverance to our forefathers. Our only chance is to send it to somebody else's grandfather who is to-day in the same deep darkness as were our own in the distant past.

Faith joins us to God, just as companionship joins a boy to a friend in whom he believes and trusts.—Selected.

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THE BEST SERVANTS OF CHRIST.

By Bishop Frederick DeLand Leete.

The hest two servants of Christ are Ready and Steady. Saint Paul is our authority, and there is no better one.

Ready.

The great apostle and leader wrote to some Christian folk in Corinth, "I know your readiness." This was high praise!

Ready does not have to he cajoled, teased, earnestly persuaded to get in line with the plans of the church. Certainly he never needs to he forced or compelled hy influence to do his duty.

Ready may have no more strength, ahility, resources than have others. He may he possessed of far less than have some. What he is and has is availahle now, and prompt, willing action is what counts.

Ready may not carry any heavier hurden or make any greater sacrifice than his neighbor feels required to assume in the end. But Ready has a splendid time doing his part. He costs no one else any trouble or worry. And he helps get things going. He is a selfstarter. Christ must rejoice in him. Doubtless He does rejoice.

Steady.

A still better church member, Methodist, Christian, is Steady. The last word in a mighty passage—the "finally," is, "Be ye stedfast."

Steady is reliable! He "fainteth not, neither is weary," or if, heing human, he does faint and grow weary, he keeps on.

Does anybody think that exhortation, "Quit you like men," means to he a "quitter?" Steady knows better, and he acquits himself as a good soldier, a constant servant.

Steady will keep on paying, whether the pastor and members of the church stroke him the right way or do not. He will be sustaining the benevolences after as well as during the Centenary period.

Steady does not need re-converting, and is revived without exceptional pressure. He grows on his own root, because his "life is hid with Christ in God."

Ready and Steady.

Would that their families might increase. May every church possess many of their kin and nature!—Exchange.

WANTED: A NEW AMUSEMENT.

By Dr. Charles M. Sheldon, in the Christian Herald.

No matter what defense may be made of three forms of amusement which command the largest following—card-playing, dancing and theatre-going—it is a fact that all of them have very serious and questionable features. In other words, the three forms of amusement that more people in the United States seek more than any others have such stigmas attaching to them that the Christian disciple seeking to do the things that the Master would do finds himself embarrassed very often in seeking his amusement along these three lines. This ought not to be the fact if these amusements are what they ought to be.

The question now raised by these facts is simply this: Is it possible to invent or discover some form of amusement that will have as great an attraction as card-playing, dancing or the theatre and at the same time have no questionable features about it? Or is it true that any amusement that people seek will always have about it something that will create suspicion, because people (that is, some people) will persist in making a wrong use of it?

Acting on the helief that a healthy form of amusement may he found or invented that will attract as many people of hoth sexes as the card-playing, the dance, or the theatre, I would suggest that a hig money-prize he provided and given to any one in the United States who will invent such an amusement.

The terms of the offer should include these points:

(1) The amusement must he different from any that the people now have.

(2) It must have the ahility to create the same enthusiasm on the part of both sexes that is created by card-playing, dancing or theatre-going.

(3) It must he an amusement shared by hoth sexes, but without any questionahle features, such as now go with the dance.

(4) It must be tried long enough to prove to the people who enjoy it that it is not a passing fad, but evidently as lasting as card-playing, dancing and theatre-going seem to be.

(5) It must be an amusement that can not be ruined hy commercialism, as many of the people's amusements are heing ruined.

FROM LONGSTREET, LA.

Dear Dr. Carley: We have just closed a very successful revival at Keatchie church. Dr. Brooks, from First Church, Shreveport, did the preaching. As a result of the meeting we had six additions to the church.

Prominent citizens of the Keatchie community asserted that it was the hest revival meeting that had been held in the town of Keatchie for many years.

Our meeting at Longstreet is to begin Thursday night, July 13. We are putting forth a strong effort to make this a genuine revival of old-time religion. Rev. R. A. Bozeman will do the preaching.

The pastor will conduct the other two revivals on this charge. The work on the entire Longstreet charge is progressing nicely.

R. L. ARMSTRONG, P. C.

"Do all to the glory of God" said the apostle Paul to the men of Corinth. Every life, however humble, should be shining and glorious.—Selected.

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Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

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Neuralgia	Pain, Pain

Accept only "Bayer" package which contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

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Old, reliable, not extravagant, not serving for personal gain, democratic; books, work, play are means, Christian womanhood the end; believes in culture and refinement as worthy objectives; has discipline, expects work, provides play but not a play-house; offers all grades of High School and two years of Junior College work aeceptable to all colleges anywhere; seventeen in faculty, athletic director, graduate nurse; exceptional advantages in Teacher Training, graduates exempt from examination for certificate to teach in Louisiana; Pipe Organ, Piano, Violin, Voice, Expression; property worth $175,000, eight acres in campus, gas, heat, electric lights, hot and cold baths, city water and sewer connections, large swimming pool, hopes to have radio receiving outfit with radius of 3,000 miles ready for opening; WINS ON MERIT, eourts investigation by considerate parents. Full to overflowing last three years. Make reservations NOW. Write, telegraph, telephone or come and see. Beautiful eatalog on request.

R. E. BOBBITT, Pres. (11th year)

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Superb loeation in world-famous climate. Wide area of patronage. Limited number. Boys live a simple, wholesome life, under the care of experieneed teachers, and under Christian influences. Plenty of good, nourishing food. All forms of athletics. R. O. T. C. Unit under U. S. Army Offieers. 129th year begins September 13th. Send for handbook.
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MORGAN SCHOOL PETERSBURG, TENN

An institution for boys which broadens the vision and builds character. Headed by that eminent educator, Prof. R. K. Morgan, whose personality and influence for better things does much toward the moulding of morals and stimulating of broader ideals in students who are so fortunate as to attend Morgan School. Able faculty. Personal attention to each student.
Write for eatalogue. L. I. MILLS, Secretary, Petersburg, Tenn.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 29. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3467.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 20, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WHERE RIGHT IS.

If the industrial world is always to be exposed to the risk of turmoil and trouble caused by strikes, we might as well admit that men have not yet come to the place where right can take the place of force, and begin with renewed energy and zeal the task of teaching the world the principles of righteousness as laid down by Jesus. The contending parties in strikes—as in the railway strike, for example—maintain, of course, that they and they only have right on their side; but when the issue comes to be fought out, it is too often simply a question of force—often of physical force. As a rule, the right lies somewhere between the claims of the opposing parties, and disinterested adjudicators ought to be able to discover that right and proclaim it in such way as to do substantial justice to both sides. The idea that unprejudiced men cannot be found to reach a just conclusion in such cases involves too pessimistic a view of human nature for us to entertain—certainly justice and fair dealing have not perished from the face of the earth. If some sort of compulsory arbitration measure, backed up by all the authority of the Government, cannot be worked out, we shall have to continue to endure the economic loss that every strike brings; and our civilization will be held back for as many centuries as men prefer might to right. We are still longing for the reign of the Golden Rule.

WHAT TORONTO THINKS ABOUT IT.

The claim that horse racing is an asset to New Orleans has force only with those who measure values by dollars. Even then we believe it can be shown that the races actually cost the city more than it gets out of them; we are sure no one who is really concerned for the moral welfare of the community would claim that the races add anything worth while to the city. The Globe, a leading newspaper of Toronto, Canada, has this to say about the matter: "Toronto is to have another race track. The facilities for gambling under the law are apparently insufficient to meet the demand. There are only forty-two days of legalized gambling during the racing season. The promoters of the new venture say it will be highly profitable to provide fourteen days more. * * * A fourth race track, if the expectations of its promoters are realized, will yield them about half a million a year, and the provincial treasurer an equal, or perhaps larger, return. What of the other side of the ledger? There will be fourteen days more of anxiety and unhappiness every year for the gambler's wife. There will be an increase in the number of cases of theft and embezzlement, which we shall be told lightly by the crown prosecutor began through playing the races. There will be two weeks more of inattention to business by the men and women who seldom see a horse race, but whose confidence in their ability to pick the winner remains unimpaired after all their money has been lost on the 'also rans.' * * * We must fight the evil with every weapon that can be made available. The people of Ontario, if given the opportunity, would vote out legalized gambling by a 5 to 1 majority."

GOD CANNOT BE LEFT OUT.

Dr. W. G. Henry, one of the distinguished scholars of Southern Methodism, has recently brought from the press a little volume, "The Organization of Personality," which is well worth reading by all those who are concerned about the development of Christian character. The assumption of some men that God can be left out in the making of a good life is false on the face of it; but it is helpful now and then to have that assumption conclusively denied and thrown out of court. Dr. Henry does that in the following words: "It requires God's power, added to man's effort, to make a personality that is satisfactory. The human personality must possess love for the Divine before the work of the new life begins. Noble purposes and all spiritual entities are born of the heart. They do not necessarily arise from the will. It is as foolish and absurd for man to disregard God in the effort at perfecting personality as it is absurd for a manufacturer of steel to ignore mineral substance or for the carpenter to attempt to erect a structure denying his need of building material. God cannot succeed without us and we cannot succeed without Him. Nothing less than the best in help, the purest in ideal, the noblest in pursuit, the holiest in attainment can satisfy man when at his best. God is the answer to all these needs. The man who would forget the immortal will in himself and the inevitable soul-thirst for God, and God's increasing effort at a revelation of Himself in the life of man is fundamentally defective in his life-building scheme. He is likened to a painstaking sculptor who chisels his creation on a block of melting ice. He is as stupid as a skilled artist who paints his creation on tissue paper. 'Without me ye can do nothing,' is John's statement of our Lord's commanding position in human affairs. 'Paul may plant, Apollos may water, but only God can give the increase.' Man may conform, but only God can transform. It takes oxygen and hydrogen to make water. It requires man and God to constitute life at the highest level."

ANTS—AND ELSE.

For several years Argentine ants have been a great pest in New Orleans. In countless numbers these insects have flourished all over the city, and the damage caused by them annually has been estimated—and we think conservatively—at hundreds of thousands of dollars. There seemed to be no way of getting rid of them, the most diligent efforts of the householder resulting in only temporary relief. But the apparently impossible has been accomplished. A city-wide movement was started last fall, under expert direction, to place a properly prepared poison throughout the city with the hope of exterminating the pest. There was a good deal of doubt on the part of a great many people as to the possibility of exterminating; but, at comparatively small cost, the experiment was carried out. This spring very few ants appeared, and thus far their number has been so small as to prove conclusively that they can be completely wiped out. Plans are already under way for finishing the work so splendidly begun. Now for the "else:" If millions of pests as small as ants can be exterminated, why is it not possible for the centers of moral pollution in our communities to be got rid of? These plague spots are known, the evil they do is recognized by everybody; the remedies for their cure are at hand. Yet year after year we allow them to continue their work of destruction. Can it be that we are more concerned about the financial loss caused by ants than we are about the moral degradation caused by these places of evil? We get rid of one—why not get rid of the other? It can be done.

KILL THE ALLIGATORS.

Our eyes fell on this news item in a great daily newspaper a few days ago: "What to do with three alligators, one of them seven feet long, is the problem that confronts E. G. Sweppenheiser, a farmer, at Lime Ridge, near here. The alligators were sent to him by a friend in Florida. Sweppenheiser is keeping the reptiles in his barn, but they are too fond of the chickens." So far as we can see, there is no news value in the item, but it does contain a suggestion that is worth while. A great many people seem to be greatly perplexed by the simplest kind of situation. If Mr. Sweppenheiser thinks more of his chickens than he does of his alligators, he should promptly get rid of the alligators—that is no problem at all. Too many of us try to keep our alligators and chickens both.

SERVES HIM RIGHT.

In a Massachusetts town recently a man charged with cruelty to his horse, and with not supplying proper food and shelter, was tried in court and sentenced to spend two nights in the stall and let the horse have the liberty of a pasture. We do not know by what warrant of law such a sentence was passed, but we do know that it was an appropriate penalty for a man who would cruelly mistreat one of his best friends. Cruelty to animals is both a sin and a crime, and those guilty of it have to answer to God as well as to man. We have great admiration for the Society for the Prevention of Cruelty to Animals.

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MY DOOR.

By Donald A. Fraser.

My door is open, shall I close it now,
And shut its latch upon the great wide world?
A moment wait. Out, Envy! Out, Despair!
And Superstition, Ignorance, and Lust,
And proud Ambition, Pompous Pride, and Wealth!
Out, out, I say, for I'd be happy here.

My door is open, shall I close it yet?
Come, Friendship, Knowledge, enter my abode,
And Plenty's smiling face, and sweet Content,
And Virtue fair, and Hope, and Love, and Christ.
Come in, my home's complete; so now I'll close
This inch of wood between the world and me.

—N. Y. Christian Advocate.

LEAVES FROM MY NOTEBOOK.

By Bishop James Cannen, Jr.

January 7, 1922. I awoke at 6:30, and was so sleepy, turned over and slept until the steward gave the "last call" for breakfast. We entered the mouth of the Congo about 10:30. The water changed in color to a yellow similar to that of the James at Richmond, average weather. The volume of water discharged by this mighty river is so great that its effects are felt for four hundred miles in the ocean.

As we approached Banana, we met in the river a steamer loaded down with black stevedores. As the steamer was tying up to us, I had my first sight of Congo negroes in the mass. Most of them were naked except a loin-cloth wrapped around the hips, which with some circled the waist, extending nearly to the knee. A few were wearing their "glad rags"—gaily-colored cotton draped from armpits to ankles, which, however, they carefully removed before they began work. Three white women and four white men, company employes, in their white clothes and helmets were in the midst of the black nakedness, and while the women were not really above average white women in general appearance, they must rank as beauties in that neighborhood. The negroes swarmed over the rail to the lower deck of the Anversville and immediately set to work getting the cargo to be unloaded at Boma out of the hold. The custom officials also came on board, and called for a minute statement of your stuff, for although the Congo is a Belgian Colony, duty must be paid on certain articles, even though already passed by Belgian officials at Antwerp. In addition to the black stevedores and white officials, some fresh African fruit appeared: mangoes, pineapples, avocado pears. The pears served at dinner were very large—from four to six inches in diameter—and were fully ripe. They were not served as a salad as I had seen them served in Mexico, but were cut in half and served like cantaloupes. I treated mine liberally to salt and vinegar, and think I might learn to eat them with composure, but without hilarity, for I believe they are what we call "healthy" fruit; indeed, the taste reminds me continuously of the castor oil which in my childhood occasionally caused unpleasant, mournful scenes between my mother and myself, which sometimes ended with base deception and oil surreptitiously wasted, but more frequently with my nose being held by my mother (to shut out the odor, of course!) and oil thoroughly absorbed into my protesting system.

I have chatted occasionally with a very attractive young woman, who speaks no English, but unusually good French. I thought until to-day that she was French, and was marking up a better average for the French women, but to-day I found out that she is a native Swiss from Lausanne—Protestant Switzerland—and that she is a good Protestant, as is her husband, a forestry engineer, who is to be the head of the forestry division at Stanley Falls in the upper Congo. The Belgian Government send most of their officials as we do our missionaries, for terms of three years and then a furlough of one year, and there is always a large group of them going and coming on these Congo ships. They are divided into three classes: the chief officials of districts, of which there are twelve or fifteen in the Congo; the secondary officials, who are assistants or clerical helpers, and the more distinctly artisan or mechanical class. These distinctions are observed pretty generally, especially by the women, who flock in bunches. There is a very interesting, pleasant set of about twelve on board, who have given me a much better idea of Belgian family life than I have had. They all drink their beer and wine, and dance with each other's wives, and seem to be fairly moral in their own personal actions, but they look with rather a light or indifferent air upon those on the ship who are known to be immoral, and will permit such men to dance with their wives, although the wives will not permit their husbands to dance with the loud women if they know it. For example, the man who was elected Chairman of the Committee on Fetes during the voyage, an Italian, who was openly taking charge of a married woman who was going out to her huband, did not hesitate to go boldly and continuously with the woman, but acted as President and led out in the balls with the wives of the officers, and then daneed with the other woman. The officers of the ship did not exercise any sort of authority over the personal conduct of passengers. Men spent the night in the state-rooms with women, and women eame from the second class into men's state-rooms on my hall, but the officers cared for none of these things. In genuine Latin fashion, they shrugged the shoulders and said, "It is for them. It is their affair. Why should I meddle with them?" I am wondering if the husbands of these women returning will learn what has been the conduct of their wives on board.

We have been sailing up the river for about five hours, and it has gotten very hot by now—4:30 p.m. We have passed many villages on both sides of the river, Belgian on the north, Portuguese on the south. We are just passing the fort, which has fired a salute in honor, I suppose, of Colonel Olsen, the Commander-in-Chief of the Congo militia, who is standing near me on deck. Boma has ben in full view up the river for some time. It does not look as hot as it is said to be on the hills, but there are some mosquitoes in the valley. Dr. Stexrud, the Presbyterian doctor, has received some mail sent December 18, which intimated the steamer Lapsley might not come to Kinshasha owing to sickness of some of the missionaries, and also urging him to hasten his movements. He investigated, and found that the French steamer would leave at 6:15 in the morning, so we packed our stuff and had it put on the steamer that night. As soon as the ship landed, I went ashore and took a walk. I met Messrs. Cobb, Stoddert and Williams of the Christian Missionary Alliance, founded by Simpson. He told me the head of their movement now is Paul Rader, of the Moody Bible Institute, who is the son of Dr. P. L. Rader, former editor of The Pacific Advocate, who died several years ago. Mr. Williams stated that Rader "now had found the Lord. You know he used to be a Methodist, the son of a bishop." I did not reply to his reflections upon the Methodists, but meekly denied the accuracy of the ecclesiastical history, as Rader was not elected bishop; he was the brother of Perry S. Rader, a lawyer of our Missouri Conference. He was fairly gracious, however, in his action, bringing me a copy of the Findings of the Conference of the Congo Missionaries, which was held at Bolenge, a station of the Disciples of Christ between Stanley Pool (Kinshasha) and Stanleyville. I found my stewards and told them I was leaving in the morning, and having tipped them, they made a wish for the rest of the party lest they might forget them.

January 8, 1922. We were called at 4 a.m. by the night watchman of the Anversville. Tea had been provided and bread and butter, but the dining room was so hot and stuffy that none partook to any great extent. The tips are small in this section. The franc is eight cents, and it is a good tip for a native carrying baggage half a mile. As the voyage out was eighteen days, I thought the tip to the table steward should be equal to that on the North Atlantic ship—seven days—so I gave Felix Jacobs, my able steward, sixty frans, about $5; to Henri, my cabin steward, fifty francs; to the bath steward, a very clever boy, ten francs; to the lounge steward, ten francs; to the deck steward, fifteen francs. I had given all of them but the bath steward five francs each on Christmas morning, and had secured their general good will by that act. Felix Jacobs speaks English, French, German and Spanish, and was employed by the English secret service men during the war.

We left the ship at 5:10. Just before we left, a great swarm of gnats came out from the shore, attracted by the electric light which was right at the gang-plank. They were so thick that you could not open your mouth without swallowing them, and deep breathing through the nostrils was impossible. We rushed through them as best we could, but I found them in my pockets and hair hours afterward. We went down the road in the starlight, and found the boat waiting to take us to the ship—Saint Vincent of Havre, a tramp freight steamer of 4,500 tons. The captain was very pleasant and tried to make us comfortable. We had few chairs on the upper deck, so after awhile, when we were steaming up the river, I went down to the cabin, opened up the windows, which were tightly closed, stretched out on a comfortable sofa, and slept two hours. Mrs. Stexrud came down and said the children were crying and hungry, so I took the cheese sandwich I had brought up from the table the day before, plus the orange and some nut candy left from Lura's New York present, and this quieted them.

We reached Matadi about 11:15, and because the officer said we could not go ashore until we had cleared the customs, which would not be until morning, Dr. Stexrud said we would have to stay. I said that I was going ashore to the hotel and get something to eat and a room. The officer agreed that would be all right if we left our baggage. I asked him if the suitcase for the baby and children could not be taken, and he agreed to that. I carried along my portfolio, first putting in it my toilet case, night-shirt and the rest of my Christmas candy. The black soldier on the pier wanted to be important, but he could not find any liquor or tobacco, and not enough candy to tax.

I had not suffered with the heat before, but to walk from the steamer to the hotel at noon, with my kodak and portfolio, was painfully hot, especially when the sun hit me between the shoulder blades. But we reached there immediately after dinner, and upon insistence secured rooms. Likewise, after much protesting, we secured some lunch. I was fortunate to get a room by myself, so that I could undress and thoroughly relax for awhile. There was a fine breeze, and while the sun was hot, it was far more comfortable than I expected. About 4:30 I heard a bell ringing across the hill, and, looking out, finally saw a little belfry where I located the sound. I dressed quickly and proceeded to find the chapel, but I could not go by a staight line, as there were wire fences in the way.

When I arrived I found a plain wooden chapel similar to many negro churches in the South, thirty negroes of varying ages from seventy to two, all exeept some boys on the baek bench much

better dressed than average country negroes. They had an organ, and used a sort of combination Church of England, non-conformist service in English. The preacher of the evening was an English Baptist, Rev. J. H. Starte. He preached a good sermon on "In all thy ways acknowledge Him and He will direct thy paths." I thought much of it was above the heads of the negroes, but they listened very well, and he got in some good shots at the close. I sang out of the book with an old negro man, who must have been a "crack singer" in his day. He knew the words and the tunes of some rather unusual hymns to us. I shook hands with many of the negroes, and all of them said they came from the Gold Coast, where they speak English. Mrs. Starte asked me if I would go out to their Mission Station, and I gladly accepted the invitation, and walked with her and Mr. Starte to the Mission, about three-quarters of a mile. It is beautifully located on a high hill at a bend in the river, with the town of Matadi in full view on the right and a long reach of the river on the left, with hills directly in front across the river. The buildings, which are of native stone, are roomy and comfortable, with wide verandas, with shutters that can be opened or closed as the sun may require. The church is directly behind on the hill, and is built as I have built in Mexico for a school chapel. There are houses for two missionaries (they have three at the Station, but one is on furlough all the time), and a large, comfortable Rest House for workers passing through. This is a wise provision, for Matadi is the port of entry for most of the missionaries, and the tax on the local missionaries would be too great to care for them. The Rest House furnishes lodging and meals at a fair rate. I went back to what we would call the Quarters, where I found about thirty negro men and boys in various stages of nudity; some of them preparing their evening meal. It is probably about as clean as they can get them to keep it, but I should try for something better.

They insisted on my staying to supper, and although I should probably have gotten more heavy food at the hotel, it would not have been nearly as appetizing. The soup was peanut (cream), and I was much pleased with it. The bread is not quite as white or as light in weight as ours, but was fair. They use fermented rice instead of yeast. The meat was chicken and tongue, cold, both well cooked; the dessert was a compote of mangoes, figs, apples and very good custard; then Norwegian cheese and fruit. After supper they walked back with me to the hotel. Mr. Starte was out alone at first. The second time he came out alone, but she followed in a few months, and they were married at the British Consulate. The Mission is one of the British Baptist Congo Missions, which is one of the strongest in the Congo. They told me, however, that the Baptists in England were now nearly all believers in open communion, that the close communion people had not been able to hold the younger generation. Will the Southern Baptists ever learn in their close communion teaching they are as narrow and intolerant as the Roman Catholics, and as far removed from the Spirit of the Master? He thought that the educational work was necessary to make the evangelistic work more effective. He said that they had settled the polygamy question on the following basis: When a man wanted to join the church, who had married his wives before he had heard the Christian standard, he was permitted to do so and to retain the wives he had, if they wanted to stay with him, but he could not marry other wives unless his wives died. A man who had married other wives after he had become acquainted with the Christian standard could not be received as long as he had two wives. He must try to find an acceptable husband for the wife he had last married, or she must consent freely to give up all claim to him, otherwise, while he could attend the church and he thought well of, he could not become a member. He further agreed that there was no special hardship to the woman in taking another husband, as she had been allowed no choice in the first marriage. I was better satisfied with his statement of the case than any I had ever heard. To bed at 10:30.

JACKSON DISTRICT CONFERENCE.

The Jackson District Conference met in regular session at Harrisville on the Harrisville charge at 9 a.m., June 27, 1922, with the Rev. M. L. Burton, presiding elder, in the chair.

The conference met within the bounds of the first Rural Demonstration Charge in the Mississippi Conference. It was with great pleasure, then, that the members of the conference could witness the operation of the plan set on foot a year and a half ago by the General Board of Missions.

Brother I. H. Sells, the pastor-host, and his people are doing a wonderful work in this charge.

Most of the preachers of the district and a large delegation of laymen and visitors were present.

The different interests of the church were represented as follows: The Orphans' Home, Mrs. Riley; Millsaps College, Dr. A. F. Watkins and Professor J. Reese Lin; The Educational Campaign, Rev. J. M. Morse; The Centenary and Epworth League, Mr. W. D. Hawkins; The Laymen's Movement, Dr. J. M. Sullivan, Conference Lay Leader.

The preaching was done by the following: Rev. E. K. Means, Rev. W. J. Ferguson, Rev. W. J. Dawson, and Rev. John L. Ferguson, Jr.

Two young men were licensed to preach: John Ford Gibson, and Vernon E. Chalfant.

The following were elected delegates to the Annual Conference: J. A. Lindsay, J. M. Bush, C. S. Bennett, O. H. Wingfield, H. O. Middleton, W. H. Bradley, I. O. Brown, O. N. Sebren. Alternates: Dr. J. T. B. Berry, G. L. Harrell.

The following Licensing Committee was appointed: Rev. E. K. Means, Rev. H. F. Tolle, Rev. F. L. Applewhite, Rev. J. L. Ferguson, Jr., Rev. O. H. Wingfield, Dr. J. M. Sullivan. Rev. O. H. Wingfield was elected District Lay Leader.

Bolton was selected for the meeting place of the next conference.

The conference was an unusually good one. The presiding elder is a master in the work. No interest is allowed to suffer because of haste, yet he pushes forward in such manner that the entire business of the conference was finished within two days.

Dinner was served on the ground both days.

G. L. HARRELL, Secretary.

VACATION AND ELSE.

By Rev. Carroll Varner.

I believe religiously in a vacation—and not for preachers only, but also for every one. There is no better tonic than to turn your back upon your work and shut up the home for a few days or weeks, as circumstances will permit, and hie away to new and different surroundings and let down the tension and forget everything behind. Would that every housewife and mother particularly, could take a real vacation amid new surroundings at least once every year!

My official board got together sometime back and told me to lay off and go away for five or six weeks and not to show my face in West Point during that time. To be sure I jumped at the chance, and getting out my Maxwell—Brother Wilson, not knowing any better, prefers a Ford—my family and I set out for Bristol, Tenn.-Virginia, and the mountains. And I soon found we were not the only ones out thus on pleasure bent; for we passed many autos on the trip, filled with people and camping outfits, going in every direction on vacation trips. It is surprising that with all the cars we have in this country and the long-time agitation for good roads, we should have so few suitable roads for autos. We crossed Alabama, Georgia, and went diagonally across Tennessee, yet in much of that great distance the roads were not suitable for wagons even, much less autos. They are being built, but slowly. But we made the trip safely and got to see far more beautiful scenery and fine farms than we could ever have seen from the windows of a train. One strikes the mountains down in Georgia some distance below Chattanooga, and from then on he is rarely out of sight of them, and all the while they rise higher and higher.

At the present I am away up here in the beautiful and far-famed Southwest Virginia country—that country of which one editor I know never tires of writing. And well he might sing its praises, for it has the happy combination of magnificent scenery, high altitude, and splendid farms such as would be hard to find this side of Southern California. These lofty hills, and even the mountain sides far up in many instances, are either covered with corn and wheat or carpeted with blue grass and grazed with thousands of fine export cattle. Get on these highways up here and travel in whatever direction you like, and you see beautiful homes and magnificent farms and towering mountains for a background. And what delightful streams! I cannot think of anything much more refreshing than just the sight of these small mountains streams. The water is decidedly cold, clear as crystal, and flowing over a continuous bed of rocks with so much fall as to make them an almost unbroken series of miniature rapids.

Methodism is very strong in this section and we have pretty churches and splendid parsonages all through here. By the way, old Emory and Henry College, of which Dr. Steel likes to write, is just now without a president. Dr. Stewart French resigned the presidency after he came back from the General Conference, and at this writing they have been unable to secure a suitable man for the place. Dr. French becomes presiding elder of the Knoxville District, in Dr. Perry's place, the latter going to Nashville to take up his duties as one of the Home Mission secretaries. I also understand that Dr. S. D. Long, who was in former years a member of the North Mississippi Conference, is soon to sever his connection with Martha Washington College.

I picked up the current issue of the "Pictorial Review" the other day and found the very first article to be a thought-provoking one by Corra Harris on "Has the World Conquered the Church." It may be she is inclined to be a little too pessimistic over the situation, but one cannot successfully deny all her assertions. She thinks the church to-day has left her first love and become wedded to the world. It will mean much if the ministry will read her charges with open mind and think seriously thereon. She is a brilliant woman and commands a wide hearing; and I believe she is jealous of the true glory of the church. This brings to mind something the author says in that wonderfully popular novel, "If Winter Comes." One of his characters, in a serious conversation with another about the church and its work, says that people do not care to go to church for entertainment, picture shows, etc.—they can get that out in the world, more of it and better—but that they go there hoping to learn of God and that which ministers to the soul's eternal welfare. I believe he is quite right. The church cannot compete with the world in the matter of entertainment; that's not its function. It is here to minister to the souls of men, and in that field it has no competitor. We preachers must never lose sight of that fact, however, great and varied are our duties. I wonder if the world isn't about surfeited with sensual pleasures, anyway, since the war, and if it isn't on the eve of turning to the church for better things? Will we have the message for it when it comes!

Bristol, Tenn.

DO YOU WANT $10?

The Commissioners of our Western Assembly, on August 10, will consider a permanent name for the Assembly or for East Mountain where it is to be located, and Rev. J. R. Abernathy, presiding elder of the Tulsa District, offers a prize of $10 in gold to the person who submits the name that shall be chosen by the Board. If you wish to submit a name in this contest, inclose your suggestion with argument for it in an envelope, and address it to Name Contest, Western Assembly, 221 East Capitol Avenue, Little Rock, Ark., before August 5.

REV. J. H. BROWN.

About five o'clock, April 23, 1922, James Henry Brown passed to his reward, after a lingering illness caused by paralysis. Brother Brown was born in Claiborne County, Alabama, July 22, 1849. He was seventy-two years, seven months, and one day old. He was converted when about eighteen years of age, and first joined the Presbyterian Church, but soon after becamc a member of the Methodist Church and was licensed to preach on Moss Point charge, Seashore District, Mississippi Conference, in 1878, Rev. Charles Caihoun, pastor in charge, and Rev. Mr. Price, presiding elder. He served as a local preacher and colporteur, both in the Mississippi and the North Mississippi Conferences. He was admitted on trial and elected to deacon's orders in the North Mississippi Conferenee, December 2, 1883, under the presideney of Bishop H. N. McTyeire. He was also elected to elder's orders in 1889. He served the following charges in the North Mississippi Conferenee: Marietta, 1884; La Grange, 1885; Hickory Flat, 1886; Panola, 1887; Water Valley, 1888-89-90. He transferred to the Louisiana Conference December, 1890, and was stationed on the Evergreen charge in 1891; Many, 1892; Farmerville, 1893; Plantersville, or Bonita, 1894; Gansvilie, 1895-96-97-98; Gihbsland, 1899; Vernon, 1900; back to Gansville in 1901; Gilbert, 1902. His health failing him, he gave up his work in August and took the supernumerary relation in the Conference. In 1903 he went back on the effective list and was sent to Sibley in 1904. His health failing him again, he took the superannuate relation in the Conference, which relation he sustained until God took him.

No pastor ever served his people more unselfishly and untiringly than did Brother Brown. He was a man who possessed many splendid traits of character. He was loved by all who knew him, and especially by the children. When the Prince of Orange died, it is said, "The children cried in the streets." When Brother Brown died the children with others gathered flowers until they were literally banked on and about his casket. Brother Brown did not have the educational advantages that many have had, yet he lived a big life among those with whom he came in contact. He was cheerful and bright, always more thoughtful of others than of himself. His loyalty to his church was untiring, a constant attendant upon her services, thoughtful of his pastor and his family. There was constant sunshine in his life. He leaves to mourn his loss his devoted wife, three sons, Walter Brown, Jena, La., Reid Brown, Jonesboro, La., John Brown, of Hodge, La., and two daughters: Miss Edna Brown, of Los Angeles, Calf., and Mrs. Bessie Calloway of Jonesboro, La.

Brother Brown was a man of great faith in God. "Know ye not that there is a prince and a great man fallen this day in Israel?" 2 Sam. 3: 38.

J. C. PRICE.

Jonesboro, La.

IS IT "A BAD DAY FOR IDEALISTS?"

An Amerlean scholar lecturing before one of our colleges recently said that it is. And he went back to the dismal disillusionments and disappointments of the war to fortify his statement. But he is not right. As a matter of fact it is a high day, and a good day, and an inspiring day for the idealist. A dreadful night is past, but a new day dawns. The heart of humanity has been hurt grievously, but a new hope has sprung up. The fields of the world have been shriveled by the breath of the sirocco, but new life breaks forth everywhere.

In the political world the day of the idealist is now. Was there ever a better time to proclaim and to practice the principles uttered, for instance, by those fathers who "brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal?" The seething world needs that sort of teaching this day, and is responding to it.

The conference held last winter in Washington under the guidance of our own President and his counselors, what was it but the lifting up of the torch of the idealist, the proclamation of his high teaching, the sounding of the bugle of a new and better day for humanity and civilization? That was a supreme opportunity for the idealist—the Christian idealist—and he seems to have made much of it. It was not a "bad day" for him, but a great and glorious one.

In the religious world—the world of Christian thought, example, and activity—was there ever a better time than now for the inculcation of the teachings of that greatest of idealists. Jesus Christ, in every corner of the world? The war—how the pessimists delight to hark back to it and make the church responsible for it, and lay at its threshold the shattered fragments of their fiue ideals! But the war has created wider opportunities for the Christian idealist than ever before enticed him. The whole world is his field in a truer sense than it ever was. He has but to keep himself in tune with the Master's Great Commission to behold the fields of the world break forth into fruitage. It is a royal day for the Christian idealist who goes forth in the name and for the sake of the Christ and His cause.

It never was a good day for the man who is an idealist—and nothing more. But for the idealist who is eager, ready and able to put his good ideal into operation, every day has been a good day—and none has been better than to-day. The ideal—if it is worth anything—is worth struggling for, and sacrificing for, and dying for. That is the way in which Jesus measured the vitality of His idealism. He put it to the test, even the test of the cross. And He demanded of His followers that they, too, should meet the test of the cross, for He said that the man who did no deny himself and take up his cross was not worthy of the Fellowship and was, therefore, untrue to the ideal that the Fellowship represented.

To-day, with the recurrence of our chief national anniversary, it may be worth while to give careful thought to the relation of the Christian ideal to our national ideal. It will indeed be "a bad day for idealists" when the teachings of Jesus cease to have a dominant place in their peculiar propaganda; but it will always be a good day for them when that teaching, emphasized and made effective by right example, holds sway in their thinking, program and practice. The idealism of Jesus was incarnated in Him, and found expression in His wonderful declaration: "And I, if I be lifted up from the earth, will draw all men unto myself."—Christian Advocate (N. Y.).

"A FEW SCATTERING REMARKS."

Dear Brother Carley: I want to make a few scattering remarks. First, I want to speak to the tenth question of the quarterly conferenee, "What has been done by the pastor and his assistants to put our Christian literature into all the homes of this charge." I think this is one of the important questions of the quarterly conference: (a) Because our paper should have a large circulation; (b) I think one of the greatest difficultics in the way of the progress of our church is ignorance as to its doctrines and polity. They do not read the papers, hence they are disgruntled and hard to please. I think that an effort to put the papers in every home would be one of the best investments that the pastor and people can make.

Second: "What are we doing for the cause of education?" I believe that every preacher should have a good sermon on Christian Education. This is a great theme and one of our best sermons should be on this theme. We should not discount the public schools and State schools. They are doing great work, but we should speak out for Christian Education and for our colleges. Many people do not distinguish at this point. Some even go so far as to think that church colleges are weak. This is not the case. Being connected up with omnipotence and omniscience is not a sign of weakness. We have in our Conferenco two colleges of which we should be proud.

I am not posing as a worker who "needeth not to be ashamed." I am only telling myself and others that we should do more for these colleges. There is joy in this kind of work. Some years ago I was in Rev. H. N. Brown's charge and he said to me, "There is a young lady in my church who has finished high school and is thinking of going to college." We went around to the home, saw her and her mother, and took them some literature from Mansfield College. She decided to go there and after she graduated her mother thanked me for suggesting Mansfield College for her daughter. And there was "joy that no man knoweth, saving he that receiveth it."

About a year ago Rev. J. L. Lay and I went over with a young man who wanted to enter Centenary. The young man's opportunities for an education had been limited. His finances also were limited, but he felt called to preach and wanted an education. We found Dr. Sexton in his office, told him our business, and discussed it with him. After arranging the financial part, Dr. Sexton put his arm around the boy and said: "You are my boy now. There will be hills to climb, but we will climb them." The young man is making good.

Third: The preachers of the Monroe-Ruston District are in harmony with their people and the outlook is fine for a great year on the district.

Fraternally yours,

K. W. DODSON.

BISHOP CANDLER'S STATEMENT.

In an Associated Press dispatch of several days ago, it was stated that Bishop Candler and other church leaders, had given their endorsement to a plan providing for the use of $1,000,000 of Centenary and Christian Education funds to install radio outfits in Methodist churches throughout the country. It was known in Nashville that Bishop Candler had not endorsed any such proposition, yet, to have an authoritative statement from the senior Bishop, Dr. W. G. Cram, Directing Secretary of the Centenary, wired Bishop Candler for a statement. The Bishop replied at once, giving assurance that he was in no sense responsible. He sent, also, a statement published in the Atlanta Journal the day following the publication of this wild rumor, concerning the purchase of radio outfits for Methodist churches. This statement by the Bishop was in part as follows:

"The Centenary and Educatlonai funds were subscribed in response to very definite appeals for specific and urgent objects. Not one penny of these funds can be, or will be, applied to any other objects whatsoever. The use of them for any other purpose would be a misappropriation of sacred funds, and no such use of them has ever been considered for one moment by any responsible person in the Methodist Episcopal Church, South.

"I am not sponsoring any radio mission whatsoever, and I doubt the other gentlemen named are sponsoring, or are aiming at launching any such movement.

"For my own part, I do not believe a 'radio mission' of any kind would be useful. It would for a season gratify popular curiosity concerning a scientific novelty; but I cannot believe it would promote piety. But whether my view of the matter be correct or incorrect, it remains that the statements that I have anything to do with 'sponsoring' a 'radio mission' is without the slightest foundation in fact."

A REQUEST FROM SIBERIA.

Rev. J. O. J. Taylor, of our Siberia-Manchuria Mission, writes to Nashville headquarters asking that magazines and picture sections of newspapers be sent to him for use in the reading rooms provided for sailors and soldiers in Vladivostok. He says that there are 400 to 500 soldiers and sailors at all times in this city, and our mission there is serving these men. Plain copies of newspapers are not needed—picture sections and any kind of magazines can be used. He makes the following suggestions: Label the bundle "Newspapers and Magazines," and do not value the packages. Put enough postage on them. Do them up securely, and address, Rev. J. O. J. Taylor, Box 213, Vladivostok, Siberia.

Profound and extraordinary changes of soul are experienced by the most ordinary of men.—Harold Begbie.

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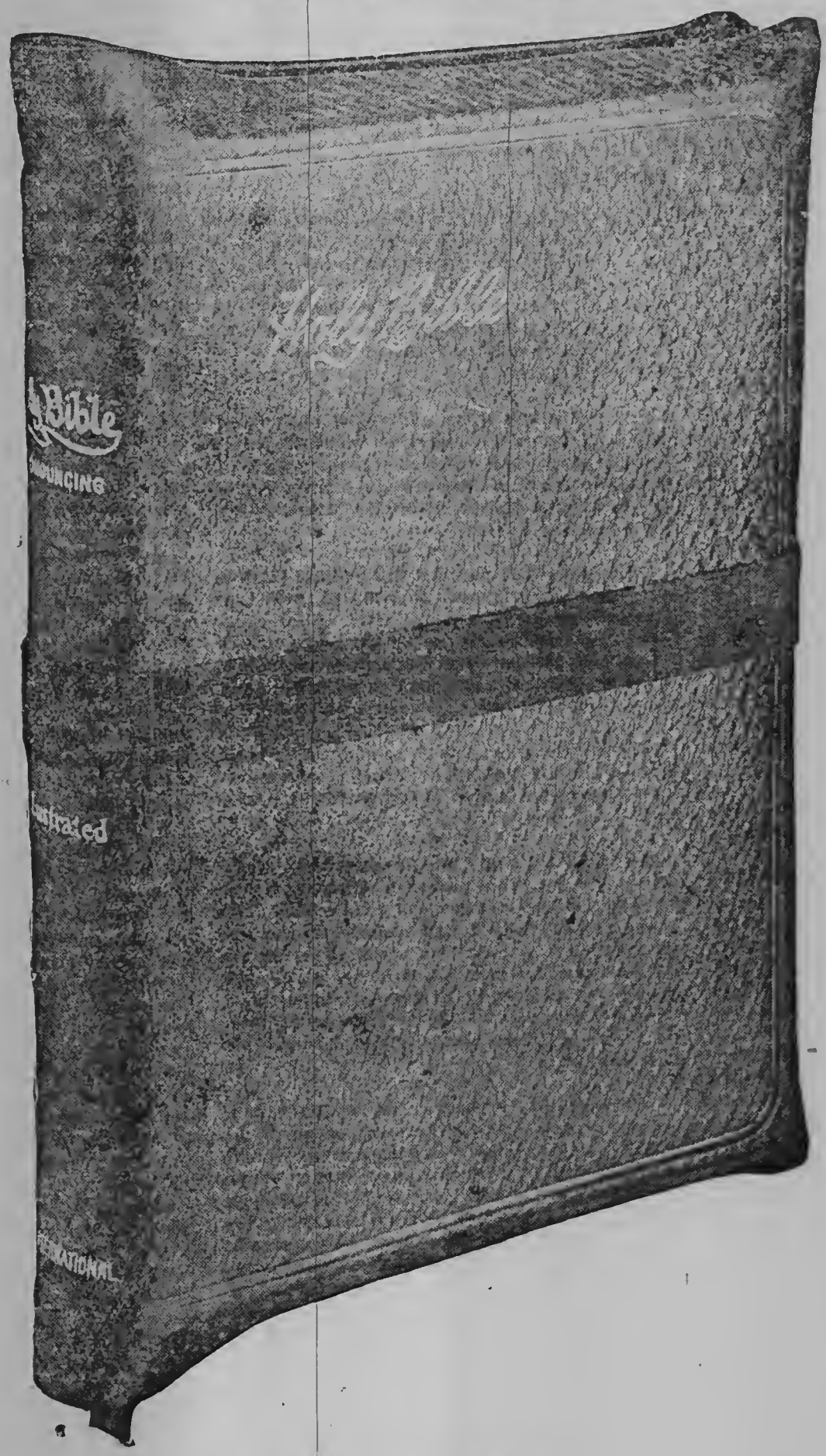

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ON LOOKING INTO A VOLUME OF WESLEY'S SERMONS.

By Rev. W. R. Lott.

In the Editor's Preface of Volume 1, Wesley's Sermon, he says, "No apology is needed for this edition of Wesley's Sermons;" so I hardly think there is any need for an apology by a Methodist preacher for giving his impressions on looking into the volume. Is it not required of him to open it, yea more than open it—to keep it open until he has found much truth?

The first time I looked into this volume was when a small boy in our home. It was a book not much used by any member of the family then, but certainly it had been used by some one in the time that had passed, for it was worn by use and was yellow with age. From time to time as the years passed, I would go to the library and take it down; but I do not remember to have been able to get much good from it. However, I noticed this about the sermons, that they were far superior to any I had ever heard preached. So the volume was only merely looked into and not digested.

In later years I sought admission to the Methodist Conference. To my surprise, whom should I meet but my friend, "Wesley's Sermons?" A brand new volume was purchased, the one now before me, and I turned as a candidate on trial to walk slowly into a knowledge of the doctrines of my church. On one occasion while visiting a brother minister, he asked as to my progress in the study of Wesley's Sermons and suggested that we take an hour or so and discuss the ones I had studied, to see if our interpretations were the same. That was a good suggestion, but the time was never convenient for that discussion. As I recall now, the impression made on my mind by the first study of the several sermons which I studied preparatory to being licensed was one of wonder and that on only one account—how could any preacher quote so much Scripture in his sermons. The doctrines preached were not clear to my mind then as they are to-day; as a result, I had to read them over and over to grasp the wonderful truths in them.

The first year of the Conference found me taking Wesley's Sermons for morning and evening mental and spiritual food. No light diet, that. It was standard and would stand one in hand well in a revival meeting or in a test of mental equipment. Where will you find anything better on the "Sermon in the Mount?" I challenge any man to find a more heart-searching discussion on vital Christianity than is to be found in these wonderful sermons. As I studied them during the year, they furnished much good preaching material for myself and, from what I heard, for others too. I secured the services of a young preacher in a meeting that first year and the way he explained and exhorted on Wesley's outlines was deserving of real praise. It is a good way to learn them.

The second year finished the compulsory study of these doctrinal standards. They were a source of a great deal of pleasure to me during the second year of study, for I had in some way grasped the great doctrines he preached. It was with a feeling of regret that I was forced to turn my attention to other studies which were vital, too.

These volumes are still on my book shelves, but they are often taken down to be read. In this day when there is so much being written which, if read continuously, might throw a Christian away from the vital doctrines as taught by our church, it is a safeguard to look into a volume of Wesley's Sermons. The very essence of experimental Christianity is taught. Here the text of the Scripture is exalted to its proper place. Such exhortation we seldom hear. A burning passion to make people see the truth as the Scriptures revealed it and as experience testified is written on every page. Next to the Bible, give me Wesley's Sermons for real spiritual food.

Holly Springs, Miss.

A girl without will power doesn't belong to herself. She belongs to the company she is with or the person who persuades her.—Selected.

NOTES.

By George E. Bass.

This is an age in which the church is being dragged into far too many enterprises for which it has received no commission from the Master. The church has too great a task to perform for it to be crowded out by other things. And in point of importance its work is second to none. If it sticks to soul saving and works profitably in that field, it has all that it can do and more. "The harvest truly is plenteous, but the laborers are few." It hasn't time for things that can be done well by other agencies, though it does need to see that these agencies do not betray their trusts to the hurt of the people. Social reforms are all right so far as they go; but evidently God did not intend to save the world by this method or He would not have sacrificed His only begotten Son upon the cross.

* * *

Every human being receive so many blessings from God that he ought never to complain if he has to endure some misfortunes in the course of a long lifetime. "Shall we receive good at the hand of God, and shall we not receive evil?" Do we serve God merely for what we get out of Him? Or can we say with Job, "Though He slay me, yet will I trust Him?"

* * *

Constantine the Great said that if he caught a bishop in the act of adultery, he would not testify against him because it might hurt the church. All the Constantines are not dead yet. If the church has to be protected by shielding evil men, it will not be blessed by God.

* * *

Many people fall out with God because He does not do to suit them. How foolish they are! (Isaiah Chapter 55, Verse 8) "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." They need to conform to God's ideas instead of trying to make Him conform to theirs.

* * *

If a church is as spiritual as it ought to be, it will not meddle in politics or boost politicians, because it will have more important things to concern itself about.

* * *

Job says: "Great men are not always wise." History proves his statement to be true. It also follows that the judgments of good men are not always sound, and for that reason that they are not infallible. A good man is as apt to make a mistake as a bad man, but he means to do right always and as soon as he discovers his error he will quickly correct it. The wicked man will often be governed by expediency in the matter of setting things right.

* * *

There are some people who are negative in their attitude toward questions that come up in the church for settlement. There is positively no middle ground when principles are at stake. Christ said, "He that is not with me is against me." Those who do not speak out strongly for the right, regardless of consequences, may expect to be considered on the wrong side. Those who are unwilling to make a personal sacrifice for a righteous cause can not be said to have it very much upon their hearts. In Revelation God said of the church of the Laodiceans, which was neither hot or cold, that He would spue it out of His mouth and that He would it were hot or cold. This shows God's opinion concerning those who are too faint-hearted to stand up for what they know to be right or who are too weak to choose a side and stick to it.

Black Hawk, Miss.

DIGGING FOR GOLD IN JAPAN.

By R. S. Stewart, Jr.

Letter VI.

The Japan Inland Sea challenges the world for the prize of scenic beauty. Surely God made this land for His own glory!

A trip by steamboat from Kobe through the Inland Sea for about thirty hours will take you to the most interior sections of our mission work. The sea is usually only a few miles wide, with mountain ranges and peaks sheltering either side. It is amazing to see the manner in which the Japanese have cultivated these mountains. Orange groves are terraced along the steep ascents and their golden fruit tempts the passenger on the steamboat. Fields of mulberry trees for the silk worm, and plots of rice find a resting place in locations that an American farmer would surrender to the wild goats. Along the shores every few miles, and sometimes appearing almost to be holding hands with each other, are picturesque villages of from one thousand to ten thousand population. Many of these villages are busy in the manufacture of silk and cotton products. They are also supply stations for hundreds of other hamlets and villages back in the mountains.

This village and interior population of Japan is reckoned as being thirty-seven millions. Missionary evangelism has not yet been able to deal with this great mass. So far our efforts have been about taken up among the twenty millions who live in the larger centers. The country problem confronts us in all of its appalling immensity. Think of a great Empire of thirty-seven millions of people who are not on the missionary map of the world. The country population of Japan constitutes almost that situation.

There are, however, chapels and preaching places in an occasional village and the success of the work abundantly justifies the undertaking. Yawatahama is one of these places. It is a town of 10,000 people and if they could commercialize the beauty of their situation and scenery, they would be fabulously rich. We have a church of some fifty or more members here, which represent the effort of faithful men since the days of Dr. J. W. Lambuth. We spent three days with these people and a few were baptized.

About five miles distant from Yawatahama is another village only a little smaller where we also spent three days. We made the trip in an automobile which plies regularly between the two towns. The car was an Overland, five passenger, but when we got ready to start I counted fifteen adults aboard. When I ventured to suggest to the chauffeur that we were rather heavily loaded, he assured me that he was carrying two passengers less than his capacity. We sped away up a mountain pass and arrived without mishap. Our trip was happier, however, from the fact that it was made in the night and we consequently could not see the precipices which were skirted by our narrow road. I made the trip later on foot and was able to appreciate our previous exploit.

A small chapel, packed with people, was waiting for us in this village. God seemed to speak very clearly to some of them and several openly accepted our proposition for Christ. After services, my helper and I were in our room at the hotel hastening to bed when ten young men walked in on us. We then had another hour of preaching and prayer and two of them were clear in their statement that they had received Christ. Before we finished breakfast the next morning another group of Christians and enquirers came to see us. It was refreshing to have the privilege of giving a definite answer to these enquirers about the age-old questions of God and salvation. There were a number who professed faith during these days. And as I was leaving the chapel on the last night I heard some one running up behind me. I turned to see a young man by my side. He said, "Sir, I want to tell you that from this night I have become a Christian." This was the last testimony I heard in this village. I shall not forget the happy faces of the little group of Christians who are fighting for Christ in this distant spot on the Inland Sea.

We must remember to be kind by the way, in the midst of our hurried comings and goings, or we shall miss the best opportunities for helpfulness.—Selected.

The Home Circle

HIS MOTHER'S FAITH.

By Florence Jones Hadley.

They said he would never amount to much,
But his mother said he would;
That he never could set the river on fire,
But his mother said he could.

They said of beauty he had not a trace,
But his mother vowed he had;
When they talked of future men of state,
She lovingly looked at her lad.

And it happened, as months and years went by,
This lad who was awkward and dull and shy,
Who never could set the river on fire,
Attained the goal of her heart's desire,
And he gave glad thanks, with eyes that were dim,
Because of his mother's faith in him.

—Christian Guardian.

NORA'S HASH.

Nora had applied for the position of cook. She was big and honest and wholesome lookin', and when we heard her tell how she had lost her husband and children in an epidemic we were ready to engage her at once. Still we asked a question or two.

"Are you a good cook, Nora?"

"I'm not sich an iligant cook whin it comes to the fancy dishes, but for plain, ivery day cooking I can git along." Then her Irish blue eyes twinkled. "Whin I was first married me mon says to me, 'Nora, me girl, it's a happy change I'm a goin' to have from the old boardin' house, and it's home cooking I'm after needin'. Only one thing, Nora; promise me on yer life ye won't feed me hash. I'm tired of hash, and I'm not carin' to see iny the rest of me born days.'"

Nora pronounced "hash" with the richest Irish brogue.

"'Yer right, Jimmy, me love,' says I. 'On me word ye'll nlver see hash in our home!'

"Well, the very first day we had a piece of a fine bit of shteak lift, bein' only the two of us, and I shtudied and I shtudied. Thin I made a nice stew of the scraps with a bit of onion and potato and gravy. Jimmy looked at it with both his sharp eyes, and thin he looked at me. 'Nora,' says he, 'ye promised me ye wouldn't be makin' hash.' 'Sure, and it's me word that's not broken,' says I, laughin'; 'that's not hash; that's Irish stew. Taste it for yerself.' Well, Jimmy helped himself till it was all gone. 'That's the bist meal I've been atin' for a month of Sundays,' says he. 'Nora, ye may be makin' Irish stew iny time!'

"After a spell I found some more scraps—and me not wastin' a crumb. So I fixed up the very nicest dish I knew. 'Nora,' says me mon, 'Nora, what's in that dish? It's suspicious, it is. Isn't that baked hash?'

"'Ah, Jimmy, me lad, be afther tastin' it for yerself,' I says. 'Didn't I promise ye I wouldn't make hash? That's not hash; it's toad-in-the-hole!'

"Well, there wasn't a mite of trouble about Jimmy's atin' at all, me havin' a bite, too, of course. Thin Jimmy wetted his lips, and he says, says he, 'Nora, toad-in-the-hole's good atin' iny day in the wake! But don't make hash!'

"He was a fine lad, was Jimmy, and who would have thought in tin years he'd be gone, and the dear childer and I left alone, alone."

The merry twinkle vanished in a soft mist in Nora's bright eyes, and we were all silent for a few minutes. Then with a brave sigh she shook off the gloom, and the generous mouth broadened into a laugh, even before the moisture was gone from the twinkling eyes.

"No," she said, "I niver broke me promise to Jimmy. I nlver gave him hash to his dyin' day. The nixt time I put me scraps on the table he had that same suspicious look. 'Now, Nora, this be hash for sure!'

"'And why would I be tillin' ye a lie, Jimmy? Just sample it for yerself, Jimmy,' says I. 'That's the dish the French men cooks make in all the fine, shwell hotels, me mon! That's French rag-out!'"

Though we doubted whether a French chef would have recognized the name as Nora pronounced it, we were firmly convinced that she knew the art of making excellent rag-out. She had stopped to laugh, but she was speaking again.

"Whin Jimmy looked into that impty dish, 'Nora,' says he, 'what for do people make hash whin there are so many iligant concoctions instid, and French rag-out the top of the heap?'

"Well, he niver pried into me cookin' ag'in, and I niver wasted a scrap of mate; but I niver broke me word. Jimmy niver had to ate hash!"—Youth's Companion.

A TRUE TALE OF AN ENGLISH CAT.

By S. Gertrude Ford.

This incident really happened in England only a day or two previous to the time of writing. The English Royal Humane Society ought to give the furry heroine its famous medal for life-saving, for she saved three lives at once by her prompt action and her readiness of resource in a terrible emergency.

It happened this way. One day an Englishman rose early to go to business and—being a good husband and knowing his wife was without help—lit the fire for her before setting out. It was an old-fashioned open grate, with an oven attached, not a bit like the typical American stove; and in this oven was a lot of oiled wood brought in from the "works" near by for kindling. And the wood caught fire!

Down-stairs there was nobody—no human being at least—to see what had happened. Up-stairs there were the mother and her boy and girl, Herbert and Doris, the boy a youth of seventeen and his sister one year older—all fast asleep.

Suddenly Herbert was awakened by "Nippy," the pet cat of the family, jumping on his bed and licking his face all over. He woke to find the room full of smoke; the house, evidently, on fire! But before he could take action—before he could even attempt to rouse his mother and Doris in the next room—Nippy had forestalled him. Regardless of the danger to herself, she bounded to the dividing door, which opened outwards, and actually succeeded in pulling it open with her paw, jumping on the mother's bed afterwards and rousing her as she had roused the boy. The girl was speedily wakened in her turn, and within a few minutes all three had managed to make their escape, not forgetting, you may be sure, to take the faithful Nippy with them.

When they reached the open air, the cat, which had done such a wonderful work for them all, sank down, with the burning house behind her, and collapsed completely. After such a splendid deed on the part of an animal, who will say that our dumb friends are not worthy of the best we can do for them? Worthy, above all, of the defense of their helplessness from those who would treat them cruelly? To call such men "brutes" is to insult the brutes. The case of Nippy proves that cats, as well as dogs, are friends to the human race.—Our Dumb Animals.

"TIME OUT."

Another Ford Joke.

If a man falls in love with a widow whose name is Elizabeth, who has two children, and the man marries her, he gets what?

Why, a second-hand Lizzie and two runabouts.—Selected.

Sure!

Wife (on frosty morning)—"Why do you let me get up and light the fire? You don't love me as you used to."

Hubby (snuggling in warm bed)—"Your lighting the fire makes me love you all the more."—Selected.

The Rascal!

Teddy—"What time does the tide come in, Mr. Fisherman?"

"Why, you young rascal, I've told you four times already. At 5:55."

Teddy—"Yes, I know; but I like to see your whiskers wobble when you say '5:55.'"—Selected.

Up to Him.

Curate (referring to a slightly intoxicated passenger)—"Conductor, do you allow drunken men on these cars?"

Conductor (in a whisper)—"It will be all right, sir, if you don't get too noisy."—Selected.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

THE LITERARY DIGEST POLL ON THE PROHIBITION QUESTION.

The Literary Digest is conducting a nation-wide poll on the prohibition question, having sent out ten million post card ballots upon which these questions appear: "1. Do you favor the continuance and strict enforcement of the Eighteenth Amendment and Volstead Law? 2. Do you favor a modification of the Volstead Law to permit light wines and beers? 3. Do you favor a repeal of the Prohibition Amendment?" These questions are to be answered simply by a cross in a square opposite the policy favored, and are not to be signed. No obligation of any kind is incurred in filling out the ballot.

In the Digest for July 15, the first report is made of the ballots that have been returned. Comparatively few have been tabulated thus far, but it is interesting to note the sentiment as developed. Remembering that only a few votes had been counted when this tabulation was made, and taking into account the fact that many of those votes were from the great cities, where prohibition has its hardest fight, it is not discouraging to observe that the preponderance of opinion seems to be in favor of a modification of the Volstead Law that will permit light wines and beers. This is still less discouraging when we remember that those who are opposed to a strict enforcement of the law are altogether likely to take quick advantage of any opportunity to let their views be known, with the hope of creating sentiment in their favor, while those who are strong believers in the law are likely to be slow in recording their votes—as is so often the case when moral issues are at stake.

There can be no doubt that the result of this vote by the Literary Digest will have an appreciable effect on public opinion and possibly on Congressional action; and we earnestly urge every friend of prohibition in Louisiana and Mississippi into whose hands one of these votes has come, to lose no time in putting the cross opposite Question 1, in order that the total in favor of prohibition may be rapidly increased. Of course this vote is not to determine the question as to whether we shall have prohibition or not—that is already settled by the Constitution—but it may have something to do with a modification of the Volstead Law. The friends of prohibition and law enforcement must not take it for granted that the victory has been completely won—much yet remains to be done. Eternal vigilance must be exercised in dealing with the wet propagandists.

DEATH OF MRS. W. M. WILLIAMS.

It is with very great sorrow that we record the death of Mrs. W. M. Williams, wife of our pastor at Purvis, Miss., on Sunday morning, July 9. She had been sick for several months, growing steadily worse until the end came. A short service was held in the church at Purvis on Monday morning, after which the body was carried to Mt. Olive, Miss., for interment. The service at Purvis was conducted by Rev. J. T. Leggett, assisted by Rev. W. W. Graves, Rev. J. E. Williams, Rev. J. M. Corley, and Rev. S. C. Moody. The burial service at Mt. Olive was conducted by Dr. A. F. Watkins and Rev. M. L. Burton, assisted by Rev. J. L. Greenway, Rev. J. M. Lewis, Rev. O. S. Lewis, Rev. B. F. Lewis, Rev. L. F. Alford, and Rev. A. S. Byrd.

Sister Williams was a most lovable Christian character. We knew her in the home, where we have enjoyed unstinted hospitality and where we were cheered beyond measure by her cheerful and happy disposition. How hard it is for us to realize that such a friend is gone! She died in great peace, as was to be expected, and left comforting messages for her loved ones, especially her son in China and her daughter in Africa. Their homecoming next fall will be a sad one—yet they will know where to find her at the end of another journey which we must all make sooner or later. Our deepest sympathy goes out to the bereaved husband and the sorrowing children.

We hope to have a suitable memoir for publication in due time.

PERSONAL AND OTHER NOTES.

The Sunday school of First Methodist Church, Laurel, Miss., is making a fine record this summer. The attendance has been averaging over 300 recently.

Rev. J. F. Waltman, of Elizabeth, La., is diligently circulating the "Methodist Armor," having recently put out thirty of them. In his words, "They are doing the work."

Rev. James H. Moore, our pastor at Picayune, Miss., expects to spend the month of August visiting his old home, for the first time in eight years, and in visiting his wife's home. His pulpit will be filled by various brethren during his absence.

Mrs. H. N. Brown, wife of the pastor of Parker Memorial Church, this city, will leave this week for a visit to her parents, at Napa, Calif. She will be accompanied by her daughter Helen. Brother Brown will join them the latter part of August.

Rev. C. D. Atkinson, Sunday School Field Secretary of the Louisiana Conference, and Miss Caroline Hess, Elementary Superintendent, accompanied by a part of eight, left for Junaluska, N. C., on July 11, to attend the meeting of Sunday school workers.

Rev. R. A. Bozeman, Pleasant Hill, La., requests us to say that he has an open date for the fifth Sunday of this month, which he would be pleased to give some of the brethren. He has just closed a good meeting at Manning, Texas, and is now engabed in a meeting at Longstreet, La.

Rev. C. C. Wier, pastor of the Algiers Methodist Church, was invited to address the striking railroad shopmen in Algiers on Saturday of last week. The request of the shopmen was that he give them a message from the Scriptures. Brother Wier is held in high esteem by his parishioners across the river.

Rev. J. H. Bell, Field Secretary of the Board of Finance of the North Mississippi Conference, presented his cause at the First Methodist Church, Greenville, Miss., on Sunday morning, July 2. About $4000 was pledged for the superannuates, $100 being in cash, with other cards to be heard from.

Rev. James M. Smith, Mississippi Conference evangelist, requests us to say that, on account of a change of date for a meeting, he has the first Sunday in August and the week following open, and that he would be glad to give that time to any brother who can use him. He also has two weeks in November that he can give some one. Brother Smith's address is Poplar Springs Drive, Meridian, Miss.

The following, taken from the Baltimore Southern Methodist of July 13, will be of interest to our readers: "Bishop John C. Kilgo came to Baltimore Saturday morning, July 8, spent Sunday at Dr. Kelly's Sanatorium, where he took the radium treatment, and returned to his home in Charlotte, N. C., on Monday. He was accompanied by his son. Bishop Kilgo is reported to be much improved."

Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, accompanied by his sons, Hicks, Jr., and John, made the trip to Cincinnati, Ohio—986 miles—in his Buick car in four days and a half. Mrs. Ellis had preceded them by train. They are visiting their youngest daughter, Mrs. Harry C. King. On July 12 they left in the Buick for Niagara Falls, which will complete a trip across Uncle Sam's "main patch."

We take the following from the Big Brother, of Greenville, Miss.: "The pastor and his wife were in Memphis for three days the past week attending a reunion of the family. The four brothers and their wives had a wonderful time together. Like the sons of Job, we feasted together in the eldest brother's house, but did not have the same calamity to befall us that overtook them. Our spirits were refreshed and we set our hands to the tasks before us with renewed energy and purpose."

Rev. J. B. Randolph, presiding elder of the Corinth District, North Mississippi Conference, has recently announced a few changes in quarterly conference dates, which appear in his round as published this week. The attention of all concerned is directed to these changes. Brother Randolph gives a fine account of the District Standard Teacher Training School, held at New Albany, July 3-8. There was an enrollment of 105, and 68 credits were given. All the work of the district is moving along nicely.

We take the liberty of quoting these words from a personal letter recently received from Brother F. H. Murphy, of Ridgeland, Miss.: "I am in my 73d year. My father was a subscriber to the Christian Advocate, and I have been reading it more or less ever since I was old enough to read a periodical of any kind. I may have a little more time ahead of me, and I shall continue to read the Advocate. I guess I have worn out more Bibles than any other one man. The Lord has been very gracious to me and caused me to live with a glad heart. I cease not to thank Him." The clear-cut testimony of a devout Christian is worth a great deal in days like these.

Rev. J. E. Cunningham, our pastor at Aberdeen, Miss., has arranged for a very splendid series of services during the period of July 16-August 13, consisting of lectures on Sunday evening by the presidents of some of the leading colleges of Mississippi. On last Sunday evening, Chancellor J. N. Powers, of the University of Mississippi, spoke. Other addresses are as follows: July 23, Dr. A. F. Watkins, president of Millsaps College; July 30, Dr. J. R. Countiss, president of Grenada College; August 6, Dr. D. C. Hull, president of the Mississippi A. and M. College; August 13, Dr. J. C. Fant, president of the Mississippi State College for Women. We cannot imagine a series of lectures which is likely to prove of more value to the church, especially the young people, than these addresses by eminent educators. A special feature of these meetings will be music by a choir of forty male voices.

Bishop W. B. Beauchamp sailed for his new field of labor in Europe on July 4. He will make his home at Brussels, Belgium.

Dr. George R. Stuart will be one of the speakers at the Winona Lake Bible Conference this year. William Jennings Bryan will be another speaker.

Dr. W. E. Arnold, the efficelnt and brotherly editor of the Central Methodist, has announced that he will retire from that position at the expiralon of his term, August 31.

Mrs. I. W. Cooper will not teach classes at Whitworth College hereafter, but will have charge of the courses of study. She is pre-eminently qualified for this important work.

We learn from the Nashville Christian Advocate that Dr. M. N. Waldrip has accepted for the present the pastorate of the Community Church (non-denominational) at Ridgetop, Tenn.

The record of prayer meeting attendance for the month of June as published in the Advocate shows that Lafayette, La., Rev. Leon I. McCain, pastor, led. This is a fine showing for that fine church.

The Men's Bible Class of Trinity Methodist Church, Ruston, La., has secured the use of the theater for its meetings. Thirty-nine were present the first time in the new meeting place.

Rev. A. Inman Townsley, formerly of the Louisiana Conference, but now pastor at Columbus, Texas, is engaged in a great open-air revival meeting at Eagle Lake, Texas. The Eagle Lake Headlight devotes much space to an account of the meeting.

We understand that the Commission appointed by the recent General Conference to meet with a Commission from the United Brethren to consider unification of the two churches, met on July 13 in Columbus, Ohio. We have seen no report of the outcome of the meeting.

Rev. W. H. Lewis, our pastor at Brookhaven, Miss., is the father of three splendid daughters, all of them graduates of Whitworth College. Two of them, Misses Alice and Josephine, will teach in Hiwassee College next session. Hiwassee is a Junior College in Tennessee.

The Fondren Lectures, delivered by Bishop John M. Moore before the faculty and students of Southern Methodist University, have now been brought out in book form by the George H. Doran Company, of New York. The general theme of the lectures is, "Making the World Christian."

Rev. L. W. Cain, our pastor at Franklinton, La., began a meeting at Franklinton last Sunday, in which he is being assisted by Rev. E. H. Cunningham, of Okolona, Miss., and Rev. J. B. Grambling, of Shreveport, La., who will have charge of the music and the services for the young people. Brother Cain will assist our pastor at Tylertown, Miss., in a meeting to begin on the fifth Sunday of this month.

Bishop Ainsworth has lately dedicated a new church at Kissimmee, Florida, and laid cornerstones for new church buildings in Apopka, Auburndale, and Live Oak in the same State. He has also recently been making a trip through Mississippi, preaching in Corinth, Sardis, Sledge, and Pope—dedicating churches at the last two places. He also dedicated our new church at Richland, Georgia, on a recent Sunday.

We regre to learn that Rev. H. W. Bowman, our pastor at Dubach, La., is in ill health. He is spending a vacation at Pelican, La., his pulpit being filled during his absence by Rev. C. K. Smith, assistant to the pastor of Trinity Methodist Church, Ruston, La.

Miss Lois Cooper, daughter of Dr. I. W. Cooper, president of Whitworth College, will sail for China on September 7, where she goes to teach piano in the McTyeire School for Girls. Few missionary teachers are better prepared for their work than is Miss Cooper. She holds three degrees, and has been under leading teachers in Whitworth, Cincinnati, Chicago, Baltimore, and the University of Wisconsin. Since childhood she has dreamed of China. Her going will be a great loss to Whitworth. This great school for girls is rich in her missionaries, having representatives in Brazil, Cuba, and China. Thousands of college girls love Miss Cooper and will follow her with their prayers in her new field.

We have received the following note from Rev. W. D. Bass, of Corinth, Miss.: "Am just home for rest; have recently held great tent meetings with Revs. A. W. O'Bryant and M. W. Porter, of the Richton and the Avera charges in the Mississippi Conference; about 200 additions to the different churches. We had the greatest meeting in the history of the town of Richton. His circuit will easily pay a $3600 salary another year. A genuine revival develops a charge both spiritually and financially. Both pastors are much loved by their people. The fourth Sunday of this month I shall begin with Brother Moore and his good people at Morton, Miss. Owing to some changes in my plans, I have two open dates for tent meetings. I desire to place them where there are real opportunities for great meetings, for which pastor and people will always be grateful."

A CORRECTION.

In making mention last week of a very fine meeting, in which Rev. A. J. Coburn was assisted by Rev. L. W. Cain, by some strange lapse of memory we spoke of the meeting as being held at Ponchatoula, La., when, as a matter of fact, it was held at Kentwood, La. The error was altogether our own, and we beg the pardon of all concerned.

PRAYER MEETING ATTENDANCE.

We have received the following reports of prayer meeting attendance last week: Algiers, C. C. Wier, pastor, 63; Lafayette, Leon I. McCain, pastor, 81; Ruston, N. E. Joyner, pastor, 25 (bad weather).

McNair, Miss., M. L. McCormick, pastor, 22.

"RESTED UP."

"Have you rested up since the General Conference," inquired a friend of Bishop W. F. McMurry on his fifty-eighth birthday, June 29.

"Rested?" replied the Bishop, "I have preached the commencement sermons at Central College, Fayette, Mo., and at Wofford College, Spartanburg, S. C.; attended a meeting of a College Board lasting two days; attended a meeting of the Commission on the Methodist Foundation at Columbia, Mo.; attended a meeting of the Executive Committee of the Board of Finance, St. Louis, Mo.; attended three Executive Committee meetings of the Board of Church Extension at Louisville, Ky.; attended one meeting of the Executive Committee of the Centenary Commission, Nashville, Tenn.; attended one meeting of the College of Bishops lasting two days in Atlanta, Ga.; delivered four addresses and sermons at the Summer School of Theology in Birmingham, Ala.; attended one meeting of the Building Committee of the Board of Missions, Nashville, Tenn.; attended one meeting of the Board of Apportionment for Bishop Denny in Nashville, Tenn.; preached and raised a church debt at Messick Memorial Church, Louisville, Ky.; attended a two days' meeting of the presiding elders of the Missouri Conference at Moberly, Mo.; spent three days in Kansas City, Mo., holding conferences and preaching; spent one day in Chicago on church business; spent five days in St. Louis, Mo., at my desk in the Security Building and conferring with brethren; attended one meeting of the Joint Committee on Educational Centers in Nashville, Tenn.; have read a few new books and written several hundred letters. These things, together with some other incidental duties and privileges, including three ball games, have kept me pretty well occupied. 'Rested,' did you say? Yes, I suppose so."

CHARACTER ESSENTIAL TO TRUE GREATNESS.

By Robert Edwin Meek.

In the course of human history the world has had many so-called great men, but not a few of them have thought of self first and of their obligations to their fellow-men afterwards, if at all; and it is needless to say that humanity has not been blessed by these selfish lives. True greatness is not to be achieved by self-aggrandizement. Jesus Christ said, "Whoever will be chief among you, let him be your servant." Unselfish service is inseparable from greatness. None but men of character can render the most acceptable service. However talented a man may be, he is apt to use his gifts for unworthy purposes, to his own and others' hurt, if his character is not such as to cause him to realize his great responsibility to God for the use that he makes of his ability. What a pity it is to see a gifted man without character! It is nothing less than a dark tragedy. There is something lacking in the make-up of such a man that mars his whole worth and usefulness.

No man can obtain a good character if he does not value it above everything else. Christ said, "Seek ye FIRST the kingdom of God and his righteousness." He that loveth honor, reputation, position, power, money, or anything else more than the Lord Jesus is not worthy of him.

The world is learning to distinguish between men whose object in life is to seek all they can for themselves, regardless of the consequences, and men who are laboring in a self-sacrificing way for the good of mankind. It respects noble characters whenever it finds them because it cannot help doing so. The great difficulty is that it does not find them often enough. They are few and rare.

"Thus is it over all the earth!
That which we call the fairest,
And prize for its surpassing worth,
Is always rarest.

"Iron is heaped in mountain piles,
And gluts the laggard forges;
But gold-flakes gleam in dim defiles
And lonely gorges.

"The snowy marble flecks the land
With heaped and rounded ledges,
But diamonds hide within the sand
Their starry edges.

"The finny armies clog the twine
That sweeps the lazy river,
But pearls come singly from the brine,
With the pale diver."

Black Hawk, Miss.

We love to fancy that a flower is the point of transition at which a material thing touches the immaterial; it is the sentient vegetable soul. We ascribe dispositions to it; we treat it as we would an innocent child. Flowers have moods like men or animals. Some seem to smile; some have a sad expression; some are pensive and diffident; others, again, are plain, honest, and upright, like the broad-faced sunflower and the hollyhock. We find ourselves speaking of them as laughing, as gay and coquettish, as nodding and dancing. No man of sensibility ever spoke of a flower as he would of a fungus, a pebble, or a sponge. Indeed they are more lifelike than many animals. We commune with flowers—we go to them if we are sad or glad.—Beecher.

For Sale Cheap—Motion Picture Machine, portable; good as new; complete; also Edison film mender; Richardson M. P. Hand book; $150.00 for all. Will ship C. O. D. on $25.00 deposit. Wyndham Robertson, 325 Royal Street, New Orleans, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. W. W. MORSE.

The subject of this obituary, MRS. MAMIE COLEMAN LANIER MORSE, was born in Sumter County, Alabama, October 16, 1861, and died in the home of her son, W. H. Morse, in Tylertown, Miss., February 16, 1922. It will be seen that between these two dates there elapsed a period of time consisting of 60 years, 4 months, and 5 days.

In early life she united with the Methodist Church and was a faithful member and consistent Chirstian till her passing away. On December 20, 1877, she was happily married to Mr. W. W. Morse, of Kemper County, Mississippi. Five years later—some time in the year 1882—Mr. Morse was duly licensed to preach in the Methodist Episcopal Church, South. Four years later he was admitted into the Mississippi Annual Conference as a traveling preacher, and for twenty-four years he served faithfully the church in that relation. His faithful wife, in whose memory this is written, followed him with a glad heart and willing mind wherever the church appointed her husband, and I am quite sure, from what I have been able to learn, she was a great help and inspiration to him in his work as a pastor, never complaining of the hardships of the Methodist preacher's lot, and her husband served some very difficult charges.

I knew Sister Morse but slightly, finding her in bed when I came to Tylertown last winter, and from this affliction she never recovered, and she knew she was not going to recover. It was my very great pleasure as well as a privilege to be with her quite often in her last days, and I shall always be glad of the opportunity of knowing this good woman, for she was indeed and in truth a good woman, as was testified to by the kindness manifested to her and her family by the good people of the community. They all loved and appreciated her worth for her real character, as well as for the faithfulness of her husband, who served this charge four years as pastor, and died here and is sleeping the sweet sleep of the redeemed in the town cemetery.

Mrs. Morse was in many respects an unusual woman. She was a friend to everybody, loving everybody, and especially interested in the preacher and his family, inquiring every day while she was sick of the comforts of the folks in the parsonage just across the street from her home.

Everybody spoke well of her, and I am sure all who knew her longer and therefore better than I, know just where to find her, for she left with her loved ones just before passing away the comforting assurance in her own words, "I am going home to heaven." The constant attention of her children and especially that of her daughter-in-law, with whom she made her home, was a most beautiful picture to me as I, day after day, looked upon it for weeks in succession, all hours of the day or night, doing everything for her comfort without a murmur.

The funeral services were held in the Methodist church in Tylertown (the first funeral in the new church), at 10 o'clock, Friday morning, February 17, conducted by the writer, assisted by Rev. W. A. Roper, pastor of the Baptist church, and Rev. Mr. Davis, also of the Baptist church. A large congregation of her friends and loved ones gathered to pay her the last respects, the business houses of the town closing for the funeral service, all of which attested the esteem in which this good woman was held in this community where she spent so many years of her useful life.

We laid her to rest in the city cemetery to wait the resurrection morn. Good-bye friend, servant of God, mother, grandmother, neighbor. May we all so live that like you we too may see our Pilot face to face when we cross the bar, and be admitted into his presence where we shall meet again never more to part. God comfort the sorrowing ones is the earnest prayer of

Her pastor,
F. B. ORMOND.

Sister L. Z. WHITESIDES passed to her reward on June 30, 1922, after an illness of several weeks. She was born June 9, 1857, professed faith in Christ at an early age, and joined the Presbyterian Church. She later united with the Methodist Church when she became the bride of Brother Sam Whitesides, in which church she lived a very humble, consecrated, Christian life until her death. No one ever lived in any community who wielded a greater influence for good than Sister Whitesides. She was the mother of three sons and five daughters; one daughter has preceded her to the Glory Land to welcome her. She leaves the rest to mourn their loss, with the fond anticipation that they too shall soon go and join them. She leaves a host of friends and relatives who will miss her also. The church will miss her. Her presence was always an inspiration to her pastor, and her prayers were forcibly felt by all those who heard them. Her pew is now empty, but we feel sure that a mansion that has been empty in Heaven is now occupied by her. May we all live so as to meet her again.

Her pastor, J. C. NELSON.

JOHN A. VANDERWALL was born in Rotterdam, Holland, on December 12, 1857, and died in Moss Point, Miss., April 15, 1922. He left his native land in early young manhood, and, after sailing the eastern seas and elsewhere, he eventually came to America and to Moss Point, where he began his permanent career in 1880. On November 7, 1882, he was married to Miss Laura Clark, of which union two children were born—Jno. A., Jr., and Miss Lolla. The son died just as he was entering young manhood; the daughter, with her mother, survives. Brother Vanderwall deservedly bore the reputation of being one of the most thoroughly versed Bible teachers to be found anywhere. His life was one of unswerving fidelity to his church, his family, and his God. For many years he served most efficiently as secretary of the church conference, and as such has left a strikingly beautiful, minute, and accurate history of the Moss Point church. Brother Vanderwall also served most acceptably as Lay Leader, trustee, and teacher of a Men's Bible class in the Sunday school. To him duty never seemed a task. The church came first with him. He loved his pastors and was always dependable. His was truly a life of service, and now he sleeps the sleep of the righteous. In the presence of a large concourse of friends, we laid him away on Sunday afternoon, April 16. Peace to his ashes!

J. EARLY GRAY.

REV. J. D. HARPER was born in Shelby County, Alabama, March 19, 1846; converted October, 1859, at Alabama Camp Ground, two miles west of Alabama Church (Bernice, La.) charge; later entered the ministry of the Methodist Episcopal Church, South, in which capacity he served as a faithful servant until his departure, March 17, 1922. We, the members of Alabama church, desire to express our appreciation of our departed brother, and remember with pride the fact that he was called of God to the ministry from our community, and pray that others may follow. Brother Harper was loved by all who knew him; and while there is a sadness that comes over us when we think of his being with us no longer in the flesh, we bow in humble submission to the will of our Heavenly Father, realizing that his life was well spent, and that he now lives with the saints in glory.

ALABAMA CHURCH.
J. T. Roach, for Church Committee.

WINIFRED DAVIS, youngest daughter of D. R. and Florence Davis, was born at Lufkin, Texas, June 7, 1902, and departed this life on Thursday, May 11, 1922. She was converted and joined the Methodist Church at the age of eleven, and when we think of her life, we are sure that when her sweet spirit left its temple of clay, it went to dwell in the house not made with hands, eternal in the heavens. Several years ago she moved with her family to Shreveport, La.; this was her home at the time of her death, and there she was laid to rest. Though very frail in body, she was buoyant in spirit, and scattered sunshine among all who were in her presence on every occasion. Young and with life's prospect ahead of her, it was natural that she should want to live, and it seems to her loved ones a pity that one in the bright morning of life, so sweet and lovable, should have to go away; but God knows best and He wanted her with Him for some purpose that we shall understand when we no longer see through a glass darkly. Sweet, joyous spirit, farewell. Thou maker of sunshine in this dark world, wilt now revel in the sunshine on God's fair fields of light, and we pray that every heart that loved thee so tenderly may be comforted, and may beat with a new rapture when we meet thee again in that land where the shadows never fall.

J. M. BOND.
Fort Worth, Texas.

"YOU WILL ENJOY CONFERENCE ON LIFE AND WORK, LAKE JUNALUSKA, AUGUST 7-13."

Cuticura Soap
—The Safety Razor—
Shaving Soap
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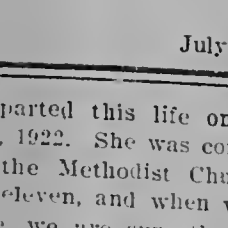

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Epworth League.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE ASSEMBLY.

The Twentieth Annual Conference and First Annual Assembly of the Mississippi Conference Epworth League was held in Whitworth College, Brookhaven, Miss., June 5 to 11. There were 145 delegates, who spent the six days in the most profitable meeting our Conference Epworth League has ever held.

Our classes in "Methodist Armor," "Recreation and the Church," Missions, and "Epworth League Methods," were held each morning, which resulted in the awarding of 93 Certificates in the Christian Culture Department.

The five addresses, "Heroes of Methodism," were very fine and proved helpful to our Leaguers. The afternoons were given to personal interviews on Life Service, under direction of Dr. Hounshell, assisted by Miss Gatewood, Miss Donnan and Miss Addie Greely. From 3:15 to 4:30 we had directed play, under the supervision of Mr. E. O. Harbin. We had Vesper Services each evening, and song service just before platform address, which was followed by steropticon views of the Mission field.

Saturday evening was given entirely to "stunts." Each district arranged its own stunt. This proved to be a most enjoyable evening. The committee decided Meridian District had the best stunt. At the same time, the winner of the Epworth League pin was announced, it being awarded for the best song submitted. Miss Louise Preston, of the Vicksburg District, was the winner of the pin.

Each night, 15 minutes after "taps" was devoted to prayer in groups, and the last meeting of the Faculty reported 100 per cent prayers.

The "morning watch" services were probably the greatest services of the day, which resulted in 40 life-service volunteers, with six signing up definitely for life work.

Following the address by Dr. Hounshell on the "Life of Bishop Lambuth," our subscriptions to the African Special were taken, amounting to $4015.

Our out-of-Conference visitors were: Mr. E. O. Harbin, of the Central Office, Nashville, who had charge of the First Department, Song Services, Recreation and the Church, and directed play; Miss Sadie Donnan, of Macon, Ga., who had charge of Junior and Intermediate work, and taught one of the Mission Classes; Dr. C. G. Hounshell, of the Board of Missions, Nashville, Tenn., who had charge of a class in Life Service, Class in Fourth Department, and delivered several addresses; Miss Grace Gatewood, San Francisco, Calif., leader in vesper services, personal work, and helped in solving all problems. All of these in their special work were at their very best. We could not have had a better representation than we did.

The entertainment given by the local Epworth League and the city of Brookhaven was fine. Dr. Cooper did everything possible to make our stay pleasant and profitable, so much so that by unanimous vote, our next Assembly will be held at Whitworth College.

The following officers were elected: President, W. D. Hawkins, Meridian, Miss.; Vice-President, Truman Lewis, Hattiesburg, Miss.; Secretary, Miss Erma M. Kile, Jackson, Miss.; Treasurer, Rev. L. F. Alford, Laurel, Miss.; Era Agent, Miss Janet E. Head, Natchez, Miss.

These officers were installed at the conclusion of the 11 o'clock service Sunday, June 11, by Rev. W. H. Lewis, pastor of Brookhaven church. Brother Lewis was really a pastor to the whole Assembly, and contributed a great deal to our pleasure while there.

Probably the greatest service of the Assembly was the closing service, Sunday night, June 11. Then the opportunity was given to our young people to answer the question, "What has the Assembly meant to me, and what I going to do with it?" This was a service long to be remembered by those who were present.

There was a question in the minds of some folks, of the wisdom of changing from a Conference to an Assembly, but that doesn't obtain any longer, as those who attended were so impressed with the value of the Assembly, not one would think of going back to the Conference plan.

Our goal for 1923, is 250 present, and we feel sure we are going to reach it.

Our Assembly is over, but the work abides and will tell in the future of our church as these consecrated young people go back to their various Chapters to render a larger service for the extension of the Kingdom of Heaven to the "uttermost ends of the earth."

W. D. HAWKINS, Pres.,
Miss. Conf. Epworth League Assembly.

EPWORTH LEAGUE NEWS, LOUISIANA CONFERENCE.

New Orleans, District.

On Sunday, July 9, several members of the Carrollton Avenue League went to St. Tammany and held a devotional meeting. About twenty-five of the St. Tammany people came to the meeting to see what an Epworth League was like. After the devotional services were over a brief explanation of League work in general was made. Some of those present expressed a desire to have a League organized in their church. After more discussion this was done and officers were elected. They are: Miss Christine Krentel, President; Mrs. Jesse Smith, Vice President; Mr. A. H. Gooding, Treasurer; Miss Zilla Smith, Secretary. Twelve names were secured for membership at this first meeting. We hope the St. Tammany Leaguers are in earnest about their organization and that their numbers will increase. Best wishes, St. Tammany.

The members of the Carrollton Avenue League spent a most glorious Fourth at the plantation home of Mr. and Mrs. Ahten in Shrewsbury. Not even a tumble in the mud of the batture or a few lost hearts could mar the happiness of the day. We already anticipate the joys of next Fourth.

The League of First Church spends the afternoon of the first Sunday of the month with a number of the patients at the Home of Incurables. These afternoons always prove an inspiration to the Leaguers, who always receive an invitation to come again.

Parker Memorial has chartered a Junior League with 25 members. This League, which has been organized only two months, is already doing good work. The children are caring for a pair of twins from the Mary Werlein Mission. They also have distributed garments. These things make us expect big things of the Juniors at Parker Memorial.

The Algiers League is having a contest to increase membership and attendance. Thirteen new members in two weeks speaks for the success of the campaign. The Algiers Leaguers have their own League Room in the new church. At present they are planning to buy a piano for their room. A play will be given in August to help raise this fund.

The New Orleans District Union met in business session Tuesday, July 11, at McDonoghville church. One matter of special interest that was brought up was the case of the girl that the Union is supporting at Vashti. After a spirited discussion it was decided to continue the support of the young lady. The Union was invited to entertain the ladies at the Fink Home on July 21. The invitation was gladly accepted and the third department superintendent given full charge of the entertainment. After the adjournment the Leaguers were invited out to the parsonage lawn, where they were served with glasses of "Methodist punch." The young people always enjoy this part of the meeting.

NORTH MISSISSIPPI CONFERENCE

The Grenada Meeting.

The Epworth League Conference for North Mississippi, Methodist Episcopal Church, South, met at Grenada College, having opened with a song service and reception Wednesday evening, June 7, and continued its programme Thursday. It came to a close Friday evening.

Rev. S. H. Caffey, Macon, Miss., is president of this organization and Miss Lillie Mullins, Holly Springs, Secretary.

Dr. H. R. Short, of Louisville, Ky.,

(Continued on Page 15.)

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Skins with Tetterine

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

YOUNG MOTHER NOW STRONG

Her Mother's Faith in Lydia E. Pinkham's Vegetable Compour Led Her To Try It

Kenosha, Wisconsin.—"I cannot say enough in praise of Lydia E. Pinkham's Vegetable Compound. My mother had great faith in it as she had taken so much of it and when I had trouble after my baby was born she gave it to me. It helped me so much more than anything else had done that I advise all women with female trouble to give it a fair trial and I am sure they will feel as I do about it.—Mrs. FRED. P. HANSEN, 562 Symmonds St., Kenosha, Wisconsin.

A medicine that has been in use nearly fifty years and that receives the praise and commendation of mothers and grandmothers is worth your consideration.

If you are suffering from troubles that sometimes follow child-birth bear in mind that Lydia E. Pinkham's Vegetable Compound is a woman's medicine. It is especially adapted to correct such troubles.

The letters we publish ought to convince you; ask some of your women friends or neighbors — they know its worth. You will, too, if you give it a fair trial.

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BLEACH FRECKLES

AND WHITEN SKIN

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of the best freckle and tan bleach, and complexion whitener.

Massage this sweetly fragrant lemon lotion into the face, neck, arms and hands each day and see how freckles and blemishes bleach out and how clear, soft and rosy-white the skin becomes.

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Henry Clay Brand Coffee

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IT IS BETTER
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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The Sunday School Day Fund is coming in mighty slow. There are reasons for this, but still it would be of great help to the Board if we could get a quicker response and a more generous one from the whole Conference.

The following circuits are 100 per cent on Sunday School Day: Vancleave led off, Adams came next, Scotland being a close third. One or more circuits just miss 100 per cent by one school; among their number are Pleasant Grove, Barlow, Purvis, Matherville and Nebo.

I had a most pleasant stay at Pleasant Grove, teaching organization and administration. We had a good class and the folks gave a good response. There is a great opportunity out there. It will take long, patient toil, but the folks are there and will come in in time, I do believe. Brother Simpson is in great favor with his folks and has done and is doing a fine work.

Sunday was spent at McComb. One hundred and fifty people came down from Jackson to attend the Dunaway meeting and bear testimony for God. I have seen carloads of folks go to political meetings and lodge meetings, but to go on a mission of that kind was thrilling in the extreme. God will surely bless them and their work.

Help us with the Sunday School Day offering. Pray for the work and workers. Yours in Him,

JOHN C. CHAMBERS.

NOTES FROM NORTH MISSISSIPPI

Rev. E. G. Mohler is using "The Metbodist Church and Its Work" for a series of prayer meeting talks. The people are delighted with the course so far. He expects to use this same text as a basis for a series of lessons when he holds revival meetings for his neighbor preachers. There is no doubt in my mind as to the outcome of his experiment.

We have three men and two women who are getting ready to teach in our training schools. When they receive notice of their acceptance we shall give their names.

Did you know that a progressive church working alongside of us is holding teacher-training schools in every county in the State? The church that teaches the people religion must be the leading church of the future and it ought to be. Our own church leaders are ambitious to give our people the best of instruction and they work and pray to the end that they may reach the last man and woman in the Conference with this idea of teaching the children the fundamentals of Christianity. A little more co-operation and less holding back upon the part of some of our leaders will help do the work more rapidly and effectively.

The Corinth District Training School held at New Aubany had the full backing of the presiding elder, the pastor, and the people of New Albany. One hundred and five were enrolled, sixty-eight received credits, twenty-one schools were represented, and four young people gave themselves to the work of teaching religion as a definite calling. The school at New Albany, under the leadership of Mrs. B. L. Coulter, gave the Pageant, "The Dawning," the last night of the school. This wonderful lesson made an indelible impression upon those who witnessed this scene. The presentation surpassed anything of the kind I have ever seen. What was done for the Corinth District can be done all over the Conference when we get similar co-operation.

The preachers of the Columbus District are interested in the school to be held for them at Ackerman, July 31-August 5. A steady pull together will give as great success as we had at New Albany. Mr. J. Lem Seawright, of Ackerman, is to be our Educational Director.

Interest is being manifested in the school to be held at Moorhead for the workers in the Greenwood District. Rev. S. L. Pope is to be Educational Director of this school. Rev. W. D. Bennett, pastor at Moorbead, is doing the hard work that will bring success. He has twenty-five people pledged to pray for its effectiveness as a soul-winning agency.

FROM VARNADO, LA.

Dear Brother Carley: We closed a meeting at Varnado, Bogalusa circuit, last Sunday night with 8 accessions to the church—5 on profession of faith, 1 by letter to our church, and 2 to the Baptist church. Our people there were revived, and promise to take hold of the Sunday school and church work with renewed zeal.

Brother J. E. Selfe, of Epworth Church, New Orleans, did the preaching to the delight and satisfaction of all. F. N. SWEENEY, P. C.

Franklinton, La.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Tylertown, at China Grove, July 22, 23.
Meadville and Bude, at Bude, July 27.
Barlow ct., at Blue Hill, July 29, 30.
Hazlehurst, July 30.
Brcowhaven, Aug. 13.
Mallalieu, Aug. 13.
Fernwood, at Knoxo, Aug. 17.
Georgetown ct., at Thompson's Chapel, Aug. 19, 20.
Crystal Springs, Aug. 20, 21.
Gallman ct., at Old Crystal Springs, Aug. 21.
Pleasant Grove ct., Tilton, Aug. 24.
Monticello ct., at Oma, Aug. 26, 27.
McComb, Centenary, Aug. 27, 28.
Osyka ct., at Muddy Springs, Aug. 31.
Scotland ct., at Gallatia, Sept. 1, 2.
Summit and Topisaw, at Summit, Sept. 2, 3.
Bayou Pierre ct., at Matthew's Chapel, Sept. 9, 10.
McComb, La Branch St., Sept. 10, 11.

H. M. ELLIS, P. E.

Newton Dist.—Third Round.

North Neshoba, at Sand Hill, July 29, 30.
Union, at Union, August 2, 7:30 p.m.
Laurel, First Church, Aug. 4, 7:30 p. m.; 6, 11 a.m.
Laurel West End, Aug. 5, 7:30 p.m.
Laurel, Kingston, Aug. 6, 7:30 p.m.
Rose Hill, at Hopewell, Aug. 9.
Montrose, at Read's Chapel, Aug. 12.
Bay Springs, at Dushau, Aug. 13.
Newton, at Newton, Aug. 16, 7:30 p.m.
Walnut Grove, at Mt. Horeb, Aug. 19, 20.
Harperville and Lena, at Oak Grove, Aug. 20, 3 p.m.
Chunky, at Chunky, Aug. 23, 3 p.m.
Neshoba, at Coy, Aug. 26, 27.
Decatur and Hickory, at Hickory, Aug. 30.

J. A. MOORE, P. E.

Seashore Dist.—Third Round.

Saucier, at Poplarhead, July 23.
Poplarville, 7:30 p.m., Thursday, July 27.
Picayune, 7:30 p.m., Friday, July 28.
Carriere, at Byrd's, 11 a.m., Saturday, July 29.
Vanclcave, Aug. 5, 6.
Mcntorum, Aug. 12, 13.
Brooklyn, Aug. 20.
Ocean Springs, at Hansboro, Aug. 27.
Gulfport, Q. C., 7:30 p.m., Aug. 28.
Biloxi, Q. C., Tuesday, 7:30 p.m., Aug 29.
Long Beach, Q. C., Wednesday, :30 p.m., Aug. 30.
Wesley Memorlal, Tbursday, 7:30 p.m., Aug. 31.
Pascagoula, Sept. 3.
Americus, at Tanner's, Sept. 10.
Wiggins, at Stillmore, Sept. 16, 17.

W. M. SULLIVAN, P. E.

Jackson Dist.—Third Round.

Satartia, at Mt. Olivet, Aug. 26, 27, 11 a.m.
Bentonia, at Dover, Aug. 27, 3 p.m.
Eden, at Tranquil, Sept. 2.
Yazoo City, Sept. 3.
Monterey, at Thomasville, Sept. 9, 10, 11 a.m.
Brandon, at Greenfield, Sept. 10, 3 p.m.
Camden, at Forest Grove, Sept. 17, 11 a.m., 1:30 p.m.
Sharon, at Millville, Sept. 17, 4 p.m., 8 p.m.
Madison, at ———, Sept. 18, 11 a.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Matherville, at Theadville, July 29, 30.
Daleville, at Lynwood, Aug. 5, 6.
Pachuta, at Orange, Aug. 9.
Bucatunna, at Lewis Chapel, Aug. 13.
Vimville, at Harper's Chapel, Aug. 16.
De Soto, at Crandall, Aug. 19, 20.
Quitman p.m., Aug. 20.
Waynesboro ct., at Hiwanee, Aug. 21.
Waynesboro, p.m., Aug. 27.
Shubuta, Aug. 27.

PAUL D. HARDIN, P. E.

Vicksburg Dist., Third Round.

Nebo, at Oak Grove, July 23.
Mayersville, at Fitlers, July 30.
Port Gibson, 6 p.m., Aug. 2.
Rocky Springs, at Hickory Ridge, Aug. 5.
Roxie, at Knoxville, Aug. 6.
Oak Ridge, at Porter's, Aug. 13.
Angulla, July 20.
Rolling Fork, Aug. 27.
Louise and Holly Bluff, at H. B., 11 a.m., Sept. 3.
Silver City, 11 a.m., Sept. 10.

J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Mt. Ollvo and Magee, at Sharon Grove, July 30.
Silver Creek, at Pinola, July 31.
Seminary, at Eminence, Aug. 1.
Purvis, at Talowah, Aug. 2.
Avera, at Avera, Aug. 6.
Lucedale, Aug. 7.
Williamsburg, at Oakvale, Aug. 9.
Prentiss, at Bassfield, Aug. 18.
New Augusta, Aug. 20.
Richton, at Blodget, Aug. 23.
Enicutta, at Boyles Chapel, Aug. 24.
Hattiesburg, Main St., Aug. 27, 11 a.m.
Hattiesburg, Court St., Aug. 27, 7:30 p.m.
Ellisville, at Mt. Zion, Aug. 29.
Lucedale Circuit, at Shipman, Aug. 3.
Sumrall, Sept. 6, 7:30 p.m.
Leakesville, at Clarke's Chapel, ———
Oloh, at East Columbia, Sept. 7.

W. W. GRAVES, P. E.

YOU WILL ENJOY CONFERENCE ON LIFE AND WORK, LAKE JUNALUSKA, AUGUST 7-13.

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Has a bitter tonic taste and quick action in routing malaria from the system.

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to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for Mumps, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

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Neuralgia	Pain, Pain

Accept only "Bayer" package which contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

FROM SHUQUALAK, MISS.

Dear Brother Carley: We have just closed a very fine meeting at our church at Shuqualak. We were assisted by Rev. G. A. Baker, of Myrtles, Miss., and Mr. M. L. Lifsey, one of our evangelistic singers.

The gospel messages delivered by Brother Baker, greatly stirred our people. Brother Lifsey is not only a great singer, but a personal worker. His special serviees for children and old people added greatly to the success of our meeting. To any pastor who needs assistance in revival work I heartily recommend the services of these men of God. As to the results: we have received ten members on profession, besides a number of reclamations, and some who will join the other churches of the town. One man about 75 years of age was converted.

We are looking forward to great revivals throughout our charge.

SEAMON RHEA, Pastor.

CORINTH DISTRICT STANDARD TRAINING SCHOOL.

Mr. Editor: May I tell your readers some things about the very unusual Standard Training School for the Sunday school workers of the Corinth District, which was held at New Albany, Miss., July 3-8?

It was unusual from the fact that the cltizens of New Albany opened their doors with unstinted hospitality and gave free entertainment to every one who came to the school. Second, in the large enrollment—105 being enrolled and most of this number took credit work. Third, the social fellowship was unsurpassed; every one seemed to feel that lovely comradeship which makes the whole world kin. Fourth, in the co-operation and interest shown by the other denominations of the town—the pastor of one took credit—also in the large number of schools over the district represented. Fifth. In the use of the splendidly equipped High School building so generously offered by the principal. Prof. Coulter—even typewriters being offered for free use. Sixth, the beautiful pageant, "The Dawning," given on Friday evening by local talent under the direction of Mrs. Coulter thrilled my heart as but few things do. Seventh, there was a deeply spiritual atmosphere which pervaded the whole school; at the closing devotional service four young people volunteered for part or whole-time service in the field of religious education.

Brothers Johnson, Randolph and Gladney, together with others who promoted the school, are to be congratulated upon the wonderful success of a school which has sent out such an influence over the district.

MRS. W. W. ADAMS.

Memphis, Tenn.

SCHOOL OF MISSIONS.

The School of Missions to be held at Lake Junaluska, North Carolina, July 28-August 6, is a training school for leaders.

The importance of such a school cannot be overstated.

There will be opportunity for study and recreation which will be invaluable to pastors, Sunday school superintendent, leaders of missionary societies, adult and young people.

A strong programme will be put on. Leading men and women have been secured for the faculty, and strong speakers for the platform hours.

Home and foreign missionaries will be present.

There will be courses in the Principles of Teaching Missions and the Missionary Message of the Bible.

There will be classes in the new

(Continued on Last Page)

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Bienville, at Bear Creek, Thurs., July 20, a.m.
Haughton and Doyline, at Doyline, Sun., July 23, a.m.
Sibley, preaching, Sun., July 23, p.m.
Mansfield, Mon., July 24, p.m.
Pelican, at Mitchell, Tues., July 25, a.m.
S. Mansfield, at Noble, Wed., July 26.
Plain Dealing, at Concord, Sun., July 30, a.m.
Benton, preaching, Sun., July 30, p.m.
Grand Cane, at Keithville, Sun., Aug. 6, a.m.
Castor ct., at Ashland, Wed., Aug. 9.
Minden, Sun., Aug. 13, a.m.
Sibley, at Brushwood, Sun., Aug. 13, 3 p.m.
Lake End and Powhattan, Sun., Aug. 20.
Ringgold, at Grand Bayou, Sun., Aug. 27, a.m.
Wesley ct., at Carroll Creek, Wed., Aug. 30.

R. H. WYNN, P. E.

Lake Charles Dist.—Third Round.

Sulphur and Vinton, at V., July 23, 11 a.m.
Lake Arthur, July 23, 7:30 p.m.
Lafayette, July 30, 11 a.m.
Opelousas, July 30, 7:30 p.m.
Merryville, Aug. 6, 11 a.m.
Ludington Ct., Aug. 6, 7:30 p.m.
Morgan City and Berwick, at M. C., Aug. 13, 11 a.m.
Patterson and Jeanerette, at P., Aug. 13, 7:30 p.m.
Many and Robelline, at New Hope, Aug. 20, 11 a.m.
Hornbeck and Peason, at H., Aug. 20, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Winnfield, July 30.
Winnfield Ct., at Joyce, July 30, p.m.
Rochelle-Standard, at Olla, Aug. 3.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.
Jena and Jonesville, at Harrisonburg, Aug. 20.
Natchitoches, Aug. 27.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Baker, at Blackwater, July 22, a.m., and 23, p.m.
Gonzales, at Carpenter's Chapel, July 23, a.m.
Franklinton Ct., July 30, a.m.
Olive Branch, at Camp Grounds, Aug. 7, 4 p.m.
Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Monroe, July 21, 8 p.m.
Waterproof, at Newelton, July 23, 11 a.m.
Oak Grove, at Forest, July 26.
Bernice, at Summerfield, July 30, 11 a.m.
Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preaching 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

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Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.
Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.
Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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Ideal location. Best equipment. Strong faculty. Full College and Conservatory Courses.

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THE GYMNASIUM

The best in South Mississippi! Has fine swimming pool. Is in charge of expert Physical Drector. Teaches all modern physical sports and exercises for girls. Has delightful social hour each evening. Offers a normal training course in gymnastics.

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New pianos! **Four Knabe Grands, twenty Haines Brothers Upright Pianos.** Whitworth music has long been known throughout the states of Mississippi and Louisiana. The last few years have brought this department added luster in its line concert course of artists.

Excellent work offered in Art, Expression, Voice, Violin and Commercial Branches.

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The High School—Ninth, Tenth, Eleventh and Twelfth Grade Work.
The College—A full four years' College course, in charge of a Dean and six college teachers, each a specialist in her line.
Of the literary work of Whitworth, a prominent Superintendent of Education has written:
"I have been Superintendent of Public Schools for ten years. Several of my teachers have received their education at Whitworth, and I have found all of them efficient. I hope to be able to have my daughter finish at Whitworth. For real home-making, in after life, this College excels."

Outlook for coming session very bright. Largest registration to date in twenty years. ENGAGE ROOM AT ONCE.

For information address

WHITWORTH COLLEGE,
Brookhaven, Miss.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Columbus District Meeting at Ackerman.

The Columbus Distriet meeting was held at Ackerman, June 20-21, with fifty-seven registered delegates and visitors, and the following distinguished guests: Mrs. R. P. Neblett, Conference Superintendent of Juniors; Miss Corinne Rogers, Conferenee Corresponding Seeretary; Mrs. Susie Thomas, Conference Superintendent of Supplies; Mrs. Alma G. Riley and Miss Mende Lee, of our Orphanage; Rev. B. P. Jaeo, Rev. Guy D. Ray, and J. H. McKennon. Nothing was left undone by the Ackerman auxiliary for the comfort and pleasure of the delegates.

The opening service was held on Tuesday night, at whieh time Miss Julia Mason conducted the devotional serviee and took as her theme the consecration of self to the service of our Master. Generous words of greeting were extended by Mrs. J. H. Johnson, of the Ackerman auxiliary, the response being made by Mrs. Neblett. Mrs. S. Adams rendered a beautiful voeal solo, "Close to Thee." The remainder of this service was devoted to the Council message given by Miss Rogers; it was inspiring to hear of the reports of the missionaries from the various fields and know that we have a part in this great work.

The morning service on Wednesday was devoted to the reports from the District Secretary and the auxiliaries throughout the distriet, thirty-eight of the forty auxiliaries reporting, and all were most encouraging. The slogan for this district is the command, "Go forward."

Mrs. Susie Thomas, our own Conference offieer, was present, and gave a most interesting report of the work of her department throughout the Columbus District, whieh now gives ten times as much as the whole Conference gave the first year she had the office.

Mrs. Alma G. Riley was introduced and told of the work at the Orphanage and of some of the needs there. She appealed for the support of all our women.

The remainder of the morning session was given to Mrs. Neblett and the Junior work. She was assisted by Mrs. J. S. Boswell, Kosciusko, an enthusiastie Junior worker, and Miss Julia Wasson, who made such an interesting talk to the ehildren on the Chinese girls as she knows them in McTyeire School.

At the afternoon session, Mission Study and Social Serviee were diseussed and many interesting features of each brought out. Mrs. Neblett presented the Young People's work, assisted by Miss Carolyn Boggess, of Macon, who discussed the Standard of Excellence and how Maeon Y. P. attained it, and Miss Martha Long, of Brooksville, who gave such an interesting reading. The distriet pennant was presented to Macon.

Our Rural Worker was discussed by Miss Rogers and pledges taken from the auxiliaries more than made the district assessment. Miss Bessie Brand, the worker, expects to be in the field by July 10. Rev. B. P. Jaco addressed the Conference in a most pleasing way and asked that the women stand behind him in the Centenary work.

Louisville and Weir both asked to entertain the Conference in 1923, but Weir made sueh a strong appeal for it, that this new soeiety won out and will be our gracious hostess next year.

Resolutions of thanks for the many courtesies and the generous hospitality extended all delegates and visitors were read by Mrs. B. L. Smith, Jr., of West Point.

This most helpful conference was brought to a elose by a eonsecration service conducted by Miss Julia Wasson and the elosing prayer was offered by her. MRS. KEMP WILLIAMS,
Seeretary.

LOUISIANA CONFERENCE.

MacDonell Wesley Community House, Houma, La.

Each summer at the MacDonell Wesley House, Houma, La., are held three periods of training for the young people and ehildren of the Freneh seetion. The week of June 5 to 10 was for the older girls. A tent had been given the Wesley House by a friend in South Carolina and the use of this for sleeping quarters added greatly to the attraetions of the week for the girls. Twenty-one were enrolled.

The daily aetivities began with the morning worship after breakfast. This was followed by four fifty-minute periods of study, with a brief refreshment period in between. Two elasses were conducted by Miss Susie M. Juden, State Children's Division Superintendent of the Louisiana Sunday School Association. Her subjects were "The Sunday School Currieulum" and "Some Sunday School Methods."

Mrs. B. F. Key, Superintendent of Young People's Work in the Louisiana Conference Woman's Missionary Society, had eharge of the Mission Study Department. "Playing Square with To-morrow" was the book studied. One of the most popular periods was the 11 o'clock music hour, under the direetion of Mrs. J. H. Thatcher, a gifted musician of our own city. The training received at this period will be very vauable to the girls in their church and community singing.

The afternoons were spent in rest and reereation. Each day a talk was given by Mrs. Key on little social eourtesies. It was also our pleasure to have with us on Wednesday morning Mrs. R. W. Collins, who gave a demonstration and a talk on Hygiene, whieh was greatly enojyed and gave us many helpful suggestions.

The evening aetivities eonsisted of a soeial at the church on Monday evening; Tuesday, a Community Sing at the Parish House of St. Matthews Episeopal Church; and on Thursday and Friday evenings were given entertainments at the First Methodist Church correlating with the week's work.

The work of the week was of great value to each girl present, broadening the spiritual outlook and helping them to realize the depth, length, and breadth of God's love and to see the need of Christian workers. At the close of the last session each girl asked to be prayed for that she might grow in grace and be of servioe in God's work here among men.

FROM RICHTON, MISS.

Dear Dr. Carley: Just a few lines from the Richton eharge. We have just closed two very great meeting on this eharge. The visible results were 102 additions to the M. E. Chureh, South, all on profession of faith exeept eight. Rev. W. D. Bass, of Corinth, Miss., was with me in these meetings. He is the best help I have ever had. There is nothing sensational about him, unless it is his great faith in God. He is strong in faith. In addition to the 102 reeeived into the M. E. Chureh, South, 60 went to the Baptist ehureh, 3 to the Methodist Protestant, and 3 to the Preshyterian ehureh. Truly these meetings were great. Brother Bass has a large new tent, and has a few open dates.

We have just finished one new ehurch at Blodgett, that eost $2500. We will let contraet for another new ehureh soon. We are now the best circuit in the Mississippi Conference and within the next year will be the best in Southern Methodism. Yes? General summary: Members received by eertifieate during year, 12; on profession, 94; infants baptized, 12; ehurehes built, 1, cost $2500; "Methodist Armors" distributed, 20; pastor's salary, paid $1200; other purposes than above mentioned $1100. Total finance, first six month, $4800.

Come to see us.

A. W. O'BRYANT.

"YOU WILL ENJOY CONFERENCE ON LIFE AND WORK, LAKE JUNALUSKA, AUGUST 7-13."

AUGUST AT JUNALUSKA.

The second week in August is a delightful time to he in the mountains. The yearly Conference on Industrial and Social Life will be held this year August 7-13 at the Southern Assembly Grounds, Lake Junaluska, North Carolina. Addresses followed by diseussion will be held in the morning, addresses and music at night, the afternoon being left entirely free for rest and reereation.

Dr. W. A. Smart, of Emory University, will lead the conference in a daily study on the New Testament and Social Advance. Industrial, inter-racial, reform, and international questions will be discussed this year by Dr. S. C. Mitehell of Riehmond University, Dr. Thomas Carter of Vanderbilt, Dr. O. C. Helming of Minnesota, Mr. Earle Deane Howard of Hart, Shaffner and Marx of Chieago, President R. R. Moton, and Professor George Carver of Tuskegee Institute, Dr. Ernest H. Chessington, Dr. Howard H. Russell, Dr. W. B. Wheeler, Rev. George R. Stuart, Miss Anna A. Gordon, Mrs. Luke Johnson, Mr. W. W. Alexander, Mrs. Mary Bethune, Dr. J. P. Faulkes, and Mr. Burr Blaekburn. Music will be furnished by the Morehouse College Quartette.

Make your plans to spend August, or a part of it, at Lake Junaluska. For informations write to J. Dale Stentz, Lake Junaluska, North Carolina.

A man or woman in tolerable health has no right to indulge in an unpleasant mood.—J. G. Holland.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

Renew your health by purifying your system with

Calotabs

TRADE MARK REG

The purified and refined calomel tablets that are free from nausea and danger.

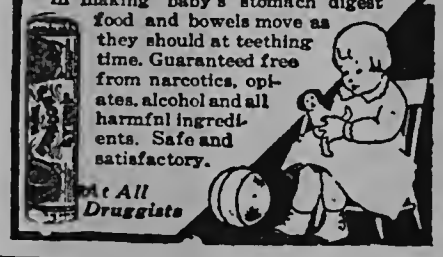
No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

Keep Stomach and Bowels Right

By giving baby the harmless, pursly vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.



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FOR CROUP OR WHOOPING COUGH FOR

Relieves promptly and safely the Terror and Distress of these dreaded afflictions of Childhood.

120 years of successful use

Applied externally only. Wonderfully effective in Bronchitis, Lumbago and Rheumatism.

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EPWORTH LEAGUE.

NORTH MISSISSIPPI CONFERENCE

(Continued from Page 11)

president of the Epworth League conference of his territory, was among the representatives of the Central Office, and spoke at the evening hour Thursday, as well as met with one of the group meetings on "Organization" during the day.

Miss Ida Mallory Cobb, Junior Superintendent of the Central Epworth League Board, Nashville, rendered great service as one of the instructors in the Junior Department, in connection with Mrs. R. P. Neblett, Durant, who is the Conference Junior Superintendent.

Miss Adie Wilson, of Nashville, a student volunteer, conducted a series of group meetings in methods, and the "Mission Study" hour at 10 o'clock each day, with the entire conference assembled in the chapel. Miss Brown also enlisted several of the young people in the "Life Service Band," and met with them for instruction.

Rev. J. H. Holder, New Albany, conducted the devotional hour, at 6:45 each morning.

Is Your Blood Good or Thin and Watery?

You can tell by the way you feel. You need Hood's Sarsaparilla to make your blood rich, red and pure, tingling with health for every organ.

You need it if weak and tired day in and day out, if your appetite is poor, sleep unrefreshing, — for humors, boils, eruptions, scrofula, rheumatism, headaches, nervous prostration. It is simply wonderful to give strength to your whole body.

It is agreeable, pleasant and convenient to take and embodies a long-tried and found-true formula.

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To sell Marble and Granite Monuments, the product of one of the largest plants in the country, located near the famous Georgia quarries. Liberal commissions. In a little spare time you can earn excellent profits. Write for full information.

Etowah Monument Co.,
ATLANTA, GA.

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B-355, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

In the department groups Miss Vera Combs, Pontotoc, District Secretary for the Aberdeen District, had charge of the second department, and Miss Haidee Curd, Holly Springs, District Secretary for the Grenada District, taught a class in the third department.

Dr. J. R. Countiss, President of Grenada College, together with Mrs. Countiss, were most happy in their attitude toward the young people present and not only felt a deep interest in every step taken, on the programme or on the campus and class room, but entered into the social life of those present and watched very carefully the conduct of the delegates.

A business session was held each day just before the noon hour, at which reports, by the delegations, were made, committees appointed, and the necessary routine matters looked after.

The following Committees were appointed by Rev. S. H. Caffey, President:

On Policy: T. G. Pears, Miss Sadie Wilson, Mrs. T. B. Lewis, Miss Tryphena Rogers, Rev. W. D. Bennett, Miss Nancy Jaco; Committee on Standards: Mrs. R. P. Neblett, Mrs. J. M. Wyatt, Rev. W. R. Lott, Miss Ida Mallory Cobb, Rev. R. H. Holder, Mrs. Redmond Taylor; Committee on Nominations: Rev. R. P. Neblett, Miss Vera Combs, Miss Dede Carr, Rev. J. J. Garner, Bertram Brown, Mrs. Bolder, Mr. J. B. Warrener.

One way to get the reputation of having good judgment is to agree with everybody.—Selected.

No power can make a boy better who doesn't want to be better. The inner heart is a citadel which must surrender itself willingly.—Selected.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

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J. H. SHUMAKER, Sec'y

810 Broadway Nashville, Tenn.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Third Round.

Pleasant Hill, at Lewisburg, July 22.
Crenshaw, at Sledge, July 23.
Byhalia, at Fountain Head, July 25.
Hernando, evening, July 26
Horn Lake, at Hind's Chapel, July 28.
Cockrum, at Greenleaf, July 29.
Mt. Pleasant, at Marshall Institute, July 30.
Arkabutla, at Hunter's Chapel, Aug. 4.
Tyro, at Emory, Aug. 5.
Longtown, at McGehee's Chapel, Aug. 6.
Coldwater, at Brooks' Chapel, Aug. 13.
Shuford, at Lovejoy, Aug. 19 and 20.
Batesville, Aug. 27.

Pastors are urged to note Questions 9, 10, 11, and 12, and to see that answers to them are in hand. Let arrangements also be made for the Sacrament of the Lord's Supper where it has not recently been administered. It is hoped that there will be a large attendance at each of these quarterly conferences. R. A. MEEK, P. E.

Greenville Dist.—Third Round.

Lula and Dundee, at Lula, July 23.
Jonestown and Rich, at Rich, July 30, a.m.
Merigold and Alligator, at Merigold, July 30, p.m.
Benoit, at Winterville, Aug. 6, a.m.
Glen Allen, at Avon, Aug. 6, p.m.
Greenville, Aug. 8.
Rosedale, Aug. 9.
Friar's Point, Aug. 10.
Hollandale, Aug. 15.
Duncan and Hillhouse, Aug. 16.

JAMES H. FELTS, P. E.

Grenada Dist.—Third Round.

Poplar Creek ct., at Center, July 21.
Kilmichael ct., at Lodi, July 22, 23.
Winona station, July 23, 24.
Sallis ct., at Shrock, July 29, 30.
Pickens and Goodman, at Richland, July 30, 31.
Ebenezer ct., at Thornton, Aug. 5.
Lexington, Aug. 6, 7.
Coffeeville ct., at Goshen, Aug. 12.
Holcomb ct., at Sparta, Aug. 13, 14.

R. A. TUCKER, P. E.

Greenwood Dist.—Third Round.

Coila, at Smith's Chapel, July 22, 23.
Black Hawk, at Bowling Green, Aug. 5, 6.
Webb, at Strathmore, Aug. 13.
Drew, at Wade's Schoolhouse, Aug. 19.
Minter City, at Minter, Aug. 20.
Sidon, at Sidon, Aug. 22, p.m.
Tchula, Aug. 23, p.m.
Tutwiler, at Rome, Aug. 27, a.m.
Ruleville, at Doddsville, Aug. 27, p.m.
Belzoni, Aug. 28, p.m.
Inverness, at Isola, Aug. 29, p.m.
Schlater, at Schlater, Aug. 30, p.m.
Greenwood, Sept. 3.

S. L. POPE, P. E.

Corinth Dist.—Third Round.

Guntown ct., at Pleasant Valley, July 21.
Baldwyn ct., at Liberty, July 22, 23.
Mooreville ct., at Andrews Chapel, Aug. 14.
Marietta ct., at Ozark, Aug. 1.
Mantachie ct., at Palestine, Aug. 2.
Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 25 (night).
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5.
Rienzi ct., at Pisgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12. 13.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Chester, at South Union, July 24.
Cedar Bluff, at Steel's Chapel, July 27.
Kosciusko circuit, at Salem, July 29, 30.
Kosciusko station, July 30, p.m.
Noxapater, at Rocky Hill, Aug. 5.
Louisville, Aug. 6.
Sturgis, at Bethel, Aug. 11.
High Point, at Owen's Chapel, Aug. 12, 13.
Ackerman and Wier, at Salem, Aug 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

Aberdeen District—Third Round.

Salem and Ecru, at Liberty Hill, July 21.
Toccopola, at Thaxton, July 22, 23.
Randolph, at Randolph, July 23, 24.
Verona, at Union, July 29, 30.
Sharon, at Pleasant Grove, Aug. 6, 7
Tremont, at New Bethel, Aug. 12, 13.
Fulton, at Fulton, Aug. 13, 14.
Nettleton, at New Hope, Aug. 15.
Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.

T. H. DORSEY, P. E.

JELL-O
Ice Cream Powder

Even Dinah Has "Come To It"

IN the best homes served by good cooks it has been no easy matter to provide good ice cream for the family, and so the advent of Jell-O Ice Cream Powder has been welcomed on every hand. The cook, of course, is delighted with the ease and sureness of the new way. One package of Jell-O Ice Cream Powder and one quart of rich milk make half a gallon of delicious ice cream.

All grocers sell Jell-O Ice Cream Powder, two packages for 25 cents.

The Genesee Pure Food Company—Le Roy, N. Y.

Grove's Tasteless Chill Tonic

Invigorates, Purifies and Enriches the Blood. 60c

When You're Nervous

Whatever the cause—overwork, worry, grief, loss of sleep, excitement, business troubles, stimulants, narcotics — there's one medicine that will help you.

Dr. Miles' Nervine

has relieved thousands of cases of headache, dizziness, irritability, sleeplessness, hysteria, epilepsy. Buy a bottle of your druggist and start on the road to better health today.

Dr. Miles' Guaranteed Medicines.

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Dr. Miles' Heart Treatment
Dr Miles' Tonic
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Dr. Miles' Anti-Pain Pills
Dr. Miles' Laxative Tablets
Dr. Miles' Tonic

You'll Find Dr. Miles' Medicines at your Drug Store.

SCHOOL OF MISSIONS.

(Continued from Page 13)

study books, and a class in Stewardship, also a class on Interracial Relationships.

There will be classes on the City and Rural Church.

Not the least of the advantages to be derived from attending a summer school is the fellowship with other workers.

Such a school furnishes a rare opportunity for a discussion of plans and methods which have been used in developing the work in the local churches.

All persons who are interested in missions and who desire to become better informed on the subject, will find in the summer school just what they need.

For further information write Dr. C. G. Hounshell, Box 510, Nashville, Tenn.

INSPIRATION AT JUNALUSKA.

At the moment of greatest physical and mental lassitude for those who are forced to spend their summers in city or town, Lake Junaluska extends an offer not only by physical and mental stimulation, but of the most profound spiritual inspiration.

The delights of cooling breezes blowing fresh across the broad lake, the vision of glorious sunsets over tall mountains, the joys of long hikes which uncover the beauties of nature in constant succession are not more inviting to the worker in Christ's vineyard than the wealth of spiritual food which is spread with lavish hand on the program of the 1922 conference.

Perhaps never before has a program been arranged of more useful and purposeful significance to the Christian worker than the series of studies which are to extend over a period of a week in this North Carolina mountain retreat, from August 7 to 13. The general subject will be "The Social Principles of the New Testament," and the speakers who will present successive subjects are men and women who have plowed down into the subsoil of their different fields through years of actual experience and experimentation.

After a formal opening of the conference on Monday, successive days will be devoted to a special phase of the social problem. Tuesday will bring a general survey of New Testament principles applied to the social advance. Wednesday will reveal these principles in relation to the Southern racial problem. Thursday will produce a discussion of industrial relations and Christian principles by men who have actually envolved a Christian basis in industry. Friday will take up the most timely discussion of the Christian church and the abolition of alcoholism. The closing day will be devoted to Christianity and the public health movement.

Such is the material of the conference. To present this material, a remarkable gathering of Christian leaders in various lines has been provided. Dr. W. A. Smart, of Emory University, will lead the daily study, while Dr. S. C. Mitchell, Dr. Thomas Carter, Dr. O. C. Helming, Earle Deane Howard, Dr. R. R. Moton, Professor George Carver, Dr. Ernest H. Cherrington, Dr. Howard H. Russell, Dr. W. B. Wheeler, Rev. George R. Stuart, Miss Anna A. Gordon, Mrs. Luke Johnson, Will W. Alexander, Mrs. Mary Bethune, Dr. J. P. Faulkes and Burr Blackburn will lead the discussions on particular phases of the subject.

Not only for the duration of the conference but for as many weeks as can be spent on vacation should the Christian worker plan to spend at Lake Junaluska. Situated in the famous Waynesville country, it is unsurpassed for its scenery and health. J. Dale Stentz, Lake Junaluska, N. C., will furnish all necessary information and make reservations.

RESOLUTIONS.

In the passing to his heavenly home of our beloved friend and teacher, Mr. L. B. WILCOX, his family, friends, church and the entire community have suffered loss inexpressible. In all activities of the church he will be sadly missed; especially will this, his Sunday school class, miss his kind instruction in the great truths which were exemplified in his daily life, and will miss his leadership along the paths of peace. All who had the privilege of knowing this noble, consecrated Christian, will ever cherish in their hearts memories of good deeds performed and a life full of service to humanity.

In his family circle, he was tender and true; as a neighbor and friend, he was kind and faithful; as a citizen, he was the soul of honor and generosity; in the church and Sunday school, he was without a peer.

Therefore, be it resolved:

1. That we extend to his loved ones our tenderest sympathy in this hour of grief; yet we know "they sorrow not as those who have no hope."

2. That we strive to emulate the example of his useful life, the memory of which will ever be a beacon light inspiring us to noble deeds and helping us to do greater works for the Master and for the church he loved so well. May we, when storms gather, look, as he did, to Jesus, to clear all clouds away.

3. That a copy of these resolutions be sent to his family, one to the Mansfield Enterprise, and one to the New Orleans Christian Advocate for publication.

Signed by: Mrs. T. T. Guy, Mrs. Jno. B. Williams, Mrs. George Wilson.

Castle Heights MILITARY ACADEMY

Things you look for in a school for your boy—sympathetic, intelligent leadership that understands boys. Opportunity for complete mental, physical and moral upbuilding. Academic and Commercial courses. Military Training and all acceptable athletics. Here a strong faculty of University-trained experts assures your boy proper development in all lines. Modern, complete equipment. Recognized by leading universities. For illustrated catalogue, address COL. C. M. MATHIS, A.M., L.L.B., Pres. Box R Lebanon, Tenn.

For the Up-building Of Manly Boys

Rub-My-Tism, antiseptic and pain killer, for infected sores, tetter, sprains, neuralgia, rheumatism.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

Not Equipment But the Man Makes the Difference.

Every great school, college or university has been built around the personality of some one man. The educated men of America who have accomplished great things and who stand well in professions look back on their college training and attribute much of their accomplishments to the dominating personality of the school in which they were educated. The dominating personality of Morgan School is that of Professor R. K. Morgan. His influence for good and better things does much toward the moulding of morals and stimulating of broader ideals in the students who are so fortunate as to attend Morgan School. Mr. Morgan has devoted his life to the training of boys.

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, which has been built up around the Christian character and wholesome, inspiring personality of Robert K. Morgan, who has been principal for 26 years.

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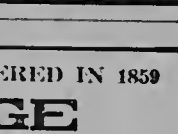

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NEW ORLEANS

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, JULY 27, 1922. CHAS. O. CHALMERS, Manager.

FRATERNAL ADDRESS

Delivered by Bishop H. H. Font, Fraternal Messenger from the Church of the United Brethren in Christ.

(This address is especially significant in that it laid the ground for the appointment of a Commission to consider the question of the Unification of the two churches.—Editor.)

Bishops and Members of the General Conference of the Methodist Episcopal Church, South:

Dear Brethren: My colleagues have assigned to me the pleasant duty of bringing to you their cordial greetings, and of expressing to you the brotherly love and hearty good will of the church of the United Brethren in Christ. Grace to you and peace be multiplied in the knowledge of God and of Jesus Christ our Lord.

Our General Conference which convened in Indianapolis, Ind., a year ago was deeply complimented by your fraternal and assuring salutations conveyed by two of your distinguished leaders, Bishop Warren A. Candler and Dr. E. B. Chappell, the former addressing us by letter and the latter delivering his message in person. They brought to us great messages. We rejoiced in what they told us of your activities and your evangelistic victories. As they set forth these high matters—matters of deep interest to us as well as of great honor to you—we felt as never before that we were one with you in the Lord, brethren and companions in the kingdom and patience of Jesus Christ. When we remember your consecration to the gospel of the Son of God, your power of continued production of distinguished leaders, your religious affability and courtesy, your firm hold on the divine verities, your work of faith and labor of love, we are "bound to give thanks always for you, making mention of you in our prayers."

Owing to difference of languages which existed at the time of our origin, we differ in name. It is probable that the founders never thought of living and laboring in two separate connections. But doubtless the Holy Spirit guided them into this course, that wider and higher ends of the kingdom of God might be accomplished through them as separate organizations than could have been achieved otherwise. But, my brethren, there are at this time unmistakable evidences that the same divine Spirit is leading your people and ours into relations more intimate and affectionate than any of which we have dared to dream since the days of Asbury and Otterbein. It was this conviction that prompted my colleagues, the bishops of the Church of the United Brethren in Christ, to send me to you to say that ties between us were strengthened by your charming fraternal message of a year ago, and that every sentiment expressed in that message is most sincerely reciprocated. The good angels only know what may be the final outcome, but we have a dream that some day we are going to be one.

Providence indicates the present age as the time of union. Later I may take a moment to speak of why this tendency is so marked in our time, and to express the hope that the tendency may increase more and more until at least practical unity of all who have named the name of Christ is included in that divine event toward which the whole creation moves, and which, in spite of all that may seem to the contrary, is happily not so far off as we first believed.

But at this moment I wish to speak not of any proposed union in itself, but rather of those kindred principles which flow with equal fullness from the historic sources of your great Church and the company of believers I represent and with whom I have my task and place, principles so identical that they make us essentially one even though we should be forever twain.

As denominations we are united in a very similar origin. Asbury and Otterbein, both prophets of God, both pioneers in American Christianity, the one the largest factor in early American Methodism, and the other the human founder of the Church of the United Brethren in Christ, were not only contemporaries; they were personal friends. Expressing this friendship, Asbury gave this warm testimony concerning Otterbein: "Forty years have I known this retiring man of God, towering above his fellows in learning, wisdom, and grace, and yet seeking to be known only to God and to the people of God." At the special request of Asbury, Otterbein assisted in his ordination to the episcopal office; and at the special request of Otterbein before his departure, Asbury officiated at his funeral. Surely they were brethren. Although the records may add nothing to the probability, it is scarcely to be doubted that, in the warmth of personal friendship and in the sense of the oneness and greatness of their task in taking early America for Christ, Asbury and Otterbein more than once greeted each other as the former did when moved by the eloquence and unction of Martin Boehm, and said: "We are brethren." A friendship thus existing between the fathers should be perpetuated by the sons.

These prophets of God emphasized the same evangelical truths. They preached with the same emphasis the nature and power of sin, and the sufficient grace of God for the complete and instant forgiveness for the vilest sinner, and the result was a multitude of twice-born men. They taught with the same emphasis the necessity of regeneration and the sanctifying power of the Holy Spirit. The powerful declaration of these doctrines by Asbury and Otterbein and others who had drunk from the same spring created an epoch. They had the same power of God, used similar methods, were both mighty men of God, and held steadfastly to the same great purpose. While with the progress of the years we have caught new concepts of duty and had new visions of service, while our heart beat has quickened with the quickening tide of modern life and our sympathies have widened and deepened, we are still engaged in the oldtime mission of carrying the gospel of the crucified Christ to erring men and women. The passion of a race is still in our blood, and the springtime of the gospel is still in our hearts. Our ministry is for mankind. Equality in the love of God and in the sight of God and in duty to the world is our bewildering evangel. We stand by the ancient faith. We still believe in the existence of a triune God, in a personal Savior, in the deity of Christ, in the redemptive power of his shed blood, and in the immortality of the soul. We are still convinced that the only effective way of saving a man's soul is by conversion. There can be no substitute for personal religion. That is why a real seer has uttered the eminently wise words: "Christianity would sacrifice its divinity if it abandoned its missionary character." When the power of reclaiming the lost dies out of the church, it ceases to be a church. When that power remains there, whatever else is wanting, it may still be said that the tabernacle of God is with men.

Another kindred principle which flows with equal fullness from the historic sources of these two denominations, and a sacred possession to both, is that sacred flame which our fathers taught us to call experimental religion, that divine impulse kindled in the heart by the Holy Spirit and manifested in all the highways and all the byways of human life. When Israel was carried into captivity they were willing, if need be, to forsake all the outward symbols of worship. But they guarded with anxious zeal the sacred fire from off the altar of the holy of holies, that was kept forever burning, as a challenge at once to the power of iniquity and to the high places of idolatry. In our path of progress toward union, it matters little whether we carry with us the old candlesticks of the fathers, but it is a matter of the most vital importance that we shall guard safely the light that led their hallowed footsteps. We can do without the relics of the martyrs; we can do without the graves of the prophets; we can do without the wells of the prophets. But, men and brethren, we cannot do without the tongues of flame. The miracle of regeneration is the one continuous miracle by which God would save at once the man and the multitude, with every caravan of commerce, and every circle of society, and every throne of power.

In the forty-fourth chapter of Ecclesiasticus, a work little known and seldom read, there is a beautiful hymn to the men of old, beginning with the lines: "Let us praise famous men and our fathers that begat us." No, we must not forget our debt to the past and to the men who made the achievements of the century possible. All honor to the pioneers. They braved the dangers of the forest and storms of winter, fording icy rivers, sleeping often beneath the silent stars with saddlebags for a pillow, preaching wherever they could find a hearing. They were the true nation builders. This country was not made by statesmen; it was made by prophets of God. It was the circuit riders who turned mob leaders into class leaders and recreated the State. We applaud earthly heroes and build memorials in order that they shall not die. But when we have traced the moral heroes of the world as they have fought the battles of faith, all military glory pales and grows dim in the comparison. God grant that we may face our world as the fathers faced theirs, that we may advance upon our work with the same fullness of high life and resolution with which they walked into the Western wilderness and claimed it for the kingdom of God!

If time would permit, it would no doubt be of interest to you to hear something of our history since the days of our fathers—something of the life we are living to-day and our plans for the future. Some one has very wisely said: "We can understand human history aright only as we come to know that it is His history." It is from this point of view that the work of a church can be correctly interpreted and appreciated. Otterbein was not permitted to close his life work without

(Continued on Eighth Page)

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LEAVES FROM MY NOTE BOOK.

By Bishop James Cannon, Jr.

The whistle blew at 5 a. m. and Matadi awoke. At 5:30 the Negroes began to come into the main big road running into the heart of the town, pouring in from little paths, running down the hillside. I could see them as I sat on the upper veranda in the cool early dawn. At six, business began on the wharves, at railroad station, at stores; indeed practically everywhere, except in the bank and post office. Coffee was sent to my room at six, but I did not want it. I went out and strolled around watching the people. At seven I sent wireless home: "Love, well, hot;" and mailed some letters that were ready, although it seemed rather absurd to mail them ten days before they would go.

I went down to the Catholic church and found the service going on. There were 62 natives present, of all ages from 5 to 60, all women and children, except the Negro catechist and the priest. The catechist stood inside the altar rail and led a responsive service from a book. The service continued twenty minutes after I came, and the responses went on without a break, by young and old, for memorizing is the native forte. It was, however, as all the Roman Catholic services are. The priest, a fat, swarthy-faced man, walked up and down, crossing himself and bowing at various places until the exercises were finished. Then he took out a book and called the roll, and they responded by raising their hands. I had never seen this done before at a Catholic service. The church is architecturally Romanist, with gable roof and side transepts, with confessional boxes, and the usual shrines. It is located practically in the center of the town, while the Protestant churches are at each end of the town, and not conveniently placed to attract the Europeans who are working there, or who are passing through. But perhaps the Protestant location is better for permanent results.

The fare at the African Belgian Congo Hotel, commonly called the A. B. C., is not very appetizing. I am taking as little of the tough beef and goat meat as possible, and the bread is somewhat sour. I have definitely decided to use bottled water as nearly as possible, for while it adds something to experience, I have not time to tussle with the evils incident to varied and possibly infected waters.

Our party went to the ship and watched the unloading of our baggage and its passage through the customs, which occupied about an hour and cost me about 125 francs. I returned to watch the people.

The hours of business are from 6 to 8, 8:30 to 11:30, and 3 to 6. Nobody but cooks and waiters work in the middle of the day, and wisely so. As the days are about 12 hours long all the year round, there is no need to adjust the schedule to changing hours of sunrise and sunset. I went to the bank to get some checks cashed, but when I was told that dollars were worth only eleven francs, whereas they were worth 13.50 francs in Brussells, I declined to trade at a loss of 250 francs on the $100. The manager, after vain attempts at justification, finally said depreciatingly, with a characteristic shrug, that I could doubtless do better at Kinshasha, as they did not trade much in dollars at Matadi! Certainly he did not trade with me. I traded a little in the shops to ask questions. There are some people who have been in Matadi twenty years. One Englishman said that I could form no idea of Matadi from the present conditions; that it was the best summer since he had been there, as, owing to lack of rain, there had been few mosquitoes, and the heat had been moderate. He assured me most positively that in 1920 the thermometer reached 130 in the shade and 175 in the sun! I can only say that I was not bitten by mosquitoes at all, and the thermometer did not get above 85. In the afternoon there came up a shower, the first in six months, and a little water was caught for the cisterns. We secured our tickets for special car on goods (freight) train, and having gotten our identification cards, we were ready for the road. I went out to the American Baptist Mission Station after supper. It is the other side of Matadi from the British Baptist Station. It is now in charge of Dr. Joseph Clark, a veteran of forty years. He and his wife gave me such a cordial reception that I pounced upon them at once, and fired such a stream of questions that it was eleven before I realized it.

The alarm sounded at 5. In thirty minutes I had my bags down ready for breakfast. We went for the train with our string of Negro porters with packages on their heads and in their hands. Dr. and Mrs. Clark, and Mr. and Mrs. Starte came down to see us off, and Dr. Clark told me an interesting incident concerning Bishop Wm. Taylor on the occasion of his visit to Matadi. Bishop Taylor thought that the other missionaries in the Congo were opposed to his plans, so that when Dr. Clark met him at Matadi and offered to render him any possible assistance Bishop Taylor said he had made his own plans and was not going to change them. The missionaries insisted that he spend the time at their home while waiting for the next departure of the infrequent train. Bishop Taylor declined any assistance or advice and said he was going to sleep on the platform, right up against the side of the freight depot. Dr. Clark told him he might put his cot there but he would remove it before morning, or get thoroughly wet, as so much moisture condensed on the large warehouse roof that anything sitting under the eaves would be soaked by morning. Bishop Taylor very reluctantly changed the location of his cot, but would not change his determination to follow out the plans he had made for work in the Congo, without conference with the other missionaries.

The railroad is narrow gauge, the cars are first, second and third class, the third class being similar to those in Mexico, only smaller coaches. The first class holds twelve, having a middle aisle and a kind of chair seat on each side. This kind was secured, and as we had only seven grown people and three small children, we were comfortable, although we were on the train from 6:30 a. m. until 8 p. m. The lunch was sardines, canned tongue, sauce, sour bread and milk. But good fruit was plentiful on the way, as the natives flocked to the train at every station. Mangoes sold at three cents a dozen, bananas ten cents a dozen, pineapples two cents each, pawpaws four cents each.

The natives are fairly decent in their dress along the railroad; indeed, the crowds were not as ragged as along the line of the Mexican railroads, and the people are equally as intelligent looking. The switchmen are naked to the waist, from waist to knee a cloth, and thus have unimpeded action.

We had rugged hill scenery most of the way, climbing steadily to Thysville, crossing a few small streams emptying into the Congo, the right bank of which we followed up all the way. I read Stanley's "In Darkest Africa," the volume giving account of his trip from Zanibar around to the mouth of the Congo, and up the Congo to its headwaters in the neighborhood of Lake Albert, in the effort to rescue Emin Pasha. It was very interesting, as it described the trip along the route we were taking. We reached Thysville, 2,000 feet above sea level, cool and pleasant, about 8 p. m. The beds are good. There were no mosquitoes, and I slept very well. I should think this would be an excellent location for a hospital, or for a resting place for mission workers.

Jan. 11, 1922. Called at 5 a. m. from a most refreshing slumber, took quinine 4 grains, and suppose I will continue to take it daily, as practically all the missionaries state they do so. Breakfast poor, bread sour, but I ate a good pineapple and some bananas and survived. We started from Thysville to Kinshasha at 6:40 a. m., and arrived at 4:10 p. m. The trip was similar in most respects to the day before, except that grades were not so steep, and fruit was a little higher in price as we neared Kinshasha. I wrote many post cards and some letters, in order to be prepared in case the steamer was ready to sail to Lusambo. How foolish was I and ignorant! When we reached Kinshasha it was difficult for me to get any information. The "Confina," the company which acts as agent for both the Presbyterian and Methodist mission, had as its representative a man who speaks no English and who declined to understand signs. I found out later that he had no definite information to impart. Dr. Smith, Brother Stilts and myself had been assigned to a long narrow room with three beds. I declined to accept the room, and told the hotel man it was not satisfactory, and that I desired a room alone. He gesticulated in regular French style, but I finally conveyed to his mind that I would not stay for several days in a small room with three persons, that I was willing to pay more to room alone, and that comfort was the important thing. He suddenly rushed downstairs and presently returned and smilingly stated that he had a room, and took my Negroes with my bags to a second floor corner room with bath, in which I am alone, quite comfortable, and able to do my work. Refreshed by a good shower bath, I strolled around after dinner for a short while and retired early, as I was quite tired. To my surprise and pleasure, while there were mosquitoes on the porches and few in the rooms, my net is closely woven, and none could get through.

Jan. 12, 1922. I arose about 6:30. Good sleep, shower and shave. Poor breakfast; bad fare seems to be characteristic of the A. B. C. hotels—sour bread, jam, tea, sardines, bologna sausage. I hired two boys with "push-push," a chair mounted on a wheel, two poles running out in front and rear, and a boy or man at each end. I was determined to be no longer dependent upon the "Confina" for my arrangements, but to manage my affairs as I have done in other journeys. I saw the Vice-Governor and found him very agreeable—a very tall, large man, whose name is Leon Bereau. He gave me a recent map and sent his secretary to the steamboat office with me. There I discovered that all of the cabins on the steamer Yser had been taken, the "Confina" having utterly failed to care for us, so I engaged deck space to Mushi—four days—where I am promised cabin, to be vacated by passengers there. I would not have gotten this if I had waited for the local agents. I shall not mind the open deck if the mosquitoes are not too bad. The "push-push" landed me back at Kinashash by dinner time, and when I met the rest of the party they reported no accommodations. I told them I had secured mine on the deck, and thought all could make the same arrangements.

This evening the Western sky became heavy with clouds, strong wind, thunder and lightning, and it looks as though we would have a heavy tropical storm. Stanley Pool reflected the clouds, and I watched with great admiration, but it went down the other side of the Pool, simply cooling the atmosphere. Temperature, noon 87, at night 75. I went on to the British Baptist Mission and talked with Rev. H. R. Phillips, the Superintendent concerning the hostel, which is being built jointly by the various Mission Boards working in the Congo, for the entertainment of missionaries who, like our party, may be caught at Kinshasha and be compelled to stop at the high-priced, uncongenial A. B. C. hotel. Our Mission has paid $5,000 toward the total cost of $45,000. The site is very fine, and the building promises to be comfortable.

Kinshasha, Congo, Belgian, Jan. 13, 1922.

THE WAY OUT TO UNIFICATION.

By Stanley W. Wiant.

Unification of the two great Methodisms must be brought about through some channel not hitherto suggested. The old ways have been blocked.

There have been two main lines of planning, and the schemes following them have been wrecked. The first has been: unite the two churches into one union, such as existed prior to 1844; forget the past; come together once more on equal terms. Some of the leaders of the Methodist Episcopal Church have gone so far as to offer equal representation in the unified General Conference and on the great boards. But the Methodist Church, South, is afraid of direct union because her membership is approximately half of that which the Methodist Episcopal Church has. The Southern church demands the "protection of minorities." This conception of union which is so attractive to us cannot succeed.

The second scheme was laid on the shelf at our Des Moines General Conference. The basis of this plan was the reorganization of Methodism by dividing the entire two churches into regional Conferences, including racial distinctions. Our Methodism rejected this plan because it perpetuated division, and even accentuated it. The laboriously worked-out paper, transmitted but not recommended, by the joint commissioners, was never presented directly to our General Conference for a vote. The special committee found it impractical, and proposed a joint convention to the Methodist Episcopal Church, South, for the purpose of further study. The Hot Springs General Conference of our sister church appointed a new commission on unification and gave these men practically complete freedom for action. But neither the Des Moines General Conference nor the Hot Springs General Conference attempted to offer a single suggestion as to a possible new plan by which the two churches might come together. Seemingly the two great branches of Methodism have reached an impasse, although commissions on unification are in the field. Unless those commissions can find some new way of procedure, there is little use of their meeting jointly. Old plans have passed away.

The Surrender of Sovereignty Difficult.

The crux of the whole situation is the surrender of sovereignty. Human nature is so constituted that no General Conference will ever vote itself out of entire existence. Men are tenacious of power already within their grasp. This is the fundamental principle to be kept in mind: How can we manage to secure the surrender of sovereignty?

In secular affairs, nations have surrendered their sovereignty mostly after bitter conflicts when the victor seized upon the reins of power formerly possessed by the conquered peoples. Occasionally nations have merged by intermarriage of their potentates, but even these unions have been cemented by bloodshed on the battle-field. These methods, one need hardly remark, are totally out of the range of possibility for Christian organizations.

Where and when did any sovereign entities yield their powers peacefully? We need look no farther than our own thirteen States in forming the federal government. These thirteen States were each sovereign in their own right prior to the adoption of the Constitution. They had their own laws, their own officers, their own coinage, and every other attribute of an independent civic community.

But for certain restricted purposes, they gave up small portions of their sovereignty to the new federal government. They did not yield all. They relinquished only a little at the beginning. The congress of the United States acts only on delegated authority. Within certain well-defined limits, congress is supreme, but beyond those limits the States are still supreme. The States have renounced claims to small bits of sovereignty one at a time.

A Supreme General Conference with Limited Powers.

The example of the thirteen States in forming a federal congress with restricted powers could be followed by the two Methodisms. What we propose is a Supreme General Conference, supreme in matters freely surrendered to it, but having no power over anything else.

Necessarily at the beginning the two great churches would be willing to surrender only very small portions of important business to this Supreme General Conference. But with the passage of time, one item after another of church affairs would be handed over to this new body, until for all practical purposes the two great Methodisms would be actually united. This process might require a century.

What might be some of the first matters of importance to grant to the Supreme General Conference? Undoubtedly the chief irritation between the two Methodisms is found in the location of churches. The Supreme General Conference might be given the power to pass legislation dealing with this unbrotherly and troublesome issue, and power also to enforce that legislation. Our joint commissions on comity have amounted to little, because the men on the commissions could report back to their respective church conferences. These commissions on comity have lacked "teeth." Let the Supreme General Conference have control of this question, as the congress of the United States has complete legislative authority over the army and navy. This organization could appoint committees to carry out its will, and also sit as a judicial body in case of appeal. We predict that if this single issue were thus settled, the work of God would go forward by leaps and bounds. Foreign and home missions, education, hospitals, publishing interests, Conference claimants, etc., could easily be handled by the Supreme General Conference.

Troublesome questions, like the position of the Negro, could await a more favorable time for action, and meanwhile the colored members of the Methodist Episcopal Church could continue on just the same basis.

During the future both General Conferences, as now organized, would practice their usual method of electing bishops and other officials, and legislating on hundreds of vital matters not delegated to the Supreme General Conference. Just as the States of the United States have their own legislatures, even though congress is kept rather busy, so the General Conferences would have a place in which to work and still be supreme in their own field.

Suggested Method of Organizing the Supreme General Conference.

Let it be distinctly understood that, in presenting a suggested method of organizing this new judicatory body, the major idea of some Supreme General Conference must not be placed in jeopardy. The basic conception must be given consideration. The details working out that conception will undoubtedly meet with varying opinions and opposition. These remarks following are only tentative, and made for the purpose of clarifying further the main idea.

Let us hark back to the formation of the United States federal government. Before the States were willing to concede a part of their sovereignty to the central government, they demanded that two different bases of representation be allowed: one on the basis of population, and the other on the basis of State units. Consequently we have the house of representatives, to safeguard large populations, and the senate, to safeguard the State principle.

Because of the disproportionate size of the two Methodisms, our own Methodist Episcopal Church will be interested in a representation based on membership. The Methodist Episcopal Church, South, will be equally interested in a representation based on church-organization units. Just as our fathers in the Constitutional Convention found no way of co-ordinating these two conceptions except by providing for two houses of congress, so the two Methodisms will have to face the same plan.

I suggest that the "senate" part of the Supreme General Conference be composed of 100 [illegible] fifty each from the General Conferences [illegible] churches. These fifty might well be [illegible] twenty-five ministerial and twenty-five lay delegates, with the possibility of having [illegible] the number. These delegates should be elected to serve for eight years, so as to give great stability to the body. In order to start on the organization, half of them would be elected for four years, with an eight-year term following thereafter. The bishops of both Methodisms would be nonvoting members of the "senate," with the privilege of the floor, and probably could act as presiding officers.

We suggest that the "house of representatives" [illegible] General Conference be elected by the regular General Conferences, the number of delegates being based on the total membership in the entire church. Perhaps Annual Conferences might be asked to do the electing. The "house" should be at least three or four times as large as the "senate" and serve only [illegible]. The possibility of choosing a Negro [illegible] members of the Supreme General Conference must be admitted; but this will not be a [illegible] task, since like-kind Negro representation has already been practically conceded by our Southern brethren in the past negotiations.

The body would of necessity move slowly—like congress does. But slowness will give safety. The Supreme General Conference will never legislate on a subject until given free authority to do so. In practice the "house" would probably initiate the most of the legislation, and the "senate" would accept or reject, or offer amendments.

The time of assembling is a difficulty, since the two General Conferences now meet four year apart, but each in the middle of the other's quadrennium. But such a small item could be easily handled in case the churches really desire unification.

This way out to unification is offered to the church for discussion, prayer, and development. The chief conception can be retained, even though the minor details are all radically altered.—Western Christian Advocate.

ANTI-SALOON LEAGUE ANNOUNCES ATTITUDE ON LIQUOR ON SHIPS.

National Anti-Saloon League officials at the Regional Conference at Atlanta gave out the following statement as to the position of the League relating to the sale and possession of beverage intoxicants on ships on the high seas. The statement was signed by Bishop James Cannon, Jr., Purley A. Baker, Wayne B. Wheeler, Ernest H. Cherrington, Howard H. Russell, Prof. H. B. Carre, and unanimously indorsed by the superintendents and delegates from the Southeastern States:

1. The League reaffirms its policy to have the prohibition law enforced within the territory subject to the jurisdiction of the United States. Ships carrying the American flag have been held to be American territory, and the laws of the nation apply thereto.

2. Inasmuch as the United States Supreme Court held it to be illegal to transport beverage intoxicants on any ship within the three-mile limit, and our treaties require that we treat the ships of all nations alike, we favor the adoption of a law to exclude all ships selling or possessing beverage intoxicants on the high seas from entering our ports, thus putting foreign vessels and American vessels on the same basis in this regard so far as it is legally possible to do so.

3. Rum-pilot ships hovering on the three-mile limit border are a menace to law enforcement, and we favor extending the jurisdiction of the United States beyond the three-mile limit far enough to make it impracticable for these rum-running vessels to conduct their nefarious traffic.

There is no happiness in having and getting, but only in giving. Half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

It was our privilege to preach the commencement sermon at Elizabeth, La. We found a unique system of school buildings, consisting of various bungalows with a main auditorium at the end. The graduating class was large and interesting.

The Methodist people of Elizabeth had a beautiful church presented to them for worship by the Industrial Lumber Co. Dr. Geo. S. Sexton preached the dedicatory sermon on the third Sunday in June.

We will get fine boys from the town of Elizabeth for Centenary College.

We assisted the pastor, Rev. J. F. Waltman, in revival services. Large crowds attended the services and there were six accessions to the church. But the main work was done in reviving the membership and organizing them for a larger service in the town of Elizabeth.

Roger W. Babson has said: "We must put religion back into education. This country owes what is worth while to the fact that our ancestors came to America three hundred years ago largely for the purpose of bringing up their children in the fear of God. Our public school system and the government were the products of religion."

Emphasis upon the need of at least a common school education for every American citizen was a feature of the Chicago Convention of the National Association of Superintendents, which has attracted much favorable comment in the newspapers all over the country.

It is becoming gerenally recognized that a democratic government must combat ignorance and illiteracy as its most dangerous foes. The statement made by Dr. Graves, New York State Commissioner of Education, to the effect that only forty per cent of school children in this country complete the eighth grades of common schools and only eight per cent complete high school courses, calls forth serious consideration. So that the question of the hour with us as a nation is the problem of education.

President Harding has taken his stand for a Federal Department of Education with a Secretary in the President's Cabinet. Those who have seen the President recently, however, both those favorable and those opposing pending Federal legislation on education, have been given clearly to understand that the administration will recommend to the Congressional Committee on Reorganization the creation of a "Department of Education and Welfare," in which education shall have the first place, and that the extension of Federal aid for the promotion of certain phases of education will be conceded. This will, no doubt, mean the passing of the Towner-Sterling Bill in due time, if the Jesuitical influence can be kept from defeating it.

The payment of your Christian education pledge is always in order. The cold and hardening love of gain has eaten the joy of giving out of a number of hearts. Avarice may make a man of splendid talents thoroughly mercenary and unscrupulous. The payment of your pledge will help you to keep religious. Don't neglect to do what you know you ought to do. Pay up now.

ALBERT S. LUTZ,
Conf. Secty. of Education.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Near the manse which the people of the church and town have builded for the wayfarer is a row of cottonwoods. Their leaves are quivering and dancing fairy dances under the touches of the morning breeze. Only slender leaf-stalks hold the rustling greenery to the twigs, and so thousands of sound waves are flung abroad, falling on the ear like faltering rain-drops. There might have been some trees, like unto cottonwoods or aspens, along the numerous highways which the great apostle traveled, for he wrote of some that were "tossed about and moved by every wind of doctrine." I think these had a slender thread of faith by which they were clinging to the tree of life and were easily shaken and possibly made much useless noise in the churches. I am glad the Master chose a vine as his symbol of life. Vine leaves quiver but little and have strong leaf stems, and are so thick and close that they shelter and shield one another. The things which cannot be shaken are the saving grace of life and character. No man can move a world to action who is himself easily moved. The very essence of true heroism lies just here—in a wise discrimination to know right things and an unchangeable purpose to do them.

* * *

The sinner and his sin—how can one separate the quality from the man? Pity the sinner yet condemn the sin? Who ever saw or noted sin apart from the sinner. Sin is not a mere abstract principle floating about in space, disconnected and vague. It is a concrete evil, something more than missing the mark; it is hitting the mark of badness. Here is where such dreamers as Mrs. Eddy make mistakes. Sin lies in action, in conduct, in doing the evil thing, and is so closely wedded to the individual that only an Almighty power can part them asunder. Sin is vastly more than a "mortal error," infinitely more than a mistake; it is lawlessness, anarchy in the kingdom of God. The publican and sinner, eager and anxious to turn from sin, found mercy and tolerance with our Lord, but he blasted the Pharisee with the breath of his scorn, because he was wedded to his pretentious sin.

Original, actual, in inherited nature, or in transgression of divine law, the alarming fact is, sin is here and we have to deal with its expression in the lives and character of men and women; and this expression is seen in the wide unrest and fearsome conditions of society in countries across the sea, and in lurid violations of law and order in our own land. There is only one remedy—the saving grace of Christ. Preach the gospel, be instant, constant, faithful, in season, out of season. Men's plans and ways are failing. In God's way it can not fail.

* * *

Oh, it was hot! Not warm, as some nice folks would say, but hot. When Farenheit ranges about ninety, warm is too mild an expression. The dust lay thick in the roads, and our spirits lay in the dust. Energy descended to zero, though the mercury rose to heights, and the heat waves glimmered and danced. The few clouds which flung their trails of promise over the sky were drunk by the famished air and merged into the blue of the vast arch above. Then a morning came after a muggy, close night, when nature called for rest and surcease. The negro sexton said yesterday the clouds were too "high;" today they are "low," nearer to earth, hugging the horizon. Distant thunder calls on the floating mists to condense, eager winds drive the far-flung clouds, and the rain comes sweeping onward, bearing in its march life and joy to all things animate.

* * *

I have a friend who, when one may ask concerning his welfare, replies, "I am better." Out of the good comes the better; out the better, the best. After the drought, the rain; after the rain, the harvest; after the voyage, home. Here is a good place to stop.

STATEMENT OF THE JOINT COMMISSION ON UNION AND FEDERATION OF THE CHURCH OF THE UNITED BRETHREN AND THE METHODIST EPISCOPAL CHURCH, SOUTH.

Actuated by the inspirations of common theological beliefs and much alikeness in church polity, as also by the desire to reach larger fruitage in the kingdom of Christ on earth by co-ordinating church activity and service, we, the representatives of the Methodist Episcopal Church, South, and the Church of the United Brethren in Christ, have found profit and delight in fellowship and acquaintance. We are not rushing into any premature abandonment of the essential programs of either of the denominations, but on the contrary we have deepening purpose to carry forward our respective programs to victorious consummations. In the meantime we are agreed to exchange fraternal visitations on selected church occasions within both connections with a view to acquaintance, mutual appreciations, and a study of the doctrines and church methods of both bodies. We desire to follow with an open mind the guidance of the Holy Spirit as to any further approaches and fellowship of our churches, with the faith that God has in the past given us the tie of similar origins and parallel ministries through Bishops Asbury and Otterbein, that He is now discovering to us great common and uplifting purposes of better and more efficient service to our churches, our country, and the world. It shall be our wish and purpose to conduct our operations with constant reference to the advantages of co-operation in such aspects of our church life as may well be brought under the principles and methods of approved co-ordination. We shall follow only as He, the great Head of the whole church, may lead. We shall find pleasure in a full acquaintance as to our doctrinal resemblances and be governed by divine sovereignity as nearly as we are able to discover and conform to that sovereignty. Appreciating the glory of the Gospel of Christ in which we have a measure of trusteeship, we shall follow the pillar of fire by night and the pillar of cloud by day.

In consonance with the foregoing statement the following resolutions were adopted by the Joint Commission:

1. That we authorize the chairman of the two Commissions in consultations to call the next meeting and arrange its program.

2. That we authorize and instruct the chairman of the two Commissions to arrange for an exchange of speakers at conferences and other church meetings, so far as they may be able to do so, for the purpose of cultivating mutual acquaintance and coming to mutual understandings.

3. That we recommend that the chairman of each Commission appoint a Committee of three to study the points of likeness and difference between the two denominations and that we suggest that these Committees meet for such consultation as they may find necessary.

4. That a Joint Committee composed of the Chairman and Secretaries of the two Commissions be appointed to frame a statement for the press.

STAND FOR THE LAW.

Dear Dr. Carley: In a recent issue of the Literary Digest there appeared a picture of one of the members of the Cabinet of the President of the United States, as he appeared at the time and place where he delivered a speech.

This member delivered himself as being in favor of the modification of the Eighteenth Amendment so as to admit the manufacture and sale of light wines and beers. I think some one should put in motion a movement that the church, the Sunday school, and other moral and civic organizations hold meetings and pass resolutions requesting the President of the United States to request the said member to hand in his resignation. When he took the position he holds he took an oath to support and enforce the laws of the nation, and not to do all he could to abrogate and nullify the laws.

It seems to me that it is a disgrace to the nation that such a man should hold so high a place of honor as he does.

I suggest that Anti-Saloon leaders of each State start a movement that will have the nation to speak out on this situation. It has seemed to me that in some way our government has been sort of flirting with this question, anyway, and it is time that we see that it is stopped. Every sacred interest of the nation demands that it be stopped; the material, the civic, the moral, and all the most sacred interests of the home call for the enforcement of the law.

It is as true as the truth that in many places the officials of the State are in league with these lawless bootleggers, and are only playing to the interests of these wild-catters and bootleggers—I mean those whom the United States has in charge of the enforcement of the law. I am so well satisfied that that is the case if I were to see it with my own eyes I would not be more convinced of it.

W. H. SAUNDERS.

SOME NON-EDITORIAL COMMENTS AND SUGGESTIONS.

By Rev. E. M. Evans.

Anent the matter of preachers and preaching: Some sermons are shop-made and some are made in the field; some of them have the odor of books and the dust of shop; others are fresh but green. The best are none too good, and the poorest are not all bad. There is something in the matter of public worship, if lost by neglect or absence, that can never be regained. It's an element of character that comes alone from worsbip with the multitudes—communion in fellowship. Going to church is a good habit.

Some things the preacher ought to know: He should know Him by whom he is called and sent; he ought to know his message—what it is he is talking about; be should know himself, his powers and limitations; but most of all, perhaps, he should know those to whom he speaks. The world's Master of assemblies, the greatest Teacher and wisest Statesman never made a mistake on any of these vital points. He drew the unnumbered multitudes to the lake shore, to the mountainside or to the wilderness. "Who is it talking? By what authority is he speaking? To whom is he talking? What is he talking about?

Christianity in worship is beautifully divine. It is inspirational and soul-lifting. It gives visions and clarifies spiritual ideals. It is the foundation of godliness and holiness of life. It is both natural and inspired. All men in their normal state worship something some time. Men ought to worship God. Christianity in doctrine, in teaching, is vital to religious truth and true knowledge of God and man. Salvation is not of igrorance. Unmitigated ignorance is sin. A man may be responsible for not knowing. The true religious teacher is the world's greatest teacher and statesman. But greatest of all is CHRISTIANITY IN ACTION—"He that doeth the will of my father which is in heaven." The final test of the church and the religious life is not what you get, or what you teach, but what you do and what manner of people you are.

BISHOP AINSWORTH IN NORTH MISSISSIPPI.

Dear Brother Carley: Bishop W. N. Ainsworth dedicated our church at Sledge, Miss., on Monday night, July 17. He was greeted by a fine audience and delivered a masterly sermon from 1 Timothy 4:8. Besides the pastor and presiding elder, Rev. J. H. Holder was present at the dedicatory service. Much regret was expressed that Rev. F. H. McGee, under whose direction this house of worship was constructed, was not in attendance. Brother McGee is at Junaluska where he is taking a brief vacation.

On Tuesday, July 18, at 11 a. m., Bishop Ainsworth dedicated our church at Pope. Though the weather was threatening, more people were present than could be seated, and the discourse, which was of an unusually high order, held the rapt attention of all. Among those in attendance were Rev. T. M. Bradley, Rev. L. P. Wasson, Rev. J. D. Wroten, and Rev. N. D. Guerry. Following the service, an elegant dinner was served in the school building, a short distance away. The occasion was a most happy and profitable one, and will no doubt long be remembered hy the people at Pope and in the surrounding communities.

From Pope, the Bishop came to Sardis, where he was scheduled to preach on Tuesday night. It rained most of the afternoon, and the muddy roads and streets kept many away; but the service, notwithstanding, was a helpful and inspiring one. Immediately thereafter, an informal reception was held at the hospitable home of Mr. E. L. Howry, where the Bishop was being entertained, that the Methodists of Sardis might have the pleasure of meeting him—a privilege which they thoroughly appreciated and enjoyed.

Bishop Ainsworth delighted the people of the three communities that he visited by his spiritual and eloquent preaching, his genial personality, and his unfailing courtesy. The unanimous feeling of those who heard and met him is that Mississippi Methodism is most fortunate in having him as its General Superintendent, and that much may be expected from his leadership.

Sardis, Miss. R. A. MEEK.

ACTION OF THE COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE.

At a meeting of the Committee on Temperance and Social Service of the Methodist Episcopal Church, South, held at Lake Junaluska on July 9, 1922, the following action was taken:

1. The Commission endorsed the position taken by the Anti-Saloon League of America: that the prohibition law be enforced within all territory subject to the jurisdiction of the United States, including ships carrying the American flag and especially ships under the control of the United States Shipping Board; approving the adoption of legislation excluding all ships selling or possessing beverage intoxicants on the high seas from entering our ports, such legislation to comply with our treaties which require that we treat the ships of all nations alike, thus putting foreign and American vessels on the same basis in this regard as far as it is legally possible to do so; approving the adoption of the Sterling Amendment extending the jurisdiction of the law enforcement officials to eighteen miles from the coast of the United States to prevent the smuggling of liquor into the United Staes. The liquor traffic though outlawed and a criminal before the law, is as desperate, defiant and murderous as it has always been. The legislation proposed above will surely meet the approval of all who really desire the effective enforcement of the Prohibition Amendment. Our people are urged to write their Senators and Congressmen requesting their support of this legislation.

2. This Commission has read with amazement the statements attributed to Hon. John W. Weeks, the Secretary of War of the Unied Sates, in the secular press. We have waited to see whether Secretary Weeks would repudiate these press reports of his speech to the graduates of the Pennsylvania Military College at Chester. As he has not done so, it is fair to suppose that ho was correctly reported by the press.

We condemn these utterances of Secretary Weeks as ill-timed, as unsupported by facts, and as an appeal for practical nullification of the Constitution of the United States, which he has sworn to defend. It was ill-timed to attack the Constitution of the United States in an address to a body of students. The declaration that there is "a general sentiment in favor of an amendment to the Volstead Act," that "the people want beer and light wine," are sweeping, reckless statements for which no proof is presented. Doubtless many people, like Secretary Weeks, who have always opposed prohibition, "want beer and light wines," but the declarations that "the people want beer and light wines" is a contemptous dismissal of the sentiment of the great mass of the moral citizenship of the nation which is unbecoming in a high official of the people, all of whom he is supposed to represent. Finally, it is a distinct declaration in favor of nullification of the Eighteenth Amendment, which prohibits the manufacture and sale of all "intoxicating" beverages. It is undeniable that light wine is intoxicating and so is the beer, which is wanted by the people to whom Secretary Weeks refers. To authorize its manufacture and sale would nullify the plain provision of the Constitution, and yet a Cabinet officer goes out of his way to advocate such nullifying legislation.

We appeal to the President of the United States to request the members of his Cabinet to refrain from public utterances which by implication, if not directly, favor the nullification of the Constitution. Every citizen has the right to advocate the repeal of the Eighteenth Amendment, but no officer of the government has the right to openly advocate a policy of nullifying the Constitution, which he has sworn to uphold and defend.

The Chairman of the Commission is intrusted to communicate this action to President Harding and to send a copy of the same to Senator Morris Sheppard and to Congressman W. D. Upshaw to be presented to both Houses of Congress for entry on the Journal and reference to the proper Committees.

3. The Chairman of the Commission is hereby instructed to communicate, in person, if possible, to the Hon. Charles Evans Hughes, Secretary of State of the United States, the resolution concerning the persecution of the Christians in the Near East, contained in the report of the Committee on Temperance and Social Service of the General Conference of the Methodist Episcopal Church, South, which report was adopted by the General Conference on May 20, 1922, and which Conference represents in this action the strong conviction of our great Church of approximately two and one-half million members. That resolution was purposely couched in the most sweeping terms, as was also the telegram sent by the Conference to the President of the United Staes on the same subject. The United States will be responsible before future generations and to Almighty God if she fails to stop this persecution and to protect the Christians of the Near East from the cruelties and massacres of the brutal fanatical Turks.

The resolution is as follows:

"The General Conference memorializes the Government of the United States to take whatever steps may be necessary to stop the persecutions, which threaten the complete annihilation of the Christians in the Near East, and to give them such protection as will enable them to reestablish their desolated homes and to support themselves in decency and comfort."

JAMES CANNON, JR.,
Chairman.
F. S. PARKER, Secty.

STRENGTH OF UNDERSTATEMENT.

When a man feels keenly upon any subject he is apt, unintentionally of course, to overestimate the importance of that subject and in his speeches and writings he is apt to resort to tho strongest language which his Christian vocabulary will permit. And if he makes a hobby of the subject, and follows up the study for years, his whole mental horizon will often become filled with it, and his hobby will ride him sometimes with very undesirable results.

One thing that contributes to this result is the applause of those who are like-minded with him, and whose appreciation of his arguments is in direct proportion to their knock-down character. This seems characteristic of most reforms, of politics, and of religious controversies. The crowd is never satisfied until the blood begins to flow, and the man who would fight fairly and never make an overstatement, is not likely to be a popular favorite. There is no doubt that it is popular to "go for" one's opponent with all our strength.

Yet it remains forever true that "wisdom is justified of her children," and the man who is always reasonable, always fair, always more eager to deal justly with his opponent than to win an argument, always willing to give his opponents credit for all the good there is in them, will find that in the end he will be respected alike by friends and enemies, and his words will carry a weight that is never given to those of the man who is less careful of his facts and less courteous to his opponents. The fair fighter is the only fighter who has a right to expect a decent victory, and the victory which is won by unfair tactics always carries dishonor with it.

Most of us have to contend at times and to contend earnestly, and it is no easy lesson to learn to fight fairly; yet we shall find that the man who chooses to understate his cause rather than to overstate it, will acquire an influence with reasonable men that may prove to be invaluable to the cause which he is advocating.—Christian Guardian.

Many a scandal may be unspeakable, but there was never one yet that was unwhisperable.—Selected.

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The courage to act on a sudden hunch—that's pep;
The nerve to tackle the hardest thing,
With feet that climb and hands that cling,
And a heart that never forgets to sing—
That's pep.

Sand and grit in a concrete base—that's pep;
A friendly smile on an honest face—that's pep;
The spirit that helps when another is down,
Knows how to scatter the blackest frown,
That loves its neighbor and boosts for its town—
That's pep.

To say "I will," for you know you can—that's pep;
To look for the best in every man—that's pep;
To meet each thundering knockout blow.
And come back with a laugh, because you know
That you'll get the best of the whole world's show—
That's pep. —Selected.

KIND WORDS.

By Ann K. Robinson.

"I'd like to punch his head!" declared Ralph as his kite tumbled head over tail to the ground. The new boy across the street had just put a stone through it. It went up beautifully that morning, lifting higher and higher, nosing this way and that, while the long white tail zigzagged after it like a big snake in a hurry. Then it reached the end of the string and settled into a steady pull, a dark speck in the clear blue sky, the floating tail always waving to and fro.

Then mother called, and Ralph began taking in the cord, winding it slowly and steadily, while all the time the tugging speck grew larger and lower until Ralph could see the stripes on the beautiful flag. When it was about as high as the schoolhouse the new boy across the street put a stone right through it.

With a sudden summersault the kite fell in great flopping circles, landing upside down with a sickening thud. Gathering it up, Ralph started in, for mother was calling again, and this time her voice sounded sort of cross; but her face softened when she saw the wreck.

"I'll see if it can be patched up," she promised as she spread it out on the ironing-board and pressed the ragged edges smooth.

"All it needs now is a little paste, and when I am through with the ironing, we will see what we can do."

"I'd like to punch his head; I'd show him," repeated Ralph as savagely as a small boy of ten can say it.

"Don't be cross, little man; try kind words, maybe it was only an accident after all," advised mother as she wiped the flushed little face.

As Ralph came back from his errand, the new boy was out again, this time throwing at a tin can on the gatepost. One stone fell short of the mark, another nipped the flap sticking up, and a third sent the can flopping.

"Good shot!" yelled Ralph, forgetting everything but the delightful plop as the can hit the pavement.

The new boy could hardly believe his ears; he came slowly across the street as if half expecting to be driven back.

"You're the right sort," he said when he came up to Ralph, "but I don't want you to think I am quite as bad as I seemed this morning. I didn't mean to spoil your kite, honest; I just naturally throw at everything I see. I can't seem to help it."

"Then mother was right, it was an accident," said Ralph delightedly.

"Mebby you can help me mend it," he added, and ran in after the kite.

When Frank saw the beautiful flag broken into, he felt sorrier than ever.

"I don't know what is the matter with me," he said. "I just can't keep from throwing; I don't know what is going to become of me."

"You can be a baseball player when you grow up," suggested Ralph, and they both laughed.

Together they fixed the kite, and then together they put it back up in the clear blue sky. Frank showed Ralph how to make a bird kite, and they grew to be the best of friends, all because Ralph used kind words instead of cross ones.—Pittsburgh Christian Advocate.

DO ANIMALS REMEMBER?

By L. E. Eubanks.

I have read an article in which a trapper denies that animals have a real memory. He admitted that most of them knew enough to avoid a trap after an experience or two with it, but contended that this was merely a manifestation of the self-preservation instinct.

The same man cited an instance—not at all unfamiliar—of a dog's refusing to hunt with a man who had kicked him. He said that this, too, was only the instinct of all living creatures to avoid injury.

Animals do have a memory—at least some of them do. The trapper's theory would not explain those many evidences of recollection wherein self-preservation plays no part. I once carried a fox terrier into the house after he had been well-nigh killed by an automobile. His master had just moved into the apartment-house, and I had never seen the dog before that day. We moved away two days later, and I did not see the terrier for over four months. Then one day I passed the house—or was about to do so—when out came that dog, wagging his stubby tail. He jumped all over me, in joyful recognition—and memory.

An amusing story, significant on this subject, is told by my father. As a boy he lived on a farm, and was always a close student of animal nature. The mare he usually drove was old and fat, and would never go faster than a walk unless urged. There were two roads to town, one branching off from the other and a little shorter. It had been old Maud's custom to take this road, of her own volition, until on one occasion a vicious dog barked at her and snapped at her legs. After that the driver had to be on his guard; Maud would speed up when about fifty yards from the turn-off, and try to get by it before she could be restrained. This showed not only memory, but a sense for planning.—Our Dumb Animals.

WHY HE SUCCEEDED.

Some one tells of coming back to the place she had lived in as a child. Passing a fine big house, she read a name on the brass plate upon the door.

"Who is Dr. Joseph Walker?" she asked.

"Why, don't you remember? He lived in a little house close to yours."

"What! Joe Walker who used to pick berries for us in the summer?

"Do you remember anything about him?"

"No, except that my father said the berries Joe picked never had to be gone over a second time, and he never wasted a moment."

"Well, that's just what they say of him now. That's how he has got on."—The Evangelical.

"TIME OUT."

A Good Suggestion.

The bandmaster was approached by one of his company when the country tour started.

"Shall we be having any week-end performances?" the man asked.

"Oh, yes; a number."

"I'm glad of that. I never know what to do with my week-end."

"Why not keep your hat on it?"—Selected.

Up To Date.

Every one loved little Johnny. His ready answers were a delight to every one. On his first visit to uncle's farm, after watching with round eyes the milking, he was later questioned by his aunt if he had found out how uncle got milk from the cow.

"Sure," he said. "Uncle gave the cows breakfast food and a drink of water, then he drained their crank cases."—Selected.

Remember if the cloud is over you that there is a bright light always on the other side; also, that the time is coming, either in this world or the next, when that cloud will be swept away, and the fullness of God's light and wisdom poured around you. If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—Horace Bushnell.

A person seldom realizes that he is a fool until other people have known it for some time.—Selected.

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New Orleans Christian Advocate

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

FRATERNAL ADDRESS.

(Continued from First Page)

the satisfying prevision of abiding results. A short time before his death, in conversation with two of his personal friends, he remarked: "The Lord has been pleased graciously to satisfy me fully that the work will abide." That, indeed, the labors of Otterbein and his associates were not to be in vain, the accumulated results of more than a century testify. Would that they were more abundant!

We count our forces not by multitudes of membership, but rather by the invisible transforming power of the lamp of gospel truth, which we have been endeavoring to send forth to scatter the darkness of the world. Permit me to call attention to the following facts that retarded our early progress in numerical growth. The organization and official naming of the church did not occur until thirty-three years after that memorable Whitsuntide meeting when Otterbein threw his arms about Boehm and tenderly said: "We are brethren." During that period Otterbein and his colaborers gave themselves exclusively to the promotion of the great religious movement that characterized the closing years of the eighteenth century with little or perhaps no thought of organization or of founding a denomination. The call of the church was originally to the German-speaking people. The field, therefore, to which Otterbein devoted his energies was limited as compared to that larger field to which the heroic work of Asbury was given. The language of the law, the government, the literature, and the schools being English, rapid encroachments upon the German tongue were inevitable. Moreover, the denomination, being American in its origin, was at no time strengthened by re-enforcements from the mother country. From the viewpoint of American-born churches, the church of the United Brethren in Christ stands second in numerical strength.

But, my brethren, all these years we have been together in labor. Your labors have been extended very much more widely than ours, but we have been working at the same task and along the same lines. All the while we have felt the quick contact of sympathy and unaffected friendship between us. We believe that the message the church was called and commissioned to proclaim a hundred and more years ago is as urgent and compelling to-day as it was in the days of Asbury and Otterbein. It is as new as the sunbeams that kiss our cheeks and as fresh as the waters that gush from the rocks. Our church has never sent its commission back for revision or amendment. It has entered into a diversity of operations, but it is moved by the same spirit, and as devoutly acknowledges the same Lord, who worketh all in all.

While the church I come to represent is small in numerical strength as compared with some of the tribes that compose the kingdom of our Lord, it is probably not delinquent in the comparative service it is rendering the world. Its membership of about 400,000, with a Sunday school enrollment of 427,000, contributed during the year 1921, for all purposes, $6,037,109. Our United Enlistment Movement of two years ago was the most significant and far-reaching ever planned or achieved by our denomination for the extension of the kingdom of Christ in the earth.

Missionary spirit and endeavor have taken a decided step in advance. As the result of the rapid spread of missionary intelligence missionary offerings have been multiplied fourfold during the last five years. We have missions in Porto Rico, the Philippines, China, Japan and Africa. Our Publishing House has an invested capital of $1,250,000. Our church houses are valued at above $20,000,000. We have eight institutions of learning in the homeland, with training schools in Africa and China. We are now celebrating the diamond jubilee of educational work with a program that looks toward the doubling of its equipment and endowment. Our Sunday schools, with an enrollment twenty per cent above the membership of the church, are a significant section of our educational church work. The best life of the church is found employed in instructing its youth and fitting them for the larger leadership which the coming generation will inevitably demand.

The present year is registering the largest evangelistic results of any single year in our history. Forty thousand have been added to the church during the past six months. With a full faith in God, who has led us in the past, we are facing the future and the tremendous challenge of our new day with a program more worthy of our strength and possibilities as a denomination.

Cynic voices assail the church now as always. It is charged with failure and with being the champion of the obsolete. But it is here. It is the world's only hope. We thank God for the new demonstration which the war has brought of the unshakable foundation upon which our faith is laid; for the clear revelation of the central place which religion holds in the life of man. We have a new appreciation of the adequacy of Christ's program to heal the world's hurt. In all the upheaval and world crash, no truth of Christ has been invalidated. Not one principle of his when tried has failed. The church does not need to change its creed to cure the world. It has always had enough resources to save. Its failure to use them has brought defeat. The gospel of Jesus Christ needed no revision to meet the needs of our boys in the trenches, in the hospitals, or on the gray solitude of the seas. As unchanging as the needs of the human soul are the saving principles of Jesus Christ. He is not exhausted. He has not failed in a world crisis. The race lies prone with cruel wounds because he was not allowed to help.

It is the hour of man's extremity, but the hour of man's extremity is God's opportunity. Conspicuous world leaders voice their alarm in this critical hour and look to the church for help. The tragic events of recent years have shaken the very foundations of our civilization and thrown the whole world into social economic chaos. If a war-broken world is lifted into new life and enduring peace, it will be accomplished through the church. England's greatest statesman declares that "the only institution that stands between society and chaos is the church." No one can in any measure appreciate the tremendous significance of the years just before us without a profound conviction that the measure of service the church gives to the world during the next five years may determine a century of the world's life and character.

And, brothers, it is because we are seeing as never before what a task we have, how much opposition and inertia we have to meet and move, how big the world is and how helpless it is, that you and I, my church and your church, and all the churces are coming together into a blessed fellowship and laying down our little prejudices and non-essential matters, our shibboleths, and clasping hands to give Jesus Christ a chance. It is the task that makes allies. It is the task that binds us in more than a grip of steel.

Great as the tasks that confront us, our grounds for confidence are greater still. Instead of bowing down to worship the tempter when offered all the kingdoms of the world, Jesus dreamed a diviner dream whereby those kingdoms should become the kingdom of God. Many great dreams have haunted the human mind—the ideal republic of Plato, the Augustinian city of God—written when the Eternal City was reeling to its downfall, and modern Utopias not a few; but all of them are dwarfed by the mighty dreams of the kingdom of heaven as it shone in the mind of Jesus. The church he judged and appraised in the light of that sovereign vision. The kingdom is higher than any denomination. The church does not exist for itself, but to promote the kingdom of heaven, to bring the reign of Christ to realization throughout the whole earth. And in the face of that fact the non-essentials that often divide and the rites that make for debate sink into insignificance.

The kingdoms of the world must become the kingdoms of Christ. All the crowns must be placed on his head, and all the trophies must be cast at his feet. But those who occupy positions of leadership have a deepening conviction that if the campaign is to be most successful and the final victory hastened, there must be one roadway of co-operation upon which the Christian forces shall march. We are coming to see the folly of fighting in independent and unsurpported detachments, without concerted action and unity of direction. Co-operation and concentration are in the very air we breathe. The very times complot for its encouragement. There is scarcely a note in the music of the age that does not emphasize it. The cry of to-day is not "To your tents, O Israel," but rather "To the field, O Israel." We who have one Lord have also one enemy. Our enemy is united, compact, aggressive. Shall we not be as wise as he?

While the providential trend of the hour is toward closer co-operation, it is also toward the merging of certain bodies that are one in doctrine, method, and spirit, and are differentiated only by the name. That such mergers would be for the glory of God, and the larger interests of his kingdom there can be no doubt. It would be especially true in case of a union between the Methodist Episcopal Church, South, and the Church of the United Brethren in Christ. I am wondering in these days how Churches like ours are going to answer to God for remaining apart.

Truly we have a common faith and a common fellowship in the Lord Jesus Christ. Union would make possible a new emphasis on the essential factors and sterling principles of doctrine and personal practice for which the fathers of each church have stood and so splendidly emphasized in their lives. We would at once have national representation with a combined force that would be unexcelled in its strength and possibility of achievement.

I wish to say that if, in your wisdom and official capacity, in response to the sincere words which I now speak, and speak with the authority of the Board of Bishops of the Church of the United Brethren in Christ, you should take any steps toward a closer federation or union with that branch of the Church of Jesus Christ which I have the honor, however unworthy, to represent, you will find a hearty and brotherly response.

The relations between us always have been most cordial, but they have been greatly strengthened during the past year. I am not without the hope that the time is not far distant when the springs which were so near to each other in their origin and so like in the healing character of their waters may flow together in a river which shall make glad the city of God.

PERSONAL AND OTHER NOTES.

We regret to learn that Mrs. E. N. Broyles, wife of our pastor at Clarksdale, Miss., died in Memphis on Sunday, July 16. Our sympathy is extended to the bereaved.

Prof. G. R. Bennett, superintendent of the Methodist Sunday school at Durant, Miss., is one of the instructors in a Normal School now in session at West Point, Miss. In his absence, Mr. R. J. Deckard is acting as superintendent of the Sunday school.

A fine Teacher-Training Class has been organized in the Sunday school at Durant, Miss., with nineteen enrolled. They are studying "The Pupil," and will soon be ready for their examination. The pastor, Rev. R. P. Neblett, is the instructor, and good progress is being made.

A card from Rev. H. C. Castles, of Long Beach, Miss., says that he, Mrs. Castles and children had reached Monteagle, Tenn., during the past week, in their Ford, and that they were finding it a great place to be. Brother Castles was enjoying "Mission Week," and was taking a special course.

We learn from "Methodist Matters," the weekly bulletin of the churches at Coahoma and Lyon, Miss., that substantial improvement on the parsonage of the charge is under way. A sun parlor and a sleeping porch will be added to the building, and some repairs will be made. Rev. Del Longgrear is the pastor.

In a letter dated Vicksburg, July 24, Rev. J. R. Jones, presiding elder of the Vicksburg District, Mississippi Conference, says: "Bishop Ainsworth has appointed Rev. E. D. Simpson pastor of the Oak Ridge charge, which was made vacant by the going of J. B. Cain to Ellisville. Brother Simpson is taking well with the people of Oak Ridge and the work will go forward under his lead."

Dr. T. N. Ivey, the editor of the Nashville Christian Advocate, has had as his assistant for the last four years, Rev. R. S. Satterfield. The assistant was elected Associate Editor by the Book Committee, on July 12. Rev. R. S. Satterfield is a member of the West Oklahoma Conference, was a member of the recent General Conference, and is a member of the committee that is to select the place and arrange for the entertainment of the next General Conference.

The Memphis Commercial Appeal of July 24 carried a picture of the new church now under course of construction at Canton, Miss. We learn from Rev. H. A. Gatlin, the pastor, that the church was begun on July 18, and that it is expected to be completed by December 1. The style of the building is the classic, with a fine portico in front. The church will cost from fifty to sixty thousand dollars, and our people at Canton are to be congratulated on this great enterprise.

Rev. S. L. Pope, presiding elder of the Greenwood District, North Mississippi Conference, recently assisted the pastor, Rev. S. C. Yates, in a gracious revival at the McCarley church, the meeting closing on Sunday, July 16. Interest from the first was good, increasing as the days went by, and culminating in a great service at the close, when two hundred and fifty went forward in reconsecration of themselves to God and the church. Many testified that for the first time in their Christian experience they had received a true and satisfying apprehension of things eternal. There were eight accessions to the church.

Through Mrs. G. R. Bennett of Durant, Miss., we learn that in loving appreciation of the splendid work of Mrs. R. P. Neblett in Durant and in consequence of her unfulfilled desire to go as a missionary to China, the members of the two Missionary Societies of the Methodist Church in Durant have assumed the financial responsibility for the two-year course of study at Scarritt Bible and Training School for Miss Kellog, Boyle, Miss. Miss Kellog is a graduate of Whitworth College and of Mississippi State College for Women and has been a teacher for five years. After the completion of the course at Scarritt she will go as a missionary to China.

The Topisaw Camp Meeting near Summit, Miss., will begin on Friday night before the second Sunday in August. Rev. J. L. Decell and Rev. J. A. Wells will do the preaching. Rev. W. A. Terry, of Summit, extends an invitation to all the preachers of the district to be present.

The Bluff Creek Camp Meeting, near Clinton, La., will begin Friday night, August 4, and continue through Sunday, August 13. Rev. Charles W. Crisler, D.D., pastor of First Methodist Church, Baton Rouge, and Rev. J. W. Lee, presiding elder of the Baton Rouge District, have been engaged to do the preaching and large results are expected. The music will be in charge of a good song leader. Rev. C. D. Atkinson, Sunday School Field Secretary of the Louisiana Conference, will also be present and will have an hour each day with the young people. The grounds are pleasantly situated in East Feliciana parish, the restaurant and hotel are under competent management and the meeting should draw a large attendance.

Rev. H. H. Ahrens is now Circulation Manager of the Circulation Department of the Publishing House, Lamar and Barton, Agents. Brother Ahrens was for eight years circulation manager for the old Picayune, morning daily of this city, later merged with the Times Democrat, and he is eminently fitted for the work to which he has been called. Besides the practical experience necessary, Brother Ahrens brings to his new work the ambition to do his utmost to place our literature in the homes of our people. Being a native of New Orleans, a member of the Louisiana Conference for a number of years, and since that time a local preacher in our church, and being always present at our Annual Conferences and church gatherings to report the proceedings for the press, and having been now for some time connected with the Education Campaign and publicity of our church, there is no man who has a wider acquaintance, not only in our patronizing territory, but throughout the church, and he is a man well qualified for the work into which he has entered.

MISS BENNETT GOES TO HER REWARD.

At her home in Richmond, Ky., on July 20, Miss Belle H. Bennett, beloved President of the Woman's Missionary Council, died after an extended illness of some months.

The women of Southern Methodism will feel her loss deeply, and reverence her memory.

Many good works remain as a monument to her untiring zeal, perhaps the most notable of which was the establishment of Scarritt Bible and Training School at Kansas City, Mo. Her latest achievement was the bringing together of woman's missionary boards in America for the establishment of a training school for nurses in Shanghai, China.

Dear women, let us cover her bier with roses of love and esteem, and flowers of hope and courage for the expansion of those deeds which shall make many throughout home and other lands recall her life of service with a prayer of thanksgiving on their lips and grateful recollections in their hearts.

Mrs. J. G. SNELLING.

JUNALUSKA SUMMER SCHOOL OF MISSIONS AND MISSIONARY CONFERENCE.

Everything is in readiness for the Summer School of Missions and Missionary Conference, to be held at Lake Junaluska, North Carolina, July 28-August 6, inclusive. The new Missions building is completed and is ready for occupancy. It is an unusually attractive building and all those who attend this summer school will find that the entertainment which it will afford will be most delightful and highly satisfactory, and at very reasonable rates. The building will be dedicated on July 30, at 4 p.m. This service will be a very attractive one and should bring many to Junaluska.

Dr. Andrew Sledd, of the School of Theology, Emory University, Atlanta, Georgia, will deliver the first series of platform addresses the week-end of July 28-30. This series will be one of the outstanding features of the summer school.

An unusual and most interesting event in connection with this summer school will be the consecration of deaconesses at the morning service, August 6. Certain changes were made in the discipline at our recent General Conference which make it possible for a number of graduates from Scarritt Bible and Training School to be consecrated at this time. Bishop Mouzon will be in charge of this service.

The opening address will be at 8 p. m., July 28, and all those who wish to take the work should be present at that time. Announcement of courses by the members of the faculty will be made at this meeting.

An unusually able faculty and attractive series of courses of study have been provided. A new feature of the school this year is that those attending it will have the opportunity of taking two courses instead of one. One may be taken for credit and another as a cultural course.

From every angle, this promises to be the greatest Summer School of Missions and Missionary Conferences that our Church has ever held.

PRAYER MEETING ATTENDANCE.

Following are the reports of prayer meeting attendance last week: Algiers, C. C. Wier, pastor, 38; Lafayette, Leon I. McCain, pastor, 65; Ruston, N. E. Joyner, pastor, 29; Jackson, B. D. Watson, pastor, 14; Epps, 65.

THANKS TO OUR FRIENDS.

We are grateful to the following friends who have sent us two or more subscriptions to the Advocate: Rev. L. F. Alford, Laurel, Miss., 4; Rev. B. P. Fullilove, Golden, Miss., 7; Rev. C. F. Emery, Fayette, Miss., 5; Rev. W. H. Giles, Slidell, La., 2; Rev. A. M. Shaw, Oakdale, La., 12.

STEWARDSHIP AND TITHING LITERATURE.

It is the verdict of leaders in other churches that no church is sending out better Stewardship and Tithing literature than our own. Requests have come from Departments of Stewardship of other denominations asking for the privilege of reprinting certain of the publications of our Department of Stewardship, and such requests, of course, have been granted.

There must be no let-up in the matter of instruction of our people in this obligation, but rather a more intensive campaign to secure tithing pledges. The Southern Baptists are now in a campaign to secure 500,000 tithers, and the reports in Baptist papers are to the effect that the movement goes forward with the promise of success. This number is far beyond the goal reached by Southern Methodism, but there is no reason why we cannot do as well. Stewardship and Tithing literature such as was used during the Centenary and Christian Education campaigns is available for use by pastors and lay workers. It will be sent free of charge on application to the Missionary Centenary, Centenary Building, Nashville, Tenn., and in such quantities as you may request. Get this literature, either for your own use or for distribution in your church.

Men show best their characters in trifles, where they are not on their guard. It is in insignificant matters, and in the simplest habits, that we often see the boundless egotism which pays no regard to the feelings of others and denies nothing to itself.—Schopenhauer.

One boy wants a job; another merely wants wages. The difference is the difference between success and failure.—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Died, in the sanitarium at Monroe, La., June 28, 1922, after a short illness, Mrs. VERNA McCULLIN, wife of Rev. P. B. McCullin. She died as she had lived, in full assurance of faith in Him who doeth all things well. Sister McCullin was 30 years of age, a member of the M. E. Church, South, and had only a few short months before her death taken upon herself the cares of a parsonage life. In those months she had filled her mission well, ever faithfully standing by her young husband in all his work. She leaves a husband and two small children, besides a host of relatives and friends, to mourn their loss. We can only say to them, "Look, sad hearts, and cease repining; behind the clouds the sun's still shining, and your loss is her eternal gain."

In yonder world I know she lives;
She wears the robe that Jesus gives.
Some happy day, when life is o'er,
We'll rest with her on heaven's shore.

ONE WHO KNEW HER.

Hilly, La.

MRS. BERTA CALDWELL HARRIS was born August 22, 1889, at Hico, La.; joined the Methodist Episcopal Church, South, at Harmony Chapel when ten years of age; was married to W. H. Harris, February 9, 1913, and passed from this life while at Highland Sanitarium, Shreveport, La., June 4, 1922. Funeral services were conducted at the Methodist church, Bernice, La., of which she was a member and burial followed in the town cemetery. Mrs. Harris was a faithful Christian woman, radiating from her nature, in home church and community life, those qualities of character which are consistent with Him who said, "I am the light of the world." Can anything grander be said of any one? And while we are sad because of her departure and will miss her bodily presence here, let us bow in submission to God's will and realize the truth that she lives and is safe in the Father's hands, who doeth all things well, and who will somewhere turn godly sorrow and grief into joy. God bless and comfort these of the family who remain.

O. L. TUCKER, Pastor.

RESOLUTIONS.

Whereas our heavenly Father has seen fit in His infinite wisdom to call to her reward MRS. ELIZABETH WILLIAMS; and whereas the patient and beautiful life lived among us by this good woman deserves commendation; the steadfastness of her faith, the loyalty of her love, make her memory a blessed inspiration to those who knew her; therefore be it resolved:

1. That we, the members of this third quarterly conference of Evansville and Dubbs charge, are grateful that the beautiful life of this noble woman was planted in our midst, here to bear fruit that attest her strength of character, her sweetness of nature, and her Christlikeness of spirit.

2. That to the family, whose center she was, we express our appreciation of their rich heritage in her, and extend to them our deepest sympathy in this, their hour of grief.

3. That a copy of these resolutions be sent to the family, the New Orleans Christian Advocate for publication, and be spread upon the minutes of this quarterly conference.

Signed by her pastor,
C. T. FLOYD.

MRS. MATTIE STARR WILLIAMS.

Mrs. Mattie Starr Williams, wife of Rev. W. M. Williams, died at the Purvis Methodist parsonage Sunday morning, July 9, 1922.

The death of Mrs. Williams brought sorrow to many here and throughout Mississippi, where her life for the last thirty years, in which she had been a faithful co-worker with her husband, Rev. W. M. Williams, a minister of the Mississippi Conference of the Methodist Episcopal Church, touched and blessed thousands who came under the ministerial care of her husband, who ever found in her a faithful co-pastor.

Fitting tribute to the life of such a Christian as Sister Williams is beyond the limitations of a brief obituary. Memory of her beautiful life, noble deeds and unselfish service, will find its highest and most lasting tribute in the lives of those upon whom that life had its most direct bearing. This is true of the young and of those subjects of suffering and sorrow in every community and station in which, as the wife of an itinerant minister, she was called to serve. It is particularly true of that large body of orphan children who came under the care of the Mississippi Orphaus' Home, Jackson, during the nine years Brother and Sister Williams directed the affairs of that Methodist institution.

Being a woman of cultured mind, she was also skilled in those feminine qualities which made the Methodist parsonage a real home and lent suggestions of beauty, blessing and bounty, whenever that parsonage gave hospitable shelter and bountiful board to visiting preacher or other friend.

It is not hyperbole, but literal truth, to say that heaven is richer, earth poorer since Sister Williams has changed the habiliments of earth for the apparel of heaven.

Born in Brandon, Miss., 63 years ago, Mrs. Williams was reared there and at Fannin, Rankin County, Miss., where her father, J. P. Starr, lived for many years. She was married to W. W. Williams in Deeember, 1880, and when he joined the Methodist itinerant ministry twelve years later, entered heartily with him into all the vicisitudes of that life of Christian servce.

Mrs. Williams is survived by her husband, pastor of Purvis Methodist Church, their son, Frank Starr, holding a prominent business station at Teintsin, China; Keith, their youngest son, of Jackson, Miss.; Mrs. Bebe Calhoun, their eldest daughter, of Mt. Olive, Miss., and their youngest daughter, Mrs. Lillian Beanland, the wife and co-worker of Rev. Gayle C. Beanland, missionary of the Presbyterian church in the Camaroon District, West Africa. Her only living sister, Mrs. H. D. Tinnin, of Fannin, Miss., survives. Her niece, Miss Gladys Tinnin, was a ministrant to her aunt from the beginning of the fatal illness.

R. L. BENNETT.

A CARD OF THANKS.

We wish to thank the good people of Monroe, La., one and all, through the columns of the Advocate for their kindness to us duriug the late sickness and death of our beloved wife and daughter. Words fail to express, or tongue to tell, the deep gratitude we feel to every one who in any way helped us during our short stay in the sanitarium. Especially would we make mention of Brother Evans, pastor of the Methodist church of West Monroe, the Bible class, Mrs. Waddill, the Woman's Missionary Union, the Young Peoples' Auxiliary, Mr. Wull Herne, Dr. Graves, and Mrs. Paee for financial aid, and other kindness shown us. May the blessings of Almighty God rest on you all, is our prayer.

Yours for the cause,
Rev. P. B. McCULLIN,
Mrs. N. W. McCULLIN.

Hilly, La.

Contrary opinions often flail the chaff out of ideas.—Selected.

The little troubles we have are apt to keep us out of bigger ones.—Selected.

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PROHIBITION.

By F. H. Murphy.

Let prohibition hold its ground,
Let us see it doesn't fail;
If we hear the structure rattle,
Let us drive another nail.

By and by we'll not regret
The toil and labor spent,
When we see all nations stand
On holy prohibition bent.

Faint not at the boasting
Of the cruel whiskey man,
Success shall crown our every effort
Throughout the mighty land.
Ridgeland, Miss.

Put off doing the mean thing until to-morrow, but do the noble thing now.—Selected.

Confidence

"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Epworth League.

EPWORTH LEAGUE NEWS—LOUISIANA CONFERENCE.

The following letter received by Mrs. Wynn, our Life Service Superintendent shows very clearly that the good work begun at the Assembly still goes on and that God's spirit is brooding over the hearts of His young people:

"Though it has only been a little over a week since we were all in Mansfield it seems like a month or more. However, it may be because I have felt such a change come into my life.

"This was not the first year I spent at the Assembly, but never before did I receive such an inspiration as I received this year, and I just feel that my heart is so full of joy I must write and tell you about it. There seemed to be a heavy burden on my heart during the greater part of the Assembly, but now I feel that the fight is done and the victory won; the burden is lifted and I am happy because I have let Jesus come into my heart. I have found my Savior, who has been calling me and I am ready to answer—'Here am I, Lord, send me.'"

"I did not sign a card for life service while in Mansfield. I don't know exactly why; probably just putting it off like many others do, but I have fought it out and prayed it out ever since I returned home. I've read my Bible both morning and night (something I've never done before) and have felt very close to God all this past week and I know that I am ready now and must not delay any longer. My Master needs me and I'm willing to go.

"I am as yet undecided as to the Ministry or Foreign Missions, but would like to start to College this fall, nevertheless. I must start as soon as possible though I know not what school it will be or where the money will come from. I must go for I know that if I trust in the good Lord he will see me through.

"Just a little incident that has made me feel very happy. I went to the Devotional Meeting for the first time in about three months and there I got up and spoke to the Leaguers about the inspiration and joy I had received and the joy they could have if they would only surrender to Christ and I stopped only after many of them had gotten up with tears in their eyes and testified for Christ, acknowledging their errors and expressing their desire to do better. I am never going to let an opportunity pass to do something for Him. I am so happy because I have found my Savior and I feel like I want to go out and tell the whole world of the joy one can find in serving Christ.

"Think of me often, Mrs. Wynn as 'A Life Service Volunteer.'"

Praise God for such a testimony as this and may all who read it breath a prayer that God will mightily bless this Leaguer and help him in choosing just the right path to take.

Appreciation.

The Mansfield Epworth League Assembly this year was composed of one hundred and thirty seriously minded young people who were anxious to prepare themselves for a better service for the Master. The class room work was thorough. The addresses were inspirational, cultural and educational. The social features were uplifting. The personal work caused many of the young people to catch a new vision of the world field. The church at home will receive manifold benefits as a result of the Assembly.

Let us aim to have two hundred young people for next year. Every League ought to be represented and every church ought to have a League.

ALBERT S. LUTZ.
Conf. Secy. of Education.

EPWORTH LEAGUE—NORTH MISSISSIPPI.

SUGGESTED POLICY

Adopted by the Epworth League Cabinet, North Mississippi Conference.

Rev. S. H. Caffey, President.

1. That we hold an Institute in each District during the year.

2. That we seek to perfect our District Organization.

3. That we make a Survey in each District as suggested by the District Secretary's Manual.

4. We further suggest as a part of this policy eloser touch with the Central office at Nashville.

5. That some definite plan be worked out as to the finances, so that each local chapter can make a contribution to the work of the Conference.

6. That we set as a minimum goal five new chapters in each District for this year.

7. That each chapter be furnished a copy of the Conference Policy by the District Secretary.

8. We recommend that a finance committee, composed of the President of the Board, the President and Treasurer of the Conference organizatoin, be appointed to work out a budget for the Conference year, in accordance with Section Five (5) of this policy.

Committee Report.

We, your committee, appointed by the Epworth League Cabinet, in its meeting, July 26, to devise ways and means to finance the North Mississippi Epworth League Conference, and to carry out the policy adopted, beg leave to report:

1. That we ask each local Chapter to pay a Chapter membership fee of $2.50.

2. That a ten cents assessment for each member enrolled, as has been our plan heretofore, be collected on Conference expense fund, to be paid at once to the Treasurer, V. H. Stephenson, Booneville, Miss., and hereafter each year before the first of June.

3. We urge the observance of Young People's Day with an offering which shall be forwarded as soon as collected to the Treasurer as above and that a program for this day be used by pastors in all our churches whether they have Leagues or not.

R. P. NEBLETT,
S. H. CAFFEY,
V. H. STEPHENSON,
Committee.

FROM BACK BAY, BILOXI, MISS.

Dear Brother Carley: I have secured for the charge a brand-new Ford car. This is the plan to pay for it: I ask one hundred preachers to send one dollar each, and let each preacher appoint one person in his charge who will give one dollar and who will secure a donation of one dollar from three friends and together with the preacher's dollar and his own dollar send to me or to People's Bank, Biloxi, Miss. If the one hundred preachers will do this, we will have five hundred dollars. That is an easy plan, and no one will be burdened to carry it out.

My first pastoral visit after securing the car was to visit a family where all the people were grown up—the youngest forty years old, the oldest ninety. None of them have ever been members of any church. I am the second preacher that was ever in their home—Brother Allums was there a few years ago to attend the funeral of the aged father. I must have traveled fifteen miles in the car to find these people.

Brethren, help us—we have much to contend with as a church. Send personal check for one dollar or more.

Fraternally, WALDO W. MOORE.
Biloxi, Miss., P. O. Box 500.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

FROM KENTWOOD, LA.

Dear Brother Carley: We noticed your mistake in printing our meeting at Kentwood in last week's Advocate. You reported it as being at Ponchatoula, when it should have been Kentwood; so please explain for the benefit of our people here. We closed out last Friday night. We had a goodly number of conversions and reclamations, with 19 additions on profession of faith and one by certificate. The preaching was of a high order, and Brother Cain made quite a hit with our people, and I am sure they would be glad to have him come again. We can most heartily commend him to any of the brethren who may desire a good spiritual helper.

We have received during the year 40 members, 28 on profession and 12 by letter; so you see the Kingdom is making some advancement. Our Sunday school, under the superintendency of Brother Herbert Broyles, is doing a great work, and bids fair to be the leading Sunday school in the Conference according to size. In all departments we have about 50 more on roll than we have members in the church. Our Missionary Societies, Ladies' Aid, and Epworth League, are all active and are accomplishing much good, and we ask the Advocate and its readers to pray for our continued success.

A. J. COBURN.

Most people get what they deserve, but fail to recognize it.—Selected.

Most of us get something for nothing, even if it is only advice.—Selected.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA

COULD HARDLY STAND AT TIMES

Hips, Back and Legs Would Have That Tired Ache

Everett, Washington.—"For several years I have had trouble with the lowest part of my back and my hips and my legs would ache with that tired ache. I could hardly stand on my feet at times. I was always able to do my work although I did not feel good. I saw Lydia E. Pinkham's Vegetable Compound advertised and having heard several praise it I decided to try it. I feel first-rate at the present time. It has done wonders for me and I keep it in the house right along. I always recommend it to others who are sick and ailing."—Mrs. J. M. SIBBERT, 4032 High St., Everett, Washington.

To do any kind of work, or to play for that matter, is next to impossible if you are suffering from some form of female trouble. It may cause your back or your legs to ache, it may make you nervous and irritable. You may be able to keep up and around, but you do not feel good.

Lydia E. Pinkham's Vegetable Compound is a medicine for women. It is especially adapted to relieve the cause of the trouble and then these annoying pains, aches and "no good" feelings disappear.

It has done this for many, many women; why not give it a fair trial—now.

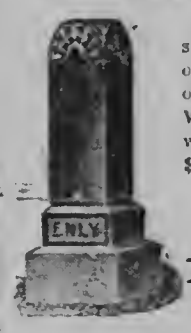
GIRLS! LEMONS

BLEACH SKIN WHITE

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

$362.50 Commission On One Order



We offer a very attractive commission proposition to responsible men selling our line of guaranteed monuments, in Marble and Granite. On one deal our Mr. Fuller of North Carolina, made $362.50; Mr. Bryan of West Virginia, $206.25; Mr. Duncan, of Tennessee, $193.25; Mr. Willard, of Illinois, $131.25. These commissions have all been earned within the last 60 days. We have many other agents making from $200.00 to $400.00 per month.

Our monuments are well finished. No trouble to sell. Write for full particulars and confidential contract.

National Marble & Granite Corporation
Dept. E., BALL GROUND, GA.

Sunday School

NORTH MISSISSIPPI NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Bishop Ainsworth preached for the people of Sardis Tuesday evening. He promised to give definite help in the Sunday school work of our Conference. We hail with delight his coming into our midst.

Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad,- money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Itching PILES

PAZO OINTMENT instantly Relieves ITCHING PILES and you can get restful sleep after the first application.

All druggists are authorized to refund money if PAZO OINTMENT fails to Cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days. 60c.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

666

Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

The last call for the Columbus District S. T. S. to be held at Ackerman, July 31-Aug. 5. The man in charge of all the interests of the church needs training first and needs it most, because the officers and teachers feel that it is not showing the proper respect for their leaders to go ahead of him. The man next to the Sunday school can do little more than flounder unless he is acquainted with the organization of the school and learns how to administer its affairs. The teacher who stands next to the child blunders blindly in the dark unless she knows something of the child's characteristics and is able to meet the needs of the child the hour she is making an effort to teach. It is for the sake of the little child, so helpless, so dependent, that we plead. It is akin to crime to fail to learn how to treat our own children.

The Greenwood District S. T. S. is to be held at Moorhead, Aug. 14-19. Rev. S. L. Pope, presiding elder of the district, is Educational Director. Rev. W. D. Bennett, pastor of Moorhead, is deeply concerned for the success of the school; for he knows the value of trained teachers and leaders. The roads leading into Moorhead are hard-surfaced and the people within twenty miles can attend the school and return home by the noon hour.

The next school is planned for the Aberdeen District, to be held at Houston, Aug. 28-Sept. 2. Rev. E. E. McKeithen, pastor at Houston, is giving enthuslastic support by writing to the superintendent to send the offering taken on the fifth Sunday in January to pay the expense of this school. The total amount sent to J. E. Stephens, Treasurer, Grenada, Miss., $31.97, is about one-fourth the sum needed to finance such a school. The following schools sent contributions: Nettleton, $5.46; Bellfontaine, $2.05; Vardaman, $4.11; Algoma, $1.99; Maben, $1.56; Woodland, $3.11; Mathiston, $2.50; Randolph, $1; Eupora, $5.40; Calhoun City, $2.40; Nettleton Ct., $1.39.

Brother Murff, pastor of Vardaman circuit, and I drove a Ford car fifty miles over the most outlandish roads recently. We held services at Cross Roads. The people agreed to observe Sunday School Day in the near future. In the afternoon we visited Bethlehem and organized a school that has been taking a vacation for two or three years. Mr. William Streeter is to teach a class of juniors. The adults are to use the Home Department Magazine for their study of the Bible.

It is no wild notion when I say, we need seven men to devote their entire time to the country churches of the Conference. It is all right to help save the world; but how can we send any higher type of religion than we experience, and how can we do much when our people do not know?

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The School at the Lake is very fine, indeed. We have the best faculty that has ever been gathered here. We are having great lectures and the whole atmosphere is very fine, indeed. We have five from our Conference. I wish there could be more here.

The General Sunday School Board is perfecting a great program of work. I am very happy that they are placing the emphasis on developing Christian character and producing Christian character.

The Elementary workers have perfected an organization that carries their work from the head office right down to the local school without a hitch. This will be perfected by the Key-woman, the group or Sub-District Meetings, the District Elementary Workers' Council.

Our Conference is short the Conference-wide meeting, the Sub-District meetings and the Key-women. The Key-woman is really the most important link, I think, in the chain. She has charge of the Elementary Work in the local school in so far as the reports of that work as a whole to the Workers' Council, and to the Sub-District workers and the Conference workers go. She is to gather all the information and be the one that gives this information out. She also is the one that receives literature and information from the General office, and is the channel through which this information gets to the local school. She also promotes the Standards of the Elementary Departments in her school. This takes from the pastor and superintendent much detail work that is very irksome.

Brother Hull is getting on fine. Pray for him and his work. Help him in the organization of the charges and other work he is promoting.

How about Sunday School Day? Send your offering to Mr. G. M. Lester, P. O. Box 548, Jackson, Miss. If you have not had the day and do not see your way to have a program, you can have a sermon and take an offering and send it in. Above all, pray for the work and workers.

Yours in Him,
JOHN C. CHAMBERS.

Lake Junaluska, N. C., July 18, 1922.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lake Charles Dist.—Third Round.

Lafayette, July 30, 11 a.m.
Opelousas, July 30, 7:30 p.m.
Merryville, Aug. 6, 11 a.m.
Ludington Ct., Aug. 6, 7:30 p.m.
Morgan City and Berwick, at M. C., Aug. 13, 11 a.m.
Patterson and Jeanerette, at P., Aug. 13, 7:30 p.m.
Many and Robeline, at New Hope, Aug. 20, 11 a.m.
Hornbeck and Peason, at H., Aug. 20, 7:30 p.m.

J. B. WILLIAMS, P. E.

Alexandria Dist.—Third Round.

Winnfield, July 30.
Winnfield Ct., at Joyce, July 30, p.m.
Rochelle-Standard, at Olla, Aug. 3.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.
Jena and Jonesville, at Harrisonburg, Aug. 20.
Natchitoches, Aug. 27.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Baker, at Blackwater, July 22, a.m., and 23, p.m.
Gonzales, at Carpenter's Chapel, July 23, a.m.
Franklinton Ct., July 30, a.m.
Olive Branch, at Camp Grounds, Aug. 7, 4 p.m.

'YOU WILL ENJOY CONFERENCE ON LIFE AND WORK, LAKE JUNALUSKA, AUGUST 7-13.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

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NEW ORLEANS.

BOHNE & WILT, Booksellers, and Statioiners, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Dickey's Old Reliable Eye Water

relieves sore eyes. Refreshes and strengthens a tired eye. Doesn't burn or hurt. Get genuine in Red Box. 25c all druggists. Bottle free to ministers
DICKEY DRUG CO., Bristol, Va.

Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Monroe, July 21, 8 p.m.
Waterproof, at Newelton, July 23, 11 a.m.
Oak Grove, at Forest, July 26.
Bernice, at Summerfield, July 30, 11 a.m.
Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preaching 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.—Adv.

It Doesn't Pay

to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for Mumps, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

STUDENTS'
Violin Outfits $15 to $45

Complete with Case, Bow, Chin Rest, Rosin, Extra Set of Strings, Tuner and Self Instruction Book—Everything Ready for the Beginner to Start with.

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—o—
PIANO CATALOGS FREE
Grands, Uprights and Player Pianos.

DELIGHTFUL OCCASION AT DURANT, MISS.

Under the direction of a special committee of the Woman's Missionary Society of the local Methodist church, an invitation was accepted to attend what was termed "Methodist Day," at the beautiful farm home of Col. and Mrs. Thomas R. King, two miles out of Durant on North Highway.

This has come to be an annual event, and this is the ninth year this hospitable home has opened its doors and asked the friends to be their guests. Tuesday, July 11, was the day so used this year, and 92 guests registered, spending a most excellent time in social conversation, general "Sing Song," and a "good, old-fashioned" picnic dinner out on the lovely lawn, under the trees.

Col. King had erected tables, barbecue style, and a committee received the individual contributions which the housekeepers sent as their share to decorate the festal board, and when dinner was announced the happy party partook of the "eats" before them.

After-dinner speeches were made by Dr. R. C. Elmore, who addressed his remarks to the "Out of Town Guests," who were from Greenwood, Lexington, Acona, Jackson, and Yazoo City; Captain F. A. Howell spoke as a representative of the Veterans present; Capt. W. H. Petty responded to a toast, "Railroad Men;" W. C. Castelberry spoke in the interest of the "Official Board;" Edd Guess responded for the business men, and Mrs. H. C. Hudson, President of the Missionary Society, thanked Col. and Mrs. King for their kindness and invited the men to join their society and become honorary members.

Mrs. T. R. King responded to all these speeches in a most happy manner and invited the guests to be with them again "another year from now." Rev. and Mrs. R. P. Neblett, pastor and his wife, made some appropriate remarks. The day was a genuine delight.

REPORTER.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Barlow et., at Blue Hill, July 29, 30.
Hazlehurst, July 30.
Brookhaven, Aug. 13.
Mallalieu, Aug. 13.
Greenwood, at Knoxo, Aug. 17.
Georgetown ct., at Thompson's Chapel, Aug. 19, 20.
Crystal Springs, Aug. 20, 21.
Gallman ct., at Old Crystal Springs, Aug. 21.
Pleasant Grove ct., Tilton, Aug. 24.
Monticello ct., at Oma, Aug. 26, 27.
McComb, Centenary, Aug. 27, 28.
Osyka ct., at Muddy Springs, Aug. 31.
Scotland ct., at Gallatia, Sept. 1, 2.
Summit and Topisaw, at Summit, Sept. 2, 3.
Bayou Pierre ct., at Matthew's Chapel, Sept. 9, 10.
McComb, La Branch St., Sept. 10, 11.

H. M. ELLIS, P. E.

Newton Dist.—Third Round.

North Neshoba, at Sand Hill, July 29, 30.
Union, at Union, August 2, 7:30 p.m.
Laurel, First Church, Aug. 4, 7:30 p. m.; 6, 11 a.m.
Laurel West End, Aug. 5, 7:30 p.m.
Laurel, Kingston, Aug. 6, 7:30 p.m.
Rose Hill, at Hopewell, Aug. 9.
Montrose, at Read's Chapel, Aug. 12.
Pay Springs, at Dushau, Aug. 13.
Newton, at Newton, Aug. 16, 7:30 p.m.
Walnut Grove, at Mt. Horeb, Aug. 19, 20.
Harperville and Lena, at Oak Grove, Aug. 20, 3 p.m.
Chunky, at Chunky, Aug. 23, 3 p.m.
Neshoba, at Coy, Aug. 26, 27.
Decatur and Hickory, at Hickory, Aug. 30.

J. A. MOORE, P. E.

Seashore Dist.—Third Round.

Picayune, 7:30 p.m., Friday, July 28.
Carriere, at Byrd's, 11 a.m., Saturday, July 29.
Vancleave, Aug. 5, 6.
Montorum, Aug. 12, 13.
Brooklyn, Aug. 20.
Ocean Springs, at Hansboro, Aug. 27.
Gulfport, Q. C., 7:30 p.m., Aug. 28.
Biloxi, Q. C., Tuesday, 7:30 p.m., Aug 29.
Long Beach, Q. C., Wednesday, :30 p.m., Aug. 30.
Wesley Memorial, Thursday, 7:30 p.m., Aug. 31.
Pascagoula, Sept. 3.
Americus, at Tanner's, Sept. 10.
Wiggins, at Stillmore, Sept. 16, 17.

W. M. SULLIVAN, P. E.

Jackson Dist.—Third Round.

Satartia, at Mt. Olivet, Aug. 26, 27, 11 a.m.
Bentonia, Hover, Aug. 27, 3 p.m.
Eden, at [illegible]nil, Sept. 2.
Yazoo City, [illegible]t. 3.
Monterey, at Thomasville, Sept. 9, 10, 11 a.m.
Brandon, at Greenfield, Sept. 10, 3 p.m.
Camden, at Forest Grove, Sept. 17, 11 a.m., 1:30 p.m.
Sharon, at Millville, Sept. 17, 4 p.m., 8 p.m.
Madison, at ———, Sept. 18, 11 a.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Matherville, at Theadville, July 29, 30.
Daleville, at Lynwood, Aug. 5, 6.
Pachuta, at Orange, Aug. 9.
Bucatunna, at Lewis Chapel, Aug. 13.
Vimville, at Harper's Chapel, Aug. 16.
De Soto, at Crandall, Aug. 19, 20.
Quitman p.m., Aug. 20.
Waynesboro ct., at Hiwanee, Aug. 21.
Waynesboro, p.m., Aug. 27.
Shubuta, Aug. 27.

PAUL D. HARDIN, P. E.

Vicksburg Dist., Third Round.

Mayersville, at Fitlers, July 30.
Port Gibson, 6 p.m., Aug. 2.
Rocky Springs, at Hickory Ridge, Aug. 5.
Roxie, at Knoxville, Aug. 6.
Oak Ridge, at Porter's, Aug. 13.
Anguilla, July 20.
Rolling Fork, Aug. 27.
Louise and Holly Bluff, at H. B., 11 a.m., Sept. 3.
Silver City, 11 a.m., Sept. 10.

J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Mt. Olive and Magee, at Sharon Grove, July 30.
Silver Creek, at Pinola, July 31.
Seminary, at Eminence, Aug. 1.
Purvis, at Talowah, Aug. 2.
Avera, at Avera, Aug. 6.
Lucedale, Aug. 7.
Williamsburg, at Oakvale, Aug. 9.
Prentiss, at Bassfield, Aug. 18.
New Augusta, Aug. 20.
Richton, at Blodget, Aug. 23.
Eucutta, at Boyles Chapel, Aug. 24.
Hattiesburg, Main St., Aug. 27, 11 a.m.
Hattiesburg, Court St., Aug. 27, 7:30 p.m.
Ellisville, at Mt. Zion, Aug. 29.
Lucedale Circuit, at Shipman, Aug. 3.
Sumrall, Sept. 6, 7:30 p.m.
Lookesville, at Clarke's Chapel, ———
Oloh, at East Columbia, Sept. 7.

W. W. GRAVES, P. E.

666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss ... Appetite and Headaches.

Antiseptic Mul-en-ol

Favorite for forty years.
Old friends can be trusted.
Stomach pains and nausea quickly relieved.
Also fine application for cuts and burns.
15, 30, 60 cts. Sizes
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ASPIRIN

Insist on Bayer Package

say BAYER

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
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Neuralgia	Pain, Pain

Accept only "Bayer" package which contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Whitworth College,

Brookhaven, Miss.

THE GYMNASIUM

The best in South Mississippi! Has fine swimming pool. Is in charge of expert Physical Director. Teaches all modern physical sports and exercise for girls. Has delightful social hour each evening. Offers a normal training course in gymnastics.

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has increased 75 per cent under the able management of Miss Janie Adams. Offers cooking, sewing and millinery.

MUSIC DEPARTMENT

New pianos! **Four Knabe Grands, twenty Haines Brothers Upright Pianos.** Whitworth music has long been known throughout the states of Mississippi and Louisiana. The last few years have brought this department added luster in its fine concert course of artists.

Excellent work offered in Art, Expression, Voice, Violin and Commercial Branches.

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The High School—Ninth, Tenth, Eleventh and Twelfth Grade Work.
The College—A full four years' College course, in charge of a Dean and six college teachers, each a specialist in her line.

Of the literary work of Whitworth, a prominent Superintendent of Education has written:

"I have been Superintendent of Public Schools for ten years. Several of my teachers have received their education at Whitworth, and I have found all of them efficient. I hope to be able to have my daughter [illegible] at Whitworth. For real home-making, in after life, this College excels."

Outlook for coming session very bright. Largest registration to date in twenty years. ENGAGE ROOM AT ONCE.

For information address

WHITWORTH COLLEGE,
Brookhaven, Miss.

1839 1922

Centenary College of La.

A STANDARD "A" GRADE COLLEGE WITH LIBERAL COURSES LEADING TO THE A. B. AND B. S. DEGREES.

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under the same management, but with entirely separate Buildings and Faculties, offer superior advantages in Preparatory and Commercial training respectively. Wholesome athletics; religious influences; personal oversight; ideal surroundings.

For catalogue address, GEO S. SEXTON, President, Shreveport, La.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

LOUISIANA CONFERENCE.

Report of Louisiana Conference, Second Quarter, 1922.

Number of Adult auxiliaries, 129; number of new Adult auxiliaries, 2; number of Adult members, 3604; number of new Adult members, 164; number of Y. P. auxiliaries, 17; number of new Y. P. auxiliaries, 1; number of Y. P. members, 317; number of new Y. P. members, 22; number of Junior Divisions, 35; number of new Junior Divisions, 3; number of Junior members, 577; number of new Junior members, 34; number of Baby Divisions, 13; number of new Baby Divisions, 2; number of Baby members, 84; number of new Baby members, 6; number of subscribers to Voice, 896; number of subscribers to Y. C. W., 47; number of auxiliaries presenting Stewardship, 7; number of Scholarships supported, 11; number of Bible women supported, 7; number of Schools supported, 1; number of auxiliaries observing Week of Prayer, 1; amount sent Conference Treasurer, $5,151.86.

The following auxiliaries were organized during this quarter:

Alexandria District—Olla (adult) and Standard (adult).

Baton Rouge District — Gilead (adult).

Monroe-Ruston—West Monroe (Y. P.), Delhi (Jr.), Oak Ridge (Jr.)

Lake Charles District — Sulphur (adult).

The adult membership shows a decrease of 431 since the first quarter's report. The Young People's an increase of 32 members; the Juniors a decrease of 23 members, and the Baby Division a decrease of 6 members—making a total loss of 460 members during the quarter. This does not mean that they are actually lost but that some secretaries are not sending in reports. Eleven auxiliaries on the Alexandria sent no report, five on the Baton Rouge, five (or all) on the French Mission, five on the Lake Charles, eight on the Monroe-Ruston, ten on the New Orleans, and seven on the Shreveport District.

The Treasurers report $968.34 less than the first quarter of this year and $175 less than the second quarter of last year. We are a little ahead, however, of last year's half year totals.

MRS. S. A. MONTGOMERY,
Corresponding Secretary.
7926 Elm St., New Orleans, La.

ORGANIZATION MEETING, WOMAN'S DEPARTMENT—BOARD OF MISSIONS.

The recent General Conference made some changes in the Constitution of the Board of Missions.

The Board consists of three coordinate departments, one of which is a Woman's Department.

The membership of the Woman's Department consists of the fourteen women elected by the General Conference as representatives of their Annual Conference, one woman at large, the President of the Woman's Missionary Council, and the women Secretaries and Treasurer. These women constitute a committee of the Board to make plans and policies for the women's work of the church to be put into effect through the action of the Board.

Those elected by General Conference are: Mrs. R. L. Hobdy, Alabama Conference; Mrs. J. H. Spilman, Kentucky Conference; Mrs. S. A. Montgomery, Louisiana Conference; Mrs. J. H. Dickey, Louisville Conference; Mrs. H. L. McClesky, Mississippi Conference; Mrs. F. F. Stephens, Missouri Conference; Mrs. I. J. Ayers, New Mexico Conference; Mrs. S. G. Smith, North Arkansas Conference; Mrs. Luke Johnson, North Georgia Conference; Mrs. Nat Rollins, North West Texas Conference; Mrs. R. P. Howell, Pacific Conference; Mrs. J. W. Mills, Texas Conference; Mrs. Lee Britt, Virginia Conference; Mrs. S. H. Bowman, West Virginia Conference; Mrs. W. F. Tillett, at large.

All the other conferences of Southern Methodism are represented in the Board of Missions by either a preacher or a lay man.

In addition to the above the President of the Woman's Missionary Council, all the Secretaries and the Treasurer of Woman's work are members of the Department. They are:

Miss Belle H. Bennett, Miss Esther Case, Miss Mabel Howell, Mrs. J. W. Downs, Mrs. J. H. McCoy, Mrs. F. H. E. Ross, Mrs. H. R. Sleele, Miss Estelle Haskin, Mrs. B. W. Lipscomb.

Thus making twenty-four women who form the Woman's Department of the Board of Missions.

The Woman's Department met in Nashville, Tenn., June 27-28, 1922, for the purpose of studying the new Constitution and of organizing itself into a committee on Woman's Work in accordance with the Constitution.

After two days consideration of the issues involved, the plans and methods necessary for the conduct of the work, the adoption of by-laws to be submitted to the By-Law Committee of the Board and other necessary actions, the Department perfected its quadrennial organization by the following elections: Chairman, Mrs. Luke Johnson; Recording Secretary, Mrs. Nat Rollins.

A recommendation was sent to the Board that Miss Mabel Howell be authorized to go to the Orient in the interest of the building enterprises and other needs of the Woman's Work at this time when representatives of the General Work are going. This recommendation was approved by the Executive Committee of the Board the following day and Miss Howell will sail on August 10. She hopes to return within five or six months.

The women of the Department elected by the Board of Missions to membership on the Board Committees are as follows:

Executive Committee—Mrs. W. F. Tillett, Mrs. Luke Johnson, Mrs. J. H. Dickey.

By-Laws Committee—Mrs. F. F. Stephens, Mrs. R. L. Hobdy.

Home Base Committee—Mrs. S. H. Bowman. Mrs. J. H. Spilman. Mrs. Nat Rollins, Miss Mabel Howell, Mrs. J. W. Downs, Mrs. H. L. McClesky.

Candidates Committee—Mrs. W. F. Tillett, and all the Secretaries.

Estimates Committee—The President of the Woman's Missionary Council, and all the Secretaries.

The meeting of the Woman's Department was characterized by a spirit of harmony and prayer which resulted in a consciousness of the presence of the Spirit of God.

The Committee adjourned with a sense of oneness in its determination to faithfully discharge the duties laid upon it, believing that the organized womanhood of the church has before it yet greater opportunities for accomplishing His will and sharing in the bringing in of His Kingdom among all men.

MRS. LUKE JOHNSON,
Chairman.
MISS ESTELLE HASKIN,
Secretary Pro Tem.

RESOLUTIONS ADOPTED BY THE JACKSON DISTRICT CONFERENCE.

Concerning the New Church.

Whereas the members of the Harrisville Methodist Episcopal Church, South, have practically completed the erection of their beautiful new church in spite of many obstacles and great difficulties; therefore.

Be it resolved, by the Jackson District Conference of the Mississippi Conference of the Methodist Episcopal Church, South:

1. We rejoice with them in their most worthy achievement.

2. Not unmindful of the many heroic sacrifices that have been made by the consecrated members of this church for the erection of this temple of God, we commend them for their love for the church and their faith in God, and pray that God may bless them with a great outpouring of His Spirit.

3. A copy of these resolutions be spread upon the Minutes of the District Conference and a copy be sent to the New Orleans Christian Advocate for publication.

(Signed) JOHN L. FERGUSON,
Chairman.

Thanks.

Whereas, the Jackson District Conference of the Mississippi Conference of the Methodist Episcopal Church, South, has been so generously received and hospitably entertained during its session by the people of Harrisville; therefore be it resolved that:

1. We as the conference do hereby express our most hearty appreciation to the church of Harrisville and its most efficient pastor, Brother and Mrs. I. H. Sells, and to all the people of the surrounding community who have contributed their efforts towards making the conference so successful.

2. We earnestly hope and pray that our stay in their midst may be a blessing to the entire community, which will result in a gracious revival this summer.

3. A copy of these resolutions be spread upon the Minutes of the District Conference and a copy be sent to the New Orleans Christian Advocate.

(Signed) JOHN L. FERGUSON,
Chairman.

YOU WILL ENJOY CONFERENCE ON LIFE AND WORK, LAKE JUNALUSKA, AUGUST 7-13.

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Appeals to every family in these days. From no other medicine can you get so much real medicinal effect as from this. It is a highly concentrated extract of several valuable medicinal ingredients, pure and wholesome. The dose is small, only a teaspoonful three times a day.

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(*Name on request*)

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FROM ELIZABETH, LA.

Dear Brother Carley: If you will give me a little space in the Advocate, I would like to say something about my work.

I will say that in the opening of the new church on the third Sunday in June, we had with us Dr. Geo. S. Sexton. He preached the dedication sermon and dedicated the church for us, at which time he took the collection and more than covered all outstanding claims against the furnishings in the church. As the church was builded by the company we could not dedicate it. We have a nice church home, for which we are thankful to God and the Industrial Lumber Co., and pray that God may grant unto them great blessings for the gift of the church home that they have provided for us.

On the fourth Sunday in June we opened a meeting, in which Brother A. S. Lutz did the preaching. He gave us some strong Gospel messages. Some of our people were astounded at the preaching. He presented the Gospel that saves from sin, not in sin, but from sin. It is strange that so many people to-day think that we must live in sin to be holy or to be a good Christian. The seed that he has sown will surely bring forth fruit in the lives of the people here.

We have a nice Sunday school, and we expect to do some real good work. As soon as we can get everything organized, we expect to contest with some of the other schools.

We have a fine Woman's Missionary Society. We have more than doubled the membership since we have been here. We have now about 35 or 40 members and they are doing real fine work. To prove that, they have made the preacher a present of a fine suit of clothes. They have a very interesting Bible study, and I am sure that the outcome of it will mean spiritual uplift to all the church. We have also organized a Missionary Society at Oberlin, and I hope will do fine work.

We have two real Leagues. Our young people are doing good work, and the little folks are doing real fine work in their League work.

And as you know, we have sent in about 25 subscriptions to the Advocate. I promised 10, so I have more than doubled my number.

We have had a real fine time here this year. We have received by letter and otherwise 58 members this year, and expect more yet to come in; and some of these are the leading people of the town. I am sure that we have one of the brightest futures that any one could expect. We have as fine a people as any man ever served. My board of stewards are always on their job. They pay on the first of the month in advance, so I am always ahead of the game. May God bless the Advocate, and also my work.

J. F. WALTMAN, P. C.

A Resolution.

Whereas, this glorious hour of the opening of our new church has been made possible through the generous kindness and co-operation of many friends, without whose aid the devoutly wished-for consummation could not have been realized; and

Whereas, it has been a labor of love, performed in the kindliest and most harmonious spirit; therefore, be it resolved:

That we, the members, supporters and friends of the Methodist Church of Elizabeth, La., hereby express our deep and sincere appreciation and warmest gratitude to Mr. R. M. Hallowell, whose generous initiative set the work on foot and saw it through to completion; to the Industrial Lumber Company, whose liberality and goodwill carried the plan into execution; to the Building Committee and the Furnishing Committee, for the prompt and efficient manner and the excellent spirit in which they have done the part of the work which they so nobly undertook, and to all, individually and collectively, who have in any way rendered assistance in building, equipping and furnishing this beautiful and commodious house of worship.

May it prove a perennial blessing to the community, and a divine benediction to all who have helped forward its construction!

Signed by: J. F. Waltman, P. C.; W. W. Williams, J. J. Chapman, J. B. Jouett, Sid Turner, W. J. Andrews, H. E. Morrow.

Elizabeth, La., June 18, 1922.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Third Round.

Horn Lake, at Hind's Chapel, July 28.
Cockrum, at Greenleaf, July 29.
Mt. Pleasant, at Marshall Institute, July 30.
Arkabutla, at Hunter's Chapel, Aug. 4.
Tyro, at Emory, Aug. 5.
Longtown, at McGehee's Chapel, Aug. 6.
Coldwater, at Brooks' Chapel, Aug. 13.
Shuford, at Lovejoy, Aug. 19 and 20.
Batesville, Aug. 27.

Pastors are urged to note Questions 9, 10, 11, and 12, and to see that answers to them are in hand. Let arrangements also be made for the Sacrament of the Lord's Supper where it has not recently been administered. It is hoped that there will be a large attendance at each of these quarterly conferences. R. A. MEEK, P. E.

Greenville Dist.—Third Round.

Jonestown and Rich, at Rich, July 30, a.m.
Merigold and Alligator, at Merigold, July 30, p.m.
Benoit, at Winterville, Aug. 6, a.m.
Glen Allen, at Avon, Aug. 6, p.m.
Greenville, Aug. 8.
Rosedale, Aug. 9.
Friar's Point, Aug. 10.
Hollandale, Aug. 15.
Duncan and Hillhouse, Aug. 16.

JAMES H. FELTS, P. E.

Sallis ct., at Shrock, July 29, 30.
Pickens and Goodman, at Richland, July 30, 31.
Ebenezer ct., at Thornton, Aug. 5.
Lexington, Aug. 6, 7.
Coffeeville ct., at Goshen, Aug. 12.
Holcomb ct., at Sparta, Aug. 13, 14.

R. A. TUCKER, P. E.

Greenwood Dist.—Third Round.

Black Hawk, at Bowling Green, Aug. 5, 6.
Webb, at Strathmore, Aug. 13.
Drew, at Wade's Schoolhouse, Aug. 19.
Minter City, at Minter, Aug. 20.
Sidon, at Sidon, Aug. 22, p.m.
Tchula, Aug. 23, p.m.
Tutwiler, at Rome, Aug. 27, a.m.
Ruleville, at Doddsville, Aug. 27, p.m.
Belzoni, Aug. 28, p.m.
Inverness, at Isola, Aug. 29, p.m.
Schlater, at Schlater, Aug. 30, p.m.
Greenwood, Sept. 3.

S. L. POPE, P. E.

Corinth Dist.—Third Round.

Mooreville ct., at Andrews Chapel, Aug. 14.
Marietta ct., at Ozark, Aug. 1.
Mantachie ct., at Palestine, Aug. 2.
Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 25 (night).
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5.
Rienzi ct., at Pisgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12. 13.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Cedar Bluff, at Steel's Chapel, July 27.
Kosciusko circuit, at Salem, July 29, 30.
Kosciusko station, July 30, p.m.
Noxapater, at Rocky Hill, Aug. 5.
Louisville, Aug. 6.
Sturgis, at Bethel, Aug. 11.
High Point, at Owen's Chapel, Aug. 12, 13.
Ackerman and Wier, at Salem, Aug 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

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Stir the powder into the milk and freeze it. That is all there is to do and anybody can do it. All grocers sell it.

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Aberdeen District—Third Round.

Verona, at Union, July 29, 30.
Sharon, at Pleasant Grove, Aug. 6, 7
Tremont, at New Bethel, Aug. 12, 13.
Fulton, at Fulton, Aug. 13, 14.
Nettleton, at New Hope, Aug. 15.
Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.

T. H. DORSEY, P. E.

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Dr. Miles' Anti-Pain Pills contain no habit forming drugs.

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FROM DENHAM SPRINGS, LA.

Dear Brother Carley: It has been quite a while since I have written of the work on Denham Springs charge.

Two meetings have already been held on the charge by the pastor. At Friendship church we started on June 25 and closed on the 29. There was good attendance at all services. On Tuesday evening a soul came up to the altar in the good old-fashioned way and received pardon for past sins. On Wednesday morning two souls knelt at the altar and found pardon in the blood of Christ.

We started our meeting at Live Oak on July 2 with a full house. On Tuesday night the Spirit found His way into many hearts. Wednesday morning was graced with a beautiful consecration service around the altar. Friday morning's service proved a blessing to many after the pastor had given a full explanation of the Methodist doctrine and preached a definition sermon on Bible holiness. We all sang, "'Tis the Old Time Religion," and shook hands amid words of praise and tears of joy. On Sunday morning the fire fell in all its sanctifying power. The pastor preached on "The Baptism with the Holy Ghost, subsequent to regeneration, not at, but after, pardon," from Acts 2, verses 1 to 4, inclusive. The altar was opened to all who would seek the baptism with the Holy Ghost. The altar was soon filled while the pastor's wife sang a touching altar song. At the close of an earnest Spirit-filled prayer by the pastor, several testified that all was on the altar for Christ and that they had received a knowledge and blessing that they had never known before. The church has had a great spiritual blessing and strengthening.

CLAUDE H. MAYO, Pastor.

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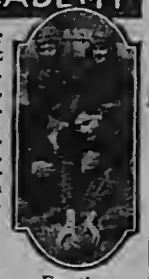

For the Up-building Of Manly Boys

Rub-My-Tism, antiseptic and pain killer, for infected sores, tetter, sprains, neuralgia, rheumatism.

FROM THE FRENCH MISSION FIELD.

Dear Brother Carley: The Lord said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; rejoice and be exceeding gad." I know it is true. We held a revival in a new field last week at a place we call Eagle Island —Rev. J. A. Knight and I. They at first told us that we would get hurt; but, by the grace of our Lord, we had a very successful meeting at last. Eight joined the church. A whole Romish family came into the church.

We also held a meeting at Griffin, six miles below Lockport. Nine promised to become interested in the Lord's work. Rev. J. A. Knight helped me there also.

Our work in the French Mission District is going just fine. I am expecting to hold a meeting at Labadieville next week. Brother Knight, Brother Duplantis, Brother Serix, and Brother Martin, the pastor at Lydia, will be with me. Fraternally yours,

G. A. LaGRANGE.

LAST CALL FOR JUNALUSKA.

The time is now very short for those who are planning to attend the wonderful week of inspiration and rest at Lake Junaluska from August 7 to 13. Reservations should be made at once to J. Dale Stentz, Lake Junaluska, N. C.

And who will fail to attend who can possibly arrange to be present? Never before has a program of such purpose and power been prepared for those who are working earnestly in behalf of God's kingdom on earth. And the presentation of each subject is to be made by highly qualified authorities, whose very personalities breathe inspiration.

"The Social Principles of the New Testament" is the general subject, to be treated minutely in daily sessions of the conference. The great problems which are confronting the churches in every-day life are to be called up for discussion by those who are meeting each particular problem successfully. After listening to the addresses and discussions, those who are present can return to their work with broader vision and surer hopes of success in forwarding the work in their own communities.

Especial divisions of the social problem to be discussed are: The Southern race problem, industrial relations and Christian principles, the abolition of alcoholism, public health and finally world peace. One of the features of the conference will be the discussion of this last great subject by Dr. Sidney L. Gulick, of the Federal Council of Churches, under the title, "A Warless World."

Other speakers to be heard include Dr. W. A. Smart, of Emory University, who will lead the daily study; Dr. S. C. Mitchell, Dr. Thomas Carter, Dr. O. C. Helming, Earle Deane Howard, Dr. R. R. Moton, Professor George Carver, Dr. Ernest H. Chessington, Dr. Howard H. Russell, Dr. W. N. Wheeler, Rev. Geo. R. Stuart, Miss Anna A. Gordon, Mrs. Luke Johnson, Will W. Alexander, Mrs. Mary Bethune, Dr. J. P. Faulkes and Burr Blackburn.

Added to the wonderful inspiration of the meetings, there is the ever attractive surroundings of the conference location to bring a benediction to weary bodies and minds. The natural beauties of Junaluska, added to the wealth of spiritual food which awaits, make the conference this year the preeminent vacation spot. Write at once for reservations.

YOU WILL ENJOY CONFERENCE ON LIFE AND WORK, LAKE JUNALUSKA, AUGUST 7-13.

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Fall term begins September 18. For catalogue and illustrated booklet, address R. L. FLOWERS, Secretary to the Corporation.

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MANSFIELD, LA.

SIXTY-EIGHTH SESSION BEGINS SEPT. 13, 1922.

Old, reliable, not extravagant, not serving for personal gain, democratic; books, work, play are means, Christian womanhood the end; believes in culture and refinement as worthy objectives; has discipline, expects work, provides play but not a play-house; offers all grades of High School and two years of Junior College work acceptable to all colleges anywhere; seventeen in faculty, athletic director, graduate nurse; exceptional advantages in Teacher Training, graduates exempt from examination for certificate to teach in Louisiana; Pipe Organ, Piano, Violin, Voice, Expression; property worth $175,000, eight acres in campus, gas, heat, electric lights, hot and cold baths, city water and sewer connections, large swimming pool, hopes to have radio receiving outfit with radius of 3,000 miles ready for opening; WINS ON MERIT, courts investigation by considerate parents. Full to overflowing last three years. Make reservations NOW. Write, telegraph, telephone or come and see. Beautiful catalog on request.

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31st Session begins September 13, 1922.

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   Samuel C. Williams, LL.D., Dean
5. THE SCHOOL OF BUSINESS ADMINISTRATION, organized in 1919, and offering special courses in business and public service, leading to the degree of Bachelor of Business Administration
   Edgar H. Johnson, Ph.D., Dean
6. THE GRADUATE SCHOOL, organized in 1919 and offering the degrees of Master of Arts and Master of Science.
   Theodore H. Jack, Ph.D., Dean
7. THE EMORY SUMMER SCHOOL, organized in 1919 and offering the regular courses for College and University degrees and special teacher-training courses for professional work.
8. THE EMORY UNIVERSITY ACADEMY (The old Emory College plant), situated at Oxford, 41 miles east of Atlanta, and offering full secondary instruction for college entrance requirements for training in citizenship.
   Rev. Albert W. Rees, Principal

Students may enter the College of Liberal Arts, the School of Theology, the Graduate School and the School of Business Administration at the beginning of any quarter. Fall quarter opens September 27th, 1922; Winter quarter, January 3d, 1923.

For general University Catalogue and other information, write the Registrar, Professor J. G. Stipe, Emory University, Ga.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 31. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3469.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 3, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE WORLD—AND THE PEOPLE IN IT.

This is a good time in which to live. A great many old things have passed away—but most of them are things that ought to have passed away. Truth never changes, and, having once been attained, it can never be permanently lost. The truth that was given to the race in the beginning is to-day what it always was, and it has been augmented until we have a great body of truth upon which men may build their hopes with the full assurance that they are building upon the rock. As time passes, apprehension of the truth becomes clearer and clearer, while the false loses its power and gradually passes away. The sand is washed from the mountain-sides into the rivers and passes into the ocean, but the great granite boulders and massive ledges of stone remain, permanent symbols of the revelations of God. There are always the everlasting hills to which we may look when we need help from the Almighty. It is a poor philosophy of life that makes a man forever dabble in a mudhole when streams of crystal water are gushing from the sides of mountains whose summits pierce the sky.

A Changed World.

It is a changed world in which we live. It has shrunk, extensively. Distance has become a matter of practically no moment. A rain in Texas to-day affects the price of cotton in Liverpool to-morrow. The aviator will soon be able to eat his breakfast in New York and sit down to dinner in London. A plain layman in an interior village of Mississippi can even now put the receiver of his radio outfit to his ear and hear concerts and lectures while they are being delivered in Denver and Indianapolis. Just the other day we read that scientists are preparing to take moving pictures of Mars! All races to-day are neighbors—and close neighbors at that.

The world has expanded, intensively. There are no longer any unrelated groups of people. The coal miners call a strike—and innocent women and children suffer from one end of the land to the other. The railway workers cease their labors—and the commerce of the nation is paralyzed. The capitalists tighten their purse-strings—and the humble artisan feels that times are growing harder. An act of hostility in Europe drags the whole world into war. A woman in Paris appears in public with a new style of dress, and within a few days the same style is seen in New York. It is true that a pebble dropped into the ocean makes itself felt on its farthest shores!

There are no longer any provincial systems of thought. A man may think as an American, but he cannot exclude from his intellectual processes—if he really thinks—what other men of all races and ages have thought. The world of scholarship has no territorial limitations and knows no racial distinctions. There is not necessarily agreement as to views, but there is acquaintance with results. The would-be scholar who shuts himself off from what other scholars have done remains ignorant in the midst of knowledge, and he becomes narrow in spite of the wide-open fields of research. Language and terminology are merely incidents in the world's search after truth.

The "mud turtle" philosophy of life is rapidly disappearing—thank God. The mud turtle sits on a log in his pond, blissfully unconscious of what is going on in the world about him and totally unconcerned as to what happens; if by chance some sight or sound should interfere with his unthinking complacency, he simply slides off into the water and waits till the disturbance passes by, and then crawls back to sit in the sun again. Men to-day are world-citizens.

Shifting Emphases.

We are living in an age of shifting emphases. There was a time when academic aloofness was the mark of a man who was held in greatest esteem by his fellows; to-day the "scholar in politics" is a good deal more than a term of pitying contempt. Constructive industry—not necessarily physical—is the test of greatness. It takes a lazy man a long time to hoe his row—and it makes him very unhappy to have to do it at all.

The emphasis has shifted from the Golden Age of the Past to the vibrant stretches of Now and To-morrow. It may hurt some of us that this is so—but it is so. Tradition and precedent have lost their hold upon people. This may sometimes result in loss, but as a rule an abandoned tradition makes room for a better view, and a broken precedent is replaced by a better way. If new wine cannot be put into old wine skins, we must either stop making wine, or we must provide new receptacles. (He who reads will understand this figure of speech). It is not often that the old that is better than the new is thrown away—the new must be able to stand the "pragmatic test."

The emphasis has shifted from the incidentals of the How to the fundamentals of the What. Substance is what counts, rather than form. Men are interested in methods only as they are the best way of getting the desired result. We can get a fire with flint and steel—but a match will accomplish the same result, and much more quickly. These lines were set on a linotype as quickly and conveniently as they were written on the typewriter; they could have been set by hand just as well—but it would have taken a good deal more time. The thing of ultimate importance is what you are—not how you came to be.

Emerging Idealism.

We are in an age of emerging idealism—note the term. War is a brutal thing, but we fought a war to end all war. We may have to fight another war for the same end—God forbid!—but there will be a warless world some day. There is great political, industrial, social unrest; but men's hearts are yearning for peace of mind and heart and they are struggling to attain the best things in life. Man knows that he can be no better than his ideals, and he is casting his eyes upward more and more. Higher standards of living are simply new levels reached in the realm of material well-being.

This emerging idealism is expressed in all the movements toward strengthening the bonds of brotherhood—movements that make for federation and union of all the forces that make for righteousness. Many a man's hand is reaching out in the dark with the hope that he may find and clasp a brother's hand; he will find it, too, and he will hold it till men have clasped hands around the world. The poet was simply giving expression to the longing of every human heart when he ecstatically exclaimed,

"See the Christ stand!"

How to Look at This Changed World.

It may be hard for some of us to adjust ourselves to this changed world, but we can afford to look at it calmly. Even if it were chaos, we should look at it that way. The man who threw the water pitcher out of the burning house and carried a pillow carefully downstairs was doing his best to save the contents of the house—but he was too excited to know how best to go about it.

We may even afford to look at this changed world hopefully. A call of cheer will help more people than a wail of despair. There is still a God of the universe that humanity can trust and (we say it reverently) there is still a humanity that God can trust, if God has not withdrawn His offers of grace, and if He is still laboring ceaselessly to bring about the redemption of humanity, who are we that we should lose hope?

Some good people are even looking joyously at this changed world. They are putting into it clean minds and pure hearts; they are doing their very best to make it better than it is; and they are singing a song as they go along life's way—for there is joy in their souls. A song helps. As Pippa passed along, the song she sang reached the ears of some that had dark thoughts and evil desires; she never knew what a blessing she was bestowing as she went on her little holiday—but her joy saved some people that day.

What We Can Get Out of This Changed World.

If we put into this changed world clean minds and pure hearts, if we put into it our very best, if we go through it with a song on our lips, we shall get a beginning of heaven out of it—and that is all we can get out of any world.

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COLORLESS SERMONS.

By "Lorna," in The British Weekly.

In a London church of some standing I heard last winter one of the old-fashioned colorless sermons. The preacher, whom I will call Mr. Dimstyle, chose a passage from the New Testament and led us at once on to the Everest slopes of high, thelogy. The analysis was searching, the division ingenious, the logic sound, and the treatment edifying. Text after text was cited in confirmation of the argument. "As an ancient prophet tells us," "As the apostle Paul said to the Corinthian Church," "And now will you turn with me to Second Peter?" The concordance work alone must have involved a considerable effort, and the sermon was full of merit. Yet it left few traces in my notebook and fewer still in my memory. It was a sermon without color.

I.

The Book of Nature—Closed.

Mr. Dimstyle borrowed nothing from the Book of Nature. His discourse would have suited any planet that possessed a Bible. Unlike the apostle whom he loves, he has not watched earth's miracle of resurrection, or walked abroad on starry nights. When Saint Paul received his Lord's message through the beauty of cornfield or starfield, he wirelessed it straight to his converts, and we hold it fast after nearly 2,000 years. There have been preachers like the late Dr. Hugh Macmillan in the Scottish pulpit, who were by birthright custodians of the House Beautiful. Others, like Canon Knox Little in his best years, put into their sermons unforgettable descriptions of scenery. The whitewashed church in a new suburb would begin to glow like a cathedral, with its Jesse-tree and its rose-window, and its paths winding away to a towered Italian city, as in Perugina's paintings. "Oh," says Mr. Dimstyle, "but the first of these preachers was a naturalist, and the other an eloquent rhetorician. I'm a plain man, and I keep to my Bible." May we not reply that the slave-populace of Corinth harbor, and the Trastevere slum-dwellers, crushed between the Tiber and the Janiculan hill, received a lesson in astronomy from the teacher who had himself been caught up into Paradise? Here is an example chosen from the Book of Nature, by J. M. Neale, whose jeweled prose sparkles nowhere more brightly than in his "Sermons on the Apocalypse." Writing on the Glory that shall be Revealed, he says: "And about the sea of glass. Put the whole mystery together—the boundlessness of the sea, the transparency of the glass, the brilliance of the fire. I remember once when in one of the narrow sea-straits that divide the little islands of Denmark I was voyaging this way and that way a whole summer day, with nothing to do but to lean over the boatside, and to watch how the glorious rays of the sun shot in through the pure green sea, working out those ripples of gold and emerald which no earthly words can describe; how the sight brought to my mind the true sea, that sea, glorious in its boundliness and in its depths, which yet has the element of fire added to it."

If sermon-hearers were asked to vote, one by one, on the kind of illustration they find most helpful, I believe they would hesitate between pictures from nature or from science—only both must be drawn from the preacher's own observation or experience.

II.

The Book of Literature—Closed.

The Book of Literature is a closed volume to Mr. Dimstyle, except that he repeats now and again a verse from some well-known hymn. He is behind the times in this respect, I must confess. Our best preachers make wise use of the poets, avoiding passages which have lost their savor through long familiarity. I listened a fortnight ago to that able Stoke Newington minister, the Rev. James Burns, who was exchanging pulpits with Dr. Gillie. His subject was "Mary Magdalene in the House of Simon the Pharisee," and he recited with much feeling lines from D. G. Rossetti's sonnet, written for the drawing in which Mary has left a procession of revelers, and is ascending by sudden impulse the steps of the house where she sees Christ. A week or two earlier I had heard the Rev. James Black recite from the pulpit one of the less-known poems of Christina Rossetti. The Rev. Sidney Berry quoted appositely on Sunday from John Masefield. Dr. Gillie is often very happy in his poetical allusions, and has more than once introduced a new poet to his people. Dr. Orchard, Dr. Douglas Adam, Mr. Rattenbury—nearly every preacher, in fact, who keeps his church full under the present trying conditions, brings to his pulpit the fruits of wide and varied reading. Dr. John Ker could illuminate his theme in a marvelous way from little-known fields of history. No one drew choicer material than J. M. Neale from the records of ancient martyrology. Original study in outlying provinces of learning adds a glow to some men's sermons, even when no particular quotation from the specialist's treasure-stock is given. My meaning will be clearer if I mention the names of Dean Inge, Canon Barnes, and the Rev. W. Leslie Elmslie. No, Mr. Dimstyle, we cannot excuse your indifference to the Book of Literature.

III.

The Book of Memory—Closed.

The Book of Memory lies open to the preacher with its thin and rustling pages. "It is in Paul's princely manner," says Dr. Whyte, "to establish and to illustrate his doctrines, and to enforce and to fix his counsels by drawing upon his own experience." Every detail of a great preacher's life, every suggestion that can be gathered from his surviving sermons is eagerly caught up by his biographers. Luther's sermons, for instance, have been ransacked for morsels of reminiscence. They may resemble those sails of which the hermit says in "The Ancient Mariner:"

> "I never saw aught like to them,
> Unless, perchance, it were
> Brown skeletons of leaves that lay
> My forest-brook along."

Men like the late Adolph Hausrath knew how to employ the least fragment of new information in their splendid portrait of the Reformer.

Dr. Whyte drew much on personal memories in his pulpit work. In the new volume on Prayer there is a passage in which he described a holiday at Bonskeid. "I stole into my coat and hat, and took my staff, and slipped out of the house in secret. For two hours, for an hour and three-quarters, I walked alone and prayed; but pray as I would, I got not one step nearer God in all those seven or eight cold miles. For two hours I struggled on, forsaken of God, and met neither God nor man all that chilly afternoon. When, at last, standing still, and looking at Schiehallion clothed in white from top to bottom, this of David shot up into my heart: 'Wash me, and I shall be whiter than snow.' In a moment I was with God. Or rather, God, so I believe, was with me, till I walked home under the rising moon with my head waters and with my heart in a flame of prayer; naming and describing first my own children to God and then yours."

Something might be said, if space permitted, of the wonderful use made by Dr. Jowett, and also by the Rev. Dinsdale T. Young, of personal memories in preaching.

IV.

The Book of Daily Life—Closed.

The Book of Daily Life cannot gather dust, like those of Literature and Memory, but it is not every minister whom we should call, like those good men of the fifteenth century, a brother of the common life. Whether from timidity, excessive prudence, or sheer unconcern, the Mr. Dimstyles of the pulpit have no message for an age of industrial unrest. If a terrible strike is actually in being, if the transport system of a great city is disorganized, and the wheels of traffic are pausing outside their church door, then perhaps they may offer a petition for peace, or introduce into their discourse some vague allusion to the need for fellowship. But they never take a grip of economic problems. Unlike the Hebrew prophets, they are indifferent to social conditions around them. One of the most hopeful symptoms of the hour is that so many ministers of thirty and under are making a first-hand study of sociology, and leading their young men and women to examine for themselves the newest books dealing with labor and capital. "Why does not the church set the heather on fire?" a Labor leader said the other day to one of the foremost Scottish preachers. May not part of the answer be, "Because there are so many colorless sermons?"—Exchange.

MISS BELLE H. BENNETT.

Miss Bennett was regarded as the greatest leader among the women of the entire Southland; indeed, she ranked with the greatest women leaders of our nation. She was regarded by many as the greatest leader among both men and women in the church to which she belonged. Her greatest work lay in lines of missionary effort. She was a member of the General Board of Missions of the Methodist Episcopal Church, South, and President of the Woman's Missionary Council. She not only served the missionary cause in her own church, but represented her church on national and international committees. The International Missionary Council, which had its first meeting last fall in Lake Mohonk, N. Y., had a membership representing seventeen different nations. There were only three women from the United States chosen to serve on that Committee, Miss Bennett being one of them. The work of this Committee was an effort on the part of the Mission Boards of the world to instill into the governments of the world the principles of brotherhood, and to inspire the practice of the Golden Rule in governmental affairs.

When the two great Methodisms, North and South, celebrated their 100th anniversary of Missions in 1919, Miss Bennett was the only woman member of the large joint Commission that planned the enterprise. A year later, when the Southern Methodist Church through its Centenary gifts, was able to open up mission work in Europe, Miss Bennett, together with Mrs. Luke Johnson, of Atlanta, Ga., served on a committee to go to Europe to make personal investigation of this new field. Miss Bennett had previously visited all the Latin-American fields in the interest of the Woman's Missionary work there, also made a tour of the Oriental fields, including China, Japan and Korea.

She saw the missionary work of her church grow from its beginning to a great force ministering in nine great mission fields. The very first home mission work of the women of the M. E. Church, South, was carried on through a parsonage and Home Mission Society. The organization through which this work functioned was a Central Committee, of which Miss Bennett was a member. A few years later this Central Committee was formed into a Woman's Board of Home Missions and Miss Bennett was chosen as the President. Indeed, through all the years of its existence, this Board had no other president. Previous to the organization of the Woman's Board of Home Missions, there had been organized a Woman's Board of Foreign Missions. In 1910 these two Boards were united, forming the Woman's Missionary Council; without a dissenting vote, Miss Bennett was chosen as the leader of

this great united organization, having a constituency of 263,000 members. The Woman's Missionary Council has never had any other president.

Miss Bennett's great outstanding missionary work was the establishment of the Scarritt Bible and Training School. It was she who first realized the need of a place where missionaries might receive specialized training for their life work. That a school for this purpose might be built, became to her a conviction sent from God. She presented her cause to the Woman's Board of Foreign Missions, and they appointed her to undertake the task. This was her first public work, and she entered into it single handed, having very few who believed in the enterprise. Undaunted, however, she went all over the South presenting her cause with such power that everywhere people responded with gifts. At a camp meeting conducted at Part Hill Campground by the Rev. Sam Jones, she presented her cause to a large audience. After she had finished, Mr. Jones had her sit down where the people could bring her their money. They crowded forward, men, women and children, with gifts, great and small, pouring out their treasures. Wherever she went there was the same response. People took off their rings, watches and jewelry to present them to the Lord's cause.

A gift of Dr. Nathan Scarritt, of Kansas City, Mo., for $25,000 and ground for the building, provided the church raise a like amount, became a challenge to the whole church—a great impetus to the enterprise. Miss Bennett toured the South, presenting the challenge and urging the people to make good the promised gift. The phenomenal success of this undertaking was a triumph of this woman's simple faith and quiet courage. More than a thousand trained workers have been sent forth from Scarritt Bible and Training School since its opening—september 14, 1892.

Her latest missionary achievement was the bringing together of a number of different Woman's Mission Boards of America for the establishment of a great health center and nurse training school in Shanghai, China. The plans are to develop this into a great medical school for the women of China. This will be the consummation of a dream that for years has been burning in Miss Bennett's heart. One of the buildings of this great plant is to bear her name. In the city of Rio de Janeiro one of the largest institutions of learning under the direction of the Council is named "Bennett College."

Her statesmanlike vision and her capacity for work were almost unparalleled. She not only led in the missionary work of her church, but found time to give to other advance movements. It was through her untiring efforts that the women of her church, after twelve years of persistent effort, were granted the right to have a voice in the government of their church. Four years ago this right was granted them, and Miss Bennett was elected by her own Conference on the first ballot, to attend the General Conference, the law-making body of the M. E. Church, South, which held its quadrennial meeting in Hot Springs, Ark., May, 1922. Ill health, however, prevented Miss Bennett's attendance.

As extended as was the scope of her activity in her own church, she was always a force in philanthropic and state affairs. She was especially interested and used her influence in securing suffrage for the women.

Though she had a world vision and gave much of her time and strength to the larger calls, she always found time for the affairs of her own town, and no matter how absorbed or busy, she always took time to respond to her family and friendship calls; nor was this all—the cry of human need never went unheeded. Her response to this cry was most sympathetic and practical. Having resolved years ago to educate a child of each race she was able to accomplish this desire.

She had a wonderfully magnetic personality, and was the center of attraction, whether on the platform speaking or in social group. Her wide knowledge of the affairs of the world and her personal interest in individuals made her equally at home in any group, regardless of their station in life. There is no greater testimony of her far-reaching influence than that of the hundreds of letters from people in all walks and stations of life from all over the country, which came during her illness, expressing their love and gratitude for her influence on their lives.

She was a peer among both men and women as a Christian statesman and as a herald of the gospel, and yet had the marvelous power of unfailing friendships, interested in every detail that concerned others, and appreciative of the best that was in them. She had the power to encourage individuals to attain and to live their best.

Isabel Harris Bennett was born December 3, 1852, and died in Richmond, Ky., July 20, 1922. She was one of eight children of the late Samuel Bennett and Elizabeth Chenault, of whom only one survives—Mr. Waller Bennett, of Richmond, Ky. She grew into lovely young womanhood at Homelands, the home of her parents, at White Hall, near Richmond, Madison County, Kentucky, surrounded by every comfort that affluence could give. She was the joy of the grand old mansion of ante bellum days, where an elegant and bountiful hospitality was dispensed through many years. Hers was a family that valued education, the sons taking their degrees from Yale, Center College, old Transylvania and other universities, and the daughters receiving their training at the best private schools of the day.

Miss Bennett received her early education from Dr. Robert L. Breck, an eminent Presbyterian divine, and one of the notable scholars of her day. She became proficient in belles lettres and classics; she later attended a private school at College Hill, Ohio, which ranked at that time as the best school for the training of young women in the West. Later, she was sent to Nazareth, a Catholic school near Bardstown, Kentucky.

Any reference to this unusual life would be scarcely complete without mentioning those from whom she was descended, whose qualities of leadership were, many of them, embodied in her character and career. She numbered among her ancestors those who were among the earliest at the founding of Jamestown, members of the house of Burgesses of the Colony of Virginia, those who led their troops in the colonial wars, and those who aided in the defense of Fort Boonesboro, and in the founding of the commonwealth of Kentucky. In the century and a half which has elapsed since pioneer days many of her connections have served in legislative bodies; in two instances as Governors of States, and members of the United States Senate; an uncle of the distaff side helped to frame the Constitution of Kentucky in 1849. The Honorable John Bennett, a brother, was for many years an able lawyer at the Kentucky bar, and a member of the State Senate of Kentucky. In every war in which our country has been involved her kith and kin have borne their part. It was under her kinsman, Col. Waller Chenault, that the young manhood of Madison County joined the army of the Confederacy, and it was typical of her broad interest that a year ago when she found no portrait of Col. Chenault had been placed in the Confederate Museum at Richmond, Va., she paused in her busy life to see that this was done, bearing the expense herself. She was an honored member of the Boonesboro Chapter, Daughters of the American Revolution. In all that she planned and executed she had the vision of a statesman, and it was possibly through qualities inherited from ancestors skilled in affairs of State and from other ancestry of heroic minds who were willing even to leave their native land of France in centuries gone by, that they might worship God as conscience dictated, that she found at the years went by her interest in the affairs of the great world broadening and deepening, and became possessed of a constant desire to have a larger part in the work of making the world better through the service and fear of God. The Methodist Episcopal Church, South, of which she early became a member, had been the spiritual home of her family for several generations.—Publicity and Young Christian Worker.

The only time we can consecrate is the time we really have, and just as it comes to us in the common days.—Selected.

SAFETY SIGNALS.

By Rev. S. J. Davies.

After the Civil War we had a period called "The Reconstruction" in this Southland. Its memories are far from pleasant to men of my generation and our fathers. As a boy I full well remember the unrest, the uncertainty and general disturbances of those unhappy days. Old things had passed away, new things were in a nebulous, formless state. Amidst it all, however, was the indomitable spirit of men and women who had faith in God and in themselves, to meet the issue and build a new civilization and a new political and social life on the wreck of the old. And they did it, nobly, successfully, grandly. They did not whine, did not resort to governmental aid, for there was but little government extant of a helpful kind, but went to work and rebuilt a country which to-day is the wonder and envy of the world. I mean this country in which we now live, move, and have our being. If there is a fairer, happier land anywhere to-day, show it to me. Maybe I am provincial. If so, I am following the fashion of the age. For if I see things right, all the leagues, whether at Washington, Paris, or Genoa, have resulted in drawing national lines more closely and causing each family, in the great brotherhood of nations, to work out its individual salvation and destiny with considerable fear and trembling.

The world is now facing a wider phase or period of reconstruction. The malign forces of envy, greed and jealousy, which were engendered in these United States by the disturbing of normal conditions, and by the vast scale of war preparation and furtherance, are now upon us. May not a lesson from the past profit us to-day? With the same faith in God and in those unchanging truths He has given to men, as the basis for all social and political welfare, let us press the battle to the very gates against those vain and hurtful forms of government which are a blight and curse to Europe to-day.

• • •

People are much exercised over the strike situation. Some become excited and predict we are on the verge of a revolution. But we are always having revolutions of some kind in this country of ours. The turn of the wheels shows that the engine is running. According to some Cassandras, every time there is an especially lively election, or some faithful working men have a grievance and want a holiday, or some greedy corporation makes a move for more money, we will soon wade in blood up to the bridle bits of our American calvary I presume. Now hear me—American men are not revolutionists, anarchists, and general destructionists as a class. If he is a laboring man he likes to have a little change in his life sometimes and let off some steam. The rascals who do the harm are the vicious idle—the ones who float on the service and do the yelling. That's their trade. The same heads bob up about every time the political waters are stirred. The normal man among us is not anxious to kill any one. He is not panting to walk in gore. He has sense, as we say, and a whole lot of it. I am not losing any sleep over the strike situation, nor are my neighbors. It is true we miss our morning paper, on account of a train being discontinued, but this has not especially affected our general health and well-being. If the men who are in charge of the present dispensation of affairs political and civic can not settle matters, we will send some others to Washington who can. The trouble with a whole lot of people is they know too much and think too little. Good sound thought on broad lines, getting the right perspective, seeing things in relation: Why, every time the safety valve blows, the boiler is not going to burst. Don't you believe it!

Coushatta, La.

There is only one real standard—God's standard. The boy who weighs his actions by anything less will fall short of life's best.—Selected.

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.
—Wordsworth.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

It has been our privilege to labor a few days in gracious revival services at Vivian, La., with the pastor, Rev. I. T. Reames. This is a most excellent charge and they have a spiritually minded congregation. They have the habit of coming out in full on all that is expected of them. In the Educational Campaign, they went over the top with their quota in twenty minutes.

We are now with Brother Bennett at Cotton Valley, where the prospects are for a sweeping revival on the old-fashioned lines.

It is a great privilege to labor with the brethren, in the trenches, as it were, in order to put over a great revival campaign. The aggressive church will win out that works on sane lines. I know of no better religious principles to work it out on than the three that we are emphasizing in the Christian Education Movement—Prayer, Life-Service, and Stewardship. With these pushed to the limit, we can put our Conference over in full this fall.

In the educational world, we think it is never too late to begin. Wisdom may be acquired in old age. Look at this: Socrates learned to play on musical instruments in his old age. Cato did not begin to study Greek until he was eighty, and Plutarch was nearly as old when he took up Latin. Sir Henry Spelman was a farmer until he was fifty, then became a great scientist.

There is no tragedy in all the world like the disillusioned minister. He has to keep on preaching. His congregation is often weary; but no one is so heavy of heart as he is. Dean Swift cried out: "What a genius I was, when I wrote that book!" referring to a work of his early prime. The best is not behind, but before us. The gleam of a nobler ambition is ahead of us and we must march on to a more glorious goal.

It is the vision of God that liberates and reveals the forces of the soul. It breaks the chains which bind the spirit, whatever they may be. Of many the deliverance is from intellectual indolence. They have for years learned nothing and forgotten much. To look round on their books is to see that they no longer care to comprehend the difficulties of their times. To preachers, this is fatal. It means they have quit growing. A beginning of better days to many preachers would be to take possession of some new province of literature, as Robert Hall did when, after sixty, he studied Italian to read Dante; or as Matthew Arnold did when, two years before his death, he began Sanskrit, pleading, that he "was not so old as Cato when he learned Greek." So the restudy of what Christian Education means to the home, the church, the nation and the world should refire our ministry and give us renewed strength to face the new problems of this day and generation. Let us conscientiously toil to keep our ministry on a high level and not shrink from the effort to face, comprehend, and interpret the thought and purpose of the new era which is full of living forces that are moulding our thought, shaping our institutions, and inspiring our present day ideals.

"So nigh is grandeur to the dust,
So near is God to man,
When Duty whispers low, "Thou must!"
The soul replies, "I can!"

ALBERT S. LUTZ,
Conference Secretary of Education.

NOTES FROM THE RURAL PASTORS' ASSOCIATION.

Dear Brother Carley: We have had with us for the past three weeks the representative of the Committee of Religious Surveys, of New York. There will be a study of fifty churches in the United States made this summer, and from this study it is expected that several books that will be very helpful to rural pastors will be written.

The study of a church consists in getting every available bit of information about it from its very beginning, showing how it reached its present condition and the methods that are being used to make for progress.

Rev. E. W. Brindle did his work in a very thorough and pleasant manner. He was born and reared in Pennsylvania among the Pennsylvania Dutch. For one reared in such different conditions he showed a remarkable appreciation of Southern customs and institutions. He seemed to enjoy himself thoroughly at the community entertainments at our parish house and elsewhere. The only thing he did not seem to appreciate was the Southern chigger, whose acquaintance he made for the first time here.

Brother Brindle is of the Reformed Church, which seems to be very numerous in the North. He preached two good, strong sermons for us, which sounded like good Methodist doctrine, and were greatly appreciated.

I felt that it was an honor that the Shuford Circuit should be chosen out of all the thousands of good churches of all denominations as one that would be of service in the book, and I have felt it an honor and a privilege to be the one to carry out officially as far as my ability would allow the plans of our Conference for building up the country work. As such, I feel I am the servant of all my brethren, and if at any time I can help any one, I shall be glad to be called upon.

N. D. GUERRY.

INCIDENTS AND WORK IN CZECHO-SLOVAKIA.

By Rev. J. L. Neill.

We are looking forward with interest and expectation to the arrival of Bishop Beauchamp who was to sail from New York on July 4. The Bishop will probably face the greatest opportunity and at the same time the greatest task he has ever faced. One of the wisest things done by the last General Conference was his assignment to Europe and a better choice could not have been made. Bishop Beauchamp has had charge (as Foreign Secretary of the Board of Missions) of the European work since its beginning and it was to a great extent his insistence which led me to come to Czecho-Slovakia. Of course I am glad to have him!

Yesterday was the 507th anniversary of the martyrdom of John Huss, who was burned at the stake at Constance on July 6, 1415, by order of the Roman Catholic Church and whose ashes were thrown into the Rhine to keep the Bohemians from carrying them back to their native land. Time has shown how futile was the effort of this pagan church. By putting his ashes in the river they were scattered to the shores of every land, and the truths he proclaimed are to-day living and pulsating as never before.

Huss was born in the little village of Husinec, about 125 miles southwest of Prague. This village is just on the edge of the great Bohemian forest and is nestled in the foothills of Bohemia's largest mountain range. All the cities and villages in this part of Europe are evidently very similar to what they were 500 years ago. It was my privilege to visit Husinec two months ago and stand in the little room where this great man was born. The room itself and those adjoining are now used as a museum and many interesting relics connected with the life of Huss have been collected and placed therein. It was very interesting to me to discover that John Huss's real name is not known and will probably never be known. I guess I had read this before, but for some reason had forgotten it. He was known as "John of Husinec" as was common in that day; one of his contemporaries is known to-day as Jerome of Prague, but John of Husinec was early abbreviated to John Huss (Bohemian Jan Hus).

The purpose of my visit to the birthplace of Huss was primarily to bear greetings to our Congregational brethren in their annual meeting. This is the only American Mission Board doing work in Czecho-Slovakia and they have been in Bohemia now for nearly 50 years. The Mission was founded by godly men who had really been born again. Their numbers are not large, but their spiritual influence is very fine, due to their high standards of church membership. During all these years they have not received any one into full membership of the church unless satisfied as far as is humanly possible, that the applicant has really been born again. The result is a very fine group of devoted Christians though small in numbers. About 30 years ago they bought the property where Huss was born and have remodeled the buildings to the rear of the little house in which he was actually born into a beautiful chapel and residence for the pastor. This pastor keeps "Open House" in the chapel to tourists and preaches to thousands of them during the year.

I started out to tell about the celebration of the 507 anniversary of Huss's death. The 6th of July is now a legal holiday (much to the dismay of Roman Catholics), but the celebration begins just before sundown the afternoon of the 5th. Great mass meetings are held in all the parks and public squares of the city and addresses are made on the life and work of Huss. After these addresses the people who are Protestants form in long lines with banners and torches led by their pastors and march to the old city square, where 301 years ago Roman Catholicism thought they had forever wiped out the last vestige of Protestantism and the influence of Huss when they brutally murdered the 27 noblemen who had dared to remain in Bohemia but had refused to pledge allegiance to Roman Catholicism. Here other speeches are made and many of the old Bohemian songs are sung. On this square and near the spot where the 27 noblemen were murdered has been erected an immense bronze statue of Huss. I have been told that this statue was really cast years ago and had been kept hidden away until the hopes of Bohemian people could be realized in a new national existence freed from the shackles of Rome and the iron heel of the Hapsburg House of the Austrian Monarchy. This glad day came on the 28th of October, 1918, and the Czecho-Slovak Republic came into existence. Immediately thereafter this beautiful statue of Huss was set in the heart of the old city square.

There are many other things connected with the celebration, very interesting to me, also of great historical significance, about which I have not the time to write. My only criticism is that the entire celebration seemed a bit more patriotic than spiritual. Because of this feeling I closed my address in one of the mass meetings with an exhortation stating that it was not enough to leave Rome and in addition to even keep in memory the lives of Bohemia's great men, but that Bohemia's need to-day was a spiritual regeneration, so that the citizenship would really become new creatures in Christ Jesus. This is without doubt the greatest contribution Methodism can make. In this task the Moravians, Congregationalists and Baptists (all small in numbers) will heartily join. The other Protestant forces (and they are by far the largest) will be of little, if any real help; the fact is, that their present attitude to our work, their low standards of church membership, their failure to speak out emphatically on the deity of Christ (its open denial by some of their ministers) and many other things tend toward the feeling that they will be a real hindrance to any great spiritual movement.

Evangelistic Campaign.

Immediately after arrival, the feeling began to grow on me that Czecho-Slovakia's supreme need was a spiritual revival similar to that in England in Wesley's day. I at once began to study every angle of the situation, select the places of greatest need and organize our forces for a forward movement. I found that there was a strip of territory about 75 miles wide from the Austrian border on the south, to the German border on the north (about 200 miles) which from the days of Huss to the Battle of White Mountain in 1620, was the center of Protestant influence in Europe. I found further that the Roman Catholics had centered their destructive energies primarily against this section and as a result had driven out or murdered every individual with any Protestant sympathies and that in many places throughout this whole section no Protestant service had been held in 300 years. The human forces at our command were Brothers Dobes and Bartak with six helpers who had been licensed to exhort. But Brother Dobes is the only duly ordained minister (Brother Bartak having come to us from the Congregational

Church in America and whose papers of ordination are in my hand, but have never been acted on by our church, due to the fact that our Mission Conference has not been orgauized) of the Methodist Church.

All the plans were carefully worked out in consultation with Brothers Dobes and Bartak, after which we called in the group of helpers and outlined to them the situation and what we proposed to do in an effort to meet it. Every man said he was ready to do his best and so we divided the territory into two sections and on the 1st of May assigned Brother Dobbs with three exhorters to assist him to the northern section and Brother Bartak to the southern section with three exhorters to assist him. Each team went to its task in earnest prayer and a determination to preach the simple gospel story to every man and woman he could reach. I have kept in just as close touch with each group as was humanly possible. The results to date have been marvellous. The fact is, the success is far better than our fondest hopes and expectations. Surely it is the Lord's doing. Time will allow me to tell you only a little about one of these meetings.

There is in southern Bohemia, near the Austrian border, situated among beautiful lakes, a little city of 5000 souls, called in the Czech language, Trebon. It is a center of culture and refinement and quite a noted resort. It is the ancestral home of the Schwarzenberg family (for generations the bitterest enemy of anything Protestant) of the Austrian nobility, Count Schwarzenberg is said to own fully one-half of southern Bohemia. Several efforts had been made to open Protestant work in this city since the establishment of the Czech Republic, but all had failed. Several leading men warned me that any effort to open work in Trebon would surely fail and that it was a waste of time and energy to attempt any evangelistic work. All of this made me feel that it was exactly the kind of place the Methodist Church ought to go into, so in company with Brother Bartak I visited the city and we were told there by leading men that any Protestant effort would be a waste of time. Notwithstanding this, we rented a hall (the best in the city) and decided to make a start. The following is quoted from Brother Bartak's written report after the close of the third service:

"This picture shows the main entrance to the hall in which we held services from the 19th to the 23d of June. Brother Hunaty and Brother Zakoucky remained in Protivin to continue services every night until Sunday. Brother Kotouc came with me to Trebon on Monday. The meeting was well advertised and more than 200 people were present the first night. We distributed our pamphlets about the origin of the Methodist Church and the evening was given to a general lecture on the connection between our church and Czech history. The second night gave us a full house with many people standing. I preached on the authority of the Holy Scriptures and for the first time in the history of our church were sung our songs in Trebon, not by us only, but by the whole congregation. "Faith of our Fathers" was the first to be sung. The enthusiasm of the audience surpassed all expectation. Already a choir has been called together to lead the rest in singing and one from the audience is playing for us our songs. Sixty-five of Wesley's sermons were sold after the service. The Lord has indeed blessed us and we are thankful. The third night was the best of all. The house was again crowded to capacity (over 300). Songs, praises, prayers and a sermon on the "Woes to the hypocrites." This was a memorable day, the 301st anniversary of the beheading of the 27 Protestant noblemen. I asked the audience to dedicate their lives to the cause of Christ, the open Bible and to link up with Protestant Christianity. Practically the whole audience stood up, a sign of their whole-hearted approval. Fifty-eight of the New Testaments, which had arrived that day, were sold on the spot. Many people stayed after the service to sing some more. We feel that this is indeed the Lord's doing and that even greater blessings are in store for us.

"We cannot hold services here on Saturday, nor on Sunday evening, because the hall is taken for other purposes, but I would like to be here and hold a Sunday morning service, the first regular Sunday morning worship, strictly in accord with our order of worship and then continue next week. I hope some one may be secured to preach for me in Prague. I shall come to Praha Saturday at about 9 a.m. and I could return to Trebon with the 4:25 p.m. train, if arrangements work out as planned."

The work continued to spread and two or three days later he telegraphed me to come down and speak at one of the services and it was my privilege to preach to the finest audience I have yet seen in this country. After the opening hymn and prayer, two beautiful young ladies came forward and presented to me a perfectly gorgeous bouquet with the following words of greeting:

"Honored Guest! We are welcoming you to-day into our midst as the representative of the great American people; who in the late and terrible war, have proven themselves to be our best friends among all the nations of the world. It was your people, Sir, who in the most critical period threw their wholehearted strength on the side of the Allies in order that they might strengthen the aspirations of the down-trodden nations of the world, to gain for them freedom and self-determination. It was largely your people who made possible the establishment of the Czecho-Slovak Republic. Our beloved country has already expressed its deep appreciation of the great service which America has rendered toward our own liberation, so it has come to pass that almost everywhere we find beside the picture of our own President Masaryk, also the picture of the great American war President, Woodrow Wilson.

"We welcome you, however, especially as the Superintendent of the Methodist Mission, to Czecho-Slovakia. We know already that the Methodists are most numerous among the Protestants in America and that through their influence already many reforms have been brought about. We appreciate in you the fact that your mission to us is as unselfish as was unselfish the entrance of the American people into the war in defence of oppressed nations. Your great American church has sent you to assist us in our struggle for spiritual and religious freedom, so that the shackles of darkness and superstition may for ever be cut off. Our nation, for ages, had two arch enemies, the Austro-Hungarian Empire and the Roman Catholic hierarchy. Your nation has already liberated us from the Austrian oppression and you are coming to save us from the tyranny of Rome.

"As a symbol of our profound appreciation, accept from us, on behalf of the Methodist Church in Trebon, this bouquet of flowers. May the Lord bless you in your work."

It was enough to break a heart of stone and I did my best to bring to this congregation a message on the necessity for regeneration and its results in the life. Since starting to write this article, a message has come to me from Brother Bartak, stating that at the close of the 13th service, there were 235 applications for church membership.

Herrnhut and the Moravians.

The 200th anniversary of the founding of Herrnhut, Germany, was celebrated at Herrnhut on June 16, 17, 18. The Moravian Church, its early settlers in the Carolinas, Peter Boehler, and the Herrnhut Colony, all played important parts in the drama leading up to John Wesley's conversion.

These Moravian Christians had been driven from pillar to post for some years. Count Zinzendorff of Saxony gave some of them a haven in Saxony and as a result the Herrnhut settlement was founded in the late spring of 1722, and for 200 years this little village has been the center of influence for this body of Christians who have meant so much to the spiritual progress of the world. Moravian missionaries have never sought the easy places, but have gone into the leper camps and other places of misery and degradation to the ends of the earth.

Their two American centers of influence, well known to most Methodists, are Winston-Salem, N. C., and Bethlehem, Pa. Their spiritual influence has always been much larger than their numbers and I can state from personal knowledge that the only real vital spiritual forces in this country for some years past have been the small groups here and there of Moravians, Congregationalists and an even smaller number of Baptists. Of course the Moravian influence has been much greater than any other because it was a native organization and has been here since its founding whereas the Congregational and Baptist churches are not more than fifty years old in their work.

It was indeed an inspiration to walk through the streets of this quaint little city and to meet and talk with many of its saintly citizens and others gathered from the ends of the earth. It was my happy privilege to bear greetings to them from the Methodists in Czecho-Slovakia.

While at Herrnhut I thought much of early Methodist history and one of the things which came to my mind was Wesley's experience in Aldersgate Lane on May 24, 1738, about which he wrote in his Journal, "About a quarter before 9 I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine." It will soon be 200 years since that experience, only one result of which is world-wide Methodism, carrying the gospel of Jesus Christ to the ends of the earth. What would the world be to-day were it not for that experience? The greatest of English historians states that the Wesleyan revival was the main element in the saving of England from a revolution probably more tragic than that in France. Surely the 200th anniversary of this "Experience" should be celebrated in some adequate way and the only adequate celebration of such an incident will be one that re-kindles the revival fires to the earth's remotest corners.

"FOUR MONTHS TO HARVEST" (CONFERENCE)

There are only four months until the meetings of the Mississippi Annual Conference, and there is very much work to be done during this time in order that full reports may be made. Yet, I want to appeal to the Presiding Elders, Pastors, Centenary Treasurers, and Subscribers to do your VERY BEST, during these three months to bring the Centenary Payments up to date, IN EACH CHURCH.

The Lord has blessed us with fine crops this year, the best in a long while. What shall be our appreciation of it?

Let's pay all of our obligations to the church in full, and where at all possible, may each subscriber to the Centenary pay all due for the four years. It would be a fine thing for all our people if we would do as we are commanded in the third chapter of Proverbs, 9th and 10th verses. Let's try it.

Hasten the day when all of our church obligations shall be the first we pay?

Yours for Service,
W. D. HAWKINS,
Conference Missionary Secretary.
Conference Centenary Treasurer.

NEWS FROM CZECHO SLOVAKIA.

I received a personal letter from Rev. J. L. Neill, Superintendent of Missions and Principal Bible Training School at Prague, Czecho Slovakia, in which he said, "How I wish the people knew what the Centenary money means to dazed, distracted, and war-torn Europe! Our evangelists are transforming dance halls and ante-rooms to saloons into veritable Bethels."

Our continued work, and increased success there will be, as in all the other Mission Fields, determined by how we pay our Centenary Pledges.

We can pay our Pledges if we will, and we will, therefore we can, and we will. So may it be.

Yours for Service,
W. D. HAWKINS,
Conference Missionary Secretary.
Conference Centenary Treasurer.

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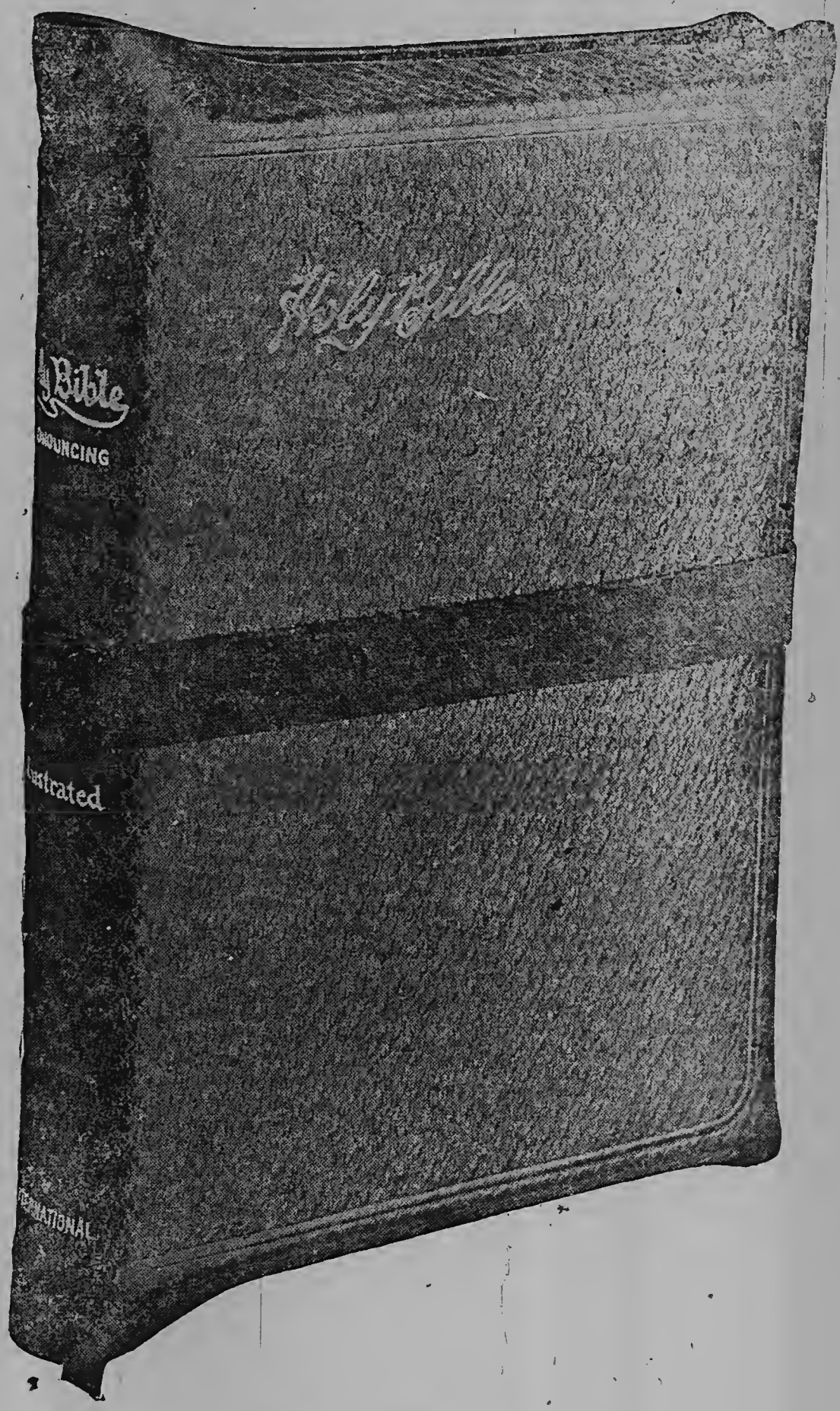

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The Home Circle

HOW HE KNEW.

Father's watch says half-past six;
Mother's does not go.
The parlor clock is always fast,
The kitchen clock is too slow.

My watch is being mended,
Jimmy's has no spring.
Sister's, on her bracelet,
Is just a gimcrack thing.

I didn't hear the whistles blow,
And I don't know what is right,
But think it must be dinner-time
Just by my appetite!

—T. J., in the May St. Nicholas.

A RANCH HAND AT FOSTER'S.

"Herb" was the smallest ranch hand in Bernardino County. He appeared at the Foster Ranch House one spring morning, asking for a job.

"A job! What kind of job can you manage?" good old James Foster had laughingly asked. "You don't look bigger than half-a-minute at mealtime!"

"I can do lots. Ride your ponies. Wash dishes. Feed your pigs and chickens. And flap flapjacks!"

"What's your name?"

"Herb. That's all. Herb."

"Well, where are your kinsfolk, Herb?"

"I don't know. We were in a wagon and we fell over a bank and when I woke up there wasn't anybody but me."

"Your father and mother, was it, with you?"

"No, I was 'sylumed and they farmed me out and a man and his wife were taking me far away."

"Come in and eat your dinner. There it is all waiting for you on the table. What kind of work would you like?"

"I want to learn to build railroads!"

Rancher Foster laughed long and often over Herb's ambitions. At first he fully intended to get out some study books and teach the boy himself, but small tasks piled up for everybody that spring, while the big tasks seemed bigger than ever. Soon Herb was as busy as any one else.

"If the boss would let me ride Hamie, I could go to school in Antler City next fall and still have time for some of the chores." Herb was saying to himself one afternoon as he took the trail toward the Upper Corral.

He was "riding fence" that afternoon. Thousands of the Foster sheep were enclosed in a great field where they grazed for weeks at a time without shepherd, care taker, or even a dog to watch them. As long as the fence held, they were practically safe; but if one sheep found a way out, it meant only a short time before all the others would follow. Herb rode slowly, carefully examining every foot of the fence. It was terrifically hot and there was a threatening stillness in the air. Suddenly Herb went dizzy. It seemed as if the ground beneath Hamie's feet had twisted up and then uncoiled again. The pony snorted.

"Mother Earth shivering—that's all, Hamie!" said Herb, trying to reassure the pony. "All over now and no damage done."

He continued to ride up the long hill. Approaching the west line, he looked across to Antler City Dam, where three years' supply of precious water was stored. It made him think of a blue stone set in a dull gold ring—the shining still water and the yellow stands that rimmed it.

"I believe I'll have time to ride over, before taking the down trail," he told himself. "It would be awful if the concrete didn't stand that twisting!"

As he rode forward, something he saw made him stand straight up in the stirrups—a crack in the foundation!

"And no one but us here!" he shuddered, thinking of the damage to Antler City and intervening ranches if the water went out.

Believing that there was not time to go back to Foster's, he headed his pony about and made a dash for a precipitous and rocky abandoned trail. Dangerous riding it was, but Herb's only thought was a short-cut to Antler City. With a racking jolt they landed upon a rock shelf jutting above the Antler wagon road.

"Now, how?" Herb demanded when Hamie had recovered his standing position.

It seemed impossible to go another step in any direction. The jagged cliff barred the way on either side. Never could they climb back that last twenty feet they had descended; and it looked as if a foolhardy jump out into air were the only means of reaching the road. Herb dismounted and managed to crawl out under the rock on the right-hand side. There had been a small landslide since the last rain, and the summer sun had baked the earth hard.

"I believe Hamie could take it," he was thinking. "He slid coming down from North Hill that time, and that was longer even if it wasn't so steep as this."

By gentle coaxing, he got the frightened pony down under the rock. Then, mounting, throwing his arms close around Hamie's neck, he whispered, "Go it!"

When he came to himself Herb was lying beyond the lower road with Hamie struggling to free himself from a tangle of stirrup staps and dwarf oak branches.

"I must have gone over his head," the boy concluded. He sat up, patted Hamie, felt suddenly a great pain in his life shoulder, and lay quiet a moment.

"The dam!"

He was on his feet, dragging Hamie to his. He mounted, commanding again:

"Go it, Hamie Boy!"

His head ached and he began to confuse thoughts of a cracked shoulder-blade with thoughts of the cracked concrete. The wind whistled almost wintrily as they raced in to the town, up to the door of the Mayor's house. Without dismounting he called: "Quick! The dam's broken!"

It was supper-time. The Mayor himself opened the door, and Herb explained with chattering teeth: "The spillway is cracked. I saw it from Foster's west line. There was an earthquake this afternoon."

"Earthquake! We didn't feel it down here."

"Yes. I felt a twisting under the pony's feet and I rode over in the direction of the dam. There is a crack down the side that wasn't there last week."

"I'll go right back up with you," said the Mayor, and called for his own horse.

"It's going to be a big leak," ventured Herb.

"I know. We'll get the fire company together. You go across the street to that yellow house and tell Jim App what you've told me and tell him I'm coming in a minute."

Soon a score of men from Antler City went tearing along the lower road. They found the dam as Herb had described—the foundation cracked from rim to lower level. Already the water was washing along the sides of the dam. With bags of sand and cement they set to work to divert the water.

It was dawn when the Mayor and Herb road into the side yard at the ranch house. James Foster was out saddling his horse.

"Well, where have you been all night, Herb?" he asked gruffly. "I was just going to look for you."

The Mayor answered. Herb was sitting forward with drooping shoulder.

"He's been saving the lives and property of the people of Antler, and I'm here to say the people of Antler will want to do something to show their thanks. What do you want most, Herb?"

Still Herb sat silent.

"He wants to build railroads!" laughed Foster.

"All right! Build railroads he shall! We'll send him to the best college in the land."

"First, he's going to be sent to bed! Look at that—he's hurt! With thanks to Antler City, Mayor, but Herb's schooling is planned. He'll ride Hamie back and forth until he finishes grades, and then we'll know whether it's railroads or ranches."—Yetta Kay Stoddard, in Zion's Herald.

To stand on the hill-top is an exquisite joy. There is vision in it, there is the birth of song. And to be strong and vigorous, with a firm grip of oneself and of one's work, that is like heaven begun. Only remember the day of the valley is coming, and the wise man will be quietly preparing upon the hills for that.—G. H. Morrison.

When we look into the long avenue of the future and see the good there is for each one of us to do, we realize, after all, what a beautiful thing it is to work and to live and to be happy.—Stevenson.

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New Orleans Christian Advocate

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do net crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE SEASHORE CAMP MEETING.

We had the privilege of spending the week of July 19-26 at the Seashore Camp Ground, preaching twice a day during the camp meeting. The music during the meeting was in charge of Rev. Frank Collins, our pastor at McDonoghville, La. Brother Collins also conducted the morning prayer service at seven o'clock. The attendance at the various services was very gratifying, and the interest in the meeting was good from beginning to end. As has come to be the case generally of recent years, practically all of those in attendance were already members of the church, so the main purpose of the meeting was the deepening of the spiritual life of professing Christians. The closing service on Wednesday evening of last week was an inspiring demonstration of the fact that people are still willing to take their stand for the fundamental doctrines of the Christian life and to consecrate themselves unreservedly to the service of God.

The Seashore Camp Ground is a historic spot in the record of Methodism in Louisiana, Mississippi, and Alabama. In the old days, people by the hundreds came from these States to attend the annual camp meetings, and many of our most faithful workers in the church to-day, men and women, date their conversion from their visits to this sacred place. Conditions hve changed largely since then, and not many visitors from a distance come for the meetings; but those who spend the summer on the grounds—and they are many—look forward to the meeting and give it the cordial support of their presence and interest.

There is probably no more beautiful place on the coast than this magnificent property that belongs to the Methodist Church, and it would be a distinct loss to the church if the property should ever be alienated or cease to be used for religious and educational purposes. Steps have recently been taken to transfer its ownership and management from the New Orleans, the Seashore, and the Mobile Districts to the Louisiana, the Mississippi, and the Alabama Annual Conferences, with the hope that adequate funds may be secured to develop it as a great center of religious activity. As is well known, the Seashore Camp Ground School is located here; the Seashore Divinity School holds its annual sessions here, and the camp meeting is an annual event. Distinguished visitors who have seen all the great summer assemblies of this country declare that the Camp Ground is unsurpassed in its natural advantages as a place for holding such assemblies, and express wonder that it has not been made more attractive. It would seem that it might easily be made one of the great assembly places of the church at large. Lake Junaluska, N. C., is in the mountains, and it attracts annually thousands of visitors who desire to combine recreation with the opportunity for mental and spiritual refreshing; the new Western Assembly, now under process of development, is in the mountains of Arkansas; here is a place by the sea that might easily draw from all over the church those who, for various reasons, cannot go or do not care to go to the mountains. As a tri-Conference uudertking, the Camp Ground ought to become more and more a place of resort for those who take summer vacations; as a church-wide enterprise it could be made one of the notable assembly places on the continent. We understand that the new board of trustees is giving serious thought to the matter of evolving plans for the greater development of this great property, and we are hopeful that it may yet become one of the greatest assets of the church in this section for promoting the religious life of its people.

DEATH OF MRS. E. NASH BROYLES.

It was with great sorrow that we learned of the death recently of Mrs. E. Nash Broyles, wife of our pastor at Clarksdale, Miss. We take the following account of her last illness from the "Big Brother" of July 23:

"Mrs. Broyles had not been in good health for some time, having undergone an operation some months ago. Her strength had not been fully restored when it became necessary for her to undergo another operation. The ordeal was more than she could endure. Interment took place in Columbus, her old home. She left five children and her husband, besides other relatives, to mourn her untimely going. She was a most excellent Christian character, and her going away has left the world very much poorer."

The Advocate extends sincere sympathy to all the sorrowing loved ones. We trust we shall have a suitable memoir for publication in due time.

MISS BELLE H. BENNETT.

The death last week of Miss Belle H. Bennett, LL.D., removed from the church one of its most distinguished and useful servants. For many years she has been identified with the woman's work as a leader, and one of the monuments of her constructive leadership is to be seen in the magnificent development of the Woman's Missionary Society. On another page will be found a more extended tribute to her character and achievements. We mourn the passing of a great leader in Zion.

THE FLYING SQUADRON.

Following the great Gipsy Smith meeting in Jackson, Miss., there has been developed an organization of laymen known as the "Flying Squadron." These men, without thought of pecuniary reward and solely for the good they may do, are visiting nearby towns, delivering addresses and holding religious services that they may carry to others the blessings they themselves have received through the gospel. It is a beautiful work, and one that is thoroughly in keeping with the history of apostolic Christianity. When people have a religious experience that has transformed their lives, they find joy in telling of that experience, and thus the good news is spread broad. Blessings upon the "Squadron!"

PERSONAL AND OTHER NOTES.

The Big Brother Class, of Greenville, Miss., has added an orchestra to its many other attractive features.

Rev. W. N. Ware writes that all goes well on the Sharon charge, Mississippi Conference. Revival meetings on the charge were begun this week.

The ladies of the Missionary Society at Ruston, La., have presented their pastor, Rev. N. E. Joyner, with a Ford touring car, fully equipped—even the license tag provided. Fine!

Mr. W. H. Black, one of the leading laymen of Louisiana and an active worker in our McDonoghville church, is again at his place of duty after a vacation spent at Covington, La.

Dr. John F. Goucher, fonuder of Goucher College, Baltimore, Md., died at his home near Baltimore on July 19. He was known throughout Methodism as a great missionary and educational leader.

We are glad to learn that Miss Haley, who is president of the McDonoghville Epworth League, is recovering from a recent illness. Miss Haley is an efficient and consecrated worker in the church.

Dr. F. N. Parker and family, of Emory University, have spent part of the summer at the Seashore Camp Ground. Dr. Parker will supply the pulpit of Epworth Church, Norfolk, Va., during August.

Rev. A. M. Shaw, our pastor at Oakdale, La., has written a book, "Shorten the Line," which has been accepted for publication by the Publishing House. It will appear in the near future. We are sure it is worth reading.

Mr. W. B. Thomson and family, of New Orleans, have occupied their home on the Seashore Camp Ground for many summers. They love the church and they are always ready to help forward its work in every way possible.

Rev. Ben P. Jaco, the Centenary secretary-treasurer for the North Mississippi Conference, has been busily engaged during the summer in looking after the Centenary collections and in assisting in revival meetings.

Rev. O. A. Clark, of Cedar Bluff, Miss., writes that he has just closed a good meeting at the Siloam church on his charge. There were nine additions to the membership on profession of faith. The preaching was done by the pastor.

Dr. H. F. Tolle, pastor of the Capitol Street Church, Jackson, Miss., is spending the summer on the Seashore Camp Ground, recuperating from a recent operation for appendicitis. He added much to the success of the camp meeting.

Mr. J. R. Abels and J. C. Ballard were among the foremost laymen in promoting the success of the Seashore Camp Meeting. They were faithful in attendance and diligent in the performance of all the tasks they were asked to undertake.

Rev. N. E. Joyner and his assistant, Rev. C. K. Smith, Ruston, La., recently assisted Rev. L. W. Smart in a meeting at Wesley Chapel. The interest in the meeting was great, the seating capacity of the church being insufficient to accommodate the crowds in attendance

The Era-Leader, of Franklinton, La., of July 27, gives a full account of the fine meeting recently held at Franklinton by Rev. E. H. Cunningham, of Okolona, Miss., and Rev. J. B. Grambling, of Shreveport, La., who was in charge of the music. Rev. L. W. Cain is the pastor.

We have reeently read with great interest some ringing editorials in the Monroe (La.) News-Star on the enforcement of the prohibition law and on the necessity of following the teachings of Christ if our civilization is to go forward as it ought. Mr. A. G. Cook is the editor of the News-Star.

We learn from the Central Methodist that Bishop U. V. W. Darlington, who will hold the Kentucky Conference, has secured Bishop W. A. Candler to conduct evangelistic services on Wednesday, Thursday, and Friday of Conference week. Bishops ought to be good evangelists.

The editor of the Advocate has a special affection for Rev. Payton A. Sowell, one of the honor members of the Tennessee Conference, who is spending the summer on the Seashore Camp

Ground. We counted it a great privilege to have him in the congregation during the camp meeting.

We learn from "Methodist Matters" that a new room is being added to the parsonage at Coahoma, Miss., Rev. Del Longgrear, pastor. This improvement will make the parsonage one of the best in the district. We thank Brother Longgrear for a commendation of the New Orleans and the Nashville Christian Advocates in his paper.

We learn from the Baltimore Southern Methodist that Dr. John A. Kern has recently retired from the chair of Biblical Literature and Moral Philosophy in Randolph-Macon College, Ashland, Va. Dr. Kern is a great teacher. We learned to know and love him when he held the chair of Practical Theology in Vanderbilt University.

The Ladies' Aid Society of the Pleasant Grove church, Brookhaven District, Mississippi Conference, under the leadership of the pastor's wife, Mrs. E. D. Simpson, has recently completed the painting of the church. Mrs. Simpson organized the women of the church early in the year, and she will be greatly missed as she goes to her new home at Oak Ridge, Miss.

We quote the following from a personal letter received from Rev. J. L. Neill, superintendent of our work in Czecho-Slovakia: "We started with 8 organized congregations the first of May and we now have 18. The problem is conserving the results, but I believe the Lord will give us the workers necessary. How I wish some of our people in Louisiana and Mississippi could see just a little of what their Centenary money means to these people."

The plucky women of the Woman's Missionary Society at Luia, Miss., have just completed painting of the parsonage. This finishes the complete remodeling and renovating of the pastor's home, making it one of the most comfortable and attractive in the Greenville District. Any itinerant preacher would appreciate such a place of abode and feel grateful to the kind people providing it. Rev. and Mrs. J. M. Wyatt are the occupants of this delightful home.

The grading has been done, and some of the material is being placed for the Sunday School Annex of the Newton Methodist church. The attendance at church services has continued to be fine, having been increased somewhat for several weeks by the presence in the town of 350 public school teachers who were taking courses in the East Mississippi Summer Normal, conducted at Clarke Memorial College. Rev. W. T. Griffin is to assist in a meeting covering the second Sunday of August at Garlandsville, which is connected with the Newton charge.

The Eagle Lake (Tex.) Headlight of July 22 might very well be called the "Townsley Special." Three leading articles on the first page deal with a revival meeting being held at Eagle Lake by Brother Townsley, an automoblie accident in which Brother Townsley and his little son were slightly injured, and the heroic rescue of a drowning boy by Miss Elizabeth Townsley at Columbus, Texas. On another page is to be found a column of "Townsley Thunderbolts." Brother Townsley was formerly a member of the Louisiana Conference, where he has many friends.

The following interesting statistics have been gathered by the Federal Council of Churches: Of every 106 persons in the United States, 10 have no religious affiliation and 96 are affiliated through membership, financial support, attendance, or other ties, with various religious bodies. The total church population is divided as follows: Roman Catholic, 17,885,616; Eastern Orthodox, 411,054; Latter Day Saints, 587,918; Jewish, 1,600,000; Protestant, 75,099,489. On this basis the Methodist and the Baptist Churches have a greater constituency than the Roman Catholic Church, the figures being: Methodists, 22,171,959; Baptists, 21,938,706; Roman Catholics, 17,885,646.

We enjoyed fellowship with the following preachers during the Seashore Camp Meeting: Rev. O. S. Lewis, Laurel, Miss.; Rev. W. W. Moore, Biloxi, Miss.; Rev. J. Early Gray, Moss Point, Miss.; Rev. O. W. Bradley, Alexandria, La.; Rev. W. L. Duren, New Orleans; Rev. H. W. Van Hook, Biloxi, Miss.; the Rev. Mr. Strout, Mobile, Ala.; Rev. J. G. Snelling, presiding elder of the New Orleans District, and Rev. W. M. Sullivan, presiding elder of the Seashore District; Rev. J. L. Jordan, Biloxi, Miss.; Rev. M. B. Sharbrough, Biloxi, Miss.; Rev. W. L. Linfield, Gulfport, Miss. The editor's father, Rev. Lyman Carley, Ellisville, Miss., was a most helpful attendant upon the services of the camp meeting.

Rev. F. G. Hocutt, a superannuated member of the Louisiana Conference, who has made his home for several years near the Seashore Camp Ground, is greatly interested in everything that pertains to the welfare of the church. He is nearly ninety years of age, but he attends preaching services regularly and takes part when called upon. He was a brave soldier in the Confederate army, and was promoted from the ranks to a captaincy and then to a colonelcy for valor in the face of unusual danger, though he declined the second honor. He first joined the North Mississippi Conference, transferring soon afterward to the Louisiana Conference, where he rendered noble service in the early days. It is a benediction to be in his presence.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. L. P. Moreland, Bienville, La., 2; Rev. B. P. Fullilove, Golden, Miss., 3; Rev. V. C. Curtis, Greenwood, Miss., 4; Rev. J. E. Cunningham, Aberdeen, Miss., 2; Rev. W. N. Ware, Sharon, Miss., 2; Rev. P. O. Lowrey, Indian Bayou, La., 2.

PRAYER MEETING ATTENDANCE.

We have received the following reports of prayer meeting attendance last week: Aiglers, C. C. Wier, pastor, 52; Lafayette, L. 1. McCain, pastor, 62; Ruston, N. E. Joyner, pastor, 40; ——— ———, 18 (this report was written on a postal card, with no post office given, and the name signed was indecipherable); Ellisville, Miss., J. B. Cain, pastor, 50.

CHURCH EXTENSION NOTICE, LOUISIANA CONFERENCE.

Those desiring to make application to the Board of Church Extension for aid, will please write to Rev. W. S. Henry, Arcadia, La., who has been elected secretary of the Conference Board. He has these forms and will be glad to send them to any one who desires them. F. M. FREEMAN.

Crowley, La.

TO FRIENDS OF THE WESTERN ASSEMBLY.

Many have been asking when lots would be on sale at our new Western Assembly site at Fayetteville, Ark.

We are now pleased to announce that we shall be ready for our friends on August 17-18.

A landscape architect will have plans and maps ready, the trustees will be there, and opportunity will be given to make your selection.

The railroads give a regular summer-resort rate of one and one-half fare for the round trip from all points in our territory to Fayetteville, Ark. If you want to make the trip, speak to your railroad agent a few days in advance so that in case he has no instructions, he may get them in time.

From August 15 to 18 the Farmers' Week at the University will have an interesting program, and on August 18 Dr. W. H. Wilson, of New York, will deliver addresses that will be of special interest to our preachers. You can arrange to take in this program in connection with your visit to the Assembly.

The lots to be sold are very desirable, and as the number is limited, you will do well to go to Fayetteville on August 17-18, and make your selection.

Fayetteville is a delightful town in the wonderful Ozark region. The Assembly will make it summer headquarters for the Methodists of Missouri, Oklahoma, Texas, Louisiana, and Arkansas. You ought to have a lot there.

A. C. MILLER,
President of the Board.

PROHIBITION IN SOUTH AFRICA.

South Africa has lately been privileged in hearing one of America's most distinguished social reformers. On March 17, Bishop James Cannon, Junior, on his way through from the Belgian Congo, paid us a "flying visit" in Cape Town. We had planned an extensive South African tour, but the outbreak in the Transvaal mines cut the time available down to a question of hours only. In spite of many days spent on the railroad, Bishop Cannon insisted on using every available minute for work. The train being held up for a few hours at Biswayo in Rhodesia, he had addressed a hastily convened meeting of citizens, and created in the outpost city a distinct impression in favor of Liquor Reform.

Arrived in Cape Town at 9:30 a.m. on the 17th of March, Bishop Cannon was at once interviewed by press representatives, and was scarcely through with the immigration authorities when he had to speak for an hour to a gathering of representative Christians in the principal Baptist church. Following immediately on this meeting, he spoke for a second hour at a luncheon held in the city, and after that had to catch his boat at 3 p.m. The luncheon was certainly in its personnel the most remarkable temperance gathering ever held in the history of South Africa. Apart from all the leading temperance reformers, there were present the Chief Justice of the Union of South Africa; the Chief Magistrate of Cape Town; the American Consul; the Archbishop, the Dean and several Canons of the Church of the Province of South Africa; leading Dutch Reformed, Methodist and other preachers; the Mayor and Mayoress of the city; and no less than twenty-five members of the Union Parliament.

To many of these prominent citizens, the information Bishop Cannon conveyed was obviously a startling revelation of the truth regarding "Dry America." At both gatherings the speaker held his audience spellbound, and there is no doubt whatever that this brief and hurried visit must be regarded as having given substantial help in the shaping of public opinion towards the coming reform in South Africa. The visit was arranged under the auspices of the World League Against Alcoholism and has given to South Africa an impression of the altogether wonderful possibilities of this world-wide movement. South Africa is resolved not to be behind other leading countries of the world in this matter, and looks to the World League for inspiration and practical help in the fight which lies ahead.—Cape Town Times.

HER FAITH

By Mrs. Lemuella Garrett Almond.

The light of faith sat queen upon her brow,
Like snow upon the eternal hills of God,
And glorified the way for feet unshod,
Untrained to climb life's rugged steeps, till now,
We see, led on by faith's assuring glow,
Our feet shall scale at last the heights she trod.
Her faith, the lamp that lights life's heavy clod,
Shineth steadfastly for us here and now.

Light of her faith, that death could not obscure,
Sure leading light, that will not let us stray,
Dwell thou upon our lives, that we may lure
Some tender foot o'er life's misleading way.
Her faith, our mother's faith, that made secure
The road for us, should shine through us to-day.

There are in this world certain mirrorlike individuals who reflect all opinions and retain none. —Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On July 12, 1922, the sainted spirit of MRS. ROXIE SMITH was wafted to her heavenly home, where shadows never come and all is joy, peace and love. She was preparing to go to her home at Aberdeen in a few days, but God saw fit to call her to a more congenial clime. She united with the Methodist Church in early life and lived as a consistent member until death. No truer, nobler, Christian ever lived. None knew her but to love her. A large number of friends and relatives attended the funeral services, conducted by Rev. W. M. Langley. The grave was covered with beautiful flowers, where she now sleeps. SISTER ALICE.

On the 13th day of Mareh an awful pall fell upon the citizens of Wayne County, Mississippi, as the sad news reached them that MRS. W. P. MAULDIN was dead. Mrs. Mauldin was born in Butler County, Alabama, April 3, 1847, and passed to her rest March 13, 1922. She became a member of the Methodist church at twenty years of age, was married to W. P. Mauldin, January 16, 1868. To this union were born eleven children, six sons and five daughters, eight of whom are living and were present at the funeral. Her body was laid to rest in the old Fedora Cemetery in the presence of loved ones and a host of friends, the grave being embanked with the very rarest and loveliest of flowers. We were assisted in the funeral exercises by Rev. H. A. Wood, of Waynesboro, Miss., and Rev. D. P. Yeager, of Matherville, Miss. Very touching indeed were the remarks of the lifelong companion for her fidelity and faithfulness in the home, both as mother and companion. It is the concensus of opinion that no truer companion and devoted mother ever lived. While taking the last sad look upon the flowers that covered mother's grave, the children said: "Brother Massey, her life was a perfect flower, and mother's God is our God." These facts enabled each and every oue to bear up nobly under their sore loss. Farewell, dear mother, until we meet again! M. A. MASSEY.

RESOLUTIONS.

In the untimely passing away of our well-beloved friend and co-worker, MRS. LIZZIE ALEXANDER, her family and friends, her church, society and community suffered a loss beyond the power of words to express. In the family circle she was ideal, tender and true, great of heart and noble bearing. To her friends she was always gracious, generous and faithful. By all who were privileged to know her in this life she was honored and loved and respected; therefore be it resolved:

First—That we, the members of the Woman's Missionary Society, of Tchula, Miss., realizing our loss, bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Second—That we do hereby voice our feelings of personal loss in the death of Mrs. Alexander, and express our deepest sympathy for the bereaved relatives.

Third—That these resolutions be spread on the minutes of the Society, and that a copy be sent to her family, one to the New Orleans Christian Advocate, and one to the Lexington Advertiser for publication.

Signed by: Mrs. W. W. Gwin, Mrs. E. C. Foose, Mrs. Bessie F. Whitehead, Committee.

THE HOUSE PARTY.

Did you ever attend a House Party? A real house party, for a whole week when everything was done for the pleasure of you and your friends? If you have, you may be able to appreciate how happy the thirty-two little girls who attended the Wesley House Party at Houma, La., were during the week of June 25-July 1.

Early in the spring Miss Hooper invited me to be present. I went with her on June 25 to Sunday school at Point au Chene. This in itself was an interesting experience, but not to be compared with the interest which began there and which continued through the week.

After Sunday school the girls began to climb into the "Missionary Ford." Seldom has a Ford been privileged to carry a happier party—four grown-ups, eight little girls, and seven suitcases. Need I say that many people turned to watch as we passed by? The Ford seemed to be as happy as any member of the party, however, and, singing its little song, brought us to the Wesley House, with its great yard, shaded by beautiful oaks hung with moss. In the back yard the big tent was all ready for us with its beds covered with white bars.

Although the party was to begin on Monday night, we had twenty girls Sunday night. Not one minute of the time were they willing to miss. Monday we had only a few classes, giving the children time to get acquainted and to play. On Tuesday morning work began in earnest. At 6 a.m. the rising bell started the day. Breakfast was at 7, and at 8 we had our morning prayer service. At 8:30 the girls assembled on the front porch for a half hour of Bible Stories. The themes for the four days were "God's Good Gifts," "God's Protecting Care," "God's Helpers," and "Heroes." From 9 to 10 pictures illustrating that morning's theme were chosen and pasted on a double fold of paper. These folds were made into a scrap book on the last day.

From 10 to 10:15 was lunch hour and the ice-cream, cake, or candy was enjoyed by all. At 10:15 we had our music lesson. At 11 we studied or practiced for the entertainment which was given in the church on Friday night. From 1:30 to 3 was spent in Sewing Class and after that came an hour of directed play. At 4 each girl was sent to her cot for 15 minutes' quiet and then all were allowed to dress for the evening. At 8 we sang songs, closing with our good-night prayer at 8:30.

So the days of the House Party were spent. But what would a House Party be without "three meals a day?" Mrs. White, assisted by Millie, saw that this part of the day's program was successfully carried ont. Never once did the girls hesitate to "Take a Stand," and great was their delight when Millie led "When the Saints go Marching Home" and other of the songs sung only as a fine old negro mammy can sing them.

Aside from the regular work, every girl knew the Twenty-third Psalm before the week was over. About one-third of them had learned the 100th Psalm. Nine knew the first twelve verses of John 14. They also learned five memory texts, between eight and twelve songs and memorized two little missionary plays for their entertainment. Each girl made a handkerchief in sewing class and some did other sewing.

These girls, many of them, have had none or very little schooling. Many of them never hear a word of English in their homes. To watch them as they associated with the other children, as they comprehended and then accomplished the task given them, made you think of the opening of a beautiful flower when the warm morning rays of the sun touched it and brought it into its beauty.

I wish that the wonderful work which Miss Hooper and her helpers are doing might be seen by many and known by all of our people. Surely the poet meant such work as hers when he said, "Who gives himself with his alms feeds three; himself, his hungering neighbor, and me."

CAROLINE HESS.

GOOD MEETING AT POPLAR SPRINGS.

To the Advocate: I had the privilege of attending the Poplar Springs meeting one day—on the last day; and I esteemed it a great opportunity, having heard more people testify than at any previous time in my experience. From the oldest down almost to the youngest gave strong and persuasive evidence of the visitation of the Holy Spirit. I thought it was good to be there. The Lord reigneth; holiness becometh thine house. And when I was caused to witness so many hearty handshakes on a proposition of friendship, I thought God is continually round about his people.

In connection with this service there was a rain of prayers, in which the people responded very fervently. Then in the song service the people seemed to have the spirit of the Psalmist when he said: "I will sing of the mercies of the Lord forever."

There is no doubt as to the gracious outpouring of the Spirit in this meeting. God standeth in the congregation of the righteous, and he waits that all may say: "In thee, O Lord, do I put my trust." R. R. SEBREN.

YOU WILL ENJOY CONFERENCE ON LIFE AND WORK, LAKE JUNALUSKA, AUGUST 7-13.

JELL-O
Ice Cream Powder

THE LADIES MADE IT

THE delicious ice cream served at lawn fetes and church suppers is often made by the ladies in charge since the use of Jell-O Ice Cream Powder has lessened the cost of ice cream and simplified the making of it. One package of the powder and one quart of rich milk make two quarts of ice cream. All grocers sell Jell-O Ice Cream Powder at two packages for 25 cents, a dozen for $1.50. A dozen packages make six gallons of ice cream.

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"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Epworth League.

NORTH MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

At the North Mississippi Epworth League Conference, recently held at Grenada College, the following officers were elected and installed at the closing session of the meeting: Rev. S. H. Caffey, Macon, President; Mr. C. S. Moser, Iuka, Vice President; Miss Lillie Mullins, Holly Springs, Secretary; Mr. V. H. Stephenson, Boonville, Treasurer; Mr. E. E. Whitehead, Greenwood, Era Agent; Mrs. R. P. Neblett, Durant, Junior Superintendent; Rev. Melville Johnson, New Albany, Life Service Superintendent.

The list of District Secretaries is not, at this time, entirely complete, and as soon as the President has finished his appointments, as some vacancies have occurred, the list will appear in the Advocate.

Vice President C. S. Moser, of Iuka, who was the representative of the North Mississippi Epworth League Conference, at the Assembly, Lake Junaluska, N. C., tells of his visit, of which he will write more fully later. Regarding the trip, time alone can tell how much personal benefit I received, and by my efforts in our conference how valuable it will be in this line of work.

Just to know personally those Christian men and women of the faculty, and the association with them as well as the representatives of other conferences is an unsurpassed wealth in itself. The courses given were of Christian thought, highly intellectual and inspiring. I chose as my course the following: "Fundamentals of Methodism," under Bishop DuBose; "How to teach Missions," under Dr. Culbreth of St. Louis, and the most vital to me of all, "Conference Activities," under Dr. Evans and Rev. J. B. Grambling.

LEAGUE NEWS—LOUISIANA CONFERENCE.

Here we are—a report from our Committee on Efficiency. Did your League make 100%?

Parker Memorial, New Orleans, 100%; Rayne Memorial, New Orleans, 100%; McDonoghville, 100%; De-Ridder, 100%; Bunkie, 100%; Oakdale, 100%; Mangum Memorial, Shreveport, 95%; New Iberia, 90%; Second Church, New Orleans, 90%; Carrollton Avenue, New Orleans, 90%; Minden, 87½%; Algiers, 87½%; Pelican, 82½%; Bogalusa, 82½%; St. Marks, New Orleans, 77½%; Noel Memorial, Shreveport, 77½%; First Church, Shreveport, 75%; Vivian, 70%; First Church, New Orleans, 72½%; Logansport, 60%; Lake Charles, 52½%; Calhoun, 50%; Bonita, 35%; Natchitoches, 15%; Lecompte, 80%.

Junior and Intermediate.

Algiers, 100%; Second Church, New Orleans, 100%; Noel Memorial, Shreveport, 70%.

Even if your League didn't make 100% last year there is ample time for making it this year and it is hoped a good many more Leagues will have 100% next to their names for this year.

Lake Charles District.

Miss Josephine Smith, the District Secretary, is very much interested in and enthusiastic over League work. She is hoping for a big year for all and is sure of success. Good luck to you, Miss Smith.

New Orleans District.

On Tuesday evening, July 25, despite the rain, a number of Leaguers from the New Orleans Union League entertained the inmates of the Fink Asylum. Among those who assisted with the program were: Mrs. White, of Rayne Memorial; Miss Orrie Summers of the Algiers League. Miss Violet Wade led the song service at the opening of the program. Ice cream was served to all present, after which the whole group of Leaguers entertained them with songs of all kinds. This, too, was enjoyed immensely by the inmates.

The expressions of thanks and their very urgent invitations to come again made all of the Leaguers feel so good and also made them feel that they would like to go again real soon and entertain these dear ladies.

Algiers League.

On Saturday, July 15, the Leaguers of the Algiers Chapter enjoyed a truck ride to Avondale, a point eleven miles above the city. The truck was filled with girls and boys and every one participated in singing League pep songs. Watermelons were served for refreshments.

The Epworth League entertained at a miscellaneous shower on Friday last in honor of Miss Louise Harvey whose wedding to Mr. T. J. Williams was celebrated on Tuesday, July 18. Miss Harvey was an active member in League work and at present is Second Department Superintendent of her League.

The Algiers League boasts of having the youngest member enrolled in the Loyalty Legion. Miss Norma Hebert became a member when she was two weeks old. Mrs. Hebert, who before her marriage was Miss Julia Cayard, was very active in League work and we are looking for Miss Norma to follow in her mother's footsteps.

MISSISSIPPI CONFERENCE.

Announcement.

I am very glad to announce to the pastors and Epworth Leaguers of the Mississippi Conference that arrangements have been made for an Epworth League Department in the New Orleans Christian Advocate, and Mr. J. H. Weems, 308 Second Ave., Hattiesburg, Miss., has been appointed as editor for the Mississippi Conference.

I trust we shall make this department a very interesting and helpful one, by furnishing interesting items to Mr. Weems with reference to our Epworth League work. These articles should be sent to Mr. Weems in order that they might reach him by Tuesday of the week preceding the week of publication.

W. D. HAWKINS, Pres.
Miss. Conf. Epworth League Assembly.

Greetings.

To the Epworth Leaguers of the Mississippi Conference.

Greetings! (I use that word because Mr. Hawkins and Truman Lewis insist I must).

Having been called on by your Conference president to assume the duties as indicated in the foregoing announcement, I desire to call on the District Secretary in each district and all Chapter officers to assist me in every way possible in this work.

It shall be my purpose to fill our space with good live Epworth League news from all over our Conference, and I can only do this by securing your co-operation. Let me have anything from your chapter or district that will be of interest to the balance of the Leaguers in Southern Methodism.

Please bear in mind that I am not a newspaper correspondent, nor the son of such, this being my first experience in this line of work. But when the Epworth League calls I have never felt that I had a right to fail to answer. And since our Epworth League is the training school of the church, I see no reason why we should not train in this line also. And with the help of all of you, I see no reason why we should not fill the space that Brother Carley has allotted us with interesting reading.

Our assembly at Whitworth College certainly was by far the most successful meeting our Conference has ever held, if the statements of those who were able to attend are to be accepted. And certainly we can not fail to see the results already of this great meeting.

Dr. Hounshell, in speaking of this assembly, says:

"Knowledge, vision, inspiration, all these and more, came to us in the Mississippi Epworth League Assembly. Beautiful and commodious were the buildings of Whitworth College. The historic campus calls one away from the world to study, to meditate, and pray. The leaders of the Assembly are well equipped for their high service. The citizens of Brookhaven are unsurpassed in their interest and hospitality. Every Epworth League in the Mississippi Conference should be represented in the Assembly next year. All circumstances conspire to make the next Assembly rich in inspiration and blessing."

Begin NOW to arrange for your delegation next year.

Sincerely,
J. H. WEEMS.

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Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

WORKING GIRLS LOOK HERE

Read What Mrs. Lucas Writes Concerning Her Troubles, Which May be Just Like Yours

St. Louis, Mo.—"I had troubles that all women are apt to have, with pains in my back, weak, tired, nervous feelings and a weak stomach. I had been this way about a year and was unable to work or stand on my feet for any length of time. My husband's aunt told me how much good Lydia E. Pinkham's Vegetable Compound had done her and begged me to try it, so I did. All my pains and weakness are gone, my stomach is all right and I do my work at home and also work for Swift's Packing Company. I recommend your Vegetable Compound to my friends and you may publish my letter as a testimonial."—Mrs. LULU LUCAS, 719A Vandeventer St., St. Louis, Mo.

Again and again one woman tells another of the merit of Lydia E. Pinkham's Vegetable Compound.

You who work must keep yourself strong and well. You can't work if you are suffering from such troubles. Mrs. Lucas couldn't. She tried our Vegetable Compound and her letter tells you what it did for her. Give Lydia E. Pinkham's Vegetable Compound a fair trial now.

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A Trial Treatment of "HIMALYA"

We don't care who you are or where you are—a man or woman, young or old, or whether you have had Asthma for fifteen years or fifteen months—all we want is your name and address, so that we can send you, free of charge, a trial treatment of "Himalya," our simple, convenient and reliable home remedy for Asthma and Hay Fever.

We want to show you, at our expense, and prove to you beyond any shadow of doubt, and to your entire satisfaction that Himalya will stop all difficult breathing, wheezing, choking spells, and all smothering sensations and painful paroxysms once and for good. We want to demonstrate to you conclusively, that, regardless of what climate you live in, your age or occupation, that this splendid remedy will do for you exactly what it has done for thousands of other sufferers in past years. We want you to know how different Himalya is from other treatments, inhalers, douches, opium preparations, fumes, smokes, etc.—how it purifies the blood and renovates the whole system, eradicating the disease by removing the cause.

Don't Delay. Don't wait until another attack comes, but start the treatment at once. Send no money, simply mail the coupon below.

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Please send postpaid, and at once, free trial of Himalya to:

Name .....

Town .....

State ..... R. F. D. .....

Sunday School

MISSISSIPPI CONFERENCE NOTES

Sunday School Day offerings are coming in, but mighty slow. We surely could use the money if we had it. Be diligent about the collection. I have not had time, neither has the Treasurer, to go over the books and get out the list. We will try to do this at an early date. Watch the Advocate.

As soon as I have two days hand running together in the office I want to go over the Sunday school reports and get some statistics from them for all the Conference. If your school did not report to the District Institute, you may send it to me and I will take due note of it.

There were 37,000 parents in the public meetings in the interest of children in Southern Methodist churches during Children's Week. Did you report to me from the Mississippi Conference? If not, what you did was not counted in this.

Another new school organized this month.

While at Junluska I was asked to go over in the mountains and preach to the people at Maple Grove Methodist Church. I went, found a typical rural situation—with the exception of paying the preacher. I found this church with 200 members, a Sunday school averaging around 100 in attendance, an Epworth League with about 50. It is four miles from railroad point. They were paying their pastor $525 a year, and he said they were paying it by the month and were paid up to date. I had to try to do something for the Sunday school, so we separated the smaller group and got them interested in better literature for them and got the young people to promise to organize their class and they promised to keep the church in good condition. I received a warm, kindly reception and I was very glad to have the privilege of worshiping with them.

I think this trip has meant more to me than any other trip I have ever made. I feel as Brother Pepper said he felt. He said a lady came to a school to stay the term out and after the second day she was hastening home and he asked her what her hurry was and she said she had to go home and put some of that stuff into practice before she forgot it. I trust that I shall be able to carry at least a part of what I got about with me.

Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

FROM GUEYDAN, LA.

Dear Brother Carley: On the 16th of June we began a revival in our church in Gueydan. Brother Martin Hebert opened the battle for us on Friday night, but on account of official duties was not able to be with us again till the following Monday night. In the meantime the writer did the preaching with the exception of Sunday night when we had Brother J. B. Williams, our presiding elder, with us to hold our third quarterly conference. We had a big delegation of church officials from Estherwood, a place on our circuit. We never had a better presiding elder, and we do not want to advertise him too loudly now as we want him back again.

According to agreement, when Brother Hebert returned to us he was accompanied by his accomplished daughter, Miss Vera, who played the organ for us; and Brother A. J. Martin, our pastor at St. Martinville, who led the singing in a most excellent manner. Our meeting closed on the night of July 2. The people prayed. The women of the church assisted in every way that we could wish for; and the men and the women showed how they valued the results by the way they responded with their gifts.

Brother Hebert brought us the message with an unction from above. God blessed his efforts and helped him to preach as he did. The weather was warm, but we hammered away. Finally they began coming to the Lord—by twos and threes—and when the final count was taken of those who had surrendered to the Lord there were twenty who came up for church membership and were received upon professlon of faith, with one exception. Others had signified their desire to come in, but the meeting closed too soon and the opportunity was lost to us and to them.

What a pity it is; so many times we have to close our meetings two or three weeks before time! At my suggestion, if you will, the Baptists held on two weeks longer than they had planned their meeting in our town, and the result was at least six-fold greater than it would have been. I told them of a Campbellite preacher who worked with a tent in the towns along the S. P. R. R., in New Orleans and in Baton Rouge, and though it took six months, never left a town without organizing a church with less than a hundred members enrolled. We quit too quick. In a little town out here the announcement of our meeting was synonymous with: "The Methodists are going to take up a collection!" And the good sister who was running the business finally said, "Don't let's have a meeting till we have a meeting." And I said, finally, "Well, amen!" and we did it.

A. A. BERNARD.

GIVING GOD A CHANCE.

God can do a host of surprising things. He can paint a rainbow at the back of a retreating storm. He can grow a snow-white lily from the black ooze of a muddy pond. But he never can put a quart of water into a pint cup; nor can he make a two-carat diamond out of a one-carat stone. All His blessings are partnership affairs. We provide the vessel which holds the oil of His gladness. When men complain of the niggardliness of heaven the trouble is plain: they are expecting God to furnish both vessel and oil, which He never does. One day Carlyle and a few friends were discussing Titian's paintings. "There is his wonderful drawing," said one. "And his gorgeous coloring," said another. "And here I sit," growled Carlyle, "a man made in the image of God, who know nothing about Titian, and care nothing about Titian, and that is another fact about Titian." "Pardon," interrupted Thackeray, "but that is not another fact about Titian; it is a most lamentable fact about Carlyle." God cannot crowd into an unresponsive mind the joy of beauty, even.—George Clarke Peck.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Grand Cane, at Keithville, Sun., Aug. 6, a.m.
Castor ct., at Ashland, Wed., Aug. 9.
Minden, Sun., Aug. 13, a.m.
Sibley, at Brushwood, Sun., Aug. 13, 3 p.m.
Lake End and Powhattan, Sun., Aug. 20.
Ringgold, at Grand Bayou, Sun., Aug. 27, a.m.
Wesley ct., at Carroll Creek, Wed., Aug. 30.

R. H. WYNN, P. E.

Alexandria Dist.—Third Round.

Rochelle-Standard, at Olla, Aug. 3.
Trout and Good Pine, at Trout, Aug. 5, 6, a.m.
Columbia Ct., at Boeuf River, Aug. 12, 13.

Jena and Jonesville, at Harrisonburg, Aug. 20.
Natchitoches, Aug. 27.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Midway and Epps, at Midway, Aug. 6, 11 a.m.
Simsboro, Aug. 8, preaching 11 a.m.
Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

'YOU WILL ENJOY CONFERENCE ON LIFE AND WORK, LAKE JUNALUSKA, AUGUST 7-13.

FRECKLES

Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.—Adv.

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to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for Mumps, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

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FROM FAYETTE, MISS.

We closed a most gratifying revival meeting last Sunday. The preaching was done by Rev. Jas V. Bennett, and the singing was led by Mrs. Alma Spaulding, of Fayette, who is gifted with a splendid voice and is thinking of engaging in revival work.

Brother Bennett assisted me in a meeting two years ago and I know of no man better qualified in every way as an evangelist. He is wholly consecrated to his work, confines his messges to the plan of salvation, employs no sensational methods and by his earnestness and love for souls he wins his way to the hearts of the people. This is the third revival meeting that he has held here. The attendance upon all the services was excellent. On three different occasions he addressed large gatherings of men at the courthouse. I have never known anyone to excel him in preaching to the children. They all love him. There were many conversions, several accessions to the church and quite a number promised to start family altars.

A men's prayer meeting was started and yesterday evening sixty-five men met in the court room, some Jews among them, which was led by Brother J. E. Briggs, the mayor of the town. They agreed to meet weekly.

Sixteen young people stood up last Sunday evening and agreed to form an Epworth League.

The entire community has been greatly benefited by this revival. There is not a charge in our Conference more delightful in every way. Our people are loyal to the church and kind and thoughtful of the pastor.

A most important feature of the revival was the number of prayer meetings that were held by the good women in various sections of the community and these prayer meetings will be continued.

Truly, "the lines have fallen unto me in a plesant place," and I am delighted to serve these splendid people.

Sincerely, C. F. EMERY.

"MY YEAR AT SOUTHERN METHODIST UNIVERSITY."

By Clell C. Gray.

Feeling that it might be of interest to your section of Southern Methodism, I shall attempt a short resume of some of the outstanding events in the history of Southern Methodist University during the past year.

Only within the past month her endowment has been increased by a sum aggregating between four and five hundred thousand dollars. This came through the gift of the late Mr. L. A. Pires, one of the foremost buisness men of the city of Dallas. His will revealed the fact that the University was the recipient of one-fourth of his fortune of some two millions.

The high class of leadership enjoyed by the institution was duly recognized at the recent General Conference. Bishop H. A. Boaz, President of the University, and Bishop Hoyt M.

(Continued on Last Page)

ROOM FOR IMPROVEMENT.

A young country minister, noted for his jollity, was dining at a farmhouse one Sunday, and when his plate of roast chicken was passed to him, he remarked facetiously, "Well, here's where that chicken enters the ministry."

"Hope it does better there than it did in lay work," rejoined the bright boy of the family.—Boston Transcript.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Brookhaven, Aug. 13.
McLallen, Aug. 13.
Fernwood, at Knoxo, Aug. 17.
Georgetown ct., at Thompson's Chapel, Aug. 19, 20.
Crystal Springs, Aug. 20, 21.
Gallman ct., at Old Crystal Springs, Aug. 21.
Pleasant Grove ct., Tilton, Aug. 24.
Monticello ct., at Oma, Aug. 26, 27.
McComb, Centenary, Aug. 27, 28.
Osyka ct., at Muddy Springs, Aug. 31.
Scotland ct., at Gallatia, Sept. 1, 2.
Summit and Topisaw, at Summit, Sept. 2, 3.
Bayou Pierre ct., at Matthew's Chapel, Sept. 9, 10.
McComb, La Branch St., Sept. 10, 11.

H. M. ELLIS, P. E.

Newton Dist.—Third Round.

Laurel, First Church, Aug. 4, 7:30 p.m.; 6, 11 a.m.
Laurel West End, Aug. 5, 7:30 p.m.
Laurel, Kingston, Aug. 6, 7:30 p.m.
Rose Hill, at Hopewell, Aug. 9.
Montrose, at Read's Chapel, Aug. 12.
Bay Springs, at Dushau, Aug. 13.
Newton, at Newton, Aug. 16, 7:30 p.m.
Walnut Grove, at Mt. Horeb, Aug. 19, 20.
Harperville and Lena, at Oak Grove, Aug. 20, 3 p.m.
Chunky, at Chunky, Aug. 23, 3 p.m.
Neshoba, at Coy, Aug. 26, 27.
Decatur and Hickory, at Hickory, Aug. 30.

J. A. MOORE, P. E.

Seashore Dist.—Third Round.

Vancleave, Aug. 5, 6.
Mentorum, Aug. 12, 13.
Brooklyn, Aug. 20.
Ocean Springs, at Hansboro, Aug. 27.
Gulfport, Q. C., 7:30 p.m., Aug. 28.
Biloxi, Q. C., Tuesday, 7:30 p.m., Aug 29.
Long Beach, Q. C., Wednesday, :30 p.m., Aug. 30.
Wesley Memorial, Thursday, 7:30 p.m., Aug. 31.
Pascagoula, Sept. 3.
Americus, at Tanner's, Sept. 10.
Wiggins, at Stillmore, Sept. 16, 17.

W. M. SULLIVAN, P. E.

Jackson Dist.—Third Round.

Satartia, at Mt. Olivet, Aug. 26, 27, 11 a.m.
Bentonia, [illegible]over, Aug. 27, 3 p.m.
Eden, at [illegible]ill, Sept. 2.
Yazoo City, [illegible]t. 3.
Monterey, at Thomasville, Sept. 9, 10, 11 a.m.
Brandon, at Greenfield, Sept. 10, 3 p.m.
Camden, at Forest Grove, Sept. 17, 11 a.m., 1:30 p.m.
Sharon, at Millville, Sept. 17, 4 p.m., 8 p.m.
Madison, at ———, Sept. 18, 11 a.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Daleville, at Lynwood, Aug. 5, 6.
Pachuta, at Orange, Aug. 9.
Bucatunna, at Lewis Chapel, Aug. 13.
Vimville, at Harper's Chapel, Aug. 16.
De Soto, at Crandall, Aug. 19, 20.
Quitman p.m., Aug. 20.
Waynesboro ct., at Illwanee, Aug. 21.
Waynesboro, p.m., Aug. 27.
Shubuta, Aug. 27.

PAUL D. HARDIN, P. E.

Vicksburg Dist., Third Round.

Rocky Springs, at Hickory Ridge, Aug. 5.
Roxie, at Knoxville, Aug. 6.
Oak Ridge, at Porter's, Aug. 13.
Anguilla, July 20.
Rolling Fork, Aug. 27.
Louise and Holly Bluff, at H. B., 11 a.m., Sept. 3.
Silver City, 11 a.m., Sept. 10.

J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Lucedale, Aug. 7.
Williamsburg, at Oakvale, Aug. 9.
Prentiss, at Bassfield, Aug. 18.
New Augusta, Aug. 20.
Richton, at Blodget, Aug. 23.
Enentta, at Boyles Chapel, Aug. 24.
Hattiesburg, Main St., Aug. 27, 11 a.m.
Hattiesburg, Court St., Aug. 27, 7:30 p.m.
Ellisville, at Mt. Zion, Aug. 29.
Lucedale Circuit, at Shipman, Aug. 3.
Sumrall, Sept. 6, 7:30 p.m.
Leakesville, at Clarke's Chapel, ———
Oloh, at East Columbia, Sept. 7.

W. W. GRAVES, P. E.

R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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SHREVEPORT, LA.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Miss Wasson to Sail for China in August.

The following letter just received from Miss Howell brings information that the women of the North Mississippi Conferenee want to make note of.

Nashville, Tenn., July 12, 1922.

Mrs. J. W. Conger and
Mrs. T. M. Clark.

My Dear Friends: I am writing to tell you that Miss Julia Wasson, of Ethel, Miss., will return to China on the "Empress of Asia," sailing August 10 from Vancouver, B. C. This is one of the boats of the Canadian Pacific Steamship Company. I thought you would like to know so that you could get steamer letters to Miss Wasson. I know she will greatly appreciate them.

Then, too, I am anxious to tell you what splendid work Miss Wasson has done in China. She is pure gold and her contribution to the educational work of that mission has been very great. We are counting upon her for a large future service and we believe that your Conference has every reason to thank our Heavenly Father that it has been able to make such a splendid contribution to the cause of missions. Miss Wasson bears heavy responsibility in China and she is going to find it especially hard to leave her precious mother this time. My heart aches for her and I know she will need all the prayers the Conference can bestow upon her. I know that you know all of these things and yet I feel that I want to tell you how we as a Council feel and especially to let you know the date of her sailing so that you can get special messages to her. Yours sincerely,

MABLE K. HOWELL.

I have quoted Miss Howell's letter entire that you may know what we all who know Miss Wasson personally have known from the first as to her worth and consecration. As a Conference, we appreciate this tribute to her ability from one who is on the watch tower.

Let us assure Miss Wasson that we are remembering her in our prayers and let us send from all over the Conference steamer letters for the date mentioned. MRS. T. M. CLARK.

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And for troubles of your Stomach, Kidneys and Liver?

For the very best that medical skill can make,—

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That has proved its value by a wonderful record of success,—

Take Hood's Sarsaparillla.

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Renew your health by purifying your system with

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TRADE MARK REG

The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

LOUISIANA CONFERENCE.

Alexandria District Meeting.

The Alexandria Woman's Distriet Conference was held in Winnfield, June 27-28.

Rev. W. H. Jordan had the communion serviee for the first session, followed by Mrs. R. E. Smith, of Shreveport on "The house building plan" for the district.

Each session was filled with interesting talks and many helpful suggestions given. The quiz on the Conference minutes proved to be very interesting.

The Conference was served a delicious luncheon at Hotel Colvin, and at the close of the afternoon session a social with a splendid program was enjoyed in the Sunday school room of the new church.

The children's program the last evening added a great deal to the conference. MRS. H. G. OWEN.

MISSISSIPPI CONFERENCE.

Meridian District Meeting.

Meridian District Conference met in Waynesboro, June 27-29. The program was as follows:

June 27, 8 p.m.

Devotional—Rev. H. A. Wood.
Address of Welcome—Mrs. Waterman.
Response to Welcome—Mrs. J. Libbey, Meridian.
Announcements.
Pageant—"The Call to Christian America," by Waynesboro Young People.
Benediction—Rev. H. A. Wood.

June 28, 9 a.m.

Devotional—Mrs. A. S. Mason, of Quitman.
Administration of the Lord's Supper, by Dr. W. H. Huntley, Rev. H. A. Wood and Rev. M. A. Massey.
Organization of Conference.
Roll Call of Auxiliaries.
Our Conference Outlook—Mrs. B. F. Lewis, Jackson.
Our District Outlook, Miss Ormond.
Reports from Auxiliaries, Bible Study—Mrs. B. F. Lewis.
Benediction—Rev. H. A. Wood.
2 p.m.—Missionary Base Ball Game.
2:30 p.m.—Devotional—Mrs. Waterman.
Our Wesley House—Mrs. R. C. Dobson. Meridian.
Department of Supplies—Mrs. C. R. McQueen, Meridian.
Presentation of Children's Work—Miss Ormond.
Announcements. Adjournment.
8 p.m.—Devotional—Mrs. W. H. Huntley.
Address—"The Council Meeting of 1922"—Mrs. B. F. Lewis.
Benediction—Mrs. Lewis.

June 29, 8:30 a.m.

Devotional—Mrs. C. R. McQueen.
Auxiliary Outlook—How to Educate Women, Young People and Children in the Missionary Society by the use of
(a) Mission Study Classes—Mrs. M. P. Johnston.
(b) Literature—where to get—how to use—Mrs. B. F. Lewis.
Round Table Discussion—"What is the Mired Wheel of Your Auxiliary?"
East Eud, Meridian, was selected for the next District Conference.
Talk—Rev. H. A. Wood.
Report of Committee on Resolutions.
Benediction—Rev. H. A. Wood.

Miss Ella Wayne Ormond, our District Secretary, dispatched the business of the Conference in a dignified and very acceptable manner. We appreciate very much Miss Ormond's four years' efficient service as District Secretary.

We were fortunate in having present during the session two of our Conference officials—our President, Mrs. B. F. Lewis, of Jackson, and our Superintendent of Supplies, Mrs. C. R. McQueen, of Meridian. Mrs. Lewis' talks were instructive and inspiring.

Reports from Auxiliaries sounded the note of progress. We were pleased to note that so many of the chapters had organized Bible and Mission Study Classes.

The Base Ball Game proved a surprise and delight. The novel entertainment was instructive as well as pleasant. Attendance at all of the sessions was good. There were 35 delegates and visitors.

The people of Waynesboro were generous in hospitality, welcoming us to their homes. A bountiful luncheon was served Wednesday at noon on the grassy lawn of the church yard.

MRS. W. H. HUNTLEY,
Secretary.

Hattiesburg District.

The Hattiesburg District meeting was held at Richton, June 20, 1922.

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The opening devotional exercises were conducted by Mrs. Webb, of the auxiliary, after which Mrs. Z. D. Jenkins gave a splendid welcome address. Mrs. J. H. Scott, the capable and efficient District Secretary then took the chair.

Mrs. K. L. McClesky, our Conference Corresponding Secretary, and Miss Cavie Clark, our new missionary from Mize who is to sail for Brazil in August, were honored guests, and were introduced to the Conference.

Mrs. K. B. Allsup gave a fine talk on Scarritt Bible and Training School, at the conclusion of which Miss Cavie Clark told in a beautiful simple way of the every day life of a girl at Scarritt.

Mrs. McClesky in characteristic style spoke told of the Council meeting in San Antonio; all of us felt that the time allowed for this splendid report was only too short.

As the time for the morning session drew to a close Mrs. J. H. Scott, in behalf of the district, and from the auxiliaries, presented Miss Cavie Clark with a box of gifts. Miss Clark was deeply touched and pleased by this remembranee.

A bounteous luncheon was served by the ladies of Richton auxillary.

Mrs. Scott conducted the afternoon devotional.

The reports from the district showed the result of faithful work of

(Continued on Page 16)

GIRLS! LEMONS WHITEN SKIN AND BLEACH FRECKLES

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

TABERNACLE MEETING ON THE GREENSBURG, LA., CHARGE.

The tabernacle meeting, which began on Saturday, July 8, and ran through Sunday night, July 16, was indeed a great success in every respect. We secured the services of Rev. Martin Hebert, of New Iberia, presiding elder of the Houma District, as preacher, and Rev. F. J. McCoy, pastor of the Houma church, as song-leader. I am sure, while you have many good reports on revival meetings, you will no doubt be somewhat interested to know of this, our tabernacle meeting. The tabernacle is located in the Oakland school yard, and it comprises several churches, namely, Days, Center, Wesley Chapel, and Darlington.

While we were blessed with excellent weather, from the first to the last night the tabernacle was packed to capacity, and with large crowds standing on the grounds around about. Every interest seemed to be on the up-grade. The Spirit of the Lord was upon our people throughout the week, and the power of God's grace was manifested everywhere.

We had three preaching services each day, one at 11 o'clock in the morning, at 3:30 in the afternoon, and at 8 o'clock in the evening.

The power of the blessed Holy Spirit of God was among our people, and many resolved to turn to God and start afresh in the ways of the new life, and in the beginning of a new day in the kingdom of God in the earth.

On Sunday Brother McCoy gave us a talk on the Epworth League, and spoke in a very forceful way, emphasizing the necessity of the Epworth League, and of the Sunday schools in our churches. We were able to organize an Epworth League in that community. Brother McCoy especially praised the spirit of the young people, and declared that there was material enough in them, and as promising, as can be found in any set of young people anywhere. This is very commendatory indeed. We are to do our part in the advancement of the glorious kingdom in the earth.

We opened the doors of the church about the fifth night, and many young souls began moving towards the altar, seeking the favor of God, most mighty, and merciful to those who trust him. We had 38 accessions to the church; of these many were grown men and women. In this class five babies and ten youths were baptized. God gave us a great revival. We thank God especially for the gift of those young people, for such is the making of a nation, and the establishing of God's kingdom here in the earth.

I wish to add just here, that while I am writing I would not hesitate to recommend to any pastor who might be in need of an evangelist, to secure the services of Brother Martin Hebert. Brother Hebert is a man of very sound doctrine, and is a man who does not compromise with sin in its very smallest form or shape. Brother Hebert is not much on making many propositions, in coaxing folks to come to God, but rather depends largely upon the manhood, and the womanhood, the determining stand on the part of the individual to take God in his life and God only.

Brother McCoy rendered very valuable assistance both in the singing, and in the organizing of the Epworth League. Both men were royally received by all, and were themselves both strengthened in the faith.

A. BRULET, P. C.

CHURCHES TAKING UP INTER-RACIAL PROBLEMS.

Study Courses Prepared for Thousands of Groups. All Protestant Denominations Participating.

What many consider the most hopeful development in the realm of race relations in America is the fact that all the great Protestant denominations, with a membership of nearly thirty millions, are uniting in the study of the problem with the view of finding a Christian solution.

The Federal Council of Churches has appointed a Commission on the Church and Inter-Racial Relations, which is actively at work seeking to promote the co-operation of all church groups in the effort to bring about better conditions. In addition, the question will be studied this year in many thousands of missionary groups and study classes, with an aggregate membership running probably into millions. To this end the Missionary Education Movement, the Council of Women for Home Missions and the Central Committee for Mission Study have united in issuing a series of graded textbooks on race relations, with a number of others recommended for supplementary work. Most of the missionary organizations have provided also for the creation in each local society of a committee to give especial attention to this matter.

It is significant that nearly all the textbooks were prepared by Southerners and that the executive officers of the Federal Council Commission are all Southern men, indicating that the South is leading in the effort to find a thoroughly Christian basis for the future relations of the races.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Third Round.

Tyro, at Emory, Aug. 5.
Longtown, at McGehee's Chapel, Aug. 6.
Coldwater, at Brooks' Chapel, Aug. 13.
Shuford, at Lovejoy, Aug. 19 and 20.
Batesville, Aug. 27.

Pastors are urged to note Questions 9, 10, 11, and 12, and to see that answers to them are in hand. Let arrangements also be made for the Sacrament of the Lord's Supper where it has not recently been administered. It is hoped that there will be a large attendance at each of these quarterly conferences. R. A. MEEK, P. E.

Greenville Dist.—Third Round.

Benoit, at Winterville, Aug. 6, a.m.
Glen Allen, at Avon, Aug. 6, p.m.
Greenville, Aug. 8.
Rosedale, Aug. 9.
Friar's Point, Aug. 10.
Hollandale, Aug. 15.
Duncan and Hillhouse, Aug. 16.

JAMES H. FELTS, P. E.

Lexington, Aug. 6, 7.
Coffeeville ct., at Goshen, Aug. 12.
Holcomb ct., at Sparta, Aug. 13, 14.

R. A. TUCKER, P. E.

Greenwood Dist.—Third Round.

Black Hawk, at Bowling Green, Aug 5, 6.
Webb, at Strathmore, Aug. 13.
Drew, at Wade's Schoolhouse, Aug. 19.
Minter City, at Minter, Aug. 20.
Sidon, at Sidon, Aug. 22, p.m.
Tchula, Aug. 23, p.m.
Tutwiler, at Rome, Aug. 27, a.m.
Ruleville, at Doddsville, Aug. 27, p.m.
Belzoni, Aug. 28, p.m.
Inverness, at Isola, Aug. 29, p.m.
Schlater, at Schlater, Aug. 30, p.m.
Greenwood, Sept. 3.

S. L. POPE, P. E.

Corinth Dist.—Third Round.

Mooreville ct., at Andrews Chapel, Aug. 14.
Marietta ct., at Ozark, Aug. 1.
Mantachie ct., at Palestine, Aug. 2.
Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 25 (night).
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5
Rienzi ct., at Pisgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12. 13.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Noxapater, at Rocky Hill, Aug. 5.
Louisville, Aug. 6.
Sturgis, at Bethel, Aug. 11.
High Point, at Owen's Chapel, Aug. 12, 13.
Ackerman and Wier, at Salem, Aug 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

Aberdeen District—Third Round.

Sharon, at Pleasant Grove, Aug. 6, 7
Tremont, at New Bethel, Aug. 12, 13.
Fulton, at Fulton, Aug. 13, 14.
Nettleton, at New Hope, Aug. 15.
Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.

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Dr. Miles' Anti-Pain Pills
They'll relieve you quickly and safely.
Your druggist sells them.

WOMAN'S MISSIONARY SOCIETY.

(Continued from Page 14)

the District Secretary and co-operation on the part of the auxiliaries. Bible and mission study seemed to be emphasized more than other branches of the work.

Mrs. McClesky gave an optimistic account of the outlook of the Conference. The Conference has steadily advanced along many lines, but has fallen short by not making reports promptly. She urged that we report promptly, and also make all reports, especially Bible and mission study classes, so the standard as a Conference will be raised.

Mrs. Scott gave a talk which was full of enthusiasm and hope on the outlook of the district. Twelve new auxiliaries is one of the goals for the year.

Brother O'Bryant conducted a consecration service in which all present took part.

Mrs. Woods, of Collins, read a good paper on "How to Get Women Interested in the Missionary Work."

Ovett was chosen as the next place of meeting.

Mrs. L. E. WICHT,
Recording Secretary.

"MY YEAR AT SOUTHERN METHODIST UNIVERSITY."

(Continued from Page 13)

Dobbs, one time Dean of the School of Theology, were two of the five newly elected bishops.

One of the outstanding events in this year's calendar was the Fondren lectures, delivered by Mr. G. Sherwood Eddy, the world's foremost leader of college men and women. Mr. Eddy took as his subject, "Facing the Crisis," and twice daily for four days he spoke to a group of students limited in number only by the capacity of the auditorium. Each lecture took about an hour and a half and was followed by some thirty minutes' open forum, at which time Mr. Eddy sought to answer any perplexing student questions. These lectures will be off the press in a few weeks under the title, "Facing the Crisis," and every man and woman of the Southern Methodist Church should study those great messages. It may be well to mention that last year's Fondren lectures, delivered by our own Bishop John M. Moore, have just recently come off the press and are to be had now under the title, "Making the World Christian."

The School of Theology has had its largest enrollment this past year. With an increase of 25 over any preceding year, the number went to 171. But the numerical increase in no wise measures the great work done. The Ministerial Association, the only organization exclusively for theological students, has been a very great factor in the life of the men and the community this year. By keeping in constant touch with the surrounding country and her needs it has been able to fill many vacant pulpits from Sunday to Sunday with young ministers from the University, thereby rendering service to both the men and the communities. Each Thursday morning there was held separately a chapel service by and primarily for the students of the theological school; however, other students were given special invitations to attend. It was the purpose of the Association to make this service a time when the men could come together for thirty minutes of true worship and enjoy that sacred communion that comes from worship of the Father. This service proved a great dynamic force in the spiritual lives of the young men and young women attending.

Another organization that has been of great benefit to the young ministers is the Pastors' Conference. This conference was for all the young student pastors of the University serving charges along with their school work, and had for its purpose to aid the men in the solution of the many problems they faced from week to week in their different fields of service.

Louisiana, with her one representative, is poorly represented in the School of Theology as compared with States like Oklahoma, Arkansas, Tennessee and Missouri. Each of these latter States have from six to twelve men here. It seems that the people from the Pelican State are failing to grasp the opportunity offered by this great Christian educational institution. This is not a local institution for Dallas only, but it is for all Southern Methodism west of the Mississippi, and Louisiana will suffer for Christian leaders if advantage is not taken by the people of our great old State of the opportunities offered here.

Since the close of the regular school year in June there have been held two schools for preachers and Sunday school workers. The Western Training School for Preachers and Sunday School Workers was held June 14-29, and had an enrollment of some two hundred and fifty. The School for Rural and Urban Ministers was held from July 4-14 with an enrollment of about eighty-five. It is the object of these schools to train the leaders of our church for more efficient service in the Kingdom of God, and every minister in Southern Methodism, especially those who have been denied the privileges of university and seminary training, should avail himself of this opportunity from year to year.

Perhaps it will be interesting to some to know of the work on my charge. The circuit I "walk" is in the Central Texas Conference, Fort Worth District, and is composed of three churches—Smithfield, Benbrook, and Harwell's Chapel. There are about one hundred and twenty-five members on the entire charge, eighty of whom are at Smithfield. My summer vacation is to be spent out among my people, with whom I am looking forward to a great year.

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For general University Catalogue and other information, write the Registrar, Professor J. G. Stipe, Emory University, Ga.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 32. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3470.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 10, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

HELPFULNESS MAKES HAPPINESS.

Most people want to be happy and, as a rule, they are willing to do whatever is necessary to attain that state. There are a few people—fortunately few—whose happiness seems to consist in being miserable; that is, they seem to get most joy out of life when they have something to complain of. We are not greatly concerned about such—we leave them in their happy misery. But we are willing to make a suggestion to those who sincerely desire to have their lives filled with joy. First of all, though, we call attention to the fact that happiness follows the law of indirection—no man can say, "Go to now, I will be happy," and attain the desired end. Happiness is a by-product, or an indirect result of an action that was not done solely for the purpose of gaining happiness. The suggestion is this: Do at least one definite act of helpfulness for somebody each day. Doing this may involve effort, and it may sometimes mean inconvenience and sacrifice; but it will be worth all it costs. For those who may say that they cannot find a helpful thing to do, we make the suggestion that they open their eyes a little more fully.

FORGOTTEN SORROWS.

"Weeping may endure for a night," said the Psalmist, "but joy cometh in the morning." It is a blessed thing that we can forget our sorrows—in the sense that we can be delivered from the despair that comes with them—and hope for another day that will be bright and joyous. It is a comforting promise that "in due season we shall reap, if we faint not." The fulfillment of that promise is often verified in real life. We read this incident recently: A woman had spent ten years in a county home for the aged—a tragedy had separated her from her husband, her two sons, mere boys when she saw them last, had been lost sight of, and she was reduced to poverty. But now she has found her sons, who are amply able and eager to provide for her, and her claim for a pension has been allowed, bringing her more than $10,000 in back payments. Her sorrows are forgotten in the happiness that has come to her after so many years. We may not always have the fulfillment of our hopes in material things, but if we "sow to the Spirit," we may be sure of the ultimate harvest. Heaven has no disappointments.

HOW DISTRIBUTED.

When a great strike, such as is now troubling the country, happens, the capitalist feels its effect on his pocketbook, and the laborer feels it in his lessened ability to buy food and clothing; the public, as usual, "gets it in the neck." A strike is a method of settling labor disputes by which everybody loses.

THE CENTENARY AND THE EDUCATIONAL PLEDGES.

We have not the slightest disposition to "nag" those who have not yet paid their pledges to the Centenary and the Christian Education Movement, but we cannot refrain from calling their attention to the fact that a great deal depends upon the payment of those pledges as soon as possible. The enterprises of the church have been undertaken upon the basis of the payment of these pledges—as it was right they should be—and irreparable loss will be felt if they are not redeemed. It may seem to be a small matter for the individual subscriber to delay his payment, since the sum is comparatively small; but it is no small matter for thousands of these subscribers to withhold amounts that in the aggregate will make possible the continuance of work already undertaken. If the entire amount now due cannot be paid, a part of it will help the situation—and make it easier to pay the balance later. The secretaries in charge of these important interests in our three Conferences have been very diligent in their efforts to make the situation plain and to bring the payment of pledges up to date, and it would doubtless encourage them greatly to see the results of their labors in increased receipts as the year draws to a close. The cause is worthy, the need is great, and most of us probably can do more than we have done. Let us pay our pledges.

NOT IN "THE GOOD OLD DAYS."

Those who wish to shut their eyes to plain facts may insist that the prohibition law is a failure and that more intoxicating liquor is being consumed now than ever before; but they will have to do some loud whistling to keep up their courage. A few days ago some dry agents discovered a "winery" in New Orleans and confiscated two hundred barrels of wine, valued at $40,000, which they proceeded to empty into the street. In "the good old days" that wine would have found its way to the consumer across the bar of some saloon; now it is destroyed and its owner—if he can be found—will have to answer in the courts for a violation of the law. Prohibition does prohibit a little bit, anyway.

THE MONEY TEST.

The money test is not everything, but it is worth something, and we quote the following from a recent magazine article to show that education is a good investment when measured by the dollar standard: "If you ever hear of a boy or girl who wants to quit school, when it is unnecessary; if you ever hear of parents who are thinking of putting their children to work, when it is unnecessary, just bring these figures to their attention: Every day spent in school pays the child $9. Here is the proof, based on the wage scale of 1913: uneducated laborers earn on the average of $500 per year for forty years, a total of $20,000; high school graduates earn on the average of $1000 per year for forty years, a total of $40,000. This education required twelve years of school of 180 days each, a total of 2,160 days in school. If 2,160 days at school add $20,000 to the income for life, then each day at school adds $9.25. The child that stays out of school to earn less that $9 a day is losing money—not making money."

A TRIFLE—AND A TRAGEDY.

We read the other day that a quarrel between two men over a debt of $2 resulted in the death of one of them by stabbing. It is hard for a sane person to believe that so great a tragedy should grow out of so trivial a matter—but the facts speak for themselves. It may be that there is a needed lesson in this incident for some of us. It is a tragedy whenever an incidental is raised to the rank of the fundamental—whenever "a mountain is made out of a molehill." Certainly $2 is an insignificant sum of money, and a human life is of incalculable value—yet one was taken for the other. Many a Don Quixote fights valiantly against an inoffensive windmill.

KEEPING UP.

Sometimes we hear a man boast that he "keeps up with the times." We wonder if he knows that there are 24,589 different newspapers and periodicals issued every year with a circulation of over 14 billion copies; that book publishers are turning out 175 million volumes each year, and that those devoted to any one general subject of study alone would fill a large library. And yet a man may "keep up" pretty well by judicious selection and careful reading. Our ignorance is due largely to our failure to use our time properly—not to lack of opportunity to learn what is going on.

TAKE YOUR CHOICE.

"The conservative wants to preserve the existing order, the liberal wants to improve it, the radical wants to change it." If these characterizations are correct, we are a liberal. What are you?

ONE THING LACKING.

A recent magazine writer says this: "The finest evidence of good citizenship is a clean body, a clean house, and a clean shop. Clean up." If he will allow us to add, "and a clean heart," we agree with him.

A VAIN WISH.

Kin Hubbard says that an assistant is the man who does all the work. How we should like to have an assistant for a week or two during these trying August days!

New Orleans Christian Advocate

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MOTHER MINE.

I love each furrow in thy face,
The silver in thy hair;
There's naught but beauty I can trace,
There's none that's half so fair.
The love shines out from those dear eyes,
How well I know the sign
Of kindness, sweetness—all that's good—
Dear mother—mother mine!

You nursed me through my infant years,
You loved me as a child;
You shared with me my hopes and fears,
With counsel good and mild.
And when my erring footsteps strayed,
How sad that heart of thine!
You loved me better than before,
Dear mother—mother mine!

And now, when those dear eyes grow dim,
And pain clouds that dear face,
The love that you still have for him
Who ofttimes fell from grace
Will yet bear fruit a hundredfold
In love, dear heart, like thine,
More precious far than virgin gold,
Dear mother—mother mine!

—Iowa Christian Journal.

TRAVEL LETTER FROM DR. AND MRS. I. W. COOPER.

Nature's healing sympathy had been extended not only to some of the broken hearts of France, but to the desolated country itself when, in August, 1921, we visited several of the battlefields of France and Belgium. Yet, despite the kindly touch, enough of ruin and misery were visible to make the heart ache and the blood boil to think that men of boasted culture could so act the savage beast as to devastate fair garden spots such as these. Even the trees, with foliage no longer green but ghastly in ashen grey, protested the cruelty of those who substituted for God's fresh air the poisonous gas which was the very breath of hell to both plant and animal life. Not one tree, but thousands of them, stood as silent witnesses against man's inhumanity. If this was—as we were told—the "comparatively healed condition" of the battlefields when we saw them, we shudder to think of their aspect immediately after the conflict! But we must write more specifically of what we saw.

Leaving Paris in the early morning, our fast train bore us for a number of miles through beautiful fields, orchards and villages. Our first intimation that we were approaching the field of tragedy was a large new section in a village cemetery, which showed row after row of crosses newly made. One sign of life was here, but such a sad one! A woman in black garb passed among these graves. In her hands were flowers, but in her heart what an agony of grief for him who slept beneath the mound she sought!

Just a few miles further on, we had our first sight of a village which had been shelled. Comparatively few large buildings in France are frame structures. Even the homes of peasants are usually of brick or stone. For this reason, the destruction we beheld seemed all the more a final and appalling demonstration of the power of artillery. Perhaps angry nature, in storm or earthquake, might leave a similar exhibition, but we doubt whether she would be so thorough in her work of demolition! Block after block of factories, stores, dwellings, showed only heaps of stone and mortar, with here and there a single wall left standing.

If the villages we passed so rapidly seemed mangled heaps of ruins, we felt this all the more when we reached our first stop—Chateau Thierry—and saw things at closer range. From the train we entered automobiles, drove through the torn, patched little town, across the bridge over the Marne—the bridge which was blown up by Frenchmen to stay the advance of the enemy. As we moved on, we tried to use both our eyes and ears to advantage, for in our car we had the official guide of the day, a young American who had been with our boys in this, the first American victory. His arrogance and condescension were atoned for, at least to some extent, by his youthful enthusiasm and his accuracy of knowledge, as he vividly described the positions of contestants. When, after a few miles we came to the shell of what was once the little village of Vieux, we got out of our cars and walked about as the guide explained to us that this total destruction was wrought deliberately by American (not German) guns. He told us that the Germans were in full possession of the place and, as our men learned from fugitives, were holding council of war in some of the wine cellars. Most of the villagers had left as the Germans approached, so the American artillery was trained on the town in such a thoroughgoing manner that not one single house remained untouched. Quite a number of German officers and men were caught like rats in a trap in the aforesaid cellars. This was the enteriug-wedge, and our boys did not fail to widen the opening made by it.

As we walked around, we saw a few shells of houses which were being reinhabited by their owners—a very desolate, emaciated little group. One of the women came to us with a petition addressed to Visitors, asking financial aid, as they wished to try to restore the town water-works which had been destroyed in the bombardment. Ae we were Americans and our troops had demolished the town, even though for the ultimate good of the place—by driving out the Germaus—they felt that we, even more than other travelers, owed them assistance, and we agreed with them.

Another incident of our stay in this town was the pathetic appeal of an old woman who had completely lost her reason. Our guide told us that she was, perhaps, one of the very few who lived through the horrors of the bombardment and came out of it worse than dead. Her vacant, heart-broken stare was more penetrating than the August heat of the sun.

In this section of France, the little villages are so close to each other that they fairly grew together; so it was not many minutes ere we reached our second stop. This town was not quite so badly shot up as Vieux, but it seemed completely depopulated. In wandering about the deserted streets, we found a French helmet. We carried it with us for several days, but finally gave it to a boy in our party. It seemed too cruel a reminder of the young Frenchman who probably lost his life at this place. We wonder if sympathy would have worked so well had this been a German helmet!

We did not leave our cars again until we came to the American Cemetery at Belleau Wood. The poet has sung so sweetly of how the poppies wave over our dead "In Flanders Field" that it was quite distressing to find this particular God's acre of sleeping heroes lying bare to the blazing sun—not a tree, not a shrub, not a growing flower! Old Glory was there, much in evidence, and each grave was most carefully kept and marked. There was every sign of attention on the part of the orderlies who had the cemetery in charge; but our eyes grew dim as they sought the trees on the slope above, where raged the fight in which these heroes fell, and we saw that even these trees and the shrubbery of the hillside had been blighted by poisonous gas. Desolation everywhere! The eye could not travel far enough to find any beauty for the setting of this pathetic picture.

We drove back to Chateau Thierry by a different road, one which took us through some rich farming territory which seemed to have nearly, if not quite, recovered from the effects of the war. Arrived in town, we had rather a hasty luncheon and set out to spend the remaining hour before traiu time in seeing more of the town. Several souvenir shops claimed our attention, but somehow we cared little to possess such grewsome reminders of war; so we bought nothing save cards. We found an interesting little jewelry shop where we were introduced to the beauties of minute bits of Limoges China set for rings, brooches and other ornaments. The town had a distinctly foreign air to us, and though we found novelty, we also found distressing evidences of poverty at almost every turn. Before the hour was over, the party had managed to break up into several groups and about train time some anxious husbands were flying madly around in automobiles looking for their lost wives. They were happily reunited at the station, if not before, and were soon on the train for Reims.

Reims has been called the Pompeii of the twentieth century, for it is an instance of a city of two hundred and fifty thousand inhabitants being destroyed by a rain of fire. The Cathedral of Reims was the first ruin we visited at this place. For many years it was the pride of all the northern portion of France. For three years during the war not one day passed that some building iu Relms was not struck by a shell, and most every day of that time this beautiful Cathedral was the target. Consequently the building, when we saw it, was quite a wreck, both within and without. But even then many workmen were busily carrying out heaps of debris and making ready for the work of reconstruction, for the Catholic world had heard the lament which went up all over France for the loss of her beautiful temple, and donations from outside of the city, together with the money which the loyal and industrious women of Reims had made from selling souvenirs to travelers—all this had given the people a vision of their loved Cathedral restored to its pristine glory. Since our return from abroad, we have seen in the papers and magazines that Reims has had a great celebration because sufficient funds are now in sight to complete this work. But it will be a question of years, rather than months, ere all the beautiful furniture and art glass windows of this church can be replaced.

After having afternoon tea in a shop just opposite the Cathedral—one which had been severely battered during the bombardment—we drove through many streets of this pitiful city. In numerous instances, not a stone or a brick had been lifted from where it fell on the day the building was injured. But oftener, we noted that the thrift, the energy and rebound of French nature were making themselves known through the clearing away of ruins and the reconstruction of houses. Indeed, all through our journey in the war-torn section we were filled with admiration at the signs of the plucky spirit of the French.

As our cars passed out of the city and made for Le Chemin des Dames, we passed a walled enclosure which our guide told us was a portion of the property of some wealthy wine merchant of Reims who had wine cellars which extended for twelve miles underground. The German guns failed to locate these cellars, so they remained to cheer the convivial Frenchman and to "hearten" the soldiers who fought not far from this locality.

After passing for miles through shell-shot territory, where nothing was in good order but the beautiful highway, we came to such historic and dramatic spots as Fort de la Malmaison and La France d'Hurtebise. We realized as never before what vast stretches of desolation mark these hard fought fields. Far as the eye could reach there was not a tree in sight. Here was a man-

made desert! We went down into the trenches, saw dugouts and barb-wire entanglements, and even walked across No Man's Land. Our guide had rather a hard time with a dozen or more men in the party who wanted to touch bits of shells, wire, hand-grenades and bullets, which were scattered here and there, and to explore some of the dugouts. The guide insisted that it was not safe to do these things—that murder still slumbered in some of these quiet-looking inanimate objects. At Troyon we saw the remains of a whole German motor car section, and on Le Plateau de Californe we saw a German tank which had broken down half way in its progress across No Man's Land. Some member of our party had kodak pictures made near this tank.

Our return road brought us into a different section of Reims from that which we had left. Here the hotel and shopping districts were struggling to revive. We had a very nice seven o'clock dinner in one of the less pretentious of these hostelries. Our hostess showed us a room upstairs where an explosive had gone through the wall and landed in the middle of a feather bed. On this occasion we did not regret as much as usual the fact that our poor command of French debarred us from having much conversation with the natives. We could see enough on every hand to distress us. Had we been able to converse freely we would, doubtless, have heard so many pitiful stories that our hearts would have been heavier than they were when we turned our backs on Reims that evening and took the eight o'clock train.

NEW TESTAMENT PURIFYING.

By Arthur Madison Shaw.

Paper I.

Methodists preach but little upon controverted doctrines. When we do, the object is to justify and clarify, for ourselves and others, those elements of teaching and practice in which our own church differs from other churches. If the value of such preaching be called in question, it may be vindicated in a few words.

The religious body to which I belong is the organized expression of the religious faith and activities of my life. It is important for me, therefore, that I get into that church which will be the best possible—for me. And, having become a member of a certain church, it is important that I understand the teachings and practices of that church; and that I heartily, intelligently and devotedly believe in them. A man doesn't have to be a Methodist in order to be a Christian. But if he is a Methodist, he has to be a good one, or he is worth little as a Christian. A half-hearted Methodist will not be a whole-hearted Christian. And the same is true if he belongs to another church.

You can be a good Methodist, no matter what mode of baptism you may choose for yourself; but you cannot be a good Methodist and wholly repudiate those modes which our church holds to be valid and Scriptural. So large a subject as the Bible Mode of Baptism cannot, of course, be treated exhaustively within the limits of this brief discussion.

In Matt. 28:19-20, we have the Great Commission which Jesus gave to His church: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you," etc. The Methodist Church is most consistent in carrying out this Great Commission. For, as Dr. Fairfield, himself once an ardent immersionist, has pointed out, the text contains four verbs expressing four commands. The first is "Go," and no mode of going is prescribed; the second is "Make disciples," but the method to be used is not indicated; the third is "Baptize," and no mode of baptism is suggested; the fourth is "Teach," and still there is no command, expressed or implied, as to how it is to be done. In obeying the first, second and fourth commands, every church in Christendom uses one mode or another—or all possible modes—as may be required to execute the Master's orders, and get results. For instance, the second: we make disciples by preaching, by personal testimony, by the printed page, etc. So we use any possible mode of "going" and of "teaching." Very consistently, then, do we Methodists use one mode of baptism or another, as best satisfies the conscience of the recipient.

The contention of the exclusive immersionist is, of course, that to baptize means to immerse, dip or plunge—always this, and nothing else. This assumption will be fully met in subsequent papers. It is enough, for the present, to state that it is a mere assumption; and an altogether groundless one. While analogy, example, and usage in New Testament language definitely settle the Bible mode to be sprinkling or pouring, no mode is specifically prescribed; and the use of various modes is right.

Oakdale, La.

EVANGELISTIC MISSIONS—THEIR DANGERS.

By Rev. F. B. Hill.

Dr. Clifford, the aged idol of the Free Churches of England, has proposed a campaign of PERSONAL EVANGELISM, which is receiving great support. Professor Garvie, D. D., in welcoming heartily the proposal, has uttered some notes of warning, a full account of which will be found in the current number of the British Weekly. Just now when revival services are in full swing, I may be helping your readers if I pass on some of these thoughts.

(1). The church of Christ should always be evangelizing—that is, winning souls for Christ; if that is not its constant purpose, its worship, witness and work will lack the life of the Spirit of God. (2). This is the trust and task of the church which belongs not to the whole only, but also to all the parts, to all the members, for all can, by speech, example, and influence, commend Christ as Savior and Lord. (3). Dr. Clifford, in explaining his proposals, said what he desired was that believers as disciples should seek to win others as disciples; meaning, of course, a necessary and desirable return to a Christian type of experience and character, from lack of which the churches have been suffering, instead of belief in a plan of salvation. That means personal relationship to Jesus Christ as Savior and Lord, in compassioning with him, learning of him, bearing his yoke, and taking up the cross to follow him to the end. This is the kind of Christian needed to-day, and it is not the kind that evangelistic missions have usually produced. To feel safe from hell and sure of heaven, and so happy all the day, is what has seemed to be the highest result reached in many of the converts. We have learned something about mob psychology; and in a crowded meeting, full of excitement and expectancy by use of this means to stir up the emotions, changes of feeling can be produced which have little connection with true conviction or holy resolves. Emotional disturbances have been mistaken for personal conversions.

Now, without depreciating the work of any good man, or having any particular evangelist in mind, when it comes to the conduct of big missions, conducted on a large scale, in contrast to personal evangelism, the danger is greater. The atmosphere of such a mission is often artificial, and results produced in it are likely to be less stable than those wrought in the normal atmosphere of the church's worship, witness, and work. The evangelist is expected to produce conversions, and his value as an evangelist is appraised by the number he produces. This should not be. He is himself in danger of measuring his own success, not by the quality of religious experience and moral character which results from his message and method, but by the quantity of professions which can be recorded. To be always doing the one kind of Christian work, arriving at one kind of result, is likely to narrow his personality as well as his theology; the cares and interests of a pastorate are, I am sure, necessary to fit a man to do even the best work as an evangelist. Dr. Garvie says there is a still more deadly peril—to be puffed up with pride in the number of converts won; to be always making a boast of one's successes, and, worst of all, to use that success as a reason for higher payments for one's services. Not all evangelists have escaped that peril. It is well for us to recognize the danger of relying on evangelistic missions instead of personal evangelism, and the duty of us all to become ourselves personally evangelists.

Ponchatoula, La.

FUNERAL SERVICES OF MISS BELLE H. BENNETT.

Miss Belle H. Bennett, the beloved President of the Woman's Missionary Council, Methodist Episcopal Church, South, passed into life everlasting in the early morning hours of July 20, 1922. She was laid away on Saturday, July 22nd.

During her illness, which extended from the latter part of February, Miss Bennett was in the home of her niece, Mrs. T. H. Collins, of Richmond, Ky.

Among the friends from a distance were Miss M. L. Gibson, Mrs. R. L. Kirkwood, and Miss Estelle Haskin, representing the Woman's Missionary Council. Bishop U. V. W. Darlington and Mr. J. D. Hamilton represented the Board of Missions, while the women Secretaries of the Board of Missions, Miss Mabel K. Howell, Miss Esther Case, Mrs. B. W. Lipscomb, Mrs. Humo R. Steele, and the Treasurer, Mrs. F. H. E. Ross, were also present. Mrs. R. W. MacDonell, who for so many years worked in the closest relationship with Miss Bennett in forwarding the work of the Kingdom, came from her home in Washington to be present. The officers of the Kentucky Conference Woman's Missionary Society, of which Miss Bennett had long been an honored member, were among the number who came to honor the woman who, above all others, will be missed in the councils of the church. According to her request, only the family and these few friends and official representatives of the church were present. The service, which was held in the home of Mrs. Collins, was simple and beautiful, a fitting tribute to the simple beauty of the life of the one departed.

The ritual was read by her former pastor, Rev. B. C. Horton, and by Dr. Wm. Sadler, the present pastor of the Richmond Church. A tender prayer was offered by Dr. Tilford, pastor of the Richmond Presbyterian Church. There were many beautiful flowers from all over the country, gifts from people who loved her. The abundance and beauty of the flowers, the triumphant prayers, the assurance of victory over death and of joy in a larger field of usefulness, made the service seem like a Coronation Day.

Her body lies in the family lot in the Richmond Cemetery by the side of her sister, Sue Bennett, one whom she loved as none other; yet we believe that to-day she is among the ministering spirits, that death has only been a release from the pain-worn body, an entrance into the life more abundant.

A TRIBUTE TO THE VETERANS.

Dear Brother Carley: I read with a great deal of interest the poem, "Superannuated," in the Advocate recently. I enjoyed reading it and trust that it may be of real service in the coming campaign for the Superannuate Endowment Fund, which, under God, we must realize and achieve in the largest measure. I am with it heart and soul.

Some how, though, I had not thought of these superannuated ministers and their widows as having no part in the church life where they were. I know that we have neglected them, but they have not neglected us, and have made the services from the local church up to the Annual Conferences rich with their prayers, exhortations, and shouts of joy. One of my dearest privileges as a pastor was to be associated with them, either the ministers themselves or their companions after they had passed on to the realms of glory.

As a student in Millsaps, it was my very great

privilege to be in Mrs. Charles B. Galloway's Sunday school class. She was the best teacher I have ever had and the impress of those hours spent in her home upon a country boy can hardly be estimated. Her wide observation and experience and her kindly manner made her an ideal teacher for a group of preparatory students. When I was pastor at Mars Hill in Wilkinson County I met Mrs. Kate Flowers and visited often in her home, to my own delight and spiritual uplift. Always interested in the work of the church, she was one of my most loyal and faithful members and generous in her contributions to the church. During that pastorate at Washington, Mrs. Clara B. Drake came to live on the old home place near Church Hill. Her interest in the church was intelligent and unfailing, her contributions to it were prompt and generous, and her exposition of the Sunday school lessons was an inspiration to all the members of her class. Hers was an active and influential life.

At Oak Ridge we had all the time that gentle, saintly soul, Mrs. F. M. Williams, and occasional visits from Mrs. W. W. Hurst and Mrs. H. P. Lewis. The attendance of the two latter at the services of the church was always a matter of interest and helpfulness, and the church and community were always made better by their presence. Mrs. Williams is far advanced in years, but her spirit is young yet and her mind is clear as can be. She possesses general knowledge about the church and the ministers of the Conference that many preachers themselves do not. Her heart has ever been with the Methodist ministry and her life is a fine example of the pure, high gospel that the Methodist ministry has preached.

I was nominally pastor of the Roxie charge one summer and occasionally met Uncle Ira B. Robertson. He was one of the most active members that the church at McNair had, serving as steward. His value to the community was indeed great. Our contributions to these worthy superannuates and their widows ought to be in keeping with the service they have rendered, not only in the past, but now. We are giving them of our God-given wealth for value received already. Each of them and the widow of our sainted Bishop will, I hope, pardon me for writing of them personally, but I wanted to make acknowledgment of their value to my life and ministry.

What shall I say of Brother Lyman Carley and his value to the church at Ellisville? Much of the pleasure of serving the charge comes from association with him. He is young in spirit and brotherly in attitude. His well-used library marks him as a man of study and culture. He is recognized by all as the most useful person in our church. All of us acknowledge our debt to him in the work we are trying to do. He is present at every service of the church and teaches very successfully the Bible class in Sunday school. All of these have been useful and effective members. I feel that they were the most helpful that these churches have had.

J. B. CAIN.

Ellisville, Miss.

THE HOUMA DISTRICT CONFERENCE.

The Houma District Conference of the Methodist Episcopal Church, South, convened in the Methodist church here Sunday with Rev. Martin Hebert, presiding elder, in the chair. Rev. A. J. Martin, of St. Martinville, was elected secretary.

The pastors noted as present were Revs. F. J. McCoy, Houma; George LaGrange, Bayou Blue; C. W. Lahey, Melville; E. V. Duplantis, Ville Platte; A. D. Martin, Lydia; J. A. Knight, Lockport; A. J. Martin, St. Martinville; Edgar Dufrene, assistant pastor at Lydia; A. M. Serex, assistant pastor at Houma; P. E. Martin and K. F. Martin, local preachers at Bourg; and Gilbert Bergeron, assistant pastor at Bayou Blue.

The lay delegates from the respective charges reported present were as follows: Houma charge—Miss Ella K. Hooper, deaconess, and Miss Bernice LeBlanc; Bayou Blue charge—Clerville Thibodaux, Lake Richard, E. S. Matherne, and Cecil Matherne; Melville charge—Dr. and Mrs. H. S. Joseph, Mrs. C. F. Lahey, Mrs. A. B. Overton, and Mrs. Rosa Mixer; Lydia charge—Misses Hattie Duplantis, Allie Duplantis, Maggie Martin, and Lucille Martin; Lockport charge—Mrs. Mary Brunnet.

Four young men were granted license to preach, namely: Luke Henry Richard and Clerville J. Thibodaux, of Labadieville; Ardien M. Serex, of Belgium, and Leslie North, of Raceland. The following were recommended for admission to the Louisiana Conference: James A. Knight, of Lockport, and C. W. Lahey, of Melville.

Dr. Guy Wilson, of Boston, Mass., an evangelist of the Methodist Episcopal Church, preached to a large congregation Monday night. His message was instructive and inspiring. Rev. J. B. Williams, presiding elder of Lake Charles District, preached a good sermon to appreciative listeners Tuesday morning. S. S. Thomas, of Alexandria, Secretary of the Missionary Centenary Movement, gave a stereopticon lecture on missions Tuesday evening. Rev. Martin Hebert, presiding elder, preached Sunday morning; Rev. C. W. Lahey on Sunday evening; Rev. A. J. Martin on Monday morning, and Rev. Martin Hebert again on Wednesday evening.

Visiting ministers and workers, introduced to the Conference, who spoke very encouragingly of the work being done by the Methodists in the city of Houma and surrounding country, were: Rev. W. W. Holmes, pastor of the Methodists Episcopal church, South, at Lake Charles; Rev. H. B. Hines, pastor of the Methodist Church, South, at Donaldsonville; Rev. J. N. Blackburn, pastor of the Presbyterian Church at Houma; Dr. G. L. Tucker, pastor of the Epipscopal Church at Houma, and Mrs. H. L. Baker, of Plattenville, representing the Woman's Missionary Society.

Mrs. J. J. Burdin, St. Martinville; Mrs. Laura M. White, Houma; Dr. and Mrs. R. S. Joseph, Melville; J. H. Thatcher, Houma; Mrs. B. C. Taylor, Palmetto; Dassesse Broussard, Lydia, and R. E. Martin, Bourg, were elected lay delegates to the Louisiana Conference to be held at Shreveport in November.

The Conference adjourned Wednesday night and was in every respect the best conference held in the district. A spirit of congeniality and brotherly love characterized every transaction.

The addresses delivered by the visitors and Conference delegates were messages of great inspiration and encouragement to continue to press the work forward in the promotion of God's Kingdom.

A. J. MARTIN, Secretary.

SOME OBSERVATIONS OF THE STRIKE.

By Rev. C. C. Wier, pastor of the Algiers Methodist Church, N. O. La.

As I am in one of the great industrial centers of the city, I have wondered if it might not be of interest for me to write a letter at this time, telling of the strike that is causing so much anxiety and unrest.

My relation with the strike began when I went to see a member of my church, who had been roughly handled across the river, at Harrahan. He was at the Touro Infirmary, badly beaten and bruised. Soon after this I was invited to address a body of strikers. I asked what I was to talk about, and received the answer: "Oh, just give us a good Christian talk." I gladly accepted, and went to the hall and was introduced as the pastor of the Methodist Church. I began my talk by saying that I knew nothing about conducting a strike, neither did I know anything about running a railroad, but that I had been invited to make a Christian talk and that I could do that. I announced my text, Matt. 7:12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." I was invited back, and used as a text 1 Cor. 16:13: "Quit you like men, be strong." I went again and had the subject, "Wanted, A Man," with Ezekiel 22:30 as a text. In these last two subjects, I found a fine appeal for the higher manhood, and urged them to play the man. I also spoke from Ruth 2:4: "And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you; and they answered him, the Lord bless thee." This is an ideal attitude for labor and capital.

Besides addressing the meeting, I was allowed to hear some of the proceedings of the association, which were full of interest.

They address each other as "Brother"—even the chairman is addressed as "Brother Chairman." The colored men were present and they, too, were addressed as "Brother." Their meetings were daily, and lasted indefinitely. The roll was called each time by the units represented in the Association, viz: Boiler Makers, Sheet Metal Workers, Electrical Workers, Car Men, etc., to day laborers. The total was then announced. I could but wonder how the result would show up if we called our roll by the units of the church—Board of Stewards, Sunday school teachers, Woman's Missionary Society, Epworth League, and privates. They had reports from committees, which revealed the old fact that a few are doing the work. This developed the matter of how to deal with the slacker, always a problem everywhere. They dealt very definitely with such.

The men that I saw are serious, earnest-looking men and I suppose that most of them are members of some church; many good men of my own congregation are in the strike, among them one of my stewards. There is one thing that is very clearly and prominently in evidence, and that is that there seems to be one unpardonable sin, and that is the sin of scabbing. It permeates the whole of their utterances. When the strike is over, the officers and managers of the roads, the Federal judges, the policemen and everybody will be forgiven, but the scab may not be—it is a "sin against brotherhood."

I have written this letter largely to let the brethren know that they will be welcome to these meetings, and that they may speak without reservation upon the higher things, and expect a hearing. Brethren, visit your local union and help spread the cement of brotherly love and the gospel of the Lord Jesus Christ. It will not only bless you, but it will benefit all concerned.

SOME EXTRACTS FROM A RECENT PAMPHLET ON OUR SOCIAL PROBLEM.

By Rev. E. N. Evans.

"Jesus, the world's greatest Teacher and statesman, did much to clear away the confusion of thought that hangs like fog before the rising sun, when he clarified the distinction between SIN and Crime, a vital matter too much overlooked by our statesmen and preachers, a key to the students of civilization and our social problems."

* * *

"FORGIVENESS of sin does not PARDON crime, nor does it RESTORE to former social position those who have violated the law of State or wise customs of society. The social order has a right and duty to protect the HOME as the only secure foundation of an enduring civilization. No civilization has ever or will ever long endure if it neglects to protect the sanctity of the home or the purity of the race. The mere play at the enforcement of laws against social vice, or at best its enforcement only against the weaker and less criminal of the co-partners in the social crime, will never reach the root of this evil. Let the State get a firm legal grip on the male offender, the basest of criminals and vilest of human wretches, stop this legal inequity and social injustice, and you will start something worth while."

* * *

"The State nor society can deal with SIN as such. They have no power on earth to forgive sins; and, we might add, less disposition to forget scandal. There are sinners who are not criminals. Their intent, purpose and character declare them in a class apart from the criminal element in our social order. The State can have no rightful jurisdiction in their cases, and society is impotent to deal with them. SOCIALIZED CHRISTIANITY cannot deal with them. Social reformers can not reach their needs. Mere social re-

form is not sufficient. They need forgiveness and cleansing from sin and a regeneration of life.

* * *

"PUBLICITY is not a cure for social evil. It is food for scandal-mongers and social gossipers who never build, but destroy the right kind of civilization. The absence of information is the only remedy for scandal and gossip. Why report to State or publish to society, when they can do us no good? When this, the saddest of all things that may come to our homes, confronts us, let the foolish cease to talk and the wise go into action. SECRECY IS YOUR WORD AND YOUR WAY. Come aside to HIM who hath power to forgive sins, and can make us anew. If Jesus can not forgive these their sin and make them new creatures, then all our hope is vain. If there is a place where these may hide away with Him and be led to trust Him, and find there forgiveness and the 'NEW LIFE,' they ought to be led there. A voluntary retirement from society is honorable to all parties at interest and is socially just."

* * *

"Visiting the sins of fathers and mothers upon the children to the third and fourth generations is a physical law and does not apply in the moral realm. Eating sour grapes by the father and mother does not set the children's teeth on edge. Social evil breeds the curse of a communicable disease that affects the body, not the moral character of an infant. These little ones are in no sense responsible for their own unwelcome coming. We never select our parents. We have no volition in our physical birth. If we are born wrong, it is not our fault. We have a chance and a call to be born again, and to be born right. In this we have a volition and a prayer. These little ones, as innocent as the angels of heaven, are ready to fill the vacancies in childless homes where they are needed. And they are a blessing there. Do you believe that Jesus can really forgive sins and make us a new kind of folk? If not, then it is no use to talk to you. If you do, then let us say, 'Help us to get these poor crushed victims—penitent ones—to Him through our MEMORIAL HOME FOR YOUNG WOMEN.'"

MISSIONARY OPPORTUNITIES AT OUR DOORS.

By Dr. R. L. Russell.

Recently I have had the opportunity of visiting some points in Southern Illinois with Bishop Darlington, and making a trip through portions of the Denver Conference with Bishop McMurry. I found these two bishops profoundly interested in the work of our church in these needy places.

We have not made rapid progress in either Conference, which is not a favorable comment on our statesmanship when we consider the length of time we have been there and the opportunity we now have in each of these Conferences.

We have lost many of our best opportunities because we did not have the money nor the men to accept them, nor did we have the foresight to see them. That is neither here nor there. What we must do now is to strengthen the work we already have in these two Conferences, and have vision enough to enterprise the Kingdom in the many places awaiting us. I have reached some conclusions:

1. We cannot remain cramped in the few places where we are now operating. To do so is to die. Our men already on the field must be more energetic, not only in their present charges, but they must evangelize the unchurched regions around them.

2. We must put some new men in each of these Conferences. The bishops are looking for them. We do not need men in the fields who have been failures elsewhere. We appeal to men because of the love of Christ and humanity to take up work in these mission fields in the same spirit as one would take it up anywhere in the world.

In Colorado we spent one of our rest days with Rev. Robert E. Dickenson, who has done such splendid work in Colorado Springs and elsewhere.

One day's trip took us by Ford 55 miles out on the plains from Trinidad. The people had gathered under a few trees in a creek bed for the day's service. Many of them had come many miles, but were there early and stayed late, eager to see and hear. The Bishop preached a strong and much appreciated sermon before noon, the writer giving them a practical talk after lunch. This section of the State is larger than New Jersey or Rhode Island, yet there is only one preacher there. He simply cannot cover this territory. We must have two more men for the two new circuits to be formed there at the next session of the Conference. A Ford and living will be provided the men who will undertake this heroic and pioneering work. There is no better climate in the world for people who may be fearing or fighting the tubercular plague. If any preacher is interested, write Bishop W. F. McMurry, 1119 Fourth Avenue, Louisville, Kentucky. We could use six men for work of this kind in Colorado.

One day was spent with the efficient Epworth League worker, Rev. R. E. Noliner, in the Conference League meeting at Pueblo. This was their first annual session and they were delighted with the beginning. Brother Nollner and I drove out to Beulah, investigating a location for a Rocky Mountain Summer Assembly. There is no lovlier place for summer gatherings than Beulah. Further investigations will be made and, with the proper encouragement and endorsement, there may be established there this Summer Assembly, which will mean much to our work and workers in the heart of the Rockies.

Southern Illinois and Colorado present great Home Mission opportunities and we should no longer delay a larger program for our church there.

May we not hope to hear from some real missionary heroes who will undertake the missionary task at our very doors?

ARE MINISTERS BUSINESS MEN?

We educate our ministry specifically for the work of that ministry, and we set them apart for that special work with the distinct understanding that they will not enter the fields of business, no matter how strongly those fields may call. And because the minister does not meddle with business—business men who are immersed in it six or seven days in the week, receive the impression that the minister knows nothing about business. They look upon him as a somewhat of a recluse and a book-worm, and they conclude that he has little or no business ability. And they get to believe this thing so firmly that they begin to joke about it, and finally they boldly declare that the minister knows nothing about business and should therefore have nothing to say about it; and occasionally we hear the cheap sneer, "oh, he's a minister; he doesn't know anything about business."

It is a small matter,perhaps, and yet it is one which works a manifest injustice to our preachers. They may be preachers, but they are more than preachers; and leaving out of account a very few of our most prominent business men, we should be inclined to assert that our ministers as a class would more than average up in business and managerial ability with any class of business men in the country.

We are not ignorant of, and we do not wish to ignore, the striking exceptions. We know there are a few men who are never on time, possibly even at their own weddings. We have heard of preachers who know remarkably well how to get into debt and remarkably little how to get out of it. We have heard of preachers who could not agree with any one, not even with their own wives. We have heard of others who could "sit and sing themselves away" on the very verge of a volcano. Some of these stories may be exaggerated; some of these preachers may never have had any existence; but granting all that has been claimed as to these cases, the fact still remains that these were exceptions. The average minister is usually a good business man.

In the Methodist Church the best proof of this, and all the proof that is needed, will be found in our record as a church. The Methodist Church as it exists in Canada to-day, is to a very large degree under God, the creation of the Methodist ministry. We have not yet the figures for the year 1922, but for 1918 the record shows that Methodism in Canada and Newfoundland had 3745 churches, 1562 parsonages, and seventeen colleges, the total value of these being nearly $11,000,000, and the total debt on the whole property being less than $5,000,000. And the total raised for all church purposes that year was $6,753,991. We submit that this record is proof enough that our Methodist ministers, as a class, have no small ability in handling the financial problems of the church.

We do not desire in the least to detract from the value of the services of our successful laymen, but we claim that every intelligent layman will recognize that the financial enterprises of the church depend usually in no small degree upon the financial ability of the pastor in charge. And in the face of such a record as Methodism has written, we think the Methodist ministry needs no further recommendation as successful business men on rather a large scale.—Christian Guardian.

EQUIP THE SUNDAY SCHOOL.

By Dr. Charles M. Sheldon.

Whatever else the Sunday schools of the world do in the working out of a program, one thing seems to stand out clear, and that is the teaching of the practical ideals of Jesus. But before that can be done effectively, the church must give the Sunday school its right place in the educational rank of positive forces in the new world order.

And by that is meant defining the Sunday schools of the world as the greatest educational institutions of the world. They are not organized to teach art or science or mathematics or languages, but they are organized to teach boys and girls about God and justice and truth and right living. If religion is greater than any other knowledge, then certainly it is not claiming too much for the Sunday school that it is the highest educational force we have, and if so, then the churches must put it in the highest place of honor and value.

How much does the American citizen, well-to-do, in the average church, pay to have his boy or girl educated in the Sunday school? What proportion of the church members' income is given to the church for equipping the greatest educational force in the world? Most Sunday schools carry on their wonderful work under the worst handicap. No high school would endure for a moment the pitiful school-room equipment that the churches provide for their Sunday schools. Is it any wonder that the boy or girl looks upon the Sunday school often with indifference and even with contempt?

The time has come for the members of the churches of America and the world to pay the price for religious instruction. There is money enough in the average church to put up well-furnished religious educational buildings for the tremendous teaching of religion and conduct. We have cheapened religion by letting the church give it to us as if we were objects of charity. Salvation is free. But religious education ought to cost something.—The Christian Herald.

CHURCH EXTENSION NOTICE, LOUISIANA CONFERENCE.

Those desiring to make application to the Board of Church Extension for aid, will please write to Rev. W. S. Henry, Arcadia, La., who has been elected secretary of the Conference Board. He has these forms and will be glad to send them to any one who desires them. F. M. FREEMAN.

Crowley, La.

WANTED TO PURCHASE

Second-hand set of Encyclopedia Britannica, in good condition, that can be bought cheap for cash. Address Rev. Albert T. Long, Barlow, Miss.

If God's favors were measured by our appreciation, some of us would get about twenty minutes of blessing per annum.—Exchange.

The Standard Teachers' Bible

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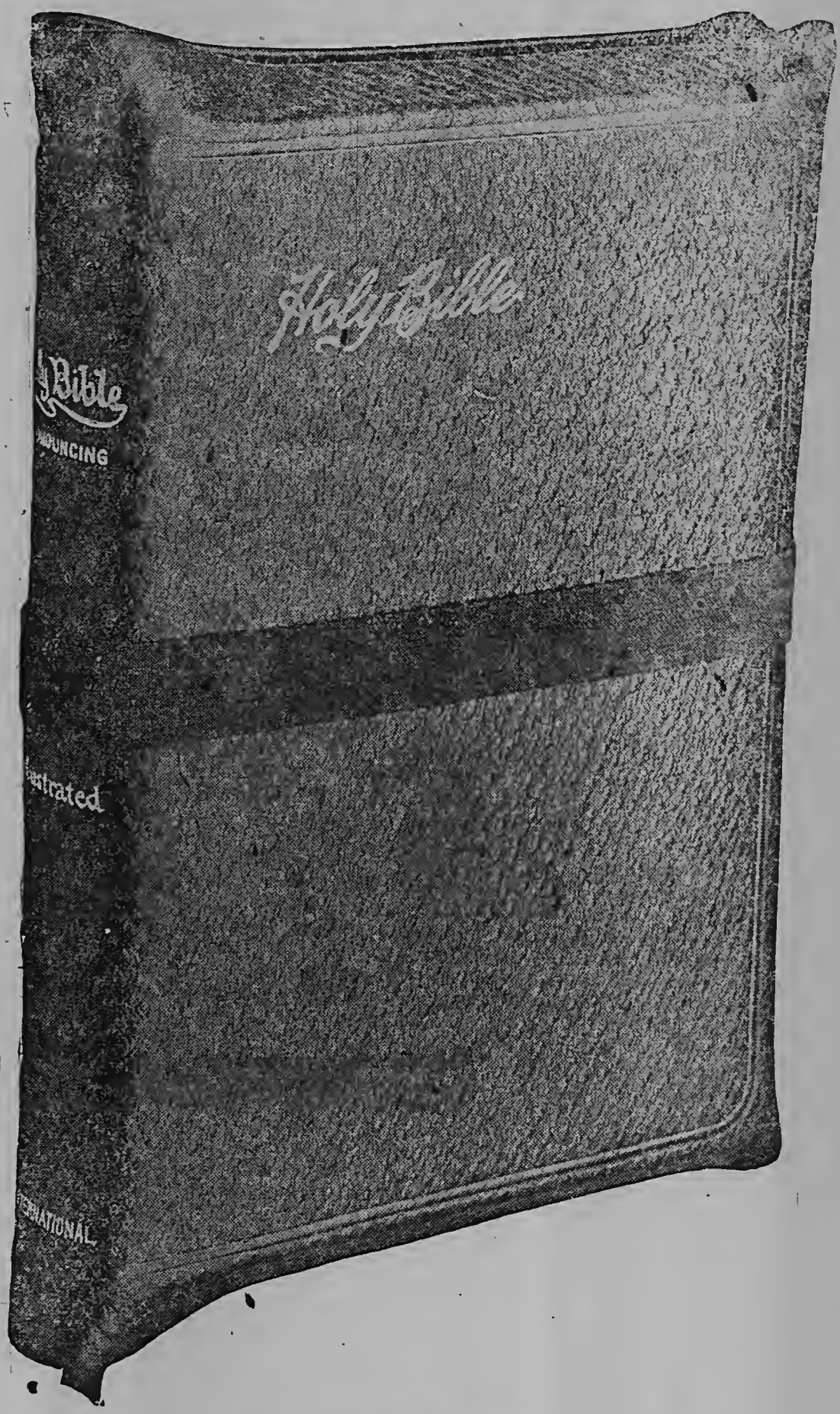

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ADDRESS:

New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

The Home Circle

OVERSPEEDING.

'Twas mighty lucky the other night
The fairy police were out of sight!

For a young and reckless firefly,
Taking every knoll on "high,"
Tore a hundred miles an hour
By tree and knoll, by bush and flower,
And ran, with only a tail light, crash
Into the trunk of a mountain ash,
And with a terrible bang and hurtle
Stood on his nose and then turned turtle!

'Twas mighty lucky the other night
The fairy police were out of sight!
—Anne Johnson Robinson, in The Youth's Companion.

THE BIRD IN THE CLOCK.

Little Sophy's head was bowed down like a bush loaded with snow. And then her tears began to patter, patter.

She had hoped that there would be lots of trees and birds, and all such homelike things, in the new American town to which her parents had moved. And there was only one bare, dead, little cottonwood tree in front of the house.

And about the church there wasn't even the smallest twig for a bird to light upon, though they had trilled and sung all summer in the heavy boughs which reached out so close to her village church in Sweden.

Then Sophy's head was quickly lifted as she thought of that place; it came up straight and happy like a bush when the sun has come out suddenly upon it and made all the snow tumble from it.

Yes, her good old pastor's face had been like the warm sunshine as he had kissed her and said, "You must look for happy things when you go over the great ocean."

Were there any things like that to see here? Yes, for her mother didn't look half so pale and sick as she used to. And her father and brother Carl now got such good pay for all their work.

The more she thought, the bigger blessings she saw.

And when she went into church with her father the next Sunday morning she tried hard not to think how narrow and bare it looked. Then she almost clapped her hands in joy as she saw the gilded picture of a bird at the bottom of the clock near the pulpit.

"Such a golden beauty," she whispered to herself. "And we can see it all the time as we sit here."

And the church seemed to be full of sunshine.

As little Sophy stood by the church door very early on Sunday she saw a sad-looking man coming down the street.

"O sir," she said as she ran to him with her heart full of pity, "you must come in and see our pretty bird in the clock. It cannot sing even one little trill. But its wings shine all the time."

"A bird—in a clock? Why, what do you mean?"

But as the man looked into Sophy's pleading blue eyes and felt her warm little hand slipping into his, he said, "Yes, child, I will go with you."

"I am so glad that you understand some of my Swedish words," laughed Sophy. "And I'm sure you'll like the bird."

But the little picture looked very plain to the man, though he tried to praise it as much as he could.

"And what makes you like it so?" he asked.

"O God just sent it to make the church look more homelike. But if I had not remembered what my good old pastor said I might never have looked around sharp like and seen it just as I do. That made it shine and take much sorrow out of my heart. I hope it will help you."

"I hope so. My little girl used to come down here to Sioux City with me. She died two months ago. I was thinking much about her as I walked down the street this morning, where we used to ride together so much. And it seemed to me there was no God or he would not have taken her away from me. But you think he is good?"

"Oh, yes, I know it right here in my heart."

Sophy's face shone so that at last the man said, "The world does look brighter. My little Minnie must be safe with the Lord who loved her. If that bird in the clock makes you happy, I ought not to complain when I have my great farm where the corn grows so high, and the plum trees are loaded with fruit every year. And my dear wife and little Peter are very kind. You must come out and see them some day, and hear the real birds sing in the cottonwoods and the box elders."

"Then you will love the Lord?" said Sophy almost as though she had not heard a word about the corn and the birds.

"Yes, my dear child."

"I'm so glad our pastor told me to look for happy things over the great ocean," said Sophy. "We'll never forget the shining birdie in the clock."—C. N. Sinnett, in Northwestern Christian Advocate.

THE ROBBER WEEDS.

Up in the sky the sun blazed hotly, and its rays reached all the way down to a certain back garden where a little boy and girl, Robbie and Roberta, were both just on the verge of tears. They had been pulling weeds until they were both very hot and tired; and there were still a great many left. Mamma had gone up-town that afternoon, and before leaving had asked the twins to weed the back yard.

Both children felt sure that mamma had no idea how many weeds there were or she wouldn't have asked them to pull them all in one afternoon. But mamma was gone, and both Robbie and Roberta felt they should finish the task before going to play.

"Oh, isn't it hot?" complained Robbie, mopping his brow.

"Yes, 'tis. Don't you just hate these old weeds?" asked Roberta, pulling at a particularly stubborn one.

Just then Aunt Helen called from the back porch:

"Hadn't you children better come rest on the steps and let me tell you something about those robbers?"

"Robbers!" cried Robbie.

"Robbers!" echoed Roberta.

"Yes, robbers," repeated Aunt Helen.

"Those are called robber weeds," she continued as the children settled comfortably on the steps by her side; "and one time a few years ago the seeds of them were left here by a circus that camped just outside the town. These circus owners had to carry a certain kind of prairie hay for the elephants, and this weed with the bright yellow bloom happened to be in with the prairie hay. The next year after the big circus camped here great quantities of this weed sprang up on the camping ground"—

"But why do they call it the robber weed?" asked Robbie eagerly.

"I was just coming to that," smiled Aunt Helen. "They call it that because it chokes out all other things that start to grow near it. It sends out long roots near the surface of the ground and drinks up all the nourishment, and the grass soon dies around where this weed grows. It robs the other plants of all the moisture—just drinks it all up until they wither, and"—

"Oh, the horrid things!" cried Robbie; "it shan't rob our nice grass—just watch me!"

"And me, too," said Roberta.

And before Aunt Helen could finish her story the twins were making sport of pulling robber weeds.

"Watch me pull this big robber!" cried Robbie.

"Watch me pull this one," laughed Roberta.

"I think you will have all the robbers driven away within a half hour at the rate you are going now," called Aunt Helen; "and when you have finished and washed your hands and faces nicely, you will find me on the front porch—and I think there will be a plate of cakes and a pitcher of iced lemonade—so hurry, dears."—Beth Slater Whitson, in The Watchman-Examiner.

The sower who casts in the seed, the father or mother casting in the fruitful word, are accomplishing a pontifical act, and ought to perform it with religious awe, with prayer and gravity, for they are laboring at the kingdom of God. All seed-growing is a mysterious thing, whether the seed fall into the earth or into souls.—Amiel.

Faith, hope, and charity. Cherish the first, preach the second, and be silent as to the last.—Selected.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

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Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper.. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE POLL ON PROHIBITION.

We are sure our readers are interested in the progress of the poll on the prohibition question being conducted by the Literary Digest. In the issue of August 5, the results of 480,000 votes are given. Summarized, they are as follows:

In favor of a strict enforcement of the Eighteenth Amendment and the Volstead Law, 181,704;

In favor of modification of the Volstead Law to permit the sale of light wines and beer, 196,864;

In favor of repealing the Eighteenth Amendment, 101,475.

Although the votes recorded from Louisiana and Mississippi thus far are compartively few, it is of interest to see how the sentiment in these two States is expressing itself. The figures are as follows:

Louisiana—For strict enforcement, 12; for modification, 13; for repeal, 3.

Mississippi—For strict enforcement, 236; for modification, 200; for repeal, 102.

We repeat what we said a short time ago, that it is not a question whether we shall have Constitutional prohibition or not—that matter is already settled—but it is a question as to whether or not we shall have an enforcement law that will make the Eighteenth Amendment effective. Under the terms of the Amendment itself, Congress has the power to declare what alcoholic content renders a beverage intoxicating, and it is evidently with the hope of influencing Congress to modify the present law that the "wets" are laying such stress upon the showing thus far made. Practically all those who express themselves upon the saloon, even though they are in favor of light wines and beer, declare that the saloon has passed forever. The logic of their own position should convince them that the best way—practically the only way—to get rid permanently of the saloon is to maintain the present law. If liquor dealers could be relied upon at all to obey the law, there might be wines and beer without saloons; but experience has proved that they will not, as a class, obey it, and to permit the legal sale of light drinks would be sure to result in the illegal sale of the stronger ones.

As we see it, there is very little encouragement for the extreme "wets" in the result of the vote thus far. Of the 480,000 votes already cast, only 101,475 are in favor of the repeal of the Amendment, leaving 378,568 in favor of strict enforcement or only a modification. The Digest has just sent out 2,000,000 ballots to women, and we predict that when the returns from these are in, the result will be still more discouraging to the "wets."

PERSONAL AND OTHER NOTES.

Brother Byron Smith, of Peoria, Miss., has been a reader of the Advocate since 1875.

Rev. A. T. Long, of Barlow, Miss., writes that the work on his charge is moving along nicely.

Rev. J. B. Cain, our pastor at Ellisville, Miss., assisted Rev. P. H. Howse in a good meeting at Pinola, Miss., last week.

Bishop Sam R. Hay and Bishop H. A. Boaz sailed for the Orient on July 27. Dr. and Mrs. W. W. Pinson sailed at the same time.

The Florida Christian Advocate now goes into all the homes represented in 104 churches. The budget plan is used—and it works.

In making mention last week of laymen who were very helpful in the Seashore Camp Meeting, we inadvertently omitted the title, "Dr." before the name of J. C. Ballard. We beg his pardon.

Rev. J. Cude Rousseaux, pastor of Mangum Memorial Methodist Church, Shreveport, La., reports an attendance of 33 at prayer meeting on August 2.

Rev. and Mrs. R. T. Ware, Mooringsport, La., announce the arrival of a daughter in their home, on August 2. She has been named Gurial Elizabeth. Blessings upon the little one!

An agreement has been entered into between Central College for men, and Howard-Payne, a junior college for women, both at Fayette, Mo., by which their work will be closely co-ordinated.

Dr. Russell H. Conwell, of Philadelphia, is reported to have said recently that out of 5000 marriages performed by him during the thirty years of his ministry, there has not been a single divorce.

Dr. C. M. Chapman, of Shelby, Miss., accompanied by his family, is spending the month of August on a vacation, his congregation having voted him this expression of appreciation. The work goes well at Shelby.

Prof. Chas. S. Pettis has been elected president of Morris Harvey College, Barbourville, West Virginia. He is a graduate of the University of Wisconsin, and is a son-in-law of the late Bishop A. Coke Smith.

Mrs. T. D. Lipscomb, wife of our pastor at Grand Cane, La., was operated on for appendicitis at a hospital in Shreveport on August 1. The operation was serious, but we are glad to learn that she is getting along well.

Rev. R. I. Collins, of Shannon, Miss., writes: "We are moving along nicely on the Shannon and Nettleton circlt. Good meetings have been held, with good results. We have a fine Epworth League at Nettleton. The Lord is with us."

Prof. James N. Hillman, State Secretary of the Virginia Board of Education, was recently elected president of Emory and Henry College, to succeed Dr. J. S. French, resigned. Dr. French has been appointed presiding elder of the Knoxville District.

Dr. Geo. S. Sexton, president of Centenary College, Shreveport, La., delivered the address at the laying of the corner stone of the College Hill Methodist Church, Texarkana, Ark., on Friday afternoon, August 4. Dr. Sexton founded this church thirty-four years ago.

Mrs. Geo. S. Brown, of New Orleans, who spends the summer on the Seashore Camp Ground, is actively interested in every movement that looks toward the improvement of the place. She was instrumental in having a better lighting system installed in the tabernacle.

The prayer meeting at Oakdale, La., Rev. A. M. Shaw, pastor, made a good showing in the month of July. The smallest attendance for the month was 78, and the largest was 111. The average for the month was 86. August started with an attendance of 95.

Rev. L. L. Roberts, our active and efficient pastor at Columbia, Miss., recently sent us 42 additional subscriptions to the Advocate, making a total of 197 now going to his people. Brother Roberts heads the list in the circulation of the church paper in the three Conferences.

Dr. H. F. Tolle, pastor of Capitol Street Methodist Church, Jackson, Miss., and his young son Bob [illegible] the Advocate office an appreciated call on Monday of this week. It was inspiring to hear Dr. Tolle tell of the work of the "Flying Squadron" in Jackson and neighboring towns.

According to the Sunday School Messenger, a newsy bulletin issued under the auspices of the North Mississippi Conference Sunday School Board, the total receipts for Sunday School Day thus far are $667.20. We wonder if every Sunday school in our three Conferences has observed the day as the Discipline directs.

Rev. G. D. Purcell, our pastor at South Mansfield, La., writes us that the church building at that place was destroyed by an electrical storm on Tuesday afternoon, August 1. Only fire insurance was carried on the building. We have no douht but that under the efficient leadership of Brother Purcell the building will soon be restored

Miss Cora Perkins, one of the consecrated Sunday school workers of the Louisiana Avenue Methodist Church, this city, has recently returned from Lake Junaluska, N. C., where she took courses of study in Sunday school work. She is teaching a class in "Life in the Making," at Clinton, La., this week.

The Commission on Constitution, authorized by the recent General Conference, has been announced as follows: Bishops—W. A. Candler, Collins Denny, W. F. McMurry; Clerical—J. E. Harrison, J. A. Anderson, J. L. Clark. M. L. Carlisle, C. W. Tadlock, W. A. Christian; Lay—S. B. Adams, J. L. Kelly, C. B. Ames, M. E. Lawson, J. E. Cockrell, J. T. Allison.

Rev. C. Norman Guice, formerly of the Mississippi Conference, now one of our most successful general evangelists, is holding a meeting at Columbia, Miss., Rev. L. L. Roberts, pastor. The singing is being led by Prof. R. L. Milam, evangelistic singer. Prof. Milam is open for engagements during the month of September. His address is 9 Crew Street, Atlanta, Ga.

We acknowledge the honor of an invitation to attend the marriage of Prof. C. C. Norton and Miss Mable Alberta Binning, at the First Baptist Church, Knoxville, Tenn., on Thursday evening, August 24, at eight o'clock. Prof. Norton is a son of Rev. and Mrs. H. L. Norton, of the Mississippi Conference, and is engaged in teaching in Alexander College, Jacksonville, Texas. May heaven's richest blessings rest upon this fine young couple.

Chaplain John A. Randolph, stationed at Fort McPherson, Ga., is on a four months' leave of absence at Lake Junaluska, N. C., at the expiration of which on November 30, he will retire from active service. An impressive farewell service was held in his honor at Fort McPherson on the Sunday preceding his going away. Col. Randolph is a member of the North Mississippi Conference, and is one of the best known chaplains in the army.

Rev. Julian S. Duncan, one of the splendid young members of the North Mississippi Conference, now attending Emory University, would like to assist in some meetings in North Mississippi during the month of September. His address after August 26 will be 44 Court Strect, West Point, Miss.

Brother Duncan has practically completed his work for the Bachelor of Divinity degree in the Candler School of Theology, and will come up for regular work at the next session of the North Mississippi Conference.

The Methodists of Logtown, Miss., have given their pastor, Rev. E. L. Alford, a vacation trip to Lake Junaluska, North Carolina. He will attend the Conference on Life and Work. It is useless to say he was delighted with this announcement. We hope he may be benefited physically, mentally and spiritually.

A telegram from Rev. Waldo W. Moore, dated Biloxi, Miss., August 7, says: "Camp Ground Sunday school and patrons have given nineteen dollars on Ford car, Dawson and others are increasing fund. Chalmers has helped. The Advocate and editor are truly our friends. Brethren, read ths Advocate of July 27. Put the plan to work. One hundred dollars have been given so far. Cooper gave $25."

We take the following news item from the "Big Brothsr," of Greenville, Miss.: "Seventy-seven names have been added to our church roll this year. Twenty-five of them have been added during ths past two months. We now have 710 names on our roll. Possibly twenty-five of these ought to be stricken from the roll because they have been lost sight of, but that still leaves us almost 700 who are in reach of the church. What a vast army that is, and what a work we have to do to train this army! It is enough to make the leaders quake and tremble in their shoes."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. L. L. Roberts, Columbia, Miss., 42; Rev. W. H. Giles, Slidell, La., 5; Rev. J. C. Rousseaux, Shreveport, La., 2; Rev. R. I. Collins, Shannon, Miss., 2; Rev. T. B. Cottrell, Vicksburg, Miss., 5.

IMPORTANT NOTICE.

The presiding elders of the North Mississippi Conference are requested to meet me in Winona at 9 a. m. on Wednesday, Sept. 20, for a consideration of the interests of the Conference. The Conference Missionary Secretary, president of the Board of Missions, chairman of the Evangellstic Committee, and the Conference Secretary of Education are also requested to attend this meeting that we may confer over the interests which they represent. W. N. AINSWORTH.

IMPORTANT NOTICE.

The presiding elders of the Mississippi Conference are requested to meet me in Jackson at 9 a.m. on Thursday, September 21, for a consideration of the interests of the Conference. The Conference Missionary Secretary, president of the Board of Missions, chairman of the Evangelistic Committee, and the Conference Secretary of Education are also requested to attend this meeting that we may confer over the interests which they represent. W. N. AINSWORTH.

THE WEDDING-GARMENT.

By Rev. Ernest A. Miller, Ph.D.

"It is so easy to get into the church nowadays." This is a fairly frequent remark—usually made by thoss of the older generation. They further complain: "Church rolls are padded with names of folks who are not Christians." "What the church most needs is a good weeding out."

Possibly these critics have a considerable show of reason on their side. Children are received into the church before they arrive at the age of personal choice. Evangelists and pastors save themselves from meager totals and accessions by invading the Sunday school for a killing. This indiscretion of forcing is often followed by the greater indiscretion of negligence after the children are signed in the church. A child in the church should be nurtured, instructed, guided, encouraged, fortified, trained, used. Joining the church, church membership, is a mere form to be filled with a deep spiritual content by education and service. To consider a child secured spiritually because he has joined the church is uttermost folly. When you receive a child into church membership you have enlarged and intensified your obligation towards him. Unless by your prayers and interest he continues to go forward in the church, he will go back until his initial covenant is nothing more than "a scrap of paper." Church rolls are padded with the names of those who joined church as children and straightway were left criminally alone. They show no particular interest in the church anad in the Kingdom now. What would you do with such names? The church has nothing but names in such instances.

Further, there are those who signed a card, shook the evangelist's hand, or stood up in meeting. Then and consequently they were received into the church. A very easy route. Our friends of other days tell about an altar, a demonstration, a sound experience, a clear testimony. But where are the evidences of transformation in these times in which we live? However, these members are in. Their names are just as prominent on the roll as anybody's. Their faces are almost stranger to the sanctuary. Not all, to be sure, but some. Every church seems to have some extra-mural members. What shall we do with them?

Also there are some in the church who do not live according to the principles of Christianity. One will not deny that judgment belongs unto God. But if a churchman swears, it is plain that he is not true to the church. If he does business in a dishonest way, anybody can see that he is dishonoring the church. If by some crooked or unjust system of finance or industry he is harming his fellows, he is a sinner, and it does not take a prophet to say so. Men who are termed outsiders are quick to pick these flaws. Every personal worker knows that. You say to a man for whose salvation you have been praying: "Will you not become a Christian and join the church?" He retorts by citing the case of so-and-so who is a professed Christian, a member of your church, and he himself would not stoop to the things that so-and-so stoops to. Say what you like, he has put a poser up to you. So-called insiders may not find so much fault with the fellow church-member in question. He may be a man of influence. He may pay generously to the church. What can we do with him and his kind?

The Word makes it quite clear that there is a Visible Church and there is an Invisible Church. And these are not altogether the same. Mostly so, I think, but not altogether. That is, the majority of those who really belong to the kingdom of God are members of the formal church. But—say it softly in our human ignorance—it would seem as though there are some whose names are on our church books whose names are not duplicated on the Lamb's Book of Life. And, on the other hand, there are some who have never joined the church here who are making sure of an entrance into heaven.

Answers to the perplexing questions of absolute requisites for church affiliation, and the wisdom of expulsion in cases of disloyalty, may be found in some of the parables of the Teacher. The parable of the marriage feast and the guest without the wedding-garment is most illuminating. It seemed easy to get into the feast. "Go ye therefore unto the parting of the highways, and as many as ye shall find, bid to the marriage feast." Apparently the insiders here did not notice the man without the required garment. Or it made no difference to them—they did not care. But the king came. "He saw there a man who had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless." If the other guests did advise him of his lack, he could excuse himself; he could talk them off. But there was no arguing with the king. The man had nothing to say. "Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth."

What is the wedding-garment? with what must a man be clothed to be a member of the true church? Remember the King will come; he will unerringly read our fitness or unfitness. The wedding-garment is an inner quality with a consistent external expression. Paul exhorted the Galatians thus, "Put on Christ." He wrote the Colossians thus, "Put on charity." Every man must come into the true church by way of Calvary. That is, "Ye must be born again." He who comes into the church proudly, claiming his own merits, is not clothed with the wedding-garment. We must acknowledge our sins, they must be forgiven, we must take on the character of Christ, if we are to be ready for the coming of the King. This does not mean the same for children as for adults. It does mean accepting Christ for all. It does mean receiving him more completely as capacity and opportunity enlarge. Some lose their wedding-garments because they forget Chirst, they leave off charity. Giving one's heart to God is not a final act. Joining the church is not an eternal guarantee of spiritual safety. We must grow in grace or lose our wedding-garment.

What shall we do with the apparent traitors to the Kingdom—those who have a church membership but an inconsistent life? Leave it to the King. He will come, and it is his right to judge and expel. The church discipline may give some authority for expulsion. But in the main that should be left to God. The parable of the wheat and tares directs that way. It is our business to receive people into the church according to rule and custom. It is our business to make a church in which souls can have the fairest chance at Christlikeness and growth. It is God's business to keep the Kingdom roll and to appoint the final destination of all.—Pittsburgh Christian Advocate.

A SCHOOL FOR EVANGELISM.

One great note, if not the greatest note of this quadrennium, must be evangelism. And why not? Is not this the chief business of all Christianity?

If we have summer schools to study methods of church work, why not have a school to study this, the most important of all subjects?

This school of evangelism this year will be held at Lake Junaluska, N. C., August 17-27. Programs have been sent to every bishop, presiding elder and pastor. We hope it will be announced from every pulpit, and that we may have a large attendance of both the ministers and laity from every section of the entire church.

Classes will be conducted in "The Sunday School and Evangelism," "The Layman and Evangelism," and "The Pastor and Evangelism." Bishop Collins Denny and Bishop W. N. Ainsworth and others will be speakers for the 11 o'clock and the 8 o'clock hours. Every address will center around this one theme.

Make your arrangements to be at "The Lake" at this time. Programs and information may be had by writing the undersigned, or J. Dale Stentz, Lake Junaluska, N. C. R. L. RUSSELL,
Secty. General Commission on Evangelism.
Box 510, Nashville, Tenn.

Each cloud has of silver a lining,
Though we may not see its light;
The sun has not ceased its shining,
Though hidden awhile from our sight.
Be faithful and active and earnest,
In idleness never sit down;
The better the dark cross you carry
The brighter will sparkle the crown.
—Wm. Johnson.

Every thought which genius and piety throw into the world alters it.—Emerson.

The fellow who attends strictly to his own business seldom has a headache in the morning.—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. MARY S. WEBB MYERS was born in Sumpter County, Alabama, April 28, 1838. She was married to Mr. W. P. Myers at the home of her parents, in Livingston County, Alabama, on January 7, 1857. She died at the home of her daughter and son-in-law, Mr. and Mrs. J. M. Brown, at Minden, La., on May 2, 1922, having just passed her eighty-fourth birthday. She joined the Methodist Church in childhood, and for something like three-score years and ten, until the time of her death, she continued a faithful and devoted member of it. As long as health and strength permitted, she was a regular attendant on the services of her church, and even when increasing feebleness, intensified by a fall which crippled her, prevented her attendance, she manifested a lively interest in all of its work. In a remarkable degree she retained, in spite of the growing infirmities of age, an intelligent interest in what went on about her. She was a cheerful and patient sufferer, and always enjoyed and appreciated the visits of her pastor and other friends. A large family connection is left to mourn her passing. Of twelve children born to her, five are still living, one son and four daughters. Forty-three grandchildren and thirty great-grandchildren have blessed her life, of whom a large number are still living. In addition to her own descendants, the Webb family of Minden, of which she was a member, constitute a large circle. Who can estimate the influence of such a life, covering a large part of a century, devoted in a quiet and unostentatious way to those high ideals of social and religious life which underlie the best in our American civilization, and influencing so large a progeny by the transmission of such ideals?

W. WINANS DRAKE.

Shreveport, La.

CALVIN P. JACKSON, son of John Lanfair and Cynthia Elizabeth Jackson, was born near Torza Methodist Church, southeast of Sardis, Miss., on June 15, 1851, and spent his whole life in this community. When death came his body was laid to rest in the church yard, after funeral services led by Rev. Ben P. Jaco, assisted by Revs. J. H. Arnold, R. A. N. Wilson, E. G. Mohler and J. D. Wroten, on July 20, 1922. The unusually large attendance of friends and the great profusion of flowers of exquisite beauty indicated the universal esteem and affectionate regard in which he was held. On December 9, 1874, he was married to Miss Clara Stainback Dugger, of the same community. Of their eleven children, seven survive him, viz.: Mesdames J. M. Kyle, J. H. Land, W. E. Segrest, Ray Davidson, W. J. Cox, A. B. Friend, and W. F. Patton. He was never more happy than when surrounded by his children and some or all of his twenty-one grandchildren. He was an active and successful business man, as also public spirited, serving his community and country as an officer of the law. While I was pastor of that church I had religious talks with him and he was a regular attendant upon church services and supporter of the church, though not a member. At his death he assured the enquirer that he was not afraid of death and was ready to meet God. He was my personal friend, and with many others I shall miss him greatly. With friendship's gentle hand we spread the mantle of charity over all his errors and firmly resolve to avoid making them in our lives; while with the warmth of brotherly love we make to glow all his noble virtues and purpose to make our lives lustrous with holy living in this world, and by faith in Jesus Christ seek life everlasting.

His friend, BEN P. JACO.

Winona, Miss., July 25, 1922.

D. O. SUMMER was born in Newberry, South Carolina, February 16, 1841, and died June 18, 1922, crossing the span of eighty-one years in the flight of time, attended in his last hours by his wife, his brother, A. L., and all of his children: John L., Van, Mrs. Emma Whyte, Mrs. Lela Walker, Mrs. Rovilla Lewis. He was buried at Hattiesburg beside his son, Thomas O., who died nearly twenty years ago. The funeral was attended by many friends, and there were numerous floral offerings. He came from a family which had highest conceptions of duty and deep religious convictions. Within less than a month after the outbreak of the Civil War he enrolled as a volunteer in the Confederate army. He received his baptism of fire and blood early in the struggle; and though thrice wounded, he was in the conflict when the Stars and Bars went down at Appomattox. On a moral question his friends always knew where to find him. He was a consistent member of the Methodist Church; and frequently during his last years expressed his willingness to meet the final summons.

HENRY G. HAWKINS.

Newton, Miss.

On July 3, 1922, the death angel called for the spirit of MRS. ELIZABETH DELOACH ALEXANDER, wife of the late J. M. Alexander. Mrs. Alexander was born on June 1, 1873; she was married to the above-named on January 5, 1892; she joined the Methodist Episcopal Church, South, at the age of eleven years, under the pastorate of Rev. T. W. Lewis, now of the Memphis Conference. Her mother, two children, son and daughter, with her many friends, who mourn her going, say that as daughter, wife, mother, friend and neighbor, she was everything that could possibly be expected of any one—true to her church, to her home, to her friends and loved ones. We miss her, but heaven is enriched by her going.

H. N. McKIBBEN, P. C.

Miss MARY MATHILDA DICKERSON was born in Perry County, Mississippi, at Augusta, October 8, 1837. She joined the Methodist Church in early childhood and remained true until her death, June 2, 1922. She was married to James M. Grayson on July 8, 1869. We laid her away in the old Leaf River Cemetery near Moselle in the presence of her sorrowing children, grandchildren, friends, and relatives. The character of her life and teaching is reflected in the lives of her children, who are faithful members of the Methodist church. Let it not be said that the good is always buried with the dead, for it lives on to bless the succeeding generations. Such a long and faithful life ought to be a challenge to us to follow on. Christianity must indeed be true, else it could not satisfy the deep longings of a heart for three-score years.

Ellisville, Miss. J. B. CAIN.

RESOLUTIONS.

When, on Sunday morning, July 9, 1922, the immortal spirit of our beloved leader and friend, MRS. W. M. WILLIAMS, passed to its heavenly home, a pall of sadness fell over the whole community which to many can only be lifted in part until we see her face to face in that home not made with hands, eternal in the heavens. In all activities of the church she will be missed. Especially shall we, the members of the Missionary Society, miss her wise leadership, able counsel, and loving and tender friendship. To all with whom she came in contact she was ever kind and gracious, and many bear witness to her generosity and loving deeds. Hers was a life of service for others. The ideal preacher's helpmate, the loving wife and devoted mother, her influence has gone out to the uttermost parts of the world and not only her own, but also many other children rise up and call her blessed. As a neighbor and friend she was kind and thoughtful. In her work in the church and Sunday school she was faithful and generous, and all the honor and glory was given to her Lord and Master. Therefore be it resolved:

That we extend to the grief-stricken husband, children, sister and nieces our sincere sympathy, believing our Father knoweth best. "The treasure was lent us for awhile and then recalled; O help us, Lord, to say, 'Thy will be done.'"

That these resolutions be spread on the minutes of our Society and a copy be sent to the bereaved family, our town paper, The Booster, and the New Orleans Christian Advocate for publication.

Signed by: Mrs. Jas. Hand, Mrs. M. O. Jordan, Mrs. T. W. Cooper.

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ICE CREAM THAT MOTHER MAKES GOES FAST

Up to very recent times home-made ice cream was not the real thing at all. Now when mother (or the maid or the cook) makes ice cream she uses one package of Jell-O Ice Cream Powder and one quart of rich milk for half a gallon of ice cream—and she never fails to have "good luck."

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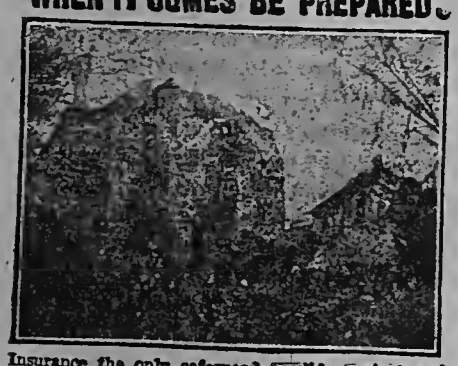

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"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI EPWORTH LEAGUE CONFERENCE.

We are giving you this week reports from the Committee on Junior and Intermediate work, and the Committee on Resolutions, which were adopted at the Brookhaven 1922 Assembly.

We wish to call especial attention to paragrph 5, 6, 7 and 8 in the report on Resolutions. Would it not be well for each Chapter to adopt Resolutions of like manner and live up to them to the letter?

In too many cases our Leaguers fail to support their pastor by regularly attending the church services. It has been well said that the preaching of the Gospel is the biggest thing in the world. Let us fall in line and be always on hand, ready to lend a helping hand in every form of church service.

A number of Epworth Leagues have been helpful this summer in filling the appointments of their pastors while they have been away holding meetings or taking a much needed vacation.

Others have taken over the Wednesday evening prayer services during the pastor's absence. These services have been well conducted and both pastor and congregation have been delighted. Is your League ready to offer this kind of service?

We have found as a rule that Epworth Leaguers are honest, sincere, God-loving young folks eager to serve and do the will of God. Let us place ourselves in a position where the church can use us at any time and at any place.

Rev. L. J. Snellgrove, who was a most welcome visitor at the Assembly, writes this to our President:

"En route to Biloxi, I went by the Epworth League Assembly at Brookhaven and spent the week with the Leaguers. There are many things to be said about the Assembly, but I am going to mention the thing that impressed me most, and that was the Christian spirit manifested by the young people. To be brought close to them is to know the desire of their hearts for a better life. I am persuaded all that they want is a chance. This week was a feast to my soul. It was inspiring to see them as they went about their work with their heart and life in it, and there were many who offered themselves for life service to be used anywhere the Lord may call them. The many inspiring testimonies that were heard are the evidences of what God is doing for the young lives. May God's richest blessings rest upon them and upon the Assembly for the next year."

We are giving you this week, too, the Epworth League Song which won the Epworth League pin at the Assembly. This song was written by Miss Louise Preston, of Vicksburg, who is known and loved by so many of the Leaguers of the Mississippi Conference.

If we can "wake up" our District Secretaries and Chapter Corresponding Secretaries, we hope to have some news from the field next week.

J. H. WEEMS.

Report on Junior and Intermediate Work, Adopted at Epworth League Assembly, Brookhaven, Miss.

We, the members of the committee on Junior and Intermediate Work, recommend the following:

1. That there be an increase of 35 per cent in Junior-Intermediate Leagues this year.

2. That the Senior Leagues recognize more the responsibility resting upon them for the Junior-Intermediate Leagues.

3. That the Junior-Intermediate work be given a prominent place in each District Institute held.

4. That all Leagues organized strive to attain a Standard of Efficiency as outlined by the Central Office.

5. That every Junior and Intermediate Superintendent be enrolled in a Superintendents' Training Course.

Signed:
Mrs. J. M. SMITH, Chairman.

Report of Committee on Resolutions, Adopted by Epworth League Assembly, Brookhaven, Miss.

We, the committeo on resolutions, submit the following: Resolved:

1. That we show by letter our appreciation of Dr. I. W. Cooper's kindness in giving us the use of the college for the Assembly.

2. That a letter of appreciation be sent to the Scout Master of Brookhaven, for the use of the Scout paraphernalia.

3. That the committee thank by letter Rev. W. H. Lewis, local pastor, the local chapter of the League, McGrath & Son, the First National Bank, Brookhaven Bank & Trust Co., and the Merchants Groeery for the entertainment they have so generously rendered.

4. Also that we thank Dr. G. C. Hounshell, E. O. Harbin, Miss Grace Gatewood, Miss Sadie Donnan, Miss Williams, Miss Maggie Flowers, Miss Mary Hoffman, President Hawkins and Secretary Miss Kile, and other Conference and district officers for their kind services.

5. That we pledge our support to the pastors and urge the Leaguers to attend church.

6. That we endorse the attitude of the church toward worldliness and urge a more construetive social service work and Christian social life.

7. That we urge co-operation with the Junior and Intermediate Leagues.

8. That we urge the study of the teachings and history of our church in order that our Leaguers may be well informed and loyal members of the church.

Respectfully,
O. S. LEWIS, Chairman.
HESTER SHARBROUGH, Secretary.

Copy of Song Winning the Epworth League Pin. Submitted and Composed by Miss Louise Preston, Vicksburg District.

OUR LEAGUE EMBLEMS.

Tune: "Joy to the World."

Hail! Epworth League—true gulde of Youth,
March on with flag flung free;
Its gold for servlce, worth and truth,
Its white for purity,
Its white for purity,
Its white, its white for purity.

The modest violet, your flower,
Shows constancy and love;
Your badge, the Maltese Cross, each hour,
Our Christian live, would prove,
Our Christin lives would prove.
Our Christian ,our Christian lives would prove.

Daily your motto, "All for Christ"
We'll bravely strive to live;
And to this world of sin and strife,
A Savior's love to give,
A Savior's love to give,
A Savior's, a Savior's love to give.

(Continued on Page 13)

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Children grow healthy and free from colic, diarrhoea, flatulency, constipation and other trouble if given it at teething time.
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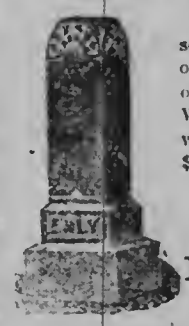

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Sunday School

MISSISSIPPI CONFERENCE NOTES

The Circuit Institute of the Harrisville circuit met with the Rexford Sunday school on the fifth Sunday. A good program was carried out. One young lady who was sick had her part written out and read—a fine idea. Reports from the schools showed progress. Each school reported some progress on its goals for the quarter, but none had reached them; so they reset the same goals, enlarging them, for the next quarter. Prof. J. R. Linn, of Millsaps College, delivered a very fine address on "The opportunity of the Sunday School Teacher." The crowd was unusually large. The people were interested. It was a fine meeting.

I have been at Rexford teaching and preaching. Such crowds! The young people have responded in an unusually happy way. We completed "Organization and Administration." I regret that no one stood the examination.

They are planning to build three Sunday school rooms to their church. Their church and Sunday school are growing unusually fast. The spiritual tide is rising. We had a very very fine consecration service. Many offered themselves, many professed faith, and 15 united with the church. This was a great occasion.

Don't forget the Sunday School Day offering. It is very important to the work. Pray for the work and the workers. Yours in Him,

JOHN C. CHAMBERS.

It Doesn't Pay

to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for Mumps, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

Loss of Vitality is loss of the principle of life, and is early indicated by failing appetite and diminishing strength and endurance. Hood's Sarsaparilla is a great revitalizer—it acts on all the organs and functions, and builds up the whole system—Adv.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Brookhaven, Aug. 13.
Mallalieu, Aug. 13.
Fernwood, at Knoxo, Aug. 17.
Georgetown ct., at Thompson's Chapel, Aug. 19, 20.
Crystal Springs, Aug. 20, 21.
Gallman ct., at Old Crystal Springs, Aug. 21.
Pleasant Grove ct., Tilton, Aug. 24.
Monticello ct., at Oma, Aug. 26, 27.
McComb, Centenary, Aug. 27, 28.
Osyka ct., at Muddy Springs, Aug. 31.
Scotland ct., at Gallatia, Sept. 1, 2.
Summit and Topisaw, at Summit, Sept. 2, 3.
Bayou Pierre ct., at Matthew's Chapel, Sept. 9, 10.
McComb, La Branch St., Sept. 10, 11.

H. M. ELLIS, P. E.

Newton Dist.—Third Round.

Montrose, at Read's Chapel, Aug. 12.
Bay Springs, at Dushau, Aug. 13.
Newton, at Newton, Aug. 16, 7:30 p.m.
Walnut Grove, at Mt. Horeb, Aug. 19, 20.
Harperville and Lena, at Oak Grove, Aug. 20, 3 p.m.
Chunky, at Chunky, Aug. 23, 3 p.m.
Neshoba, at Coy, Aug. 26, 27.
Decatur and Hickory, at Hickory, Aug. 30.

J. A. MOORE, P. E.

Seashore Dist.—Third Round.

Mentorum, Aug. 12, 13.
Brooklyn, Aug. 20.
Ocean Springs, at Hansboro, Aug. 27.
Gulfport, Q. C., 7:30 p.m., Aug. 28.
Biloxi, Q. C., Tuesday, 7:30 p.m., Aug. 29.
Long Beach, Q. C., Wednesday, :30 p.m., Aug. 30.
Wesley Memorial, Thursday, 7:30 p.m., Aug. 31.
Pascagoula, Sept. 3.
Americus, at Tanner's, Sept. 10.
Wiggins, at Stillmore, Sept. 16, 17.

W. M. SULLIVAN, P. E.

Jackson Dist.—Third Round.

Satartia, at Mt. Olivet, Aug. 26, 27, 11 a.m.
Bentonia, [illegible]over, Aug. 27, 3 p.m.
Eden, at T[illegible]ull, Sept. 2.
Yazoo City, [illegible]t. 3.
Monterey, at Thomasville, Sept. 9, 10, 11 a.m.
Brandon, at Greenfield, Sept. 10, 3 p.m.
Camden, at Forest Grove, Sept. 17, 11 a.m., 1:30 p.m.
Sharon, at Millville, Sept. 17, 4 p.m., 8 p.m.
Madison, at ———, Sept. 18, 11 a.m.

M. L. BURTON, P. E.

Meridian Dist.—Third Round.

Bucatunna, at Lewis Chapel, Aug. 13.
Vimville, at Harper's Chapel, Aug. 16.
De Soto, at Crandall, Aug. 19, 20.
Quitman p.m., Aug. 20.
Waynesboro ct., at Hiwanee, Aug. 21.
Waynesboro, p.m., Aug. 27.
Shubuta, Aug. 27.

PAUL D. HARDIN, P. E.

Vicksburg Dist., Third Round.

Oak Ridge, at Porter's, Aug. 13.
Anguilla, July 20.
Rolling Fork, Aug. 27.
Louise and Holly Bluff, at H. B., 11 a.m., Sept. 3.
Silver City, 11 a.m., Sept. 10.

J. R. JONES, P. E.

Hattiesburg Dist.—Third Round.

Prentiss, at Bassfield, Aug. 18.
New Augusta, Aug. 20.
Richton, at Blodget, Aug. 23.
Eucutta, at Boyles Chapel, Aug. 24.
Hattiesburg, Main St., Aug. 27, 11 a.m.
Hattiesburg, Court St., Aug. 27, 7:30 p.m.
Ellisville, at Mt. Zion, Aug. 29.
Lucedale Circuit, at Shipman, Aug. 3.
Sumrall, Sept. 6, 7:30 p.m.
Leakesville, at Clarke's Chapel, ———
Oloh, at East Columbia, Sept. 7.

W. W. GRAVES, P. E.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Third Round.

Minden, Sun., Aug. 13, a.m.
Sibley, at Brushwood, Sun., Aug. 13, 3 p.m.
Lake End and Powhattan, Sun., Aug. 20.
Ringgold, at Grand Bayou, Sun., Aug. 27, a.m.
Wesley ct., at Carroll Creek, Wed., Aug. 30.

R. H. WYNN, P. E.

Alexandria Dist.—Third Round.

Columbia Ct., at Boeuf River, Aug. 12, 13.
Jena and Jonesville, at Harrisonburg, Aug. 20.
Natchitoches, Aug. 27.

W. L. DOSS, JR., P. E.

Baton Rouge Dist.—Third Round.

Clinton, Aug. 13, a.m.
St. Francisville, Aug. 20, a.m.
Franklinton Station, Aug. 27, a.m.
Denham Springs, at Live Oak, Sept. 3, a.m.

J. W. LEE, P. E.

Monroe-Ruston Dist.—Third Round.

Chatham, Aug. 13, 11 a.m.
Eros, Aug. 16, preaching 11 a.m.
Lake Providence, Aug. 20, 11 a.m.

K. W. DODSON, P. E.

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Do you want to make more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you $90 to $300 per month. You can work from your own home; all who sample your bonbons become regular customers. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Can not you do likewise? I will tell you all about the business. Now is the psychological time to make big money. Write today—Isabelle Iuez, 526 Morewood Bldg., Pittsburgh, Pa.

Not Feeling Much Better.

Many are not being benefited by the summer vacation as they should be. Notwithstanding much outdoor life, they are little if any stronger now than they were. The tan on their faces is darker and makes them look healthier, but it is only a mask. They are still nervous, easily tired, upset by trifles, and they do not eat nor sleep well.

What they need is what tones the nerves, perfects digestion. In other words, they should take Hood's Sarsaparilla. Pupils, teachers, and others generally will find the chief purpose of the vacation best subserved by this great medicine which "builds up the whole system."

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MARRIED.

Married, by Rev. T. B. Cottrell, June 22, 1922, in the home of the bride's aunt, Mrs. J. S. Levi, on Cherry Street, Vicksburg, Miss., Mr. J. E. WATSON and Miss JOSEPHENE CAMPBELLE, both of Wilson, La.

Married, by Rev. T. B. Cottrell, in automobile at Vicksburg, Miss., June 14, 1922, Mr. ANDREW LICK to Miss MILDRED O'CONNER, of Oak Ridge, Miss.

Married, by Rev. T. B. Cottrell, July 15, 1922, in the Gibson Memorial parsonage, at Vicksburg, Miss., Mr. JNO. M. JONES and Miss JOSIE MAY LANIER, both of Vicksburg.

Married, in the Gibson Memorial parsonage, by Rev. H. B. Cottrell, August 31, 1922, Mr. JOE OLLIVER CARR, of Colorado, to Mrs. MATTIE SADLER, of Vicksburg.

If: If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways:

Then: Then will I hear from heaven, and will forgive their sin, and will heal their land.—2 Chronicles 7:14.

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EPWORTH LEAGUE.

(Continued from Page 11)

LOUISIANA CONFERENCE.

News From The League At Bunkie.

A big "watermelon feast" was given on the church lawn in Bunkie on Friday, July 21. About 60 people were present, including 19 from the Glenmora League who came down in a body, and about 10 of the P. Y. P. U. The rest were Bunkie Leaguers.

A great time was enjoyed by all, ending with the usual "face-washing" stunt.

On Sunday, July 23, the Bunkie Leaguers, 20 strong, went to Bay Hills and put on a model Epworth League program. A Standard Epworth League was explained by Miss Mary Lyles. The Leaguers there promise a 100 per cent report next year at the Assembly. They are greatly interested in being represented at Mansfield, for they know that it means everything to their League.

REPORTER.

NEWS FROM OUR FIELD SECRETARY.

Back Home and Ready for Work.

Hello Leaguers: How's the work progressing at your place? Fine I hope. I have just returned from Virginia and North Carolina where I put in three weeks of hard assembly work. Some folks think I went on a vacation; well, as to work it was far from such, but nevertheless it was, for my, my, what blessing I received!

Tell you the straight of it, Leaguers, the past two months have been most wonderful months for me, and they shall never be forgotten. Blessings have come to me through the lives of you young folks which will always be sweet to memory and I want you Leaguers in the Louisiana Conference, Holston Conference and those at the General Assembly, Lake Junaluska, to know that you all have helped me on to a higher and holier life by being associated with you this summer.

Now what do you say if I tell you, in brief, about "our" trip. Yes, it was "ours," for Misses Nena Collins and Grace Cook were along and Rev. L. Clegg joined us at Junaluska. Well, you remember we were excused from the final banquet at Mansfield in order to make our train in Shreveport for Holston Assembly at Martha Washington College, Abingdon, Va., which was having its opening the same hour as Mansfield closed, and as I was an Instructor I had to be there by Wednesday night; so off we went from Mansfield. The official driver, W. G. Banks, Jr., at the wheel with his lady friend, Miss Johnson, from South Louisiana, by his side. Miss Cook and my family made up the party to Shreveport. There we were joined by Miss Collins and Mrs. Roy Moore. Bidding our families good-bye, we rushed across state after state doing nothing for thirty hours but eat and sleep. Well, we certainly did eat enough, for Nena's friend gave her a big box of candy just before she left home and we were compelled to eat it all.

The trip was fine—cool all along—and as it had been raining all along we were not disturbed with dust. We arrived in Abingdon about 9 p. m., Wednesday, and were officially introduced about 9:30 the same night. We all took up our work the first thing Thursday morning and, my, how time did fly!

This was Holston's second Assembly, and the writer has had the pleasure of attending both and at the close of this Assembly I was privileged to present their first Christian Culture Diplomas.

Another privilege which shall never be forgotten was the opportunity to conduct the two final Praise Services on the final Sunday and Monday nights. Oh, how wonderful did they respond, and at the two services five were converted, and I have received a letter since returning home telling me of another. I do not remember the exact number of volunteers but there were a great many and a large number of them designated their field, Home and Foreign.

Well, as much as we hated it we were compelled to separate, so my part left Abingdon Tuesday for Asheville, N. C. Now, on our way to Asheville we had to stop over at Morristown, Tenn., the home of the "Milk-fed-Chicken." We arrived there about 5 p. m., and lo, Billy Sunday was there; so I got in touch with my friend Rodeheaver, the singer, and he took us over in his car, gave us platform seats and also escorted us back to the hotel. We received extra good service there by the hotel management, for I forgot I was not speaking to a Leaguer when I told the lady manager that the ladies with me were my secretary and treasurer. My, a man with his secretary and treasurer! Clear the road, boys! Then when I met my friend Rodeheaver and he was so nice, the manager was convinced that she had a great capitalist in her midst. However, we left Morristown at 7:10 a. m., early enough to prevent her finding out differently.

For seven hours we traveled along the banks of the French Broad River, and oh how I wish I could explain to you the beauty of its scenery. We arrived at Lake Junaluska one day early and our plan was to get a bit of rest; but lo, we were immediately put to work, and from that first hour I was on the go.

Our class work opened Friday morning in the Mission Building and everything started off fine. We walked a bit over a mile to classes every day. It was my privilege to be on the General Assembly Staff and I taught a class each morning on "Conference Activities." Then in the afternoon I had charge of the Recreation. Miss Collins and Miss Cook were kept busy borrowing some one's umbrella to keep out of the rain, but lo, the sun did shine and I quickly lost the ladies, for they were boating with a kind gentleman from Georgia.

Owing to the heavy rains on July 3 and 4, we were compelled to observe our 4th on the 7th, and, as is the usual custom, we hiked to the top of Eagles Nest Mountain, a distance of three and a half miles high. Great trip. Grace and Nena did some real mountain climbing that day.

Leaguers, I wish I could explain the beauty of that land to you, but it is beyond my language. I have a large number of pictures, though, and hope I will be able to show them to you when I visit your place.

Our Junaluska program closed with a Life Service meeting Sunday night, July 9, and this was indeed a great service. It was my privilege to conduct the Praise Service on the final night and, my, what an army of folks who were on their feet testifying for Jesus.

Our Louisiana party, accompanied by a young lady from Mississippi, set sail early Monday morning in a big seven-passenger Studebaker car for a day's ride through North Carolina; and, say, we certainly had some trip. We arrived at Chimney Rock, about 35 miles east of Ashville, about one o'clock, and oh, how good that fried chicken dinner did taste up on the side of that mountain.

Leaguers, again my soul is flooded with the thought, and space will not permit me to go into detail of the wonderful things we saw. After driving back to Ashville we had the pleasure of going through the great Grove Park Inn. What a wonderful building!

We also had a short visit in Chattanooga visiting Chicamauga National Park, including Missionary Ride and the National Cemetery. The afternoon was spent on Lookout Mountain, and many interesting things did we see there. The trip was climaxed by a rain bath, and with that we decided to hike for the sunny South; so at 6:40 p. m. we were found in a Pullman headed for Shreveport.

Oh, how true is the statement, "The Heavens declares His glory and the earth His handiwork."

Here we are back home and at your service. Let us do big things this year and receive the blessings our Lord has for us.

Yours all for Christ,

J. B. GRAMBLING.

FROM COLUMBIA, MISS.

Last Monday we began preparations for our revival meeting by starting prayer meetings all over our town by the women, and nooday prayer meeting at the theater for the men. We held three prayer meetings all the week. On Wednesday at noon we had about 250 men at the prayer meeting. Our meetings began Sunday, July 30, at 11 o'clock; at night we had the Flying Squadron from Jackson, Miss., with us. One hundred and sixty business men came down to tell of the great things the Lord has done for them, and they were a great blessing to us. They returned to Jackson on the late train. The 9 o'clock service Monday was great, a large crowd and a fine service. Rev. C. N. Guice is with us, doing the preaching, and his singer, Mr. Milan from Atlanta, Ga., is conducting the singing. The meeting begins well. All the indications are for a great meeting. Pray for us.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Report of Superintendent of Supplies for North Mississippi Conference for second quarter:

27 contributions to Orphans' Home, value	$1,547.50
3 contributions to Door of Hope, Macon, Ga.	124.20
3 contributions to Wesley House, Biloxi, Miss.	64.00
33 contributions. Total value	$1,735.70

SUSIE THOMAS, Supt.

Record of reports for General Treasurer of North Mississippi Conference, quarter ending July 1, 1922:

Dues, Adult, $1,854.30; Young People, Membership offerings, $121.10; Junior Division, Membership offerings, $217.06; Baby Division, Membership offerings, $9; Life Membership, $25. Pledge, Adult, $1,483.96; Pledge, Young People, $104.44; Pledge, Junior Division, $319.36; Pledge, Baby Division, including mite boxes and other funds, $31.22; Scholarship, Junior Division, $11.13; Bible Women, Adult, $326.75; Retirement and Relief, Adult, $52.06; Retirement and Relief, Young People, $3.65; Scarritt Endowment, Adult, $18.44; Japan Sunday school, $33.35; Vashti, $16.80; Kindergarten, $29; Total amount sent to Council Treasurer, $4,606.62. Local Work—Rural Secretary, $50; Specials, $18; Amount expended on Conference expense, $491.67; Total amount of local work, $3,711.28; Value of supplies sent off and reported to superintendents, $1,314.01; Balance, $490.65; Grand Total, $10,682.23.

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A VISIT FROM MISS BRAND.

My Dear Mrs. Neal: Miss Brand came to our Conference last week, spending a few days with me and going from here to the Corinth District last Saturday. I have asked Miss Rogers to write something for the information of our women concerning the present status of our Rural Work. I hope she will send this item to you to forward to the New Orleans Christian Advocate. By the time for the September Bulletin, I hope to have something ready concerning this work.

On Wednesday of last week we had a group meeting of nearby missionary societies in our church here which was also attended by many ladies from the missionary societies of the other denominations in town. Miss Brand gave a good message concerning rural conditions and needs, as did also Miss Hudson, who has charge of the Lee County Health work under the auspices of the State Board of Health. There was special music and the program seemed to interest the ladies. At its conclusion, we adjourned to the Sunday school rooms for a social hour over the punch bowl.

For the remainder of the week Miss Brand went with Miss Hudson on survey in the rural sections of the County. One morning, she spent with Miss Webb, the social service worker in our cotton mills. She thought this morning very illuminating and I think these things have helped her to know something more of her field.

I realize the difficulty of her work from this time till the Annual Conference, because the territory is so scattered that little that is really definite can be accomplished; but it is well for our preachers and women to know that she is on the ground and ready to co-operate when we have the definite thing for her to do. This work is yet in the experimental stage, even in places that have been able to concentrate. You may remember that it was my idea to establish a Demonstration Center, but the majority of the Executive Committee voted for a Field Secretary. For the remainder of this year, the Field Secretary is, I suppose, just as well as the other, because it gives us time to find the best place for our center and to formulate plans for continuing the work there. Yet her work till Conference will necessarily lack definiteness.

Miss Brand is ready to take hold where there is a hold to be secured. I suppose she will help advance the Sunday school work, the Woman's Missionary Society, and all those forces that are already established, and that she will organize where there seems a possibility. During the vacation days a great work can be done by getting together groups of children for a story hour, a vacation Dally Bible School for women and children, and any work of that nature that can be done with groups of people for a few days at a time. She is resourceful and adaptable. Your friend,

BELLE CLARK.

RESOLUTIONS.

Whereas, Almighty God, in his all-seeing wisdom, has taken from us our beloved friend, and untiring Christian worker, MRS. EVA LAUGHTER ELDER; and whereas the long and intimate relations held with her as member of the Woman's Missionary Society, where her influence was ever a strengthening power and inspiration, we feel that it is eminently befitting that we record our deep appreciation of her worth. Therefore be it resolved:

1. That in the death of Mrs. Elder, the church and our Society have lost a loyal and faithful member, leaving a vacancy and shadow that will be deeply felt by all. She was at all times in thorough sympathy with the missionary cause, and responded happily to every call of the auxillary, deriving great spiritual strength and uplift from its meetings.

2. That our community has lost one who regarded its interest prayerfully, and whose devotion to the cause of Christianity was nothing short of inspiring. She always expressed an unfaltering trust in God, and her greatest comfort was in communion with Him and in the study of His Word.

3. That we, the members of the Missionary Society, extend our deepest love and sympathy to the heart-broken companion, loving daughter, the aged mother, and devoted sisters, and we pray that this great sorrow may sweeten their lives and strengthen their religious faith. May the Heavenly Father, in whom she so implicitly trusted, guard, guide, and keep them in peace and love.

4. That a copy of these resolutions be sent to the family, to the New Orleans Christian Advocate, and Times Promoter for publication, and that a copy be entered on the minutes of our Society.

Signed by: Mrs. C. J. Langston, Mrs. Ivy McKinney, Mrs. L. S. Clayton. Cockrum, Miss.

CHINESE PLEDGE GREAT SUM FOR MOORE MEMORIAL.

Rev. Sidney R. Anderson, of Shanghai, in report dated June 21, 1922, gives the three outstanding features of the quarter as follows: "1. Launching of the Household Survey—this contemplates a very interesting survey of every household where there is a member of the Moore Memorial Church. The card contains questions drawing out certain information which will be invaluable to the future work of the church. We will at the same time be able to know exactly where all our members are, and plan to have a church map, which will show this information at a glance. This survey is under way, having eighteen volunteers, men and women, who will finish it by Conference time. 2. Decision of the Moore Memorial Church to undertake the raising of one hundred thousand dollars Mexican for the new $400,000 Mexican church at this place. This is no doubt the greatest financial undertaking that any church in China has ever attempted, and is worthy fruit of the labors and sacrifices of those missionaries and Chinese who have given their lives toward building the foundations which we have here. 3. Big Get-Together meeting of the Moore Memorial Church Membership. This is the beginning of a plan whereby all of the members shall come to know each other and to have a community feeling, sharing each others' difficulties, and being inspired by each others' endeavors."

OVER 10,000 INDIANS IN THE WORLD WAR.

Over 10,000 Indians served in the World War. In the past eight years the Indians have spent $18,000,000 for homes, barns, and modern farm implements; 37,000 Indian farmers cultivate 1,000,000 acres; 47,000 are raising live stock worth $38,000,000, says a census summary in The World Almanac. The 2,100 Osage Indians (in Northeast Oklahoma) received over $7,000 apiece income in 1920 from oil and gas lands they had leased. There are 419 Protestant and 208 Catholic missionaries among the Indians, and 657 churches. Church-going Indians number 106,176, of whom 58,838 are Catholics. Of the Redskins, 138,193 speak English; 91,331 read and write English; 196,841 wear citizens' clothing; 83,402 are United States citizens; 29,738 are voters; 26,949 are engaged in industries other than farming and stock-raising (fishing and native textiles); 6,504 families keep milch cows; 44,195 families live in permanent houses, and 10,946 families in tents; the birth rate is 31.67 per 1,000 population, and the death rate is 22.33 per 1,000 population; 3,049 able bodied and 8,033 disabled Indians receive Government rations without laboring or paying therefor; 61,800 children go to schools, which cost the Government over $4,700,000 a year. The Indians own 156,966 horses and mules, 211,938 cows, 1,361,315 sheep and goats.—The World Almanac.

The Feast of Harmony: Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.—Proberbs 17:1.

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No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

JUST A WORD FROM BROOKSVILLE, MISS.

Dear Brother Carley: We have just closed a great battle here for the Lord, and still the battle goes on. July 25 we closed a ten days' meeting here, which was a great spiritual uplift, not only to our church, but also to the whole town.

Some thirty or more promised to quit dancing and card-playing, and as I saw my people, whom I love, going forward and giving Brother W. A. Wilson, our Conference evangelist, their hand, saying that they were giving up everything that was questionable, my heart leaped for joy, and tears of gladness flowed down my face, for I knew that they meant what they said, and that we were going to have a better town.

Eternity alone can only tell what the meeting was worth, but as a visible result fifteen joined our church, and three joined the Cumberland Presbyterian Church. Brother Wilson is a man of God, so he fights sin in every form. God bless him! We all have been lifted to a higher plane of Christian experience, and Christian living because of his coming in our midst. We thank God for sending him this way.

We have served some mighty good people, people that we loved—and we love them yet—but we are serving NOW some of the best people in the world. Since the first day we landed here, they have been mindful of us, always sending us something that is good to eat, giving us a good warm hand-shake, greeting us with a smile, saying kind things about us, till we are compelled to say, with the Psalmist of old, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Psalm, 16:6.

So I thank God and take courage, and move on. We are expecting to report "Everything in full, Bishop," in November at Water Valley.

A. L. DAVENPORT.

July 28,

It is well to aim high, but be sure your gun is loaded.—Selected.

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

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FROM FRANKLINTON, LA.

Dear Dr. Carley: The Rev. E. H. Cunningham, member of the North Mississippi Conference and stationed at Okolona, Miss., was with me in my meeting here, July 16-23. He is a strong gospel preacher. His sermons were pleasing and convincing, and all denominations heard him gladly. Large crowds attended the services throughout; church people were deeply moved; twelve new members were received, and four children were baptized. Brother Cunningham is one of the best and most agreeable helpers I have ever had with me in a meeting. He will live long in the heart-memory of my people, and the good effects of his splendid work will abide.

The attractive music, directed by the Rev. J. B. Grambling, our own Louisiana Conference Epworth League Field Secretary, added much to the interest and good accomplished in the meetings. He also conducted an Epworth League Institute, devoting twenty minutes to the work each evening following the regular service. Fine idea! He completely won the young people, the church appreciated his work, and he went away with the good will of everybody. For the very gracious revival we "praise God, from whom all blessings flow."

Faithfully,

L. W. CAIN.

VALUE OF FARMS IN U. S.

The average value of land and buildings per acre of land in farms in the United States in 1920 was $70.94, as compared with $39.60 in 1910, says The World Almanac in its summary of the latest Federal Census.

The average value of land and buildings per farm for the United States as a whole in 1920 was $10,514, as compared with $5,471 in 1910.

The value of implements and machinery per farm in 1920 was $558, as against $199 in 1910.

The average value of a farm in New York State in 1920 was $9,879, as against $6,732 in 1910; in New Jersey, $10,499 ($7,610 in 1910); in Pennsylvania, $8,550 ($5,715 in 1910).

In the census reports a distinction is made between farmers operating their own land only and farmers who hire some land in addition to that which they own. The former are classified as "full owners" and the latter as "part owners." The value of farms operated by full owners in 1920 was $30,717,193,565 and of those operated by part owners, $9,156,810,001. The corresponding figures for 1910 were: Full owners, $17,310,639,016, and part owners, $5,056,295,262.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Third Round.

Coldwater, at Brooks' Chapel, Aug. 13.
Shuford, at Lovejoy, Aug. 19 and 20.
Batesville, Aug. 27.

Pastors are urged to note Questions 9, 10, 11, and 12, and to see that answers to them are in hand. Let arrangements also be made for the Sacrament of the Lord's Supper where it has not recently been administered. It is hoped that there will be a large attendance at each of these quarterly conferences. R. A. MEEK, P. E.

Greenwood Dist.—Third Round.

Drew, at Wade's Schoolhouse, Aug. 19.
Minter City, at Minter, Aug. 20.
Sidon, at Sidon, Aug. 22, p.m.
Tchula, Aug. 23, p.m.
Tutwiler, at Rome, Aug. 27, a.m.
Ruleville, at Doddsville, Aug. 27, p.m.
Belzoni, Aug. 28, p.m.
Inverness, at Isola, Aug. 29, p.m.
Schlater, at Schlater, Aug. 30, p.m.
Greenwood, Sept. 3.

S. L. POPE, P. E.

Corinth Dist.—Third Round.

Mooreville ct., at Andrews Chapel, Aug. 14.
Marietta ct., at Ozark, Aug. 1.
Mantachie ct., at Palestine, Aug. 2.
Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 25 (night).
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5.
Rienzi ct., at Pisgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12. 13.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Sturgis, at Bethel, Aug. 11.
High Point, at Owen's Chapel, Aug. 12, 13.
Ackerman and Wier, at Salem, Aug 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

Aberdeen District—Third Round.

Tremont, at New Bethel, Aug. 12, 13.
Fulton, at Fulton, Aug. 13, 14.
Nettleton, at New Hope, Aug. 15.
Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.

T. H. DORSEY, P. E.

GIRLS! LEMONS BLEACH FRECKLES AND WHITEN SKIN

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of the best freckle and tan bleach, and complexion whitener.

Massage this sweetly fragrant lemon lotion into the face, neck, arms and hands each day and see how freckles and blemishes bleach out and how clear, soft and rosy-white the skin becomes.

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IT IS BETTER
FOR SALE AT ALL FIRST CLASS GROCERS

CHILDLESS HOMES MADE HAPPY

Presence of Little Ones a Great Blessing

Four Interesting Letters

Cortland, N. Y.—"I took Lydia E. Pinkham's Vegetable Compound because I was weak and wanted to become strong and have a child. My husband read about it in the 'Cortland Standard and thought it might help me. It certainly did for I now have a lovely boy fifteen months old who weighs forty pounds. I recommend Lydia E. Pinkham's Vegetable Compound to my friends and you can certainly use my testimonial in your little books and in the newspapers, as it might help to make some other childless home happy by the presence of little ones as it has done mine."—Mrs. CLAUDE P. CANFIELD, 10 Salisbury St., Cortland, N. Y.

Married Three Years

Brooklyn, N. Y.—"I am certainly very thankful to you for your Vegetable Compound. I was married three years and did not have a child. My husband had often heard of Lydia E. Pinkham's Vegetable Compound and he made me take it and I became the mother of the healthiest little boy I know. When my friends tell me their bad feelings the first thing I say is, 'Take the Vegetable Compound.' I am willing for you to use these facts as a testimonial."—Mrs. ANTOINETTE MASANO, 113 Nostrand Ave., Brooklyn, N. Y.

St. Louis, Mo.—"I want to tell you what Lydia E. Pinkham's Vegetable Compound did for me seven years ago. I was run down and had a weakness such as women often have. I took Lydia E. Pinkham's Vegetable Compound and after being married sixteen years became the mother of a sweet little girl. I now have four lovely children—three fine boys and the little girl six years old. I had longed for children all the while and wept many a day and envied every woman with a child. I was 36 years old when my first baby was born. I recommend Lydia E. Pinkham's Vegetable Compound to any woman who is ailing with female weakness."—Mrs. J. NAPIMAN, 1527 Benton St., St. Louis, Mo.

Was Weak and Run Down

St. Louis, Mo.—"My mother took Lydia E. Pinkham's Vegetable Compound when I was a girl, and when I was troubled with cramps I took it, and later when I married I again took it to make me strong as the doctor said I was weak and run down and could not have children. I took it and got along fine and now I have three girls. So you know why I keep the Compound in the house. I am a well woman and do my work and sewing too."—Mrs. JULIUS HARTMAN, 2501 W. Dodier St., St. Louis Mo.

IT ISN'T THE CRURCH, IT'S YOU.

By R. R. Newberry,
in the Christian Herald.

It isn't the preacher's flowery prayer
Or the way the choir sings,
Or the size of the coin your neighbor gives,
Or the help your brother brings.
It isn't the size of your favorite church,
Or the cost of your favorite pew,
Or the style of the clothes the members wear;
For it isn't the church, it's you.

It isn't the way the work is done,
Or the way the money's spent,
Or whether the gospel's all brought in,
Or whether there's some that's sent.
It isn't the kind of creed they love,
Or peculiar things they do,
Or whether the doctrine suits your taste;
For it isn't the church, it's you.

For a chain's as strong as the weakest link,
And it breaks with a heavy load,
But a church that's full of the links that pull
Can level the roughest road.
If you get in time with the Master's will,
With your heart and your labors, too,
You will love your church, though it has its faults,
For it isn't the church, it's you.

Jesus said: Blessed are the pure in heart; for they shall see God.—Matt. 5:8.

FROM THE LENA AND HARPERVILLE CHARGE.

Dear Brother Carley: Will you grant me a little space, as I want to talk to you of a series of meetings held in this vicinity only a few days past? Our pastor came to us on Monday, having given the day before (the 4th Sabbath) to Sunday school work. If you know Brother G. G. Yeager, it is needless for me to attempt to accord to him that meed of praise he so justly deserves. I see from the Conf. Minutes he is marked "Effective," and of his efficiency none will doubt who are privileged to hear his earnest gospel messages.

The weather was not the best, but a full attendance day and night attested the interest taken, and close attention proved Brother Yeager's preaching to be of a high order, sowing precious seed that will produce abundant fruit and that will be as "Bread cast upon the waters that will be gathered up after many days." One young man united with the church—a rich heritage of the narvest.

I should remind you, Brother Carley, that the Advocate has for many years had a complete galaxy of resplendent torch-bearers in the editorial chair, the sainted Galloway, Dr. Black, Dr. Meek, and many others that I recall have passed into the Great Beyond—but I'm sure that your work is nothing disparaging and your light not less bright than theirs. Pardon the length of this letter and accept my very best wishes for your future service to our great church paper.

Mrs. B. F. CHAMBERS.

Beac, Miss.

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ANNUAL MEETING ON THE SEASHORE CAMP GROUNDS.

The editor, being a very modest, retiring man, we fear nothing will be published about the annual meeting at the Camp Grounds; and so, as a regular attendant, I would like to let the readers of the Advocate know that it was the best attended in years. It was not, in the old-time sense, a revival, for in one short week not much could be accomplished in the way of altar services; but Dr. Carley gave us the gospel, pure and sweet, and many were helped in their Christian lives. The singing was led by Rev. Frank Collins, with Mrs. Nettie Sutcliffe Morris at the piano, assisted by several other musicians and a volunteer choir.

Dr. Carley's father was present at nearly every service and about twenty other ministers were in attendance at different times. Most of the preachers are compelled to go to their homes to fill their own pulpits on Sundays, and so it is not always possible to get a preacher, but it was a great gratification to have Dr. F. N. Parker for a month, and he gave us many fine sermons.

A splendid Sunday school has been organized, with from 100 to 150 present every Sunday; not only has all literature been paid for, but a good contribution was handed Rev. W. W. Moore for his automobile, and a splendid offering sent to Korea. About the middle of August there will be a summer Christmas tree, the gifts to be sent to the Houma Mission. Some of the ladies on the grounds interested themselves in installing a new lighting system in the Tabernacle and this is a marked improvement.

Houses are all occupied and all who are here testify to the fact that no more cooler, delightful place could be found to spend a sumer.

Mrs. GEO. S. BROWN.

MARRIED.

Married, by Rev. T. B. Cottrell, at the Gibson Memorial parsonage, May 5, 1922, Vicksburg, Miss., Mr. W. S. WRIGHT to Mrs. JENNIE RICHIE, both of Vicksburg.

Married, by Rev. T. B. Cottrell, at the Gibson Memorial parsonage, May 14, 1922, Mr. R. G. COX, of Jackson, Miss., to Miss ONEVA CLEGHORN, of San Antonio, Texas.

Married, by Rev. T. B. Cottrell, in the home of the bride's parents on Jackson Street, Vicksburg, Miss., Mr. N. HOGGATT to Miss LOTTIE MAE FORTNER, February 7, 1922.

Married, by Rev. T. B. Cottrell, on Feb. 26, 1922, Mr. C. H. CAMPBELL, of Little Rock, Ark., to Miss SARAH BERNICE WILLIAMS, in the home of the bride's parents, on Belmont Street, Vicksburg, Miss.

Without the assistance of natural capacity, rules and precepts are of no efficacy.—Selected.

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For general University Catalogue and other information, write the Registrar, Professor J. G. Stipe, Emory University, Ga.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3471.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 17, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE DEATH OF BISHOP JOHN C. KILGO.

Again the church is called upon to mourn the death of one of its chief pastors. On Friday, August 11, Bishop John C. Kilgo, after a long illness, passed to his reward. He was not an old man at the time of his death—he was born in 1861—but he had given his strength to the church and his frail body yielded at last to the ravages of the disease against which he fought valiantly for a number of years. He was well known in Louisiana and Mississippi, where he rendered his last service in official charge of an episcopal district.

Bishop Kilgo had a winsome personality. He loved companionship—and he was a lovable companion. In the social circle he was brilliant as a conversationalist, ready with story and anecdote to add charm and interest to his native powers of keen observation and profound reflection. He was "easy to get acquainted with," which is merely another way of saying that he was simply a brotherly man with a big heart who delighted to be with his friends that he might enjoy with them the pleasures of social intercourse.

Bishop Kilgo was a great preacher. When he was at his best, the great themes of the gospel glowed with the earnestness of his own great soul, and the mighty doctrines of Christianity became the sure possession of those of his hearers who followed his impassioned pleading. It was our privilege to hear him preach a good many times, and we were always struck by the fact that he preached on great subjects. The pulpit for him was no place for the discussion of trivial matters. His own experience of the gospel truths made him a preacher to the souls of men, not merely a lecturer who was interested in some abstract phase of religion.

There was a tenderness about Bishop Kilgo that became one of his outstanding characteristics as he advanced in years. It may be that his own physical sufferings made him more keenly susceptible to the gracious influences of sympathy and brotherly love; at any rate, he was all gentleness as he neared the end of his journey. His farewell address to the recent General Conference was an affectionate tribute to the church he loved and to the brethren with whom he had labored, as well as an expression of serene faith in the God to whom he had given his life.

With some of Bishop Kilgo's views and policies we could not agree, but we loved him as a man and honored him as a bishop, and we join with the whole church in paying tribute to the memory of one of its translated servants.

THE POWER OF PUBLIC OPINION.

A press dispatch last week announced that prohibition may not be referred to either humorously or seriously in any of the theaters of the Keith vaudeville circuit hereafter, the explanation being that so many complaints had been received by the management from patrons who object to the anti-Volstead jokes that they decided it would be better to eliminate them altogether. We have only the newspapers as our authority for the truth of this report, but we take it as a fine illustration of what public opinion is able to accomplish when it expresses itself in a way that will affect the pocketbooks of those who have no special convictions on a subject themselves. The average business man desires to make money out of his business, and in order to do so he must have some regard for the feelings of those who support his enterprises. It may not be altogether true that theater owners and moving picture promoters always give the public what it wants; but it is true that they are not going to try to force upon people what they plainly do not want. The people of any community and of the country at large have it within their power to determine just what forms of entertainment will be offered them by those who makes a living by catering to their desires. Organized public opinion can also determine the policy with reference to any matter of public interest.

THE LAW'S DELAYS.

The American people might reflect with great profit upon the expeditious manner in which justice is meted out to criminals in England. It is a standing reproach in this country that those who violate the law are able, by taking advantage of legal technicalities, to evade for a great length of time the just payment of penalties due, and oftentimes to escape them altogether. The assassins of Field Marshall Sir Henry Hughes Wilson were captured, tried, condemned, and executed within forty days of the commission of their crime. In the United States, the probability is that these men would have been able to prolong the legal processes for months—perhaps years—with the strong probability that they would never have to pay the extreme penalty. When guilt has been unquestionably established, nothing is to be gained by a delay in punishment. If our courts would "use a little speed," they might have considerably less business to attend to.

THE TELEPHONE AND MODERN LIFE.

Dr. Alexander Graham Bell died a few days ago. There is nothing especially significant in that announcement—except that Dr. Bell was the inventor of the telephone, which has become so much a part of our modern business system that we scarcely ever stop to think how people managed to get along without it fifty years ago; yet there were no commercial telephones at that time. "The world do move," though some people have a mighty hard time realizing it. We could get along without telephones to-day, but business would be "slowed up" to an extent almost inconceivable. A man who would refuse to use the telephone to-day because it is a modern invention, would be considered a freak; yet there are those who are always talking about the "good old times" and lamenting the fact that things are not as they were. We prefer to look forward rather than backward, though we can sympathize with Dr. Bell, who, it is said, had the telephone removed from his residence because the ringing of the bell annoyed him. (We had to stop writing just then to answer the telephone, only to find that the person calling had been given the wrong number.)

A TRIBUTE TO METHODISM.

Premier Lloyd George, of Great Britain, recently delivered an address in connection with a movement to secure funds with which to restore Wesley's Chapel. In the course of his remarks he paid the following tribute to Wesley and to Methodism, which is worth passing on to our readers: "Wesley was undoubtedly the greatest religious leader the Anglo-Saxon race ever produced. Just like the Reformation, the indirect influence of the Wesleyan movement was probably greater than even its direct influence. That is the story of all great religious movements. I hear from your president that its members and communicants at present do not number far short of forty million. I think that when John Wesley died there were seventy thousand members in England. That is the largest Protestant community in the world. But its indirect influence was greater still. It revived every religious community in the Anglo-Saxon world. It put new blood into the veins of the older communions. Lecky has pointed this out in a very eloquent passage, and so has Sir George Trevelyan in his recent able book. When one bears in mind that all this work was accomplished in connection with the powerful and vigorous race which I prefer to call the Celto-Saxon people, one can imagine that its influence has been not merely on the British Empire and America, but on the destiny of the whole world." It is no small thing to-day to be a member of the Methodist Church.

"NEVER SAY DIE."

Barnaby Rudge's crow probably had no idea in connection with his oft-repeated cry, "Never say die;" but the mere words carry a meaning that is worth a great deal to the man who can grasp it. There can be no insuperable difficulties in the way of the accomplishment of a needed result. There may be great difficulties, yes—but all these will yield sooner or later to the man who simply will not give up. "Be sure you are right—then go ahead," is mighty good doctrine.

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THE LAND OF OPPORTUNITY AND THE MAN OF DESTINY.

(The Baccalaureate Address delivered by Rev. W. L. Duren, D. D., pastor of Rayne Memorial Methodist Church, New Orleans, La., at the recent Commencement of Centenary College, Shreveport, La.)

Mr. President and Members of the Class:

In undertaking to address you upon this occasion, I am not without a profound sense of the honor which you have conferred upon me. Neither am I unmindful of the responsibilities of the occasion. Not that I hold myself responsible for an address whose literary finish would do credit to the masters; nor do I feel it incumbent upon me to prescribe for the troubles of the world on the one hand, or for your success on the other. I may say frankly that I do not expect you to remember even fragments of what I shall have to say. And yet I do hold myself responsible for setting before you an ideal that may help you to a proper valuation of your surroundings, and of the generation to which you belong.

Speaking, then, out of an experience of my own, I would say that this is the time in the life of a young man when he needs a peculiar direction and encouragement. The very order and arrangement of his studies naturally bring him to a feeling of having reached the summit of cultural attainments. And equally as naturally does he develop a sensitiveness of expectancy which is destined to be rudely shocked by painful realities. Hence, this is an opportunity to speak a word of caution lest that expectancy be turned into the bitterness of disappointment. And it is a time when a word of encouragement may give a more pleasing prospect to the task of solving the problems of life.

So instead of undertaking a theme that shall be literary in the sense of being classical, or that shall be profound in the sense of being philosophical, I am choosing to speak a word concerning the South and the Southerner—the Land of Opportunity and the Man of Destiny. May I say that it is no part of my purpose to approach this theme in any provincial or hero-worshiping spirit, although I should not be ashamed to do that if the occasion seemed to indicate it. But I think that we are not primarily concerned with the South as a land of romance and ruin where charm is linked with pathos; nor as a land dominated by a massive type of architecture that sheltered the baronical heroes of a golden age; neither as being a melancholy spot where abode an extinct type of greatness in statesmanship and oratory. I shall speak of the South as being by every token and indication the land of opportunity, and as destined to furnish the stage for the drama of the next hundred years in American history. Then I shall try to lay emphasis upon the preeminently important fact that the Southern man of vision and culture is to be the star performer in that drama.

Whatever we may think about any particular pilgrimage of men, they have all, for the most part, been inspired by a passion for the discovery of some land of opportunity. Christopher Columbus was thinking of an oriental El Dorado when he turned the prow of his little craft into the deep mysteriousness of the unknown Atlantic. The mad rush of the "Forty-niners" and Horace Greely's "Go West, young man," were the results of a frenzy produced by a gold-bearing land suddenly lifted out of the darkness of the unexplored. And the business interests of to-day, which seem to be disposed to say to the aspiring young man, "Go East," are influenced largely, no doubt, by the allurement of a few magnificent salaries, and a few examples of Southern men who have achieved splendid business success. But regardless of what may be said in defense of historic pilgrimages, or in justification of particular instances, they are in most cases but refined forms of the grotesque chasing of the will-o-the-wisp. And no matter what may be achieved, there is an irretrievable loss of some of the most invaluable assets of life; and there is always a loss to the section by the transfer of the national wealth represented by the highest type of citizen. And yet, in spite of all protests, the disposition of our young men has been to seek a forum to conquer rather than to build a forum from which to conquer. They have been content to accept a challenge to a strange arena with all its attendant disadvantages rather than invite a contest to their own.

Historically, I think there can be no person so uninformed as to deny the South's ability to take care of itself. That royal company of statesmen, orators, and military heroes which it gave to the nation need neither apology nor defense. They established themselves in the forum of the nation, and their voices were heard in the courts and councils of the empires of the whole world.

Socially, our position is equally secure. For in Southern society the spirit of the Cavalier and the finest qualities of knighthood came to perfect flower. And they came to perfect flower because the sterner elements of both were softened by the frankness and freedom of country life, and by the grace of inherent democracy. And I may say in passing that the racial purity and the homogeneity of the Southern people have been such that, in spite of all their political misfortunes and industrial handicaps, they have been able to preserve the integrity of their social life.

With reference to the religious position of the South, we may speak with the same tone of assurance. I do not mean that we are a better people than others; but I do mean to say that if there is virtue in clinging to the "old paths," and if there is merit in following the pathway of the fathers without looking either to the right hand or to the left, then the credit for that belongs to us. I hasten to say, however, that I do not mean by this statement to place a premium upon narrowness; but rather to indicate our conservatism in matters of religion. In this connection I would call attention to the very significant fact that not one of the forms of rationalism which have troubled this country had its birthplace in the South. And I will go even further than that and say that outside of cosmopolitan centers, this type of religion has had but small following in the South. In this reflection I am not bringing "railing" and certainly not a new "accusation" against other sections. More than a hundred years ago it was said by Washington Irving: "....whenever any stones fall from the moon, the greater part of them is sure to tumble into New England."

But the really important item of consideration, it seems to me, is the industrial South. Up to the invention of the cotton gin, the South surpassed New England in industrial pursuits. But subsequent to that invention each section followed the line of least resistance—the South turned to the production of cotton, while New England turned to its manufacture. And in this connection it would be well to remember that the manufacture of cotton fell to New England because at Fall River, Massachusetts, is a natural condition of atmospheric saturation which is absolutely necessary to successful cotton spinning. And at that time the South did not know, nor did any other section know, how to produce atmospheric saturation artificially.

But our first concern is not with our industrial history. Our primary concern is with the industrial endowment, and the economic possibilities of the South; for there lies the prophecy of future greatness. May I give you a hasty review of some of our charted resources, as given in figures compiled by The Manufacturers' Record? The South has one-third of the landed area of continental United States; three-fifths of its coast line; three-fifths of its navigable rivers; all of the aluminum clays, turpentine and rosin; practically all of its sulphur and phosphate rocks; seventy-five per cent of the natural gas gasolene; sixty per cent of the natural gas; fifty-seven per cent of the petroleum; fifty per cent of the lumber; forty-eight per cent of the asbestos; forty-five per cent of the lead; forty-two per cent of the zinc; and forty per cent of the asphalt, not to speak of an abundance of coal and iron and the other things necessary to build a great economic and industrial empire.

Then add to this gift of nature the fact that we are now producing a cotton crop the value of which is more than double that of the annual output of both gold and silver in the whole world. And we are producing all of the cotton-seed oil; all of the peanuts and peanut oil; all of the cane syrup and sugar, and most of the sweet potatoes of the country. We produce eighty per cent of the rice; thirty-six per cent of the corn; we have thirty-seven per cent of the hogs; thirty-three per cent of the cattle; and literally a thousand other things. And in addition to all this we have numerous growing ports, and among them, for all our industrial tardiness, the second port of the United States. With such a rich natural endowment, with such an unlimited range of production, and with such facilities for distribution, who will dare to say that the South is not the real land of opportunity?

Hitherto we have been confused by the hum of the thousands of spindles in Massachusetts, by the dense clouds of smoke that have poured from the stacks in Pittsburg, and by the screaming whistles of the ocean liners that come and go in the harbor at New York. And we have found it hard to recall the industrial concessions of a century. But the day has come when we need to realize that we are not industrial mendicants, and we are not dependent upon any other section.

Young gentlemen, you are not living in a provincial corner of the world; but you are living in the most favored spot upon which the sun shines, and you are living in the very center of what is destined to be a great industrial empire.

It is not necessary to say that the factors and the possibilities which I have been describing have been here from the foundation of the Republic. The owners of Dixie have composed a stock company whose wealth and resources were almost beyond computation. But, though possessed of such enormous wealth of resource and productivity, freaks of fortune have delayed the coming of the day of Southern ascendancy for more than a hundred years; and through lack of knowledge we have submitted to be industrial vassals. But at last the people of the Southland are awake. From ocean to ocean, and from the Mason and Dixon line to the Mexic gulf they are ready for industrial conquest. They are watching expectantly, and listening for the imperial tread of the Man of Destiny. In the hour when the glories of triumph are gathering, and when the horizon is reddening with the dawn of a new day, to whom can the people turn? To whom will they turn? In the chapter of the South's political misfortunes she has written one chapter in her own blood—that she will never forget her own. She will call her Man of Destiny from the ranks of her own sons.

This Man of Destiny is the center of our interest this morning. We are accustomed to say that in the very nature of things he must come from among the best trained men of the time. And when we have said that we have not said anything that is in any wise different from what has always been true. The truth is that we are disposed to be stampeded by eccentricities of genius, and to over-value every "diamond in the rough." I dare to tell you that every solid advance that his-

tory has recorded has been under the direction, not of prodigies, but of prepared men. Moses, who was the deliverer of a race of slaves and the writer of the fundamental moral code of a thousand generations of men, was instructed in all the wisdom of the Egyptians. Ezra, whose task it was to restore the law after the captivity, was a ready Mesopotamian scribe, which was the learned class of his country; and besides that he was "the scribe of the words, of the commandment of the Lord." St. Paul received a Greek education at Tarsus, and was then brought up at the feet of Gamaliel in Jerusalem. And it was of John Wesley, one of the best educated men of his day, that the historian Lecky said that the history of the England of his time could not be written without taking him into account. It would seem that Mr. Ford is about the only exception to this rule in our time, and he is really no exception; for while he has built up a great industry, he has signally failed in every instance of his undertaking public leadership.

Nearly five hundred years ago Philip the Good of Burgundy instituted the order of the "Golden Fleece." It was his thought to gather into a royal order the group of crowned heads, who, in his opinion, were destined to rule the world for all time. But at the very moment that this order was being instituted, Laurence Coster, an obscure citizen of the city of Harlem, was printing a grammar by means of movable type. It was his thought to lay a foundation for giving letters and literature to the whole world. And be it said that through the ministry of that peasant printer, and in spite of the "effulgent trumpery" of the "Knights of the Golden Fleece," a decadent and defunct line of kings has been left the melancholy privilege of reciting the memories of glories that have gone forever. And history has given an authoritative approval to that brilliant saying of Victor Hugo: "The dominant point of an epoch is not a head that wears a crown, but a head that bears a thought."

Young gentlemen, this is not the day of muzzle-loaders—it is the day of automatics; and the only legitimate place for the muzzle-loader is in the museum. The need of the hour is not ancestors, but men—trained men, college men. Every book that you have studied, while it may have been a record of achievement, is in a larger sense a blue-print of the larger fields into which you may enter, and which you must occupy. It is the re-echoing of the "Greater things than these shall ye do" of Jesus as he relinquished to his disciples the responsibility and the record of a divine crusade.

This Man of Destiny will not only be a man of culture—he will be a man of high and heroic purpose. I read in a recent magazine article that the average man uses but thirty-five per cent of his brain capacity. I do not know whether that statement is true, but I do know that no thirty-five per cent man will ever be the leader of a worthy generation. I am not saying this to discourage any man. I am saying it rather for his encouragement. There is certainly a chance for every heroic soul among men who are really doing just one-third of what they are capable of doing.

In this connection I would say further that it is neither necessary nor worthy to consider prospects of success. Who laid the pillars of history? And who have been the authors of the world's greatest achievements? It was John Ruskin who said in substance: "If the tiny mica-flake as it moved down the bottom of the ancient river, too light to sink and too faint to float, could have had a mind, it must have thought of a hopeless eternity of matter. A tiny mica-flake, a despised atom of the earth. And yet, by the silent processes of nature, that very atom of sand was woven into a substance as of imperishable iron, out of which the axe of God hewed the Alpine towers, which for thousands of years have stood in hoary grandeur, wearing their crowns of spotless white." The force of all this is to say that there is no measuring what even the average man may be able to achieve if all that he has is held in the iron grip of a great resolve.

Just one other thought about this Man of Destiny: I do not think that any description of him will be complete if it shall leave out his faith. Of course, he will be a man who has a firm grip on the social and economic opportunity of his time, and he will have the wealth of its culture; but by every indication he must have also a grip upon the truths which give a spiritual undergirding to everything that is worth while.

Not long ago I had the privilege of listening to an address by one of the most distinguished students of economic condition and, perhaps, the greatest business expert in America. At the conclusion of his address he said that that great ocean liner, the Lusitania, was designed and built with a guaranteed speed, and with the promise that it would go quite beyond the guarantee. But on the trial trip it failed of the guarantee by a knot and a half. They stoked the furnaces, increased the ballast, and lightened the ballast; but all to no purpose. Under the stroke of her mighty engines the sea was churned into foam, but still she lagged behind. Designer, builder, and owner were all in dismay. Then they wired one of the greatest marine architects in the world, and asked him to come and look the vessel over. The architect wired them back: "Send me your blueprints." They did so, and in due course of time received this message: "The ship is properly designed, and properly built. Increase your propeller from eighty to one hundred feet. All she needs is a better grip on the sea." They increased the propeller as indicated, and from that day to the tragic day when she went to her resting place off the Irish coast she never failed to make good the promise of her builders, nor to satisfy the ambitions of her owners.

Young gentlemen, located as you are in the land of opportunity, trained as you have been in the very best that a splendid and historic institution has to offer, and your bosoms a-throb with high resolves, your last need will not be met until you get a grip upon that which enters into the making of all manhood that is worth while—faith in God. But, when to your material treasure you can add the treasure of a great experience of God, you will be able to say with a new meaning both to yourself and to the world: "I'm glad I'm from Dixie," because you can stay at home, and have a man-size task, and receive the rewards of a man's toil, and be a man among men. And you can turn to account the sanctified energies of your soul, not for the gratification of a passion for ascendancy, but for the making of a better world. And a better world will pay homage at the shrines which you have helped to build, and will bless the Land of Opportunity for its Man of Destiny.

SCRIPTURAL PURIFYING.

By Arthur Madison Shaw.

Paper II.

Now, without regard to the question of mode, what is baptism? To this question many answers are given. We shall examine but three.

I. "Baptism is a birth—a being 'born of water.'" This answer is based on an erroneous interpretation of Christ's words to Nicodemus, in John, 3:5; "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." How much an immersion is like a birth! Coming forth from the water, as the new-born come forth into the world!

But the text, as most Bible students know, does not refer to literal water at all. To be "born" means to be "borne," the word in our translation being from the Anglo Saxon, "bear" or "bare." Everything is borne of its mother, or parent, and partakes of the parent nature. Thus, to be born comprehends the whole process of reproduction. That Jesus meant this is evidenced by what He added in verse 6 "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." To say that it means literal water reduces the whole to an absurdity; for it would follow that "That which is born of the water is water."

You may ask, then, "What does this language mean?" It means the "Water of Life," or of Salvation. It is interesting in this connection to study St. John's use of the word "water." In the very next chapter, John, 4:14, Jesus said to the woman of Samaria, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." In chapter 7:37-38, He says: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." Can that mean literal water? Again, in 1st John, 5:6, "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood," etc. The same figure runs through the Book of Revelation: as in chapter 22:1, "And he showed me a pure river of water of life, proceeding out of the throne of God." A man must indeed be "born," or "borne," of this "water of life" or of Salvation and of the Spirit, in order to enter the Kingdom.

II. "Baptism is a burial"—a following Christ "through the liquid grave." Are we not so taught in Rom. 6:3-4: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore, we are buried with Him by baptism into death," etc. How much immersion is like a burial!

If you mean a modern burial, there is some resemblance; though, even then, the element is poured on! A corpse, laid in a grave, is not buried. It is buried only when the earth descends upon it! On the other hand, if you mean the burial of Christ, it resembles that about as much as plucking a flower resembles fighting a battle. The tomb of our Savior was a cave, not digged down, but hewn out, in the side of a cliff. It had a square door, which one could enter by stooping. The body of Christ was carried through this door—from the "stone of anointing," and laid on a trough-like bench or shelf of the rock. There was a groove or trench in the rock, at the bottom of the door, outside, in which a large, round stone rolled back and forth, serving as a shutter.

It was this heavy, wheel-shaped stone, that the angel rolled back—and Jesus came forth alive! Is there anything in a modern "dipping" in water that resembles this burial and resurrection?

III. The correct answer to our question is, "Baptism is an act of ceremonial purification with water." The Lord's Supper was appointed to symbolize the death of Christ: no other symbol is needed—and none was given. Baptism symbolizes purifying, and has no reference to death, except possibly figuratively—as one who is purified may be said to have died to his old life. The Jews had long been familiar with the ceremony. See John, 3:25-26: "Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him." The question "about purifying" clearly had reference to Christ's authority to baptize; that is, to purify. If they were in error, John did not correct them: and the writer of this Gospel seems not to have discovered their error!

These purifyings were always by sprinkling, as illustrated in Lev. 14:3-7, concerning lepers. In Numbers, 8:6-7, we read of the purifying of the Levites, who were servants of the temple: "Take the Levites from among the children of Israel, and cleanse them: and this shalt thou do unto them to cleanse them: **sprinkle water of purifying upon them.**"

These purifyings were carefully observed in the time of Christ. Mark 7:4: "And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables"—that is "beds," or "couches."

Now, in John 2:6, we read, "And there were set there six waterpots of stone, **after the manner of the purifying of the Jews**, containing two or three firkins apiece." Did they immerse themselves, their vessels, tables and couches, in the "waterpots?" Not at all; for their mode of puri-

fying was by sprinkling! In Heb. 9:10, the writer says, concerning these purifyings, "which stood only in meats and drinks and divers washings," etc., and the word rendered "washings" is the Greek "baptismois." Thus, these ancient purifyings are, by the highest authoirty, called "divers baptisms!"

Chirstian baptism is, then, like these ancient cleansings, a ceremonial purification with water; let the mode be what it may!

Oakdale, La.

MY WIFE—AN APPRECIATION.

By Rev. T. W. Adams.

The shadow of a great sorrow hangs over our home. The purest, noblest and best one of our family circle has left us. At 4:25 o'clock, Sunday morning, June 4, 1922, the Father in Heaven said to my dear wife, "It is enough, come up higher!" With bleeding hearts we bowed in submission, and said, "Thy will he done."

Five years ago, when I was pastor of the Court Street Church, Hattiesburg, Miss., she had a very painful illness that continued for several months. The physicians had no hope of her recovery then; she rallied, however, from that spell, hut never fully recovered. During the following years she was a great sufferer, but bore all of her suffering with perfect patience. Her patience and suhmission to God's will were perfect. She implicitly believed in the goodness and love of God. Her faith was beautiful and sublime. Never in my long pastoral service have I witnessed such loving trustfulness in God's will.

My wife was the first-born in the family of Mr. Leroy P. and Mrs. Martha C. Thompson, of Madison County, Mississippi. Theirs was a real Christian home. In that home circle were cultivated the graces and virtues inculcated in our holy religion. Growing up under such ideal environments, she was converted and joined the Methodist Episcopal Chureh, South, in her early girlhood. She developed into womanhood riehly possessed of a charmingly beautiful character. She was greatly loved by all who knew her. She was conspicuously free from everything that mars the beauty of womanhood. There was nothing in her young life that bore any semblance to the crudities that characterize the new woman. She kept herself entirely free from such ugly things. She held herself, soul and body, as too sacred to be profaned hy any careless mixing with the world. In her life as a girl and young woman she was transparently pure and good. It was in these years of unfolding beauty of her pure life that she won my heart. I said then that I would marry her or never marry at all. After three years of ardent wooing I stood at the altar by her side, and we were joined together in holy wedlock. For nearly forty-eight years we lived together in a very holy and happy union. I thank God for His goodness in giving me such a holy woman to enrich and gladden my heart and life. Under God, I owe everything I have been and done to her. Without her, I would have been lacking in the very things I needed to balance and strengthen me. In her character were the elements I needed to re-enforce and strengthen me. The adjustment of these contrarieties made our lives worth living. I review these forty-eight years with gladness of heart for what they have meant to me; meanwhile, my heart is fearfully distressed at my irreparable loss.

The Lord has been good to me in sparing her to me for so many years. That she leaves me now is a grievous personal loss; if it had come sooner the loss to the church would have been added to my own. The last five years she had been too weak and too great a sufferer to do more than pray for the success of our Zion, and to show by her pure and holy life the charm of a life mellowed by divine grace. That she was helpful to others in her living testimony day by day will declare itself in the bettered lives of all who saw her during the eight weeks of her desperate and fatal illness. Her quiet and sweet triumph drew us all closer to God. The sting of death's terror has lost its keenness. Without a shudder she went down to the brink.

We were married on the 30th day of September, 1874, she having just passed into the 25th year of her life. I was licensed to preach one month later. It was largely through her influence that I decided to enter the ministry. My sense of a call to preach was definite and clear, but I had hesitated. God used this precious woman to pull me into line with His will. From that day until the end she stood steadfastly by me with words of cheer. The way was rough, very rough at times, and dark clouds often overcast our way, bnt she never tremhled. She always said to me, "God has promised to go with you alway; He will keep His promise." She endured many and great privations. Our fourth child was born on the first work that paid me over two hundred dollars salary for the year. Of course that meant very hard living, actual lack of the necessities of life; yet in all of this hardness she never faltered. I have never seen such heroic faith and such perfect consecration to God's work. I have thought many times that she was worthy of a place in St. Paul's roster of heroes. Her faith and love and loyalty were tried as by fire, but she endured as seeing Him who is invisible.

My sainted wife was in her God-chosen sphere as a wife and mother. Next to her God she held her husband in reverence and love. Her greatest joy was to smooth the way for him and to cheer him in all of his work for God. It was enough for her to hear him say that she had done her work nobly and well. Her influence in every work I have ever served and in every parsonage home we have ever occupied has been eminently helpful. My parishioners always loved her and trusted her fully. Her sweetness of spirit and discreetness of speech healed many a breach. She loved everybody, and won the love of all. She went a long way more than once to mitigate and soften things when I had gotten into an obstreperous tantrum. I owe her a debt that I can never pay. I am sure she is enjoying her reward in Heaven. The joy of it all will linger with me. In this matter I am reminded of David's ministry to Saul. His harp quieted Saul's turbulent spirit. It drove the evil spirit from him. The evil spirit returned and disturbed Saul anew. My wife's tender voice and soothing touch had a staying quality. Its charm remained indefinitely. There was the genuine and abiding charm in it all. I hope it will stay with me the remainder of my days.

She was an ideal mother. Seven children were born to us. She received every one of them as a special gift from God, and felt that with every such gift He imposed a tremendous responsihility. She keenly felt the grave responsibility of training the children God gave her. When I have suggested that she needed help in caring for the children she would reply always, "I am always glad when you can put a cook in the kitchen, but I can never turn our children over to the care of an ignorant and superstitious negro woman. A child needs a mother's holy care." She gave her best to care for and train her children to be pure and worthy. She instilled it into every one of them that life was too divine a thing to be seamed and soiled with sin. She taught our only son that there was no double standard in morals; that it was his sacred duty to live as true and pure as his sisters. She had no patience with the saying, "A boy must sow his wild oats." She always claimed by faith her only son for the ministry. It was a great joy to her to see him ordained an elder at the McComb Conference in 1918.

Of our seven children, four were in Heaven awaiting her coming. There are three here sorrowing with their afflicted father at the going away of the one who has cheered us and brightened our lives by her tireless and loving ministries. Our three daughters by their lives and work are worthy products of their mother's prayerful and tender training: the eldest, Mrs. L. A. Toler, who lives with me; Mrs. W. R. Butler, who lives at Jackson, Miss., and Mrs. P. M. Buie, who lives near Brookhaven. In the companionship of these noble daughters I shall have to seek my solace for the remaining years of my life.

The death of our dear son was a great blow to my wife. From this she never fully recovered. While she never murmured nor repined, unbidden tears spoke eloquently of the cry of her heart for his presence. He was the joy of her heart. Their mutual love was beautiful and sweet. His letters to her were full of the breathings of romance.

My wife's religious life was without demonstration. Her experience of grace was satisfying, but unemotional. She was uniform and steady. Her heart was fixed on God. She daily read the Bible and prayed much. She fasted every Friday. She was altogether free from doubts. Communion with God was the daily habit of her life. In the forty-eight years of our married life she was ready for Heaven every hour, I am sure. To her all the way to Heaven was Heaven. Judging her by all of God's rules, I would say that she was a perfect Christian. I am confident that she is in Heaven.

Brookhaven, Miss.

LET US GO ON.

The Treasurer of the Centenary Commission reports that to August 1, the Centenary receipts total more than $14,900,000. In this amount are included interest on deposits, liberty bonds, and several miscellaneous items. Amounts paid by churches, Sunday schools, and Epworth Leagues total nearly $14,300,000. As will be noted, we have paid about forty per cent of the total Centenary pledge. The amount due is eighty per cent, hence, we are far below the standard fixed in the program of the Missionary Centenary and in the pledges of the membership of the church. It needs not be said that the work of the church in mission fields—foreign and home—suffers because of this shortage. In some instances there is threatened abandonment of enterprises to which the church pledged its faith, and in every department of the work there is serious embarrassment because of the delay in Centenary payments.

All recognize that we have been coming through some trying times, and it was to be expected that Centenary payments would not be kept up to the one-hundred per cent standard; it is not a fact, as some believe, that we went beyond our ability to pay in the pledges made to the Centenary. The increases in amounts paid for other causes during the past three years go well beyond the total of our Centenary pledge. We rejoice that the church has made such progress in the matter of support of local work, and we believe that the Centenary has had some large part in making possible these increases. We have come now to where the enterprises of the Kingdom demand the giving that demands real sacrifices. With the promise of better times, many of our people who have not been able to give can take care in part at least, of their Centenary obligations. The church is not going to repudiate its program of world service; whatever the cost, we will carry through the work we have pledged to do, and in the doing of this work when it really costs something to meet our pledges, we will come into new experiences of faith and of devotion to the Lord's cause.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

After a couple of weeks in a good meeting at Malvern, Ark., I ran over to Springfield, Mo., to preach the Baccalaureate sermon for the Southwest Teachers' College. The service was at night, and was in the open air on the campus. The audience ran into the thousands. There were 2000 teachers, and the whole occasion was imposing and full of interest. My text was: "In the beginning God;" and although I had been preaching three times a day in the open air for two weeks, my voice was clear as a bugle and easily reached the vast audience. It pays a public speaker to take care of his voice. I greatly enjoyed meeting again, Rev. C. M. Hawkins, now pastor of St. Paul's Church in Springfield, and my former presiding elder, Rev. C. H. Briggs. In the morning I heard Dr. Briggs preach a strong sermon on the text: "What is man that thou art

mindful of him?" In which he diseussed "Evolution." The sermon would make a very useful tract for the times on a subject now attracting the attention of all intelligent people. It was a special pleasure to meet Mrs. Matthews, the venerable widow of Rev. John Matthews, who makes her home with Dr. Hawkins, her sin-in-law. Though in her 85th year she is aetive, and able to attend chureh, and to make a younger generation hope they will be as vigorous when they reach her age. Both Hawkins and Briggs are sound in the faith and uninfected with the germs of modernitis.

Returning home, I found some very interesting literature on my desk. In it was a small book entitled: "Causes That Led to the War Between the States, by J. O. McGeheé," of Richmond, Va. I am glad to add this valuable little volume to my library of Confederate history. It is especially full of information about the time between the election of Lincoln and his fatal eall for troops to invade the South. Northern histories suppress the facts of this eritical period, because they fix the whole responsibility for an unnecessary war on the North, and largely on Mr. Lincoln himself, who preeipitated the struggle by his unconstitutional resort to force to coerce a free people. The Daughters of the Confederacy are doing a noble work in promoting the truth of history, and this little book ought to be put into the library of every public school in the South at least, that our own people may not be misled by the partisan histories written by the North. On one occasion a son of Mrs. Harriot Beecher Stowe, whose vile story of "Uncle Tom's Cabin," did so much to inflame popular prejudice against the South, visited Nashville, Tenn., and made an address to the students of Fisk University. He was reported to have said: "You have heard the Southern people ealled 'rebels,' but that is a mistake. The real rebels were the people of the North. They rebelled against a Constitution that admitted slavery." He told the truth, and this little book gives the evidence of it. Read it, and hold your head up. I am a great admirer of Demosthenes, and he speaks for the South when he says: "I maintain that if the issue of this struggle had from the outset been manifest to the whole world, not even then ought Athens to have shrunk from it, if Athens has any regard for her own glory, her past history, or her future reputation. * * * There are noble defeats, just as there are noble deaths. Even after the defeat you have nothing to regret; you have done your duty. That is the essential thing. No, you have not failed, Athenians! I swear it by the dead on the plain of Marathon!" That is the noble attitude of the South before the bar of history. God have mercy on the seurvy wreteh that, cialming to be a Southerner, would apologize for the past. After it was all over, when General Lee was amid the quiet academic shades at Lexington, he said: "We had, I was satisfied, sacred principles to maintain, and rights to defend, for which we were in duty bound to do our best, even if we perished in the endeavor. * * * If it were all to be done over again, I would act in precisely the same manner." We need to tone up our self-respect as a people when a persistent Northern propaganda floods the South with literature about Lincoln.

Another broehure is "Southern Miscellanies, by Robert L. Preston, of Virginia." Mr. Preston's pamphlet is a scathing review of sundry utteranees of Henry Watterson that reflected on the South. It is enough to make "Marse Henri" try to burst the bars of his prison and return to vent an impotent rage toward such an exposure of his political inconsistencies and rampant follies. If some of our Southern Methodists who are in favor of "Unification" would read this pamphlet, they would feel that what they need is a good fumigation to rid them of the germs of infidelity to the eternal eause of truth. Heaven save us from union with a people who have such a record!

Sometime ago, Dr. A. T. Robertson, the distinguished professor in the Southern Baptist Theological Seminary, sent out a "Denominational Traet" in which he said: "The purpose of this tract is to show how unanimous modern scholarship is in favor of immersion as the meaning of baptizo, and the New Testament teaching and practice." A Methodist preacher in Clayton, N. C., named C. T. Thrift, stepped out into the middle of the highway, with a modern automatie theological rifle, and has literally riddled Robertson. I find two of his pamphlets on my table, and if I am a judge, there is not enough left of Robertson to go through with the form of burying the remains. Every pastor has to meet this issue. The Baptists are aggressive. Their zeal for their doctrines is commendable, as their error is deplorable. But if any pastor is pestered with Baptist error, let him write to Brother Thrift and get his pamphlets, and put them in the homes of his people, and it will put a long quietus on the subject of baptism. Like Paul, the Lord called me to preach the gospel, and the matter of baptism is too small for me to waste my time on it; especially when such a champion as Thrift is at hand. By the way, he lays the Baptist pope, Dr. Truitt, across his lap, and gives him a good spanking. I enjoy seeing the performance. Several other of the Baptist big boys need similar spanking for the naughty things they have said about people who do not hold their erroneous views. Let us be loyal to our doctrines. Methodist theology is thoroughly scriptural, and while irenieal in spirit, Methodism is positive in belief. We need just what the Baptist Sunday School Board has provided for the Baptists: a series of "Denominational Tracts" to put in the hands of our people to educate them in our faith. We need a tract on "The Divine Authority of the Holy Scriptures," "The Virgin Birth of Jesus," "The Divinity of Jesus," and sundry other truths, to counteract the errors of the Destructive Higher Criticism that are spreading among our people. But they might select Higher Critics to write the tracts; so the last error would be worse than the first. But they can't muzzle men like Thrift, and we may be saved by the independent press.

Mansfield, La.

REVERY IN A MOUNTAIN FOREST.

By F. A. Dicks.

No bells or roar of cars, only the gentle pattering of the raindrops on the leaves of the big oak trees, which ever and anon swell into a soft, sweet chorus when a swirl of the cool mountain air caresses them gently and casts the drops down as a shower of pearls. Truly a morning for restful thought and of drawing near to the temple of nature. Is it strange that the ancients divided their worship among deities, when so many phases of darkness, storm and sunshine reign supreme for a time, and then resign the scepter of authority, each in succession occupying the throne to dispense good or evil to man—to charm or terrify? How those trees enjoy the bath! Some say that vegetable life is of a higher order than generally thought—that it possesses the power to enjoy and suffer, not so acutely as the animal with its network of telegraph nerves, but still to a marked degree has the sensation of well-being, or discomfort. Whether that be wholly true, those waving leaves seem as though they were a lot of healthy, fun-loving children having a big happy time, and I for one think that they are clapping their hands and dancing for sheer happiness. Then, too, there are such shades of differences—some, like enthusiastic natures, are reveling in delight, while others are like that tall, stately pine, which merely sways its slender, green Christmas Tree candles a little now and then, just to enter somewhat in the spirit of the hour, without losing sense of dignity. The man who wrote that pathetic appeal, "Woodman, Spare That Tree," must have had down deep in his consciousness, the truth that the life of a tree has many features of the life of man, and that it is closely akin to the crime of murder to fell wantonly one of these "Creator's thoughts in wood."

How blessed are these quiet hours among the trees, far away from the pushing elbows of the crowd! Sings there not a message for me in the low, sweet tones as the wind sweeps through the waving leaves? It breathes a gospel of content and good cheer; sings of the folly of burying one's soul beneath the dross of gold; of trading the approval of conscience for a column of figures in a bank book; of selling trust in human nature, and becoming a blase, hardened fighter on the firing line of modern business. It tells how much sweetness life has in store for those who love the Master and believe there's good in every human heart, if we but touch the secret spring of its hiding place. As the pulsing tones soften to a whisper, now 'tis like a dear childhood melody; it sweeps over the heart strings, the rock-a-bye slumber song sung by a sainted mother, putting the little heartaches to flight, and invoking the mystic fingers of the "Sandman" to close our eyes in delicious, trustful sleep. Is it not worth the while to lay your head on the bosom of Dame Nature, the mother of us all, and draw fresh inspiration and hope, to continue the struggle of right against wrong—to nerve one's self to triumph over temptation, and so to live that when the final hour comes, to deliver one's soul to the Angel of Death, unafraid—battle scarred it may be, defaced by imperfections, yet through faith in the Savior, to be counted worthy of a home in the perfect life?

New Orleans, La.

NEARLY ONE MILLION.

The Sunday schools of the church did not quite reach the goal of $1,000,000 in Centenary giving by August 1. The total is $990,288.39—close to the million, but the goal not reached. Full reports from the Sunday schools throughout the church doubtless would have carried the figures well beyond $1,000,000. We are disappointed that the total receipts are yet below the million mark, but we rejoice that so good a record has been made by the Sunday schools of the church.

The Virginia Conference Sunday schools are so far in the lead in Centenary giving; their total to August 1, $120,835. Next in order are: South Georgia, $54,830; North Georgia, $52,664; North Alabama, $50,615; Western North Carolina, $47,467; Florida, $39,193; Holston, $37,242; North Texas, $35,952; Central Texas, $35,574; Alabama, $34,779. All of these except Florida are large Conferences, and on the basis of membership should have leadership in Centenary giving. Many of the smaller Conferences have made as good record when we use as a basis per capita contributions. With the good showing already made our Sunday schools will carry the total of Centenary contributions well beyond one million before 1922 ends. To this date we have not made as good record as for 1921. Let us make the special effort during the several months ahead and carry the total for the year well beyond that of 1921. See that the Centenary pledge of your Sunday school is paid to date, and that the amount is sent to Jno. E. Edgerton, Treasurer, Centenary Building, Nashville, Tennessee.

IMPORTANT NOTICE.

The presiding elders of the North Mississippi Conference are requested to meet me in Winona at 9 a. m. on Wednesday, Sept. 20, for a consideration of the interests of the Conference. The Conference Missionary Secretary, president of the Board of Missions, chairman of the Evangelistic Committee, and the Conference Secretary of Education are also requested to attend this meeting that we may confer over the interests which they represent.

W. N. AINSWORTH.

IMPORTANT NOTICE.

The presiding elders of the Mississippi Conference are requested to meet me in Jackson at 9 a.m. on Thursday, September 21, for a consideration of the interests of the Conference. The Conference Missionary Secretary, president of the Board of Missions, chairman of the Evangelistic Committee, and the Conference Secretary of Education are also requested to attend this meeting that we may confer over the interests which they represent.

W. N. AINSWORTH.

The Standard Teachers' Bible

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The Home Circle

MY AFTERNOON TEA.

The Four-o'-clocks announce the hour;
The Daisy stops to prink;
The Rose is flushed, the timid dear—
I'm rather nervous, too, I fear.
All's ready now, I think.
Beneath the apple blossom tree
I entertain my friends at tea.

Upon my mossy table there
I place each tiny cup;
Relief my busy hand receives—
The sun comes trickling through the leaves
And promptly fills them up.
What more delicious can there be
Than acorn cups of sunshine tea?

Aristocratic are my guests,
And in position high,
Arrayed in crimson, blue, and brown—
I never saw a finer gown
Than wears Miss Butterfly!
I'm so delighted, for I see
That most successful is my tea.

—Elizabeth Knobel, in The Continent.

LITTLE BLACK HOGGIE.

When the little black Hoggie lost himself he was round and fat and he had a curly tail, but when he lost himself he lost his tail also.

The little Hoggie lived in a clover field. How do you suppose he lost himself? Listen, and I'll tell you. He lost himself under a corn field. You are wondering how he could get lost under a corn field. This is the way he did it. He crawled right under the rows of growing corn.

At the far end of the clover field a big red tile came out from under the corn field and poured its water into a merry little brook which went splashing on its way through the clover field.

The little Hoggie and his brothers came there every day to play in the brook. One day, when the little black Hoggie came, the big red tile was dry. Not a drop of water was coming out. The little Hoggie blinked his eyes and looked again. But there was no water. "Now, that is strange," thought the little Hoggie. Then he scrambled up the bank to the big tile and peeped in. "The water's gone, sure enough. Perhaps the ducks drank it," said Hoggie to his friends and brothers who were with him. "The ducks are always drinking water, you know."

"Beware!" exclaimed an old Hoggie. "Once I peeped into that tile and a weasel nipped my nose."

"No difference," said the little black Hoggie, and he climbed into the mouth of the tile. Just then a black furry thing flew past him and scampered away among the clover blooms. But the little Hoggie didn't mind that. He was used to minks.

The little Hoggie started up the tile. "There is plenty of room here," he said to himself. "If anything comes, I'll turn around and run out again." So he went up the tile, which was getting smaller all the time. "Now," thought the little Hoggie, "if anything comes, I'll have to back out, for I can't turn around." But nothing came out of the dark and the little Hoggie kept bravely on, slowly creeping up, up the tile.

It began to feel pretty tight. But he was a brave little fellow and blinked his eye in the dark.

"Nothing is going to happen to me if it is dark. Nothing is going to happen to me," he kept saying over and over to himself.

Then all at once something did happen. The little black Hoggie was fast in the tile. He pushed and grunted and strained his muscles, but he could not move, could not even wiggle a toe.

"Now here I am!" he exclaimed, "tight as a knob in a door. Whatever shall I do?" He began to think pretty hard. "What shall I do?"

What do you suppose he did do? Squealed, of course. Pigs always squeal for help when they get into trouble. The little black Hoggie kept squealing until he was so tired he could not make a sound.

"Oh, dear," he said. "I think it is supper time, and now I shall have to stay here."

Then the little Hoggie fell asleep. All the time a weasel had been coming up the tile. When the weasel saw the little Hoggie he sniffed. "Now, what's this? A pig, to be sure." Then he took a nip at the little Hoggie's tail. Oh, how he squealed. The weasel ran away, but the little Hoggie kept on squealing.

The little Hoggie's master had missed him the night before, and now he was plowing corn right over the little Hoggie's head. The farmer had told his wife that the little black Hoggie, the one with the ring in his tail, was missing.

"Oh, surely," said she, "the little Hoggie can take care of himself."

And all the time he was fast in the tile under the corn field. He had neither supper nor breakfast. He was tired and hungry and full of cramps. Little pains went darting all over him. He began to squeal with all his might. Then, all at once, he heard a horse neigh. "Now, that's old Billy," shouted the little Hoggie. Then he squealed again.

The farmer heard it and stopped his horse and looked all up and down the corn rows, but no pig did he see. He went on to the end of the field and back again. The little Hoggie heard old Billy whinny and he squealed his loudest.

Once more the farmer heard and stopped his horses. "Surely that noise comes right out of the ground," the farmer told old Billy. "Where can that pig be? Can he be in the tile?"

The little Hoggie squealed again, and then the farmer was sure that he would find him in the big red tile. He hurried away to the barn and came back with a long shovel. He dug right down to the tile, broke it open with a big hammer, and pulled the little Hoggie out.

Pretty soon the little Hoggie had forgotten all about the dark and the cramps. Then he scampered away to the clover field, laughing all the way to think what fun he was going to have telling the other hoggies about how it feels to stay all night in a dark tile under the corn field. He didn't mind so much about the loss of his tail. Wasn't he going to be a hero, now? And he was.—Christian Observer.

DREAMING DAYS.

By Willie C. Page.

Dreaming days of summer fill the heart with pure delight,
As the bird notes trill and echo among the leafy trees;
Tho first dawn of morning sends out gleams of golden light;
Adown the paths of noon-tide strays the fragrant breeze.
Tho heart is filled with gladness by the glory in the west,
By the flowing fountain; when the twilight voices chime,
Heav'n enshrouds the earth and folds all things to rest—
Far away upon the cloud-ships float the sails of Time.

The heart is filled with raptures to hear the South Wind sigh,
As it drifts about the garden where the crimson lilies blow;
In summertime tho sunlit hours go slowly flitting by,
Drowsing—sweet as bells at twilight chanting soft and low.
The heart is lifted upward by tho mysteries that gleam,
Spread out in golden splendor on Summer's blithesome way,
Climbing vines aflame with blossoms, the vesper star's soft beam,
Gay ravelled threads at sunset that knit the close of day.

Lexington, Miss.

Everlasting Light: Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.—Isaiah 60:20.

The Lawyer's Question: Master, what shall I do to inherit eternal life?

Jesus' Answer: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. This do and thou shalt live.—Luke 10:25, 27, 28.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

BISHOP KILGO'S ADDRESS TO THE GENERAL CONFERENCE.

In view of the recent death of Bishop Kilgo, we feel that it is peculiarly appropriate to give here his address to the recent General Conference—delivered when he was in great feebleness of body, but strong in faith. It is a touching utterance.

"Mr. Chairman and brethren: I very much dislike to consume your time; but I feel a burden of painful gratitude that must try to utter itself. I am such a great debtor to you that silence would be to me a perpetual shame. So let me say to you, as best I can, in the name of our God and Christ: 'I thank you.'

"I got a good start in the world. I came out of Scotch and Welsh and English and Dutch folks; the best of it Scotch. I came from a religious people, and early, seemingly almost before Mr. Wesley, on my mother's side we were Methodists. My people on my mother's side have been preaching the gospel more than one hundred years, and on my father's side eighty years. So I started well in religion. I got a good theological start. 'Now I lay me down to sleep; I pray the Lord my soul to keep,' was my first lesson. I have never fogotten it, and I have never revised it, and I say it now with even more heartiness than when my mother taught it to me and I said it at the trundle-bed. My text book was Caper's Catechism. 'Who made you? God.' That is a good start. I started up where God does things. And from my mother I was taught much good theology, and it stays to-day, and I need it to-day, and I say frankly to you, having passed through unspeakable storms of pain and loneliness and burdens of the heart, nothing has stayed with me but what I have brought down from Him. God has been with me, in such utterances as: 'Commit thy way unto the Lord, and trust in him, and he shall bring it to pass,' 'He forgiveth all thine iniquities and healeth all thy diseases,' 'The Lord is my shepherd,' and all those beautiful things that he has told us.

"And so I come now to take out my mule and hang up my harness; and I do thank God that I have kept the plow in the ground. Now that I must go home, I am tired. I have had a happy time. I was born in a Methodist parsonage and, therefore, was born and fetched up in the best of places, among the greatest people, the cleanest-handed and highest-minded, and God came where I was, and I was guarded against all the dirt and the mud out in the street. They kept the parsonage gate shut when I was a child, especially when a circus came, and I never was under a circus tent in my life, and to-day I am so glad of it. I tell you that all the ignorance I have got of wickedness and vice is a part of my highest virtue and all the knowledge I have of falsehood and wrong is my secret shame. I am a happy man. I am happy with my brethren. I love them. I have had a good time with them, and I have preached and prayed with them in little log cabins, and I have eaten with them, corn pone bread and fried bacon and turnip greens, and I have said prayers with them. And I have been with the best you have got, too, in your cities and in your towns and in your colleges, and everywhere I have been happy with our people. I have loved to preach, and I have preached with all the might I had. I believe some folks who have heard me will testify to the truthfulness of that statement. Whether they liked the quality of it or not, they certainly had no complaint to make of the quantity.

"Brethren, I want to tell you that you have a great Church. It has been a great home to me. In my childhood, how sweetly it nursed me in its blessed arms, how it fed me, how it mothered me! And my only complaint is that I fear sometimes that maybe my grandchildren won't have as good a Church mother as I had. She led my feet, and in dangerous paths she kept me protected. I am not concerned about how rich we are. I am not concerned about how much of that stuff we have in our pockets God knoweth we are rich enough, and we are vastly richer than we are consecrated. And I am not troubled much about the democracy that is aroundome. But I am concerned about the sainthood of all of us. When He comes he shall be admired in his saints, and his saints shall judge the world. Brethren, let us be jealous for the sainthood of our own souls and the sainthood of our people. Then we can look after the geography of it, the extent of it, and other things. That is not what concerns me most now for myself and for you. I often hear things and wonder what He thinks of them. I don't want to hurt His feelings. He has not done anything against me. He never hurt my feelings. I don't wish to hurt His feelings. And when in the last day I look Him in the face, as I hope I shall, I don't want to see any frown there. I have been all sorts of things in your Church; junior preacher, local preacher, circuit preacher. I have been college agent and college teacher, college president, and for a short space of four months I was station preacher once, and I have been presiding elder. I have had good appointments, and I want to say to you: Love your preachers. Love your preachers' families. Take care of them. Love the preacher's wife and children; they are good folks. Look after your parsonages, and brethren, love your bishops. I love them. I love to love, and I love to be loved. It hasn't helped me any to cross this country through swamps and mighty streams and to read harsh words or selfish words about myself. You will help your bishops by loving them . They are good men. I have been with them. I don't believe there is a man on the Lord's earth that loves our Church just like they love it. You can trust them. You belong to God's family, one wing of it. Love Him, and love each other because you love him, and say your prayers a heap of times and say them a long time, and say them mighty solemnly. God doesn't like you to talk lightly with him, although you may label it prayer. He likes a broken and a contrite heart.

"Now, brethren, I could never get through talking because I owe you so much, but I want to thank you the best I can. I assure you I love you, and I have tried to keep at my tasks; and when you are talking with God about yourself sometime, put in a word for me, will you? And he will hear it. I shall do a little work around the yard for him awhile yet, and I will do it the best I can. O God, on these, my brethren, let the Holy Ghost come down and on all our Church direct thy blessings, in the name of Christ, our Lord, Amen."

PERSONAL AND OTHER NOTES.

A Government statistician has estimated that 11,335,000,000 letters passed through the mails of the country last year.

Glenn E. Plumb, author of the celebrated "Plumb Plan" of railroad operation and ownership, died in Washington recently.

Rev. W. L. Duren, pastor of Rayne Memorial Methodist Church, is spending the month of August on the Seashore Camp Ground with his family.

Rev. R. H. Harper, pastor of the First Methodist Church, this city, is spending the month of August enjoying a vacation voted him by his appreciative people.

Rev. W. D. Kleinschmidt, pastor of the Louisiana Avenue Methodist Church, this city, is assisting Rev. J. W. Porter in a meeting this week at Columbia, La.

We learn from the Midland Methodist that Dr. D. M. Ausmus, of the Board of Education, and Dr. J. J. Stowe, of the Board of Missions, will both take pastoral charges in the Tennessee Conference this year.

Lord Northcliffe, the great newspaper owner of Great Britain, died on Monday of this week. Through his sixty papers he was one of the most powerful figures in British public life. He was fifty-seven years old.

According to the Boston Transcript, there are 113 newspapers and fourteen magazines owned and managed by Negroes in the United States. Included in these are ninety-six secular, twenty-three religious, and eight fraternal publications.

Rev. T. L. Hulse, presiding elder of the Henderson District, Louisville Conference, has been elected editor of the Central Methodist to succeed Dr. W. E. Arnold, resigned. We regret to see Dr. Arnold give up the work in which he has been eminently successful, but we welcome Brother Hulse to the fraternity of the tripod.

Rev. Percy Lee, a local preacher of the Lake Charles District, has been appointed to serve as pastor at Rayne, La., until Conference, after which it is his purpose to attend Southern Methodist University. The vacancy at Rayne was caused by the going of the former pastor, Rev. J. B. Douglas, to Czecho-Slovakia to engage in missionary work.

Hon. H. H. White, of Alexandria, La., has been declared the nominee from the Eighth Congressional District for membership on the State Board of Education. The State Board of Education elects the State Superintendent of Education; hence it is a very important body. The Board will have no more efficient member than Mr. White.

We received on Monday this word from Bishop W. B. Beauchamp, written in Prague, on August 1: "A great revival on in this section led by our preachers; will organize Mission August 3, with over 4000 members and 18 congregations; Bible School will open in September with some twenty-five students. Work going in a wonderful way. Pray for us."

We learn from the monthly bulletin of the Centerville charge, Mississippi Conference, that the church at Centerville is being wired for electric lights, and that as soon as that work is completed, plans will be undertaken looking to the building a Sunday school annex. Rev. Victor G. Clifford is the pastor.

The meeting at Marks, Miss., in which the pastor, Rev. C. A. Northington, was assisted by Rev. W. C. Swope, general evangelist, came to a close on August 6. There were forty-two additions to the churches of Marks, and a gracious revival of religion throughout the community. One remarkable feature of the meeting was the fact that every person who professed conversion joined some church.

Dr. J. C. Granbery, professor of Sociology in Southwestern University, is heading a movement to establish in the South a magazine that will take rank with those published in any other section of the country. There is no reason why such a magazine should not succeed—certainly Southern peo-

ple read widely, and they have both the literary and the financial ability to make a magazine worth while.

Lafayette, La., Rev. Leon I. McCain, pastor, led again for the month of July in prayer meeting attendance.

According to an exchange, during a period of forty-one years eighteen per cent of the graduates of Allegheny College have entered the ministry. Seven Allegheny men have become bishops in the Methodist Episcopal Church.

Rev. J. W. Dorman, of Louisville, Miss., has been ill for a considerable length of time, having been in the hospital a good part of the time. We are glad to know, however, that he is beginning to be able to look after the affairs of his charge.

Christian workers all over the country will be glad to learn that the Bible at least is getting back to pre-war prices. For the first time in almost five years the American Bible Society is able to offer Gospels with heavy paper cover for one cent. An edition of the Gospel of St. John is already off the press and the other Gospels will be prepared in the same style and in various languages. One is amazed that a book of 64 pages, so attractively covered, is issued for the price of one cent.

Miss Zoe Dobbs, a sister of Bishop Hoyt M. Dobbs, will be social director of the women's department of the Alabama Polytechnic Institute, Auburn, Ala. Miss Dobbs is a distinguished educator, being a Master of Arts of the University of Wisconsin, and a Doctor of Philosophy of Columbia University. The position she holds at Auburn is one of the most important in the institution.

We recently made mention of the fact that Chaplain John A. Randolph has retired from active service in the army and that he is spending the summer months at Lake Junaluska, N. C. From a recent issue of the Atlanta Constitution we learn that the farewell service for Chaplain Randolph at Fort McPherson was a very touching and inspiring occasion. In addition to special addresses by representatives of the post, a letter from General John J. Pershing expressing high personal appreciation of the service of Chaplain Randolph was read; a gold-handled umbrella, suitably engraved, was presented by the United Spanish War Veterans; a beautiful watch, chain, and K. T. charm were presented by the officers, warrant officers, field clerks, and their families, engraved as follows: "To Chaplain John A. Randolph from his Fort McPherson friends in appreciation of his loving kindness and helpfulness to them. July 30, 1922." On Monday night, July 31, the Fort McPherson Masonic Club gave the Chaplain a farewell reception and presented him with a handsome Masonic ring. We understand that Chaplain Randolph will be ready to take an appointment at the approaching session of the North Mississippi Conference, to which he belongs.

PRAYER MEETING ATTENDANCE.

We have received the following reports of prayer meeting attendance last week: Algiers, C. C. Wier, pastor, 55; Mangum Memorial, J. C. Rousseaux, pastor, 56; McNair, Miss., M. L. McCormick, pastor, 31.

ARE YOU GOING TO SCHOOL?

I wish I might speak a word to every Methodist girl in the North Mississippi Conference. There are several thousand that should be in college next year. There will be several hundred that will attend some college. I find in my work for our educational institutions that there is comparatively little definite knowledge about our church schools. Grenada College, in the heart of the North Mississippi Conference, is thought by many to be only a secondary school; many others do not even know of it. Much of this is honest ignorance. Our church leaders should know and should enlist themselves in the interest both of the institutions and of the young people.

We have at Grenada one of the best colleges in the South. It confers but one college degree, the Bachelor of Arts, but it seeks to make this the most thorough. It confers diplomas in Voice, Piano, Violin, Art, Domestic Economy, Expression, Stenography and Typewriting. The work is most thoroughly done and her graduates take their places with the very best of other schools. No school in the State has a better course of study in these departments or does more thorough work. To these are added now a course in Religious Education and a course in Physical Culture. A young lady can get in Grenada College the course of study she desires and the best instructors to be had. State educators who know vouch for the thoroughness of the work done at Grenada College.

Graduates from Grenada College are given State license to teach in the schools of Mississippi without further examinations. This license may be transferred to any other State. Grenada is a great Teachers' College. Girls preparing to teach will do well to get their training at Grenada College.

The accommodations cannot be surpassed. Elegant dormitories, light, steam heat, good fare, large beautiful campus and healthful environment, a mineral well on corner of campus, all make Grenada College an ideal place for a college. The prices are very reasonable. Board, lodging, laundry, library fee, tuition, all expenses except specials, are only Three Hundred Dollars for the entire session. A home atmosphere and a religious environment that cannot be excelled anywhere make the college both a safe place and a pleasant place to spend the college days. Last year every student of the school was a member of some church, most of them active workers.

Send for a catalog and see for yourself the work given. To all ambitious, aspiring girls we solicit you as students. The dormitory space is limited to TWO HUNDRED. We want the best to be had. We ask every Methodist to help us to find them.

J. H. HOLDER,
Conference Secretary of Education.
New Albany, Miss., August 1, 1922.

AN ENDURING CIVILIZATION, AND UNIVERSAL PEACE.

By Rev. E. N. Evans.

Can men, build an enduring civilization and permanent universal peace on any other than those principles announced by the world's greatest Teacher and Statesman? Can man serve two masters? Can we serve God and Mammon?

Read the second Psalm, and then ask yourself who owns this earth, Christ or Mammon? The things we seek, and for which we pray, are not "hand-me-downs." Permanent civilization and universal peace are not arbitrarially bestowed. They are attainments—things to be achieved, conditions resulting from right and true relationships. The prayer we should pray is, "Thy will be done on earth as it is in heaven." You can't legislate the world into a permanent civilization or to universal peace. They don't come that way.

The world war is not over yet. Autocracy is not dead. While we have a little breathing spell, autocracy moves to the plane of Economics, and the battle lines follow. To get what we want and what God wishes us to have, we must be the kind of men who are worthy such things. It's all in the kind of men who are on the job. A mammonistic church and mammonistic statesmen can never bring to us these things, so devoutly to be wished. A true, noble, unselfish CHRISTIAN STATESMANSHIP is the world's most urgent need, a statesmanship that can and will make generals and military forces unnecessary.

The war between capital and labor can not be permanently settled by laws. We need and must have different kind of men. The Golden Rule will not work with unregenerate human nature. We must come at the matter from a different angle. Nothing so draws and unites men as that of a common danger on the one hand and a great, worthy and common OBJECTIVE on the other hand. We are our own worst enemies, destroying ourselves among ourselves because we are confused and do not understand either our true relationship to material things or the one to the other. We disagree about our assumed rights and ownerships, we go mad and cut and slay each other, and destroy the property over which we contend till we are the fewer and the poorer. We needed this property and these people. We have played the fool for years and centuries unnumbered. And we shall continue to do so till we come to the principles announced by the world's greatest STATESMAN.

"Where there is no vision the people perish." The eminent demand of the day is a mighty prophet. "And behold a greater than the prophets is here," but who will hear Him? Men of vision, of ideals are mocked and cast out. Not many of the world's greatest men were ever understood or praised by their contempories. The Hebrews are not the only ones who stoned their prophets in one generation and in the next generation built their monuments. The world is still in this kind of slaughtering. Our own country has just completed the job of building a monument to an assassinated president, and has another politically paralyzed. Men do not readily take to visions, and when a man gets ahead of his gang he generally pays the penalty in some manner.

Jesus gave His great vision years after they had crucified Him, and could do Him no more harm. His great vision and purpose of it all still stand; but who can, or will, read it? Now if we had a real world vision, that would explain all the past—the rise and fall of kingdoms, empires, dynasties and republics; the coming and going of civilizations in all the past; the present titanic struggles and "where do we go from here?" our temporary relationship to it all; what is the purpose and the end of it all; some great and worthy OBJECTIVE to be attained. Would it not be worth while to stop and listen to such an one? To find ourselves and get straight in line with this eternal purpose and plan?

The great and final objective of God, in keeping with His original and eternal purpose, is "A NEW EARTH and a NEW HEAVEN, INHABITED BY A SINLESS CITIZENSHIP, worthy of eternal life. This earth and all material wealth is only a means to the end decreed. Sinning men, reborn and made anew and right, are to be those immortals. What we do, or do not do with this earth or with ourselves does not alter the plan or change the great objective. We just shift things around a little and go on and leave all that we found here. But what we get and set in shape in ourselves, spiritualized and immortalized by right use, we find and have there. If we could get into men's minds and hearts this great divine, and to us common, OBJECTIVE, and these means to that great end, we might have men who could see things in their real and true light. This would end the conflict.

New Orleans, La.

REVIVAL AT BAYOU SCIE, LA.

We have just closed a great meeting at Bayou Scie Church on this charge, with a number of conversions. This is an old country church that has been neglected, and it looks good for something better. I was assisted by my daughter, who played the organ, and two other young ladies of Zwolle, both of whom are life-service volunteers. Miss Agnes Vaughan, who led the singing, and Miss Mary Jones, who taught the children games, had charge of the story-telling hours, and all did a great amount of personal work. It was the finest combination, for a gospel team, I have had. I believe, as a result of their work, the young people have a vision that they have never had before, and we are looking for greater things from this old church. W. F. HENDERSON, Jr.

The God of Peace: Now the God of peace, • • • make you perfect in every good work to do his will.—Hebrews 13:20, 21.

FROM BISHOP BOAZ.

Bishop H. A. Boaz sailed on July 27 to take up his work as bishop in charge of the Conferences in Korea, Japan and Siberia Manchuria. Shortly before he left the home country he sent to Centenary headquarters in Nashville, the following message for the church:

"I congratulate the church most heartily on the splendid way the Centenary campaign was conducted and the excellent results obtained. The securing of pledges, however, was not sufficient. The payment of these pledges will be essential in order to carry out the work of the church. The new fields have been opened and new pledges made to our friends on the mission field. They are our representatives. We must stand by them in the payment of our pledges. By looking over the records of the work in the Orient, I find that great progress has been made and a wonderful work accomplished by means of the Centenary contributions. The foundation has been laid and the way opened for a greater work in the future. The Centenary funds must be collected promptly that the work in these needy fields may be prosecuted in the most efficient way. Our representatives on the field are depending upon the church at home to supply the sinews of war. We must not fail them."

GIRLS! LEMONS WHITEN SKIN AND BLEACH FRECKLES

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Cuticura Soap —Is Ideal for— The Complexion
Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

Piles
CURED In 6 to 14 Days
All Druggists are authorized to refund money if PAZO OINTMENT fails to cure any case of ITCHING, BLIND, BLEEDING or PROTRUDING PILES. Cures ordinary cases in 6 days, the worst cases in 14 days.
PAZO OINTMENT instantly Relieves ITCHING PILES and you can get restful sleep after the first application. 60c.

"THE SOUTHERN CAPITOL OF SOUTHERN METHODISM."

The Southern Assembly, designated by one of our leading editors, Dr. T. N. Ivey, as the "Southern Capitol of Southern Methodism," has so far surpassed all previous records in the points of attendance and program in all her past history. Unusually strong programs have been presented under the direction of the Epworth League Board, the Wesley Bible Class Federation of Western North Carolina, the General Sunday School Board, with its great corps of teachers and their Training School and now the Standard School of Missions under Dr. C. G. Hounshell.

One of the outstanding events of the summer will be the dedication on July 30 of the great Mission Building. This building stands on a high hill, symbolical of the work which the Southern Assembly undertakes to do.

The hotels and boarding houses were never so well prepared to care for every comfort and give every convenience to the most exacting guests, giving the most reasonable rates to be found anywhere in America at a place similarly situated.

If you have never visited Lake Junaluska, this beauty spot of Western North Carolina, by all means plan to attend this summer. Send for a railroad certificate which will entitle you to one and a half fare for round trip. Tickets good returning up to September 15.

The following conferences are still to be held:

July 28-Aug. 6—Standard School of Missions.

August 7-13—Conference on Life and Work.

August 7-13—Daily concerts by band of 37 pieces.

August 14, 15, 16—Chautauqua.

August 17-27—School of Evangelism.

In addition to the programs offered in the auditorium for those who wish to attend, special advantages are offered at Lake Junaluska for clean, wholesome recreation, including gulf, tennis, bathing, boating, fishing, beautiful walks and drives, and horseback riding.

Why not plan to spend some of your vacation at least at Lake Junaluska? J. Dale Stentz, business manager of the Southern Assembly, will be glad to furnish any printed matter, railroad certificates and any other information you might possible desire.

THE OVERWORKED MOTHER.

It is a mother's constant temptation to serve her children in lesser deeds that rob her life of its most important property—to forget herself and waste her soul in the routine demands made by her children. But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own personality. Let her know that the time will come when these little ones will need more than the sacrifices of the nursery. Some day they will need her companionship. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her. Happy is that mother who grows with her children! Happy she who keeps to herself in their childhood sacred hours for her own self-culture, renewing ever the oil in her lamp, that to them her supreme gift may be a constant and increasing light!—Christian Century.

GENERAL EVANGELISTS, METHODIST EPISCOPAL CHURCH, SOUTH, 1922.

Evangelist Emeritus.

Culpepper, J. B., New Smyrna, Fla.

General Evangelists.

Allen, Harry S., Route 1, Macon, Ga.
Andrews, J. B., Siloam Springs, Ark.
Bridgers, Luther B., Gainesville, Ga.
Brown, John E., Siloam Springs, Ark.
Browning, Raymond, Box 376, Hendersonville, N. C.
Bromley, H. W., Wilmore, Ky.
Carter, Jordan W., Harriman, Tenn.
Coale, D. L., 2265 West Twenty-Second Street, Los Angeles, Cal.
Culpepper, Burke, 535 Le Master Street, Memphis, Tenn.
Dunaway, C. M., 433 South Candler Street, Decatur, Ga.
Fisher, Albert C., 2325 Market Avenue, Fort Worth, Tex.
Flowers, R. L., Box 650, Dallas, Tex.
Guice, Norman C., Conway, Ark.
Haynes, S. M., Clarkston, Ga.
Hanes, J. O., 5030 North Eleventh Avenue, Birmingham, Ala.
Harbin, Walter, Center Point, Tex.
Haskew, R. J., Dothan, Ala.
Hobbs, E. O., 35 South Bayly Avenue, Louisville, Ky.
Holcomb, Walt, Nashville, Tenn., or Box 503, Cartersville, Ga.
Jeter, Jerry, 7 Elgin Park, San Francisco, Cal.
Johnson, Andrew, Wilmore, Ky.
Jones, Bob, Box 440, Montgomery, Ala.
Klein, G. A., Box 484, Memphis, Tenn.
Law, Lovick P., Siloam Springs, Ark.
Lear, Robert, Marion, Ky.
May, John A., Box 185, Montevallo, Ala.
McIntosh, W. M., Iuka, Miss.
Miller, L. J., 1716 Sweetbrier Avenue, Nashville, Tenn.
McCall, F. P., Jasper, Fla.
Morrison, H. C., Wilmore, Ky.
Neal, W. Hardy, Fayetteville, Ark.
Neal, F. M., Amarillo, Tex.
Patterson, L. D., Menlo, Ga.
Price, Thurston B., 21 North Liberty Street, Asheville, N. C.
Stem, Asa F., 2714 Prince Street, Berkeley, Cal.
Stewart, R. S., missionary, 135½ Kitano Cho, Chome, Kobe, Japan.
Swift,, W. A., 1108 Chapel Avenue, Nashville, Tenn.
Swope, W. C., Box 111, Charleston, Mo.
Tucker, George, Jackson, Tenn.
Waters, Bascom, Clinton, Tenn.
Waggoner, John B., Lebanon, Tenn.
Weigle, Charles F., Sebring, Fla.

Evangelistic Singers.

Bloodworth, Lloyd P., 2811 Avenue E., Polytechnic, Tex.
Clements, Miss Mary E., Munford, Tenn.
Culpepper, J. B., Jr., New Smyrna, Fla.
Earthman, Mrs. Hewitt, Murfreesboro, Tenn.
Edwards, C. E., Barlow, Ky.
Gossett, C. P., Wilmore, Ky.
Grenfell, B. G., Dawson Springs, Ky.
Jenkins, Rev. H. S., 213 Church Street, East Point, Ga.
Lifsey, M. L., Crumps Park, Macon, Ga.
Milam, D. Ward, Lincolnton, N. C.
Pickard, George, Resaca, Ga.
Prather, S. H., 1310 Clay Street, Henderson, Ky.
Notestine, Rev. A. J., 1751 North Woodland Ave., Birmingham, Ala.
Price, Rev. J. F., Florala, Ala.
Porterfield, Ralph, Comer, Ga.
Shell, Rev. W. L., 621 Poplar Street, Terre Haute, Ind.
Sloan, Miss Mabel, Stilwell, Kans.
Smith, Rev. R. L., Herculaneum, Mo.
Wall, Jeff, Cookeville, Tenn.
Waltermire, W. G., 334 Floral Park, Birmingham, Ala.
Wiatt, Charles, Barlow, Ky.
Wilkinson, Holland R., Box 1572, Richmond, Va.

LEARN THE TRUTH

Confidence

"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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and leaves your skin soft and spotless.
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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference. J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference. Miss Sophie Kuntz, 410 Fern Street, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE.

Dear Leaguers and Friends: Did you know that Dr. R. H. Wynn, Dr. W. Winans Drake, Dr. Alonzo Early, Rev. Albert S. Lutz, Rev. R. H. Harper, Rev. J. W. Pearson, Mr. Stephen S. Thomas, Mrs. R. H. Wynn, Mrs. J. G. Snelling and others all agree that the EPWORTH LEAGUE ASSEMBLY is the greatest piece of constructive work being done in Louisiana Methodism, for it is there that we are recruiting and training LEADERS for the church both to-day and to-morrow? You would say the same thing if you should attend one of the sessions.

These same people together with many others, have indorsed the program of intensive training which our program of field work is doing among our young people as the greatest need of the church to-day.

Our plan this year is to reach every local chapter in the Conference with an institute on League work. They all want it and are asking for it as never before. The time is now or never.

"Say not ye, There are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already unto harvest." Shall we neglect so great an opportunity?

Your State organization is all lined up 21 strong and every one of these officers is on the job. But it's up to you to say whether we can stay on the job or not.

If we are to do the work YOU must help us secure GIFTS to the amount of $3,000 during the SEPTEMBER CAMPAIGN.

We earnestly ask you to join us in prayer each day asking that our Heavenly Father lead us in this great work, and if it is His will then set His seal of approval upon it by a financial victory during September.

Talk to your friends about the State work, tell them what has been accomplished under the new program and what we are hoping to accomplish, ask that they join you in daily prayer. We must enter this campaign upon our knees, for prayer will bring victory.

WE ARE COUNTING ON YOU.

BIG DRIVE. SUNDAY, SEPTEMBER 3.

Let us go over the top on that day and have the entire amount paid to the State Treasurer, Miss Grace Cook, Monroe, La., by the 9th of the month.

Watch for the next letter telling about "Big Drive Day," and Banners which will be awarded.

Yours for a greater League and church, JAS. B. GRAMBLING,
Field Secretary La. Conf. E. L.

Leaguers, read this portion of a letter from Miss Sadie Mai Wilson. Miss Wilson's address is 2146 Carlton Avenue, Nashville, Tenn.

"I am writing to some of the fine young people I met in Mansfield. I wrote fouteen letters to-day, but I just can't keep in touch with all. I do remember them in my 'Morning Watch'—sometimes as groups—sometimes as individuals, but I can't write to each one regularly as much as I'd like to. There were some young people whom I didn't get to talk with. How I wish they would write to me, for that might help a little.

"We had splendid meetings in Kentucky and Missouri. If all these young people can go to their homes with the Reincarnated Christ in each life we can hope for great things. Of course, there are disappointments, but there are also glorious achievemens. My faith would never let me be a pessimist. I can realize with our young people that it is harder to lose self in preparation that it is to lose self in service. We must learn that oft times the greatest service comes during preparation."

Lake Charles District.

The Lake Charles League entertained the Women's Missionary Society at a Stunt Party. The League rooms were appropriately decorated with old maids and sun flowers. Among the stunts were "Just a sound from Sousa's Band" and "Old Maids organizing a Lonesomeless Club." We wish we could all have been there to enjoy the fun.

The following report from DeRidder Intermediate shows that somebody is on the job. Watch out, Seniors, or this League will walk away with all honors.

"The Intermediate League of DeRidder, La., enjoyed a social and business meeting on the church lawn Friday evening. Many of the members were dressed in costume. Chairs were arranged on the lawn and between the reports of the officers stunts were quickly staged, forming a series of pleasant surprises. At the close of the business meeting there was a plantation scene.

"The League has done splendid work during the last quarter. At the close of the preceding quarter 18 members were promoted to the Senior and yet our present membership is thirty-two with an average attendance of twenty-five. We have one Bible class and are planning for a class in Mission Study. Written reports were read and each department is trying to bring its work up to a written plan of activity. Fourteen members have joined the quiet hour covenant."

Baton Rouge District.

On July 10, the district secretary and Mr. A. R. Wallis of Baton Rouge organized a Senior League at Live Oak Church, Watson, La. There were twenty-nine young people who joined. This is the kind of work that Leaguers everywhere rejoice to hear about.

Mr. Grambling conducted a two-day Institute in Franklinton. Bogalusa and Fisher Leagues were represented. Class work and a good time all helped to make this Institnte a success.

(Continued on Page 15.)

Methodist Benevolent Association
Gives Southern Methodist Men and Women Safe
LIFE INSURANCE AT ACTUAL COST
J. M. SHUMAKER, Sec'y
810 Broadway Nashville, Tenn.

You are Wanted for a Good Position at a Big Salary
All that you need is training. Draughon's Practical Business College will train you, at your home, within only a few months. This is the College that has trained more than 300,000 men and women for good positions. Ask for big book, "Guide to Business Success." It's FREE. Address DRAUGHON'S BUSINESS COLLEGE, Dept. CA, Nashville, Tenn

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List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 7127, ATLANTA, GA.

Good Blood
Rich and Pure
Is essential to health, happiness, energy, willinguess to work and good appetite.
Lack of it means disease, rheumatism, catarrh, humors, headache, wandering pains, cold hands and feet, decline of health-tone.
Hood's Sarsaparilla is recommended for all these and other symptoms, because it is made from the best ingredients physicians prescribe, combined by pharmacists who have made a life-long study of medicines.

Headaches Vanish
Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

ROCHE'S HERBAL EMBROCATION
RELIEVES SAFELY AND PROMPTLY
CROUP OR WHOOPING COUGH
Also wonderfully effective in Bronchitis, Lumbago and Rheumatism.
All druggists or
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ENDS COMPLEXION WORRIES.
Healing, Antiseptic, Soothing, Fragrant.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

You'll feel better as soon as you swallow the first one. Two or three pills usually stop all the pain.
DR. MILES' ANTI-PAIN PILLS
are absolutely free from all narcotics and habit-forming drugs. They relieve without danger and without bad after effects. Your druggist sells them.

A Grateful Mother writes:
Galveston, Texas, March 12, 1920.
Anglo-American Drug Co., New York, N. Y.
Dear Friends:
I want to tell you, as well as thank you, for what your preparation has done for my baby. He was a little, cross, crying baby, awfully constipated all the time, when I started to give it to him. But now he is a big, fat baby, and I cannot speak too highly of your preparation.
I know there is nothing that can come up to Mrs. Winslow's Syrup for a baby and I feel that it was a God-sent blessing to me. I will tell any mother what it has done for my baby.
With all good wishes to you and your preparation,
Respectfully,
(Name on request)
Diarrhoea, colic, flatulency and teething troubles are relieved by this safe, pleasant preparation. Non-narcotic, non-alcoholic.
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Open formula on every label. At All Druggists.
ANGLO-AMERICAN DRUG CO., 215-217 Fulton Street, New York
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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

It is a good thing to make a promise and it is equally good to keep that promise. Have you forgotten to send in the money your school contributed on the fifth Sunday in January to pay the expense of the District Standard Training Schools? Such schools have been held in the Sardis District, the Corinth, and the Columbus. The work has been done according to promise, but the expenses have not been fully met. Another matter, did you read the list of schools in the last issue of the Messenger, that have reported on the observance of Sunday School Day? It is late, but not too late to make a more creditable showing than that. Is this a fair question? Can a man claim to have "everything in full," when he has neglected as important a matter as observing the one day set apart for the training of the children and young people and of taking an offering to extend the work of the Sunday school?

The Columbus District S. T. S. held at Ackerman had an enrollment of 35 students, 27 credits were issued, 13 schools were represented, 5 volunteered for life-service, 13 volunteered to give the best of their thought to religious education. One group of young people from the Salem Church came 15 miles over rough roads in a truck and were on time every day. Some people call that "pluck, grit, pep;" call it what you please, such young people have a glorious future. God has a place for them in his kingdom. Numbers in this school testified that they experienced a deeper work of grace than at any meeting they had attended this year. A few said they learned more than during any previous week of study. Rev. A. T. McIlwain, P. E. of the district and Rev. W. L. Storment, pastor, each took a course. Their observation was, a man must get into the work to appreciate its worth. You will have to take your hat off to such men and pray that their number may increase. Revs. E. S. Lewis, A. T. McIlwain, and Mellville Johnson delivered messages at the evening hours. These messages were of a high order and would rank with the best preaching of this day or of any day. The school at Ackerman was another step forward.

The officers and teachers in the Aberdeen District who live near Houston are to have an opportunity of attending a similar school to the one held at Ackerman. The date of this school is August 28-September 2. Miss Ramey is to teach Primary Organization and Administration; Mrs. Randolph is to teach Pupil Study; Dr. Milden is to teach the Principles of Religious Teaching; and Mr. Gladney is to teach a course in "A Methodist Church and Its Work." If any one wants a folder giving full information or if you have made up your mind to attend this school write to Rev. E. E. McKeithen, Houston, Miss.

School Desks

Opera Chairs,
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Kindergarten Chairs,
School Supplies,
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SOUTHERN DESK CO., Hickory, N. C.

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Accept only "Bayer" package which contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

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Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

It Doesn't Pay

to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for Mumps, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing better for it than Hood's Sarsaparilla—a good tonic medicine.

FROM KOSCIUSKO CIRCUIT.

Dear Dr. Carley: I am now in my revival campaign. My first meeting was at Spring Dale, where I was assisted by Rev. J. A. George, of Duncan, Miss., who came to us on Monday and preached through till Friday night, to the delight of all who heard him. The Lord honored his messages—the church life was greatly quickened, and six young men and women were added to membership on profession of faith.

Our presiding elder, A. T. McIlwain, was with us at Salem, bringing us great messages in connection with the third quarterly conference.

I am at East Union this week, assisted by W. D. Bass, of Corinth, Miss., with his big tent. We are having great congregations, with manifest power in each service, and a great victory is in sight. "Praise God from whom all blessings flow."

W. A. BOWLIN, P. C.

FROM POPLAR SPRINGS, MERIDIAN, MISS.

In appreciation of the splendid work done by Rev. W. A. Hays and family, of Poplar Springs, the Official Board voted a two-weeks' leave of absence for their pastor with salary paid in full during his absence. Brother Hays and family left this morning for the coast, where they will spend this vacation, and the good wishes of the entire church go with them.

The splendid constructive work that Brother Hays has done for the past three years at this place cannot be estimated. This church boasts of one of the most efficient Epworth Leagues in the Conference and this is due to the untiring efforts of Ralph Hays, who has served faithfully as president and is always on the lookout for something better. The League conducts a public program once a month in place of the regular prayer services for that week, and the pastor feels that he can call on them in any emergency, even to the filling of his pulpit sometimes when he is absent, which they have done several times with credit to themselves.

The congregation is praying for a greater outpouring of God's Spirit that they may help the ongoing of the Kingdom here.

CHURCH REPORTER.

FROM FLORA, MISS.

Dear Brother: Everything goes well on the Flora charge so far this year. In the first place, we had a very fine meeting in March, held by Dr. McIntosh and his singer, Edd Philips. This meeting was far-reaching and still we see the results. Our Sunday school has almost doubled in numbers, and our prayer meetings are well attended and about 50 per cent of those in attendance will pray in public. Yesterday morning, Monday, we organized a men's prayer meeting, with 45 in attendance; this morning we had 57 present from 7:30 to 8 o'clock. The ladies organized a prayer meeting at 7:30 this morning, with 27 present. The outlook in Flora is good for a sweeping revival throughout our charge. Pray for us.

Your brother in Christ,
August 8. J. H. FOREMAN.

FROM SPRINGHILL, LA.

My Dear Brother Carley: We are glad to report that the Lord has been very near to us in the past ten days. We started a series of evangelistic meetings here Sunday, July 23, and from that date until August 2, God surely poured out His Spirit upon us. We had as our preacher for the special services Rev. T. W. St. John, formerly of the Texas Conference, and God certainly used him in a wonderful way. With such a preacher as we have with us, there is no possible reason why the good work should not continue. There have been 25 members added to the church, and about 35 conversions.

Our pastor is a man of much prayer, and as a result of his efforts the members have been led nearer to Christ and many who have not been attending service are coming out. It is safe to say that our church is better today than it has ever been. Our motto is, "Springhill for God."

Yours to win,
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Will quickly stop chills and fever.

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A sweet girl—Carrie Mel.
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A profound girl—Mettie Physics.
A star girl—Meta Oric.
A clinging girl—Jessie Mine.
A nervous girl—Hester Ical.
A muscular girl—Callie Sthenic.
A sad girl—Ella G.
A warlike girl—Mily Tary.
A chemical girl—Ann Eliza.
An unworthy girl—Charlotte Ann.
A girl at the foot—Peggy.

—Christian Advocate.

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FROM THE CORINTH CIRCUIT.

Dear Brother Carley We have just closed our Box Chapel meeting of the Corinth circuit. The Rev. E. R. Smoot, of First Church, Corinth, did the preaching. They say it was the greatest meeting in the history of the church. Our people were greatly revived and are enjoying the old-time religion. Great crowds thronged at the old church, so much so that many could not get sitting or standing room. God came in great power, saved many precious souls, and 20 came into the church; and more are to follow. Some will go to other churches. As Rev. E. R. Smoot preached the gospel in the old-fashioned way, the Spirit of God sealed the truths and burned the same into all our hearts and we all got happy and are still happy on the way.

The people of First Church, Corinth, love their pastor, and he loves them, and Corinth circuit people and pastor love him, too; he is the man with the message.

We will begin our meeting at Gains Chapel to-morrow with Rev. W. M. Young, of Leland, to do the preaching. We are praying and hoping for a great time. Pray for us.

D. R. McDOUGAL, P. C.

A PECULIAR AND UNUSUALLY BLESSED EXPERIENCE.

Yes, Dr. Carley, some one did "borrow" the Ford and has never brought it back! What do you think about that? But why did some one get this news to your columns so quick and not tell about Tom Morrow, of South McComb, being so wonderfully converted the very same day the Ford was taken, I think it was? I know for a man like Morrow to be saved from sin and hell to a life of righteousness and joyful service is more important news than to have a Ford taken off the street while engaged in religious worship, but I haven't noticed it in your columns yet! Well, he has "got it" all right and is telling it and almost shouting it as he drives his old truck over the streets of McComb.

But to my subject. It was certainly a peculiar feeling and experience to walk out on the street to get your new Ford and find it gone—really gone! You instinctively walk up and down the streets somehow expecting to see it. You walk fast and don't know it. After awhile (when I saw my wife's tears) I began to realize it was really gone! Not long afterwards, when I got a chance to fall upon my knees, I felt the glory of heaven in my poor soul, and was actually reminded of the words of Job: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." The devil, no doubt, got the Ford as he got Job's property, etc., which had been given him by the Lord, so there was some kind of a Power seemed to hold me steady and assure me it was all right, and while it was a peculiar experience, it has been an unusually blessed experience. I was blessed so greatly that I remarked to many who would ask about the matter, that I was going on to heaven if I had to walk. I meant it, too! Well, I have walked right on, trying to glorify God in every way. But several voluntarily told me I must have a Ford. I thanked them, cried sometimes and shouted some. So, on Monday, August 7, I drove another new Ford into the nice garage that was here when the parsonage was bought. It isn't all paid for, but friends say they are going to remember me as the pay days come and go. It has been unsolicited on my part. I have had it insured for $500 against fire and theft! Who could blame me? We have dedicated it to God and His work. He is blessing us in our church and in our home, so we thank God again and again, take new courage, and press right on up the Highway to where sorrow and sighing shall flee away. Amen! In holy love,

J. A. WELLS.

McComb, Miss.

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Old friends can be trusted.
Stomach pains and nausea quickly relieved.
Also fine application for cuts and burns.

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666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.

REVIVAL AT BENTON, MISS.

Dear Mr. Editor: Just a few words about our revival at Benton. If there be those to deny the power of God and, too, declare the day of great revivals past, they should visit us.

Brother S. F. Harkey and family, of Union, Miss., came to us the fifth Sunday in July and spent ten days in our midst.

Brother Harkey preached the plain, old-time Gospel of Jesus Christ. We prayed and worked with him. We had many old differences and disputes settled. Men and women who had not spoken for years were led together. God came in power, revived our church, and saved lost souls.

The last service I shall never forget, as we lined up forty around the altar, and received them into the church, with five others yet to be received. In this crowd were all ages, from above threescore and ten down to seven years.

Old men who have spent their lives in Benton say they have never seen it after this fashion. No, and the pastor can truly say the same. Bless the Lord, we serve a great God who can and is anxious to do for us far above that we can think or ask.

Brother Carley, when we returned to the parsonage after the close of our last service, our house had leaked all manner of good things to eat and money, too. God bless our dear people and help us to lead them aright. Pray for us.

Fraternally,
E. A. KING, P. C.

FROM PLEASANT HILL, LA.

Dear Brother Carley: Things are moving along very well on this charge. I have just held two good meetings on my charge—closed the last one at Marthaville last night. I took in a class of eight young people there yesterday on profession of faith.

The writer did the preaching for the above meetings.

We held our meeting here at Pleasant Hill the last of May, which was a very helpful meeting. By brother, Rev. E. C. Cargill, of Italy, Texas, did the preaching. Many souls were blessed.

We give God the praise, and expect to round out a good year's work.

If not providentially hindered, the writer goes to Provencal next Saturday night for a meeting there with our pastor and his good people. Pray for us that God may give us a gracious meeting.

Yours in the work.
E. L. CARGILL, P. C.

Aug. 7, 1922.

Persitence is the key to existence.—Selected.

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Miss Esther Bryant, A.B., B.E., English and History.
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Miss Pearl Guyton, A.B., Latin and French.
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Miss Edna Constable, Peabody Conservatory, Piano.
Mrs. B. M. Settle, B.M., Voice.
Miss Edna Constable, Pupil of Van Huylstyn, Violin.
Miss Mamie Boykin, Chicago Art Institute, Art.
Miss Ruth Bale, Curry School Graduate, Expression.
Miss Ethel Cain, A. B., Physical Education.
Miss Janie Adams, A.B., H.E., Home Economics.
Miss Susie Andrews, A.B., Commerce.

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Miss Virginia Pepper, Mathematics.
Miss Pearl Harris, Latin.

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Dr. J. T. Butler, College Physician.
Mrs. Joan Bankston Cates, Matron.
Miss Willie Williams, Housekeeper.

Session opens September 14. Students arrive September 13. If you are planning to come to Whitworth and have not sent in your room-reservation fee, do so at once, as room space is being taken very rapidly. You should bring or send record of your work at other schools.

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under the same management, but with entirely separate Buildings and Faculties, offer superior advantages in Preparatory and Commercial training respectively. Wholesome athletics; religious influences; personal oversight; ideal surroundings.

For catalogue address, GEO. S. SEXTON, President,
SHREVEPORT, LA.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

ORGANIZATION MEETING. WOMAN'S DEPARTMENT, BOARD OF MISSIONS.

The recent General Conference made some changes in the Constitution of the Board of Missions.

The Board consists of three coordinate departments, one of which is a Woman's Department.

The membership of the Woman's Department consists of the fourteen women elected by the General Conference as representatives of their Annual Conference, one woman at large, the President of the Woman's Missionary Council, and the women Secretaries and Treasurer. These women constitute a committee of the Board to make plans and policies for the women's work of the church to be put into effect through the action of the Board.

Those elected by General Conference are: Mrs. R. L. Hobdy, Alabama Conference; Mrs. J. H. Spilman, Kentucky Conference; Mrs. S. A. Montgomery, Louisiana Conference; Mrs. J. H. Dickey, Louisville Conference; Mrs. H. L. McClesky, Mississippi Conference; Mrs. F. F. Stephens, Missouri Conference; Mrs. I. J. Ayers, New Mexico Conference; Mrs. S. G. Smith, North Arkansas Conference; Mrs. Luke Johnson, Nerth Georgia Conference; Mrs. Nat Rollins, Northwest Texas Conference; Mrs. R. P. Howell, Pacific Conference; Mrs. J. W. Mills, Texas Conference; Mrs. Lee Britt, Virginia Conference; Mrs. S. H. Bowman, Western Virginia Conference; Mrs. W. F. Tillett, at large.

(All the otber Conferences of Southern Methodism are represented in the Board of Missions by either a preacher or a layman.)

In addition to the above, the President of the Woman's Missionary Council, all the Secretaries, and the Treasurer of Woman's Work are members of the Department. They are: Miss Belle H. Bennett, Miss Esther Case, Miss Mabel Howell, Mrs. J. W. Downs, Mrs. J. H. McCoy, Mrs. F. H. E. Ross, Mrs. H. R. Steele, Miss Estelle Haskin, Mrs. B. W. Lipscomb, thus making twenty-four women who form the Woman's Department of the Board of Missions.

The Woman's Department met in Nashville, Tenn., June 27-28, 1922, for the purpose of studying the new Constitution and of organizing itself into a Committee on Woman's Work in accordance with the Constitution.

After two days' consideration of the issues involved, the plans and methods necessary for the conduct of the work, the adoption of by-laws to be submitted to the By-Law Committee of the Board, and other necessary actions, the Department perfected its quadrennial organization by the following elections: Chairman, Mrs. Luke Johnson; Recording Secretary, Mrs. Nat Rollins.

A recommendation was sent to the Board that Miss Mabel Howell be authorized to go to the Orient in the interest of the building enterprises and other needs of the Woman's Work at this time when representatives to the General Work are going. This recommendation was approved by the Executive Committee of the Board the following day, and Miss Howell will sail on August 10. She hopes to return within five or six months.

The women of the Department elected by the Board of Missions to membership on the Board Committees are as follows:

Executive Committee—Mrs. W. F. Tillett, Mrs. Luke JohnJson, Mrs. J. H. Dickey.

By-Laws Committee—Mrs. F. F. Stephens, Mrs. R. L. Hobdy.

Home Base Committee—Mrs. S. H. Bowman, Mrs. J. H. Spilman, Mrs. Nat Rollins, Miss Mabel Howell, Mrs. J. W. Downs, Mrs. H. L. McClesky.

Candidate Committee—Mrs. W. F. Tillett, and all the Secretaries.

Estimates Committee—The President of the Woman's Missionary Council and all the Secretaries.

The meeting of the Woman's Department was characterized by a spirit of harmony and prayer, which resulted in a consciousness of the presence of the Spirit of God.

The Committee adjourned with a sense of oneness in its determination to faithfully discharge the duties laid upon it, believing that the organized womanhood of the church has before it yet greater opportunities for accomplishing His will and sharing in tbe bringing in of his kingdom among all men.

Mrs. LUKE JOHNSON,
Chairman.
Miss ESTELLE HASKIN,
Secretary Pro Tem.

Dodson's Liver Tone

Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

LOUISIANA CONFERENCE.

In reading the Christian Advocate this morning, I noticed where a Woman's Missionary Society in Mississippi was doing good work, meeting four times a month regardless of bad weather. This inspired me to write of our Society here, of which we are very proud. We have about forty members. Most all respond when called upon for any task, great or small.

It is now the first of August. Neither heat nor rain, of which it seems we've had more than usual, has kept us from having good attendance at all meetings, four and sometimes five each month. We sometimes hear members say (not here) "it's entirely too warm now to meet only twice a month," and yet those same members go to other clubs regularly each week. I see no meeting that we could very well leave off: First one is the business meeting, very important; next two are for Mission Study and Voice programs, which have been especially fine this year, and the fourth is a Social meeting with usually some kind of a quiz and something nice and refreshing to eat, which adds "spice" to our busy lives. I suppose we meet tbe fifth from habit or as proof that we really do enjoy getting together. However, our meetings are always full of interesting, inspiring and helpful features, due to our lovable President, Mrs. F. S. Clark, and Mission Study teacher, Mrs. R. M Brown.

We are now studying tbe last chapter of "Marks of a World Christian," by D. J. Fleming. It is perfectly splendid and no Society should miss studying tbis book.

From an enthusiastic member of the Woman's Missionary Society, Merryville, La.

A WORD PICTURE OF OUR BELOVED MRS. HOLT.

(It is so like her that we consider it even better than a photographer's resemblance.)

"Each day I school myself to feel
That what I havo and where I chance to bo
Is, for my present growth and future weal,
The best for me.

"Each day I seek for higher, better patbs
Than feet of mine have ever trod—
Paths nearer to my brother man,
And closer God.

"Each day I try to touch some burdened life
And by that touch to make it strong.
To add a little to the world's great good
And weaken wrong.

"Each day—which means in every moment mine—
I turn to tasks, yet tasks made sweet
Because I've laid them first
At Jesus feet."

FROM BISHOP BEAUCHAMP.

Whatever service Bishop Beauchamp shall give to the church during the years ahead, Southern Methodism will remember him always as the man under whose leadership was made the inspiring record of the Missionary Centenary. To him the Methodist Episcopal Church, South, will be debtor always.

It was fitting that Bishop Beauchamp should be given oversight of our work in Europe, for this work would not have been possible but for the Centenary. To fail to carry it on, would be to turn from one of the best opportunities that has yet come to Southern Methodism. This work will continue, and the assignment of Bishop Beauchamp to the European field is our pledge that we will continue to use this great opportunity.

Bishop Beauchamp is now in Europe, with his headquarters at Brussels. From a statement given shortly before he sailed for Europe we quote as follows:

"The first payments of pledges came due at a time when we could go into Europe and help relieve the terrible suffering across that continent. Many thousands of children have been fed, groups have entered our orphanages in Belgium, Poland and Czecho-Slovakia. Our church has realized a great joy in being instrumental in helping to save the child life of the whole of central Europe. Not only is this true, but it came at a time when the need in Europe was spiritual quickening and when the need of the evangelistic message was as manifest as the hunger of the bodies of those whom we were feeding. So the evangelistic message has been welcomed in a wonderful way across that section of the Slav world occupied by the two nations of Poland and Czecho-Slovakia. It is merely a statement of fact to say that the Centenary power and impulse and spirit have been felt across the whole world in quickening the life of faith and enthusiasm of world-wide Protestantism."

The Bishop's statement closes with the following message and appeal to the church at home:

"We enter the new quadrennium with a united church and the entire ecclesiastical organization of our church behind this Centenary program. Certainly at no period in the history of the Centenary program has it had behind it quite such a united and enthusiastic constituency. We confidently, therefore, count on all subscribers, as they behold what wonderful things God has wrought through these gifts that they have made, to keep on paying until every pledge has been redeemed and to the completion of the Centenary program. Through all the days to come in the history of our church this period will stand out as one of the notable accomplishments of Southern Methodism."

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For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Epworth League.

(Continued from Page 11.)

A VISITOR AT RAYNE MEMORIAL.

During the past month we of the Rayne Memorial Epworth League have been greatly honored in having among us such a lovely Christian character as is found in Mr. Gidman, of Liverpool, England.

Mr. Gidman has lead our League service on two occasions, and is always glad of the opportunity to serve his Master by taking some part in the service. His talks and prayers have been an inspiration and blessing to all of us, and we wish that we might have shared him with our fellow Leaguers of the city.

Mr. Gidman is at this time employed by the Leyland Steamship Company, but is a volunteer for British Missionary Work and will be stationed, when he completes his course of training in the British Mission in Central Africa.

He is very greatly interested in our League work and especially in our African missionary work in the Belgian Congo.

We give below, because of its beauty and comfort, a beautiful song written as a response to "Abide with Me," which was given the writer by our above-mentioned brother.

I Will Abide.

"I will abide, though night is drawing nigh,
Tho' clouds and darkness now obscure the sky;
I know thy sorrows, see thy falling tear,
Give me thy hand, for I am ever near.

Tho' earthly joys are fleeing fast away,
Lean upon me and I will be thy stay;
My grace is all-sufficing, rich and free,
Have perfect faith, I will abide with thee!

My eye is watching o'er thee, troubled child,
My arm shall guide thee, though the path be wild;
Midst storms and tempests to my bosom flee,
Be not afraid, I will abide with thee!

A little while and then it will be light,
Thy faith shall be exchanged for perfect sight;
No fears to vex thee, nothing to molest,
For thou shalt be with Me in perfect rest!
When friends forsake thee I will be thy friend;
My love shall keep thee until life shall end;
And when heaven's golden gate thine eye shall see,
I will, eternally, abide with thee!

WILLIAM G. HONEY.

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Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B-355, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

RESOLUTIONS CONCERNING AMUSEMENTS.

Whereas, It is believed that the young people of the Washington District have read and taken due cognizance of the resolutions condemning the modern dance and the moving pictures, passed by the Baltimore Conference recently in session in this city; and,

Whereas, It is believed that practically all of the evils charged to these practices are rightly attributed thereto, and,

Whereas, The wishes and rules of the church, being embodied in the church obligations, must be respected and obeyed by all honest and self-respecting communicants thereof; and,

Whereas, The young people of the church, requiring a certain amount of recreation and play, seem to be the ones who for the last decade have been seemingly disregarding the various rules of the Discipline; and,

Whereas, It is believed and generally accepted that a vast number of young people are refraining from joining our church, feeling that to live up to the obligations, our church would deprive them of practically all available amusements, without furnishing any satisfying clean, wholesome recreation in return; and,

Whereas, We believe that the various departments of the church that are working toward a recreational program should be correlated under one department of the church that would supervise and plan a definite, balanced, positive program of recreation for the departments of the church to develop; and,

Whereas, We believe that the soul of one person is worth more in the eyes of God than all the magnificent churches of our fair city, therefore,

Be it Resolved, first, That this, the Epworth League Union, of Washington, D. C., and vicinity, go on record as deploring the depraved conditions of commercialized amusements that exists in our country.

Be it Resolved, second, That we go on record as feeling that the members of the League are the future leaders of the church, and that we place ourselves as Leaguers, at the disposal of the pastor and others in authority to assist them in any work that they might do among the young people of the church.

Be it Resolved, third, That we individually and as a body bring every possible power to bear on our bishops, connectional men, presiding elders, ministers, and laymen, urging them to provide through the church a program of proper, appealing substitutes for those amusements condemned by our church.

Be it Resolved, fourth, That we urge that an entertainment, or similar board of competent, interested, young-hearted persons be appointed by the College of Bishops, with power to represent the church, and to work with the Epworth League, Sunday School, Missionary, Church Extension, and Education Boards to provide a program that will rectify this condition in our church.

Be it Resolved, fifth, That if this entertainment, or similar board is created, that they be granted an adequate amount of money to enable them to plan a program that will adequately satisfy the desire for recreation among our young people.

Be it Resolved, sixth, That a copy of these resolutions be spread on the minutes of our organization, that a copy be published in every Conference organ of Southern Methodism, that a copy be sent to every minister in the Baltimore Conference, and that a copy be entrusted to Dr. J. Howard Wells, presiding elder of the Washington District, to be carried by him to the General Conference of our church, soon to be held, and to be placed by him before the proper authorities there, for consideration, and as prompt action as possible.

Signed by: Herman M. Wilson, Lillian O. Earnest, Bertha P. Cooke, Beulah R. Griffith, Robert H. Wynn.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.
(In Part)

Noel Memorial, Sun., Sept. 3, a.m.
Vivian, Sun., Sept. 3, p.m.
Longstreet, Sun., Sept. 10, a.m.
Grand Cane, Sun., Sept. 10, p.m. (preaching.)
Logansport, Wed., Sept. 13.
Greenwood, Fri., Sept. 15.
Shreveport, First Church, Sun., Sept. 17, a.m. (preaching.)
Caddo circuit, at Blanchard, Sun., Sept. 17, p.m.
Ida, at Mira, Wed., Sept. 20.
Coushatta, Sun., Sept. 24, a.m.
Bayou LaChute, at Elm Grove, Sun., Sept. 24, p.m.
Haynesville, Wed., Sept. 27.
Cotton Valley Sun., Oct. 1, a.m.
Springhill, Sun., Oct. 1, p.m.
Belcher, Wed., Oct. 4.
Bossier City, Fri., Oct. 6, p.m.
Athens, Sat., Oct. 7; Sun., Oct. 8, a.m.
Homer, Sun., Oct. 8, p.m.
Arcadia, Wed., Oct. 11, p.m.
Pelican, Sat., Oct. 14; Sun., Oct. 15, p.m.
Mansfield and South Mansfield, Sun., Oct. 15, p.m.
Oil City, Wed., Oct. 18, p.m.
Texas Avenue, Fri., Oct. 20, p.m.
Gibsland, Sun., Oct. 22, a.m.

R. H. WYNN, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—Third Round.

Drew, at Wade's Schoolhouse, Aug. 19.
Minter City, at Minter, Aug. 20.
Sidon, at Sidon, Aug. 22, p.m.
Tchula, Aug. 23, p.m.
Tutwiler, at Rome, Aug. 27, a.m.
Rulevile, at Doddsville, Aug. 27, p.m.
Belzoni, Aug. 28, p.m.
Inverness, at Isola, Aug. 29, p.m.
Schlater, at Schlater, Aug. 30, p.m.
Greenwood, Sept. 3.

S. L. POPE, P. E.

Corinth Dist.—Third Round.

Silver Springs ct., at Paul's Chapel, July 29, 30, a.m.
Booneville station, July 25 (night).
Ripley station, Q. C., Aug. 4, night; preaching, Aug. 6.
Chalybeate ct., at State Line, Aug. 5.
Rienzi ct., at Pisgah, Aug. 10.
Wheeler ct., at ——, Aug. 11.
Booneville ct., at Blackland, Aug. 12. 13.

JOSEPH B. RANDOLPH, P. E.

Columbus Dist.—Third Round.

Ackerman and Wier, at Salem, Aug. 19, 20.
McCool, at Chapel Hill, Aug. 26, 27.

Standard Training School, for Sunday school workers, will be held at Ackerman the first week in August, beginning Monday, July 31. We hope to have at least one representative for each Sunday school in the district at this meeting. Pastors and superintendents are urged to try to have their schools represented.

A. T. McILWAIN, P. E.

Aberdeen District—Third Round.

Prairie and Strong, at Strong, Aug. 20, 21.
Greenwood Springs, at Quincy, Aug. 25.
Smithville, at Tranquil, Aug. 26, 27.

T. H. DORSEY, P. E.

The world is a sphere of suffering and, until it is remade from base to summit, no one can deny that it will continue to be what it is. But the aim of fine manhood should be to make it so strong that it can stand the utmost strain. Again I say the end is not suffering but victory, though of a sort that can be achieved only through suffering. Nothing less is worthy of men who are sons of God. It behooves us to suffer that we may enter into our glory.—Charles H. Brent.

Determination, ambition, and accuracy lead to success.—Selected.

FROM GIRLHOOD TO WOMANHOOD

Woman Relied Upon Lydia E. Pinkham's Vegetable Compound

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OPPORTUNITIES IN LITTLE CITIES FOR YOUNG MEN.

Somehow people get the idea that the young folks who stay on the farms and in the small cities are deficient in brain power or else they lack the ambition necessary to succeed in life. Again and again we hear the cry, "There is no chance for youth in the country towns," and that cry oft repeated is responsible for some of the failures in the large cities.

A young man was rather nettled when a city friend spoke disparagingly of the small city in which he lived, and without egotism he proceeded to tell some of the advantages he enjoyed by sticking to the small place. He had a pretty modern house on a large lot, with space for a little garden, a flower plot, some thoroughbred chickens, a stable where the family pony and the children's pets were kept, plenty of sunshine, fresh air, and ventilation, and, by no means the last consideration, plenty of clean rainwater. His neighbors were young people—his friends who had remained in the small city, and they were all happy together.

Moreover, he could walk in five minutes to his work wihtout waiting for a street car; he was within easy distance of good stores, markets, and supply houses; school and church could be reached in less than five minutes, and the doctor was one of the neighbors. He could and did walk leisurely home at noon to a substantial meal at his own table, and spend an hour with his wife and children instead of lunching downtown alone, and when his work was over he could be at home to work or play or drive or rest with his family, with no tedious wait between.

He had been able to marry young, and at the age of thirty could look forward to growing up with his children. Many of his friends who had rushed away to the city had never seen their way clear to marry, though they were spoken of as rising young men; so he spoke of his family as his best asset in life. He was an honored citizen of the place, and one misstep would have brought a host of friends to his side to warn him and help him back into right paths—another asset that is sometimes overlooked in small cities. He had been elected to public office and was able to have a voice in the government of his native town. He filled important places in the school, church, civic, mercantile, and social life of the place, and it looked very much as if larger opportunities were before him.

And when he turned to his friend and said quietly, "Has the city done that much for you?" the friend was unable to answer in the affirmative. There are chances in the cities, many of them, but there are opportunities in the country and large towns as well.—Selected.

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Picture of Peace: The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them.—Isaiah 11:6.

BRAINS IN SERMONS.

When a noted painter was asked how he mixed his colors to produce such wonderful effects he answered, "With brains, sir." We have an idea that brains are not a bad thing for painters, poets, preachers, and others. It is to be feared that many of our ministers of the present day are not brainy enough in their pulpit work. This may not be because they are stupid, but perhaps because they are not systematic, or, mayhap, they are too pressed by parish cares, beset by persecuting visitors, or worried over financial matters. Most of them know enough—not that they could not know more—but do not understand sufficiently well how to utilize and apply that knowledge for homiletic purposes. Old Socrates used to go around teaching that virtue is knowledge—a saying almost convertible into knowledge is virtue. Ignorance, or what amounts to the same thing, inutility, is at a discount in every age. In one of the ancient Sutras of India the monk's duty is clearly outlined as consisting in large part in the obligation to preach to others the way of salvation, but he must do so intelligently, for "to preach an ignorant sermon is a sin." Monks are also bidden to spread the knowledge of the truth by copying out the commandments, and, if they lack materials for this, are bidden to use their own blood for ink and pieces of their own bones for pencils. Because of this and other statements De Groot describes this "Sutra of Brahma's Net" as "the principal instrument of the great Buddhist art of salvation." The art advocated is not an artifice but a teaching—the idea being that of the application of all the powers of logic and language, symbol and metaphor, to the ablest partial disclosure of the supernal realities which lurk and loom behind the dark abysses of the fathomless sky. It takes brains to interpret a revelation. As it is, too many young ministers are indulging in the conceit that their pulpit success is already assured. Such a youth wrote to the bishop of Armagh: "I am extremely popular in my parish, and a good preacher." The bishop wrote in reply: "I am glad to hear that you are a good preacher, but sorry that you think so." Modesty is becoming in all prophets, old as well as young. As a matter of fact, we hear a good deal of preaching which in all charity cannot be pronounced good. The lack may rarely be an original want of brains, but more often consists in a failure to use them. More sympathetic and systematic study of the conditions, ecclesiastical and social, surrounding the young theologues of the day would enable them steadily to grow in wisdom and stature, in pulpit power, in community leadership, and in favor with God and man.—Zion's Herald.

The Mercy of God: Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? * * * He delighteth in mercy. * * * He will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea.—Micah 7:18, 19.

It is well to aim high, but be sure your gun is loaded.—Selected.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 34. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3472.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 24, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE ONLY HOPE.

The Christian religion is the only hope for the present safety and the ultimate salvation of the world. In the present state of industrial unrest, no agreement can be reached by the contending parties that will bring lasting peace that is not fundamentally in keeping with the requirements of the gospel. There may be temporary adjustments and makeshift arrangements that will relieve the situation for a season; but the trouble will arise again and again, until the right settlement is reached. And in order that this one hope of the world may be realized, the Christian religion must become operative in the lives of the people. It is all very well to talk about the indirect influence of the gospel upon community life in general—that influence is great and it must not be discounted—but it will take more than an indirect influence to save this world. Men of all classes must have the love of God so shed abroad in their hearts that they will strive to do the right thing at all times and under all circumstances, regardless of selfish interests or party and class advantage. The gospel must become the regulative power in the individual life before that life can be conformed to the will of God. And in bringing the gospel to bear upon the life of the world, the church is the one agency in which reliance may be placed to do the work that needs to be done. The church may have its faults; it may be open to criticism in various directions; it may have in its membership people who are not really Christians at heart; it may not have functioned in the past as it ought to have done, and it may not be doing all that it ought to do now. For one who has no better employment, the church may furnish good material to "pick on" and find fault with; but the church is the divinely appointed means by which the kingdom of God is to be established upon earth, and it is in the church and through the church that we should dedicate our lives to the service of God.

IT IS NOT SO.

We read just a few days ago some extracts from an address delivered by a distinguished clergyman of New York on the topic, "Worldliness in the Present-day Church," in which occur statements that seem to us to constitute a broad condemnation of the literature, the art, and the general intellectual activities of the present time. But it is this statement specifically to which we utter a vigorous denial: "The spirit of worldliness has all but paralyzed the Christian church of to-day." We know the evils of worldliness, and we do not underestimate the prevalence and power of worldliness; but it is not true that the church of to-day is all but paralyzed by worldliness or by any other force. The church is active, aggressive, and—we dare affirm it—as spiritual as it has ever been in any period of its history. If anybody calls in question this statement, all we ask him to do is to read the history of the Christian church from the first, beginning with the New Testament, and compare the church of to-day fairly with the church in any other period. We will not contend that the church to-day is all that it ought to be; but we are everlastingly tired of those unfounded criticisms, many of them coming from preachers of high position, to the effect that the church has all but lost its spiritual power. If we thought the church were as corrupt as these carping critics seem to think it is, we would sever our connection with it simply as a means of self-protection. We wonder that some of them do not.

THE LATE BISHOP JOHN CARLISLE KILGO.

METHODIST HOSPITALS.

We do not suppose a good Methodist hospital is any better than a good Baptist hospital, or a good Presbyterian hospital, or, for that matter, any better than a good Jewish or Roman Catholic hospital; in fact, a poor hospital under any auspices is better than no Methodist hospital at all—and that is just the point we have in mind: Methodism, with all its aggressiveness, does not seem to have realized what a great field of usefulness is open before it in ministering to the sick. That realization is coming, though, and with the organization of our General Hospital Board we may look for large development in this direction. Methodism ought to do her share in making provision for the sick and needy—and this she has not done hertofore. That reproach must soon be removed.

WOULD IT HAVE BEEN SO IN YOUR CHURCH?

The spirit of the big city church is, perhaps, about the same as that of other churches. Read this, from the Christian Guardian: "It has often been tried and, so far as we know, it has always turned out about the same way. The latest to make the experiment is the Rochester Times-Union. It dressed up three of its young reporters as typical hoboes, and sent them around to three of the large churches of the city to the morning service to see how they would be received. A Presbyterian, a Baptist, and an Episcopal church were chosen, and in each instance the disreputable-looking stranger was received with cordiality, was given a good seat, was carefully supplied with a hymn book, and no one took any too-critical interest in him, or showed, by any gesture even, any offense at his dirty clothes or unshaven face. In fact, one of the reporters said that it would be impossible for a finer or more discriminating courtesy to be shown to any one than was shown to him under these circumstances. We said that experiments of this kind have nearly always turned out after this fashion, and we believe that we are absolutely right. The pride and arrogance and heartlessness that we are often told about as revealed by the pewholders in big city churches exist for the most part in the imaginations of people who, apparently, would like to have it so. The churches generally have much more of the Christian feeling and spirit than some of the people have who talk about them."

THE RESPONSIBILITY OF THE COLLEGES.

At this season of the year much is being said about the responsibility of parents with reference to the education of their children, and about the importance of our young people's going to college in order adequately to prepare themselves for life. All this is well said—and much might be added; but the colleges must not forget that with every student that enters their halls, a responsibility is laid upon them that is as great as the value of a human soul. The presidents and teachers of these colleges have no right to assume that their relationship to these young men and women is simply one of detached intellectual interest; the fathers and mothers of these young people have sent them to these institutions at great sacrifice, many of them, and with prayers upon their lips for the moral and religious development of their children as well as their intellectual training, and they expect, as they have a right to expect, presidents and teachers to help make real men and women out of these boys and girls. It is as much the business of a Christian college to make saints as it is to make scholars.

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"WHERE ART THOU, LORD?"

The parish priest
Of Austerity
Climbed up in a high church steeple,
To be nearer God,
So that he might hand
His word down to his people.

And in sermon script
He daily wrote
What he thought was sent from heaven;
And he dropped this down
On his people's heads
Two times one day in seven.

In his age, God said:
"Come down and die!"
And he cried out from the steeple:
"Where art Thou, Lord?"
And the Lord replied:
"Down here among my people." —Selected.

WHAT THE GENERAL CONFERENCE DID ABOUT EDUCATION.

By Dr. Stonewall Anderson.

At its recent session the General Conference took action which indicates that the great cause of Christian Education is coming to its rightful place in the thinking of the church.

In the first place, it definitely and decisively silenced certain voices which have been heard here and there. Some had said that our institutions of learning were not really Christian; others, that the Christian Education Movement had been extravagant.

The General Conference said that both were wrong.

"We are glad to believe," declared all the bishops "that the sense of religious obligation is stronger and more active in our institutions of higher learning than it was even a few years ago. They seem to hold, and we think correctly so, that after the formation of Christian character, the chief objective in the conduct of church colleges and universities is the preparation of leaders, both preachers and laymen, for the direction of the larger work which the church has to do in this and succeeding generations."

Nor was that all. The General Conference itself, acting on the report of its Committee on Education, said: "It is gratifying that our educational institutions, despite adverse criticism, are loyal to the idea of teaching the Bible as the authorized Word of God, and that they are in sympathy with Methodism's interpretation of that Word."

As for the other count in the indictment, namely, extravagance, it met the same fate. The General Conference on the very first day instructed committees "to inquire into the cost of administration, traveling expenses, publication and distribution of literature, and all other matters of overhead expense and make special report in each case to this General Conference."

A special committee made the investigation and rendered the special report, which was adopted. And this is what was found: "That the expenditures of the Board at headquarters and in the various Conferences are, in our judgment, entirely reasonable and consistent with administrative costs under prevailing conditions."

In the second place, the General Conference was most enthusiastic in its endorsement and appraisal of the achievements of the Christian Education Movement, and it declared that this Movement should be pushed to completion.

A new constitution was granted to the Board of Education with scarcely a dissenting vote. The assessment for Education was increased.

The bishops expressed the hope that large sums would yet be given to the total of the Christian Education Movement. And the Conference lauded the Movement as "a magnificent victory."

"The educational institutions," declared the Conference, "have been drawn closer together; the church has been brought to appreciate the profound importance of education that is genuinely Christian.

"The moral and spiritual life of the church has been deepened and enriched by the Movement. Our people have been led to a higher plane of living relative to the great truth of the trusteeship of life and property."

As for furthering and conserving the results of the Christian Education Movement, the General Conference left no doubt as to its attitude, designating the Board of Education as the proper agency for the prosecution of this work.

It was further stressed "that the subscriptions already taken should be collected as nearly as possible when they are due."

The General Conference sent the great cause of Christian Education into this new quadrennium with all official emphasis behind it. The achievements of the past two years were recognized as being but the beginning of a new and larger day in this fundamental activity of the church. It must be so.

With the loyalty of all our people remaining steadfast, the spirit of Christian Education—the spirit which cradled Methodism and made us what we are—must grow from more to more until it becomes controlling. It is a consummation devoutly to be wished. That it will come we need not doubt.

NEW TESTAMENT PURIFYING.

By Arthur Madison Shaw.

Paper III.

What Is Baptism For? Again let us examine three answers.

1. "It is 'for the remission of sins'—and is always essential to salvation, or pardon."

We answer, It is so mentioned **but once**; and that to persons situated as none ever were before or since. Preaching in Jerusalem, where Jesus had been murdered, to the Jews who were guilty of His blood, just fifty-three days after the event, Peter said, "Repent and be baptized * * * for the remission of sins." Acts, 2:38. Some may answer that "Once is enough to prove the contention." If so, then Christ's command to the "Rich Young Ruler"—"Go and sell that thou hast, and give to the poor * * * and come and follow me," Matt. 19:21, is universal and perpetual, which would be absurd!

On the other hand, the first time Peter proclaimed "remission of sins" to Gentiles, in the house of Cornelius, Acts 10:43, he did so in these words: "To Him give all the prophets witness, that through His name, whosoever believeth in Him shall have remission of sins." Accordingly, "While Peter yet spake these words," they not only received the remission of sins, but "the Holy Spirit fell on all them that heard the word." Their baptism with water came later. And this is in harmony with the whole tenor of the Gospel.

2. "It is to represent the burial and resurrection of Christ."

We have shown in a former paper that it does no such thing. The contention is based on Romans 6:4, which refers to the burial of our carnal nature, by a **"baptism into death."**

Observe, that Christ once called His own death a baptism. To James and John, who wanted the chief places in His kingdom, He said: "Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" Matt. 20:22. Neither affusion nor immersion is remotely suggested by the manner of Christ's death; though, figuratively, it might suggest a purifying, since, in Heb. 2:10, we are told that the Captain of our salvation was made **"perfect through sufferings."** Observe, also, that the carnal nature which is buried in the **Death-Baptism**, mentioned in Rom. 6:4, **is never raised up!** See verse 16, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed." What is buried is left buried!

3. The third and correct answer, is twofold.

(1) "Baptism is the token of the Covenant of Redemption—just as Circumcision was before Christ came."

Paul distinctly calls it "the circumcision of Christ," Col. 2:11-12, "Putting off the body of the sins of the flesh by the **circumcision of Christ: buried with Him in baptism.**"

(2) "It is a Symbol of Holy Ghost baptism, and typifies His work of regeneration."

Note how it is associated with the work of the Holy Spirit. Matt. 3:11, "I indeed baptize you with water * * * but He that cometh after me * * * shall baptize you with the Holy Ghost." Acts 1:5, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence." See also Acts 11:16, "Then remembered I the Word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

The two stand related as the Type and the Antitype. John gives the shadow; Christ the substance! John shows the figure; Christ bestows the reality! John administers the ceremonial cleansing; Christ administers the real cleansing!

Peter calls it "the answer of a good conscience toward God." I Pet. 3:21, "The like figure whereunto, even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God.)". Observe, he calls it a "figure." This passage is obscure, both in the Authorized Version and the Revised: but it clearly means at least this: that Baptism is a "figure," likeness, or symbol—not of the burial of Christ, but of a divine work which takes place in the heart, or "conscience," of the believer.

Oakdale, La.

THE PRIMACY OF THE PASTORATE.

By Rev. O. E. Goddard, D. D.

It is the easiest matter in the world for the conventions of men to go counter to the Divine plan, even when they are actuated by the holiest motives. Rudyard Kipling was right when he said that one of the greatest difficulties with the human mind was its inability to classify, to keep primary things as primary and secondary things as secondary. The world has had endless trouble because there has always been and is now a tendency to push secondary matters up into the realm of primary, and vice versa. The church being in the world, and a part of it, has likewise suffered much from this same trouble.

No fixed form of church government having been prescribed in the New Testament, each church has enjoyed considerable latitude in matters of government. It is a waste of time to argue whether the episcopal, presbyterial or independent form of government is found in the New Testament. No one of them is found in its modern developed form. Embryonic elements of each may be discovered in the primitive church. So long as a church does not contravene manifest fundamental principles in its government, no one has a Scriptural right to interpose an objection.

With many of us, perhaps all who read this article, the episcopal form of government as followed by the Episcopal Methodists in the United States seems the most feasible, practical, and ef-

ficient. That changes will have to be made with the passing of the years to readjust our polity to meet the new and changing needs no one will deny. That can be done without radical legislation of revolutionary measures. Methodism has always had flexibility enough to do that. She is alert for hurtful tendencies and tries to abolish them or so modify our polity that the hurtful influences may be counteracted.

It is one of these hurtful tendencies that has provoked the writer to pen these lines. Our church has grown immensely in these later years and bids fair to grow more rapidly with the passing of the years. This inevitably entails the multiplying of machinery. We naturally create boards and commissions galore. Our schools multiply and we have to have more college presidents. There is an increased demand for literature and editors are more and more in demand. Thus it goes. We now have hundreds of men who are holding these jobs whose duty is largely administrative. As the church grows larger these jobs become more and more numerous.

How has it come to pass that being a secretary, a commissioner, an editor, or college president, is regarded as more honorable than being a pastor? Why should a man consider that he has been promoted when he is called from the pastorate to be a secretary of a Board. Why is there a yearning to get into these jobs? How can a man called of God to preach reconcile his conscience to taking a job whose primary function is administration? He does it because he regards the voice of his church as the voice of God, we are told. Then the church should be exceedingly careful that its voice is the voice of God. Its polity should be such that its plans will not contravene the Divine plan. So many men are in these jobs to-day that I have begun to question whether we have a right to assume that the voice of the church is always the voice of God. Why should secretaries, commissioners, editors, college presidents be preachers? It has been demonstrated that laymen can fill these jobs quite as efficiently as preachers. That great unused asset, the layman, could be used in hundreds of places now being occupied by men called to preach. We have a Scriptural precedent for putting laymen in these places. Acts VI. 1-4: "Now in these days, when the number of disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily administration. 2. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we shoul forsake the word of God, and serve tables. 3. Look ye out, therefore, brethren, from among you seven men of good report, full of the spirit and of wisdom, whom we may appoint over this business. 4. But we will continue steadfastly in prayer, and in the ministry of the word." Here was a commission to be formed and the preachers were not clamorous to be appointed commissioners. They said, "We will give ourselves continually to prayer and to the ministry of the word." Such was their conception of the ministry and such should be ours to-day. It would take no radical change in our economy to fill all these places with laymen. There are only two places outside the pastorate that could not be filled by a layman: the presiding eldership and the episcopacy. The presiding elder is the chief pastor in his district. He has some very definite pastoral functions. The bishop is the chief pastor in his episcopal district. He has some very definite pastoral functions among the preachers and officials in his district. Hence putting a man in the eldership or into the episcopacy is not really taking him out of the pastorate. The general evangelist is a pastor at large. He has very definite pastoral functions. The writer raises the serious question whether we ought as a church to keep on creating jobs and depleting our ministry by filling these places with pastors. Laymen could fill most of the places more efficiently than preachers. Let us gradually change our polity so that all these places can be filled by laymen and let men called of God to preach give themselves continually to prayer and the ministry of the word. This plan has Biblical precedent in its favor and is backed by good common sense. This will enable the church to say with ever increasing emphasis that the pastorate is the highest, holiest and divinest place in the church. If there is an obsession among us for secretaryships, editorships, commissionerships, or any other "ship" than the pastorate, this policy would have a cooling effect upon "ambitious men." Men called of God to preach should have but one ambition, that is to preach Jesus Christ in the most effective way possible. This should be his day visions and his night dreams. It should be the consuming passion of his life. It would enable the church to abolish the misconception that getting into one of the "ships" is a promotion. The care of souls is more important than the administration of Boards. To deal directly and personally with immortal souls is the most delicate and most important work committed to man. To feed the flock over which the Holy Ghost has made us overseers is the acme of human responsibility and human opportunity. In so far as it is needed, our views need recasting until there shall be no question about the primacy of the pastorate.

Nashville, Tenn.

WHO KEEPS THEIR HISTORY?

Rev. Felix Grundy Hocutt.

By Payton A. Sowell.

Mr. Editor: Your beautiful "Personal" of Rev. Felix Grundy Hocutt, in the New Orleans Advocate, stirred an appreciation in me.

When once a man becomes a bishop, or a "great" man in some sphere, there are many pens to write of him. But by whom and how are the names and merits of the "obscure" and "quiet" toilers to be known?

For instance, in the past winter, from a parsonage in a suburb of New Orleans, there went away a noble soul out of a heroic and magnificent body when Rev. J. D. Harper laid down the great tasks of life. Who is to draw his likeness for the generations that are to follow, and in what gallery will it hang?

Eighty-nine years ago there was born in the midst of a plain, reliable, religious family, in one of the rural, obscure sections of Alabama, a boy, whom his father named Felix Grundy for a popular politician, and he inherited the name of Hocutt. This boy walked in the fields and woods, and as he gazed on the sun, the moon and the stars, there grew into tenderness and strength a faith that believed "God created the heavens and earth."

The chiefest asset that came to his young life was a religious, devout, believing, praying mother. Her benign influence remains with the man of eighty-nine, as it was with the country boy of Alabama.

There were a group of brothers and sisters that grew up together, and sat on the "stoop" of that humble home, in hearing of the roar of the wheel of the old mill on the creek—the mill was owned and "tended" by his father.

These children were won by their mother and the circuit riders to "profess" religion early in life.

In the dawning of the '60's, perhaps four of these brothers followed "The flag that was furled." One of them sleeps near Richmond, Va., one at "Stones River," Rutherford County, Tennessee. They fell with their faces to their "foes." Perhaps another also sleeps far away from the "old Alabama house," in a soldier's solitary grave. The "Stars and Bars" had no steadier, truer followers than those sons, who were kissed and prayed for when they left for the camps and marches by the mother of the Hocutt sons. In the prayer meetings of the camps, while the pine knots flared, or the moon bent over them, Felix Grundy Hocutt sang and prayed, and led his young comrades to Christ. Many times, scores were converted at night, slept for a few hours on their blankets, and they fell in battle the next day.

When peace came, Felix Grundy Hocutt was licensed to preach in Alabama—57 years ago. In the years immediately following the "War between the States," awful conditions prevailed in many sections. In Winston County, Alabama, a certain family lived who had suffered by the killing of several brothers, and, being persuaded that Felix Grundy Hocutt was in some way responsible for the deed, they decided to kill him. A Baptist preacher informed him of their purpose to kill young Hocutt. He could not, although absolutely innocent, having never been in that County, convince them of his innocence; he could not "fight," to defend himself, that would be to involve his parents in the awful danger. So this young soldier and local preacher kissed his mother good bye, and, moneyless, he rode into North Mississippi. There he cut cord wood, taught school, studied law and was licensed as a lawyer, dealt in real estate, and began a life of success. In 1871 his presiding elder carried his name before the North Mississippi Conference, and he was admitted on trial—and traveled for two years Deer Creek circuit, at once turning away from a business career.

Then he transferred to the Louisiana Conference, stood his examinations, and was received into full connection.

He served, perhaps eight circuits, two or three stations—twice having charges in the city of New Orleans—and was four years presiding elder on the Alexandria District.

Twenty years ago, with but a scanty estate, he supernannuated and with his good wife, who was a Miss Bryan, he moved to "Seashore," Biloxi—to fight for bread with broken health, having served 31 years in the active ministry. A few years ago, his wife bade him good-bye, and "went on" before. Without complaining, he patiently took up the tasks alone, and has journeyed on.

He helped thousands of soldiers to seek Jesus; he has perhaps been the instrument to lead 2000 to Christ in the 51 years of his itinerancy, and has baptized a thousand children.

What he has, he worked and made since retiring, after giving 31 years to poor, hard circuits and missions—to reach one of these he had to go 300 miles, when assigned to it, and did not have a cent with which to begin the journey. He has given all of it to the cause of Church Extension. He receives only a small income. He loves the services of the house of God. His gray hair is before the preacher's eyes every Sunday, when he is able to go. He has only "good things to say of God." He is looking across the River, where he expects to meet his mother, his brave brothers, his good wife, and the saved! Shall such a hero have handed to him only a pittance at 89 years of age—by a church he has served 51 years?

TWO KINDS OF ORTHODOXY.

There is an orthodoxy of ignorance and an orthodoxy of intelligence. The orthodoxy of ignorance is grounded on prejudice, an innate conservatism, and strong aversion to change This kind makes no investigation, gathers no facts, weighs no evidence, thinks nothing through. But the orthodoxy of intelligence is not after this kind. It has nothing to do with the grotesque and childish conceptions of the uninformed. It is based on careful investigation and due appraisement of evidence. It is the result of thought. It has been attained after consideration and rejection of vagaries and unsupported theories of bold but badly balanced men. It is the deliberate conviction of honest minds after painstaking search after the truth.

Failure to discriminate between these two kinds of orthodoxy has lead to much error. Some delight to characterize all orthodoxy as the product of childishness and ignorance. It is a favorite trick of a controversialist to misrepresent the position of his opponent. Men of straw are much more easily demolished than men of blood and brain. The intelligently orthodox do not hold the foolish misconceptions of the ignorant any more than the most learned of the critics. To attack the orthodoxy of the ignorant does not touch the strongholds of the intelligent We insist upon the distinction.—Central Methodist.

REPORT OF THE GENERAL HOSPITAL BOARD TO THE ANNUAL CONFERENCES.

The General Conference, at its recent session in Hot Springs, Ark., took the following action with reference to the establishment of a General Hospital Board:

First: That there shall he created a General Hospital Board of nine memhers, to he nominated by the College of Bishops and elected hy the General Conference.

Second: That the General Hospital Board hc empowered to study the hospital situation in the Church, to provide a literature, and to devise plans for the promotion of the hospital enterprises and to assist in building and financing hospitals in various communities throughout our connection.

Third: That the Board meet as early as practicable and elect the usual officers, including a General Secretary.

Fourth: That this General Conference appropriate the sum of $12,500 annually for four yeears to carry on the work of the Board.

Fifth: That the Board be empowered to select headquarters, procure a charter and make any additional plans necessary to the permanent and continuous work of the Board.

The Conference also adopted the following with reference to the organization of Golden Cross Societies:

We have before us a memorial from a meeting in Dallas of delegates to the General Conference and others from five Annual Conferences in Texas and the Los Angeles Conference, asking for the organization of the Golden Cross Society as an auxiliary to the Board of Hospitals created as per our report No. 1.

This Golden Cross Society is to be based on the plan of annual memherships as operated by the Red Cross, the Salvation Army and others, for the purpose of interesting the entire membership of our Church in the work of building and sustaining hospitals and in raising funds annually under the direction of the Hospital Board.

The Hospital Board has been duly chartered under the laws of the State of Georgia, and its office has heen established in room 416, Wesley Memorial Building.

During the first year of its operation the General Hospital Board desires to secure at least two general results:

1. That each Annual Conference will organize a Conference Hospital Board, and

2. That the Conference Hospital Boards assist the General Board in the organization of Golden Cross Societies throughout the entire connection of our beloved Church.

The Protestant Churches have left the work of hospitals too long in the hands of Roman Catholicism and secular authorities. Now there is a general movement among many of the Protestant Churches to correct this failure.

Our Church must not be behind the foremost in this matter. Already we have great hospitals in St. Louis and in Atlanta, and there are movements on foot to establish hospitals in two of the cities of Texas, at Memphis and at other points in the Church.

It is hoped that the General Hospital Board will be able to promote all the hospital enterprises of our Church and to this end the co-operation of the Annual Conferences is earnestly requested.

In the Episcopal Address to the General Conferences, the Bishops said:

"It is to our sore discredit that with more than two millions of members distrihuted over one of the most prosperous sections of the world, we have but few hospitals worthy of the name in this day of advancement in the healing and surgical arts."

Enlarging upon this suggestion to the Bishops, Bishop Atkins in an address to the General Conference, spoke wisely when he said:

"Brethren, we have been very late in properly interpreting the doctrine and doing of our Lord on this subject. I shall presently have to announce a Committee on Hospitals, which you ordered yesterday, requiring the Bishops to appoint it; and that they have done. In that connection I would only say that we have lingered long along the way. We have allowed Roman Catholicism with its abundant hospitals and nurses to do for that ecclesiasticism what it was ours to have done for a hetter, purer, higher, more spiritual ecclesiasticism. We have lingered too long in the way. Living in the midst of a population of more than two millions of members and twenty-five million people in sympathy with us, in a country prosperous heyond all other countries, we have neglected our sick and have not as a communion availed ourselves of what modern advance in medicine and surgery has made available for the relief and the life of our people."

This wise suggestion should command the attention of the entire Church and elicit ardent zeal on behalf of this great philanthropic enterprise.

On hehalf of the General Hospital Board, I respectfully request that this communication he referred to a special committee hy your Conference, who will give the matters therein most careful consideration and recommend to your adoption wise action appropriate thereto.

Wishing for you a plcasant and profitahlc session, I am,

Yours very truly,
WARREN A. CANDLER,
Chairman.

THE CHURCH HOUSE.

By Bishop W. F. McMurry.

"The building of church houses is the perennial task of the denomination. It is vitally related to the progress of both the church and the kingdom of Christ. Christianity cannot advance without material equipment. The church can advance only as its huildings and other equipment make advancement possible. The pastor or congregation that builds an adequate temple of worship, where God's name is exalted, souls are saved, and Christian character developed, has made a permanent and growing contribution to Christ's kingdom."

The ahove is from an editorial in the Religious Telescope, the official organ of the church of the United Brethren in Christ. Dr. Phillippi has stated a great truth very strongly.

But our responsihility does not end with the huilding of the house. The proper care of church property—church and parsonage—is also vital to the progress of the kingdom. How any preacher or congregation can he content to use a church house that is out of repair, or a neglected and delapidated parsonage, I cannot understand. Such neglected properties speak of sloth, indifference and lack of zeal. The physical condition of church property proclaims louder than we have been accustomed to think, the efficiency of the preacher and the spiritual condition of the congregation.

As we approach the close of the Conference year, would it not he well to "Set the house in order," that it may he ready for our return—or for our successor?

THE WESLEYAN METHODIST CONFERENCE.

The New President and Other Items of Interest.

By Rev. F. B. Hill.

Never, surely, was there a Conference so crowded with important husiness and suhjects as the one that assembled at Sheffield on July 19. In the choice of president for the coming year, there was a tinge of sadness, for the president-elect, Rev. Wm. Goudie, died on Palm Sunday of this year. He was a man very highly esteemed in Methodism, whose great passion was to place upon the brow of his Lord the crown of a conquered world. The Rev. John Wakerley was duly elected to this high honor. Born in 1858, converted at the age of thirteen at a week-night service, he preached his first sermon at the age of sixteen and a half years and became a candidate for the ministry when twenty-one years old. He was sent to the Theological College for four years, then appointed as an extra man to Nottingham. After traveling eight years he was selected to help in the London Mission with Rev. W. D. Walters. But his crowning work was the East Ham London Mission, sent there in 1904. The church became too small, so he secured the town hall. He formed a Men's Brotherhood which, when he left, had a membership of 1700, and a Sunday school of 1700; six hundred was the average number of communicants at the Lord's Table. He is very much beloved by the working man, and is a good judge of men. He is the big brother and friend of all his people. During his year of office he may be expected to give a lead in evangelism and to promote revival in all the churches. Last year the president gave much of his time to educating the churches on Temperance; this year the slogan will he, "Evangelism," for a revival of religion has begun and wonderful reports are coming in from all quarters.

The Conference which has now closed will be memorable for the decisive vote given on Methodist Union. With 464 for and 60 against the question of union with other branches of the Methodist Church, the question is to be sent down to every quarterly meeting and trustee meeting hy January, for full consideration and decision, and the final vote on Methodist union shall not he taken until after the Conference of 1923, believing "that there are no ohstacles to Methodist union which with good-will cannot be overcome."

Ponchatoula, La.

GRIND THAT BLADE.

By Rev. R. H. Bennett, D.D.

You are possihly one of the five thousand, four hundred volunteers for Christian Life Service who have aswered "Here" in recent months to our churches' roll call for recruits. And no doubt you are tugging at the leash, straining upon the start and impatient to be off. Out there before you lies life with its winsome lure to youth. You feel that you must get into the game. The pitiful needs of a sick world stir your soul and the holy impulse to which you have yielded urges you at once to the chosen task.

This impulse does high credit to your heart. But one's life must have the guidance of head as well as of heart. And more and more the conditions of life demand trained workers. You do not wish to find later on that as officer and leader in the army your information is outclassed by those you are set to lead. Think of a physician called to prescribe for a patient hopering between life and death, and himself innocent of proper knowledge of his materia medica, or a lawyer who had not read his Blackstone trying to plead great issues in court, or a druggist reaching on the shelf for a remedy without being ahle to tell bluestone from cyanide of potassium, or a man setting up for an electrical engineer who could not tell an ampere from a Bartlett pear until he touched the wrong wire and never had any use for either on this planet.

It may even he possible that some one here or there, if he is a student for the ministry, is thinking like one of my college mates, who said he was tired of studying, so he believed he would quit college and join the Conference. This state of mind is by no means confined to students for the ministry. But any successful man will testify that such expected relief is imaginary and that the prohlems of school days are far outclassed by those of mature life.

It is said that during Dr. William A. Smith's presidency of Randolph-Macon College a "Bib. Lit." (i. e. ministerial student) came to him in great concern and said: "Doctor, the world is perishing. I cannot spend any more time here on books. I must go out and save it." The old Doctor said with a twinkle in his eye, "I'll tell what I'll do. I'll make this bargain with you: I will agree to go out every Sunday and preach in your place until you finish your education."

Any harvester knows that when he stops to whet his hlade, or even to put it on the grindstone, he is not losing time, but saving it, and that he can thus double or treble the amount of his daily work.

Now, do not go rushing into life's harvest field and try to whack away with that old dull blade of yours. There is probably good steel in it, but

it lacks an edge. In its present condition it will knock down as much wheat as it cuts. Put it on the grindstone of a college course, and then add the whetstone of a seminary or university or professional course, and you can multiply many fold the sheaves to your credit in the harvest home. Get ready to live a full and victorious life, and not one handicapped at the start by incompetency.

Maybe there is a vision in blue or pink that you have beheld and to which you have surrendered, or a youth good to behold, who has been drawing rose-colored pictures to you of a vine-clad cottage with four feet on the fender in it. You are afraid perchance that the party of the second part will not wait for you to finish your college studies. Yes, they will, if they are worth while. And, if they will not, you will be fortunately delivered, as hard as it is to believe it now. Wait until you are a full-fledged apostle, and then you can "Lead about a wife." But do not force that dear little woman to try to subsist with you on a "calf pasture," so-called perhaps because the grazing is too short there to support a full grown couple, and where the people will half-starve you physically, while you half-starve them mentally.

All of which means, set your mind irrevocably to go to college this fall. Those of us who are now in the field will try to hold things down as best we can until you get your preparation. Yes, you can go to college. The will is half the way. A young boy walked forty miles over the mountains to a college leading a calf by a rope—his sole asset—and, figuratively speaking, rode that calf through a successful college course. One of our college presidents showed me a little two-room cottage on his campus which he gave free of rent to three boys who entered college with five dollars between them. They worked their way through school, and are now leading full and useful lives.

Write to the president of your Conference college for information and get ready to put your blade on the college grindstone this fall. That way lies a life of power.

And parent, pastor, presiding elder, friend, help him or her so to do.

HENRY FORD'S RELIGIOUS VIEWS.

By Albert Sidney Gregg.

Henry Ford is now a member of St. Paul's Cathedral, Detroit, where he attends services with his family. His father, William Ford, was warden of the Protestant Episcopal Church at Dearborn, Mich., in which Henry was confirmed. As a boy, Mr. Ford went to Sunday school and learned the catechism. As a man, he is a reader of the Bible. There is a Bible in nearly every room in his splendid home at Dearborn, and it is noteworthy that they are not covered with dust or cobwebs.

During repeated talks with Mr. Ford on various subjects, I have had unusual opportunities to ask him intimate questions about his religious views and personal habits. And he has always replied without the least hesitation.

On one occasion I paved the way for some very pertinent inquiries by saying:

"Mr. Ford, some of my friends have been asking questions about you which I am unable to answer. I hope you will not take offense if I pass them on to you."

"Go ahead," he responded, with a genial flash of his blue eyes.

"In the first place, have you ever used intoxicants?"

"Not a drop. I believe in letting the stuff alone."

"Did you ever use tobacco?"

"Yes; I once took a chew about that big," he responded, indicating the end of his thumb, "and that was enough for a life-time."

"In the matter of religion, you know that prayer is the acid test," I continued. "What do you think about prayer?"

"We all pray in one way or another, but there is only one prayer that any man needs to make. Obtain an answer to that prayer, and you get everything."

"Yes, and I think I can name the prayer you have in mind. You mean Solomon's prayer for wisdom when he became king?"

A smile lighted up his face, as he nodded in the affirmative. "You are right," he responded. "The principal thing in life is to get understanding."

"What about creeds?"

"All of them are included in the Sermon on the Mount."

"What is the best way to express religion?"

"Service," was the quick reply. "Help to make the conditions better, so others may become prosperous and happy. It is good religion and good business to put service first. After all, what else is there in life that is worth while? There is no real satisfaction in merely piling up a lot of money or in gaining honor or power. My test of every proposition that is presented to me is, 'What good will it do?' If I can't see where it will benefit somebody, I don't waste any time on it."

This interview took place on the day that Mr. Ford had decided to bid $8,000,000 for the Lincoln Motor Car Company.

"There is the Lincoln Motor!" he exclaimed. "I do not need that concern, but I am going to buy it to save it from being wrecked. That's an instance of the Sermon on the Mount. Muscle Shoals is another one. Of course it looks like a business matter and nothing more, but I don't need the Shoals. All I want with that undertaking is to show how water-power can be used to make the people more prosperous. Electricity generated by water that is now going to waste can be made to revolutionize life on the farm and in the cities. My method is to express my religious convictions through constructive industries—to create more opportunities for profitable employment. Some people do not associate such activities with religion, but to my mind the very essence of religion is to create better living conditions. My reason for advocating currency based on property in place of on gold is that the use of such a currency will stimulate industry and promote the prosperity of all the people.'

"What is your idea about giving money for charity?"

"My plan is to do away with the need of charity as it is commonly understood. For instance, I once came across some Indians in Canada who were struggling along with poor equipment for their farming activities. Their minister asked me for a tractor, and I decided to help them. But first I had some of their young men come here and learn how to operate a tractor. Then I gave them a complete outfit of farming implements. That was much better than giving them cash. By furnishing them with the tools, I helped them to work out their own problems."

"What do you think the ministers ought to preach in these days?"

"They should preach from the Sermon on the Mount. We should have a wonderful world, if the people would all practice the teachings in that sermon."

"If a young man should ask for your views about entering the ministry, what would you say to him?"

"Of course, a good deal would depend on the young man. A short time ago I advised a young man to consider the church as a field for service, and told him that the immediate future would be a period of great usefulness for the Christian ministry."

When Mr. Ford bought the D. T. & I. Railroad, running from Detroit to Ironton, Ohio, he stopped the Sunday trains, established an eight-hour day, and increased the pay of the men. Speaking of the effect of his order to end Sunday work, Mr. Ford said to the writer:

"One of the most ingenious attempts to induce me to allow Sunday traffic came from an orphanage in Columbus. They begged me to take the children out into the country on Sunday, but I refused. I told them I was unable to see any good reason why they could not have their excursion on Saturday."

Mr. Ford himself does not travel on Sunday if he can possibly avoid it. On Sunday afternoons he generally rides about his five-thousand-acre estate in a Ford coupe, and chats with the "neighbors" who look after his farm.

The $5,000,000 Ford Hospital in Detroit is the only outstanding public service institution that bears his name, but it is not a "charity." The Ford trade school is self-supporting, and so is his moving picture laboratory for making educational films. Mr. Ford spent over $10,000 in fighting cigarettes a few years ago, mostly by printing and circulating a little booklet called "The Little White Slaver," in which Thomas A. Edison set forth the evil effects of cigarette-smoking upon the human body. He is also propagating certain ideas for human welfare work through his paper, The Dearborn Independent.

His objective, as inspired by his religious ideals, seems to be to create an "industrial millennium" in which each individual will have the largest possible opportunity for self-development, achievement, and happiness.—Exchange.

THE METHODISTS IN ROME.

By Rev. John W. Maynard.

Rome is everywhere known as having been built on seven hills. There is, lying just to the north of the city, another hill that, because of its association with the Methodist Episcopal Church in Italy, has of late attracted no little attention. It is Monte Mario, the highest of all the hills in the vicinity of Rome.

A plot of nearly fifty acres on the slopes and summit of this hill has been recently purchased by the Methodist Episcopal Church. The purpose in securing this site is to furnish accommodations and equipment for the increasingly large number of boys who wish to avail themselves of the privileges offered in the church's educational institutions.

In October, 1921, the Methodist College for boys, long established, and located at the church's Central Building in Rome, was transferred to Monte Mario. Buildings already standing on the property when purchased are being utilized for this purpose. Already ground has been broken for some of the buildings projected, and it is hoped that in the near future it will be able to accommodate fifteen hundred pupils. Among the boys now being educated in the College are some from Montenegro and Albania, in itself a prophecy of the time when the "College Internazionale Monte Mario" will be educating boys from all parts of the Latin world.

Not only in Italy, but elsewhere throughout Southern Europe, there are multitudes of young men alienated from the Church of Rome, and so without any religious influence whatsoever. These are, many of them, drifting into materialism. The prevailing attitude toward religion is that of indifference. It is to help counteract this tendency and in the hopes of reaching some thus alienated, that the Methodist Episcopal Church is laboring in Italy. A crying need of Protestantism in Europe is for leaders. It is the purpose of the College Monte Mario to help educate the youth of Italy and of neighboring states for such leadership—the leadership of the Protestant forces of Southern Europe.—Christian Herald.

TO THE PRESIDING ELDERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: I can take care of one young preacher, who really wants to prepare for the ministry at Millsaps College, with my Educational Pledge. If you have a young preacher, preferably on trial, who is in earnest and will apply himself and make good and cannot go to college without assistance. I shall be glad to be put in touch with him.

I will have $270 per year available for this purpose. Of course this will send only one, but the time is short and I am writing to all of you that I might pick the most promising prospect.

Please write all particulars. Your brother,

Columbia, Miss. L. L. ROBERTS.

Only what we have wrought into our characters during life can we take away with us.—Humboldt.

The Standard Teachers' Bible

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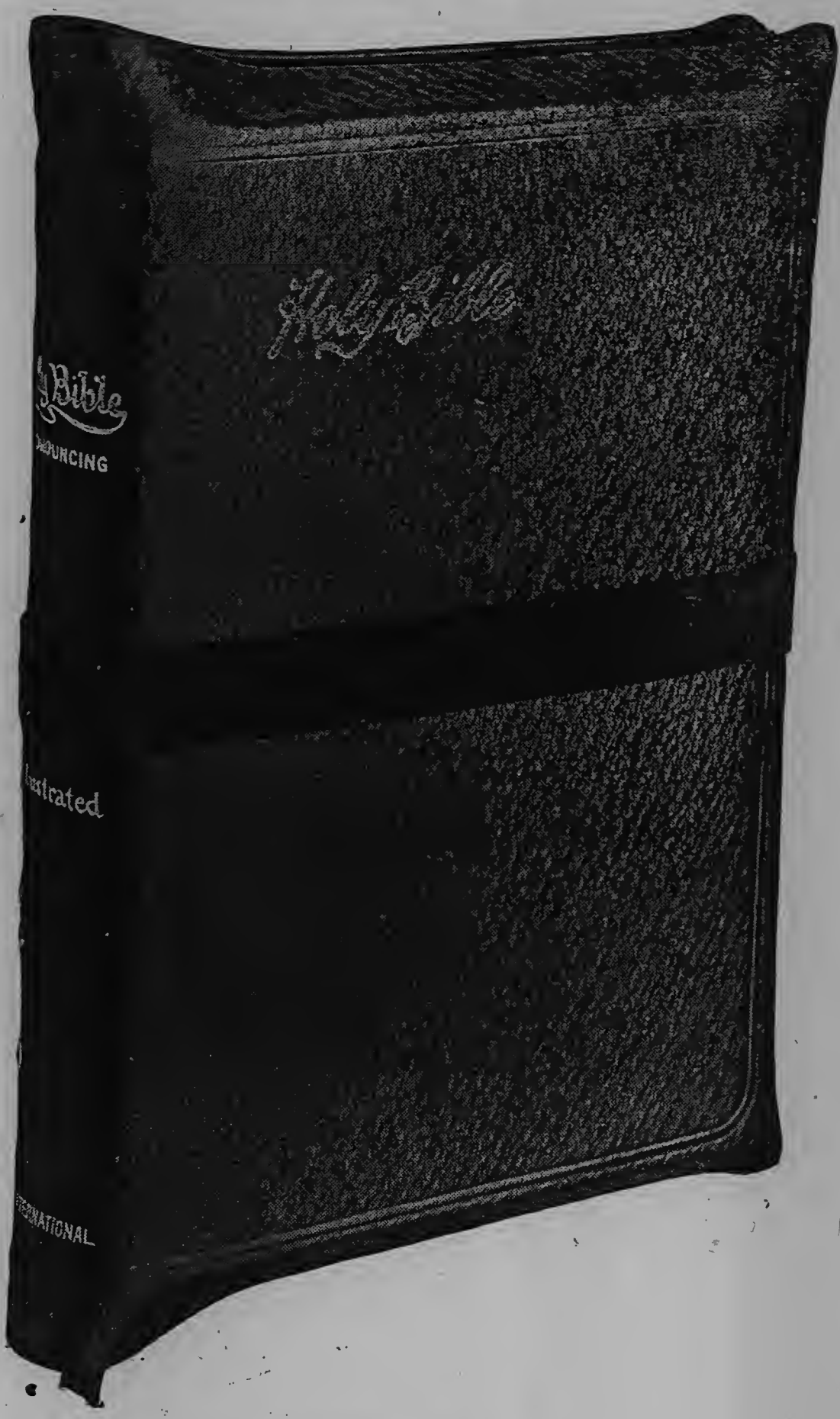

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The Home Circle

OPEN THE DOOR.

Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one.
He hath made of the raindrops gold and gems.
He may change our tears to diadems.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with grace divine,
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door of the heart; let in
Sympathy sweet for stranger and kin.
It will make the halls of the heart so fair
That angels may enter unaware.
Open the door!

—British Weekly.

THE GREEN CAT.

On the very first warm, sunny day of the year the postman brought little Anne Mason a letter. Dicky Brent, her next-door neighbor, was there when the letter arrived.

"It's from Aunt Lucy!" cried Anne joyfully. "She always writes on a typewriter."

Dicky remembered Anne's pretty young aunt who had several times driven out in her car to see the little girl.

The two children took the letter in to Anne's mother. It turned out to be a very puzzling letter.

Aunt Lucy was going away on a long journey, she said. That was easy enough to understand. "And I am going to send you my little green cat to stay at your house while I am gone." Aunt Lucy had written that too. And what could it mean?

"Her little green cat-" exclaimed mother.

"Why, Lucy never owned a cat in her life."

"She would hardly own a green cat anyway," observed father, who had been listening.

"Who ever heard of a green cat?" scoffed Dicky. "I never did—not even in a circus."

"She says we must make it work for us," mother went on. "What a strange way to speak of a cat!"

But Anne was determined to make the best of things. "Well," she said, "Malta and Fluff are pretty lazy, you know, and there are lots of mice. I think it will be fine to have a new cat."

"Not a freak cat"—begn Dicky, but mother interrupted.

"Oh, here's a postscript on the last sheet. Luey says, 'Your daddy will know how to attend to it. Tell him to call at 105 Broad Street and get it the next time he is in town.'"

Father seemed rather red in the face. "Well, upon my word!" he said. "What's come over Lucy, I should like to know?"

"There's something queer about this," mother said. "Well, when you go to town on Thursday with Dick's father you can clear up the mystery. I suppose Luey meant to say white cat or black cat, of course."

"Broad Street is a business street," father went on grumbling. "I shouldn't think she'd leave a cat of any color there."

All that morning Dicky chuckled about the green cat that was coming.

But Anne took the matter very seriously. "It must be a strange bluish-gray, and Aunt Lucy just calls it green," she said. "Oh, I'm crazy to see it! I wish Thursday would come."

At the breakfast table on Thursday father said, "Look here, Anne, don't you want to go up town with me and help bring home that everlasting cat?"

Anne was delighted, of course. What could be pleasanter than to go to town in Mr. Brent's car and bring a green cat home?

That afternoon Dicky, full of curiosity, watched impatiently for her return. When he saw his father's car coming he hurried over to the Mason's yard. When the car drew up at the gate there was little Anne, sitting very straight on the front seat beside Dicky's father. Her own father was nowhere to be seen.

Anne's eyes were sparkling as she clambered down.

"Where's your father?" Dicky asked. "And where's your Aunt Lucy's green"—

"Coming," said Anne. "Look." She turned and pointed toward a cloud of dust.

Before Dicky could say anything more a second car drew up at the gate. Anne's father, looking very much pleased about something, got out.

Dicky was dazed. "But where's the green cat?" he insisted.

Anne could not keep back her chuckles any longer. "It isn't a green cat; it's a green car," she said. "O Dicky, Aunt Lucy wrote a 't' instead of an 'r.' It was her car that she was talking about; she has had it painted—it's green under all that dust. And she wants us to use it while she's away. Now, isn't that fun?"

Anne's father looked a little uncomfortable. "It wasn't much fun going round inquiring for a green cat. However, all's well that ends well."

Malta and Fluff came down the walk and rubbed, purring, against Anne's legs.

"See how pleased they are," Anne said. "I do believe they had been dreading that extra cat."

Dicky rubbed his forehead. "Well I'm pleased too," he said. "But I should like to see a green cat, all the same."—Dalsy D. Stephenson, in The Youth's Companion.

"MARY HAD A LITTLE LAMB—"FIRST WORDS OF PHONOGRAPH.

On August 12, 1877, Thomas A. Edison gave John Kruesi, his faithful and able instrument maker, a diagram from which he was to produce the first model of the phonograph.

"In a few days, Kruesi finished his model and laid it on the table of the 'old man,' as Edison was even then called, although he was scarcely thirty years of age. Edison looked the model over to see if his instructions had been carried out. Kruesi stood beside him, curious and amused. He watched the 'old man' turn the handle—a test of the machine's free turning ability. He saw him take a sheet of tin-foil, wrap it around the cylinder, and fasten it with a strip of lead laid in a groove cut for that purpose. By this time the entire laboratory staff had gathered around the table, watching the proceedings with ever increasing interest and offering facetious advice.

"Edison calmly proceeded to adust the turning mouthpiece. Then he turned the cylinder by means of the crank, and shouted into the mouthpiece:

'Mary had a little lamb,
It's fleece was white as snow,
And everywhere that Mary went
The lamb was sure to go.'

"The fateful moment had arrived! Edison saw that there were indentations on the tinfoil. He expected to reproduce only an encouraging fragment of a word here and there, or to obtain a few recognizable squeaks, at best—something to show that at least he was on the right track. Amid the joking and laughing of his men, he turned back the cylinder, adjusted the reproducing diaphragm, and once more rotated the cylinder. Back from the tin foil came a thin small voice:

'Mary had a little lamb—'

"Not a word was missing! The phonograph was born!

"Amusement, laughter, incredulity gave place to an awe-stricken, intense silence. Then the wonder of it dawned on Kruesi and the rest. Edison himself was amazed. A new strip of tinfoil was put on the cylinder. Again, perfect reproduction.

"Now the reaction set in, and the men joined hands and sang and danced around Edison. It was a memorable day— and night also—at Menlo Park laboratory, for the entire staff stayed until dawn, taking turns at speaking, singing, laughing, and whistling into this first crude little phonograph and listening to their own voices with childish delight and enthusiasm."—St. Nicholas.

Fear Not: Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel. Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.—Isaiah 43:1.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab.l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

AFTER VACATION.

It is altogether probabie that many of our churches have reiaxed their activities somewhat during the summer, whiie pastors and memhers, so far as has been practicable, have enjoyed their vacations. Vacations are good things, and it is not to be wondered at if the church, aiong with othcr organizations, lightens its labors just a little during the hot months of summer.

But in most cases, vacation is over now. The summer trips have heen made, the vacation sports have been enjoyed—and in some cases at least, the exchequer is empty. It is time to go to work again. Business is "picking up," and the hum of the wheels of industry will soon be heard throughout the land.

It is time now to get the work of the church moving smoothly again. The vacation period should not have resulted in a general demoralization; rather, it should have prepared all the people—preachers and laymen—for more active service with the coming of fall. There is much to be done.

For one thing, the hahit of church-going should be re-established as promptly as possihle. It is very easy for those who have been away from home, where no church was conveniently near, perhaps, to fall into the habit of staying away from religious services on Sunday; and it may be just a littie harder than usual, upon return home, to get back into the regular habit of church attendance. It is dangerously easy to fall away from the church.

Then, too, the Sunday school should be brought as quickly as possihle hack to its normal size and its reguiar activities. We wish all pastors, superintendents, and teachers could realize what an important organization they are directing in the Sunday school. So far as we know, there is no other agency that means more for the advancement of the kingdom of God. The Sunday school is the greatest evangelistic movement of the church, and it deserves a great deal more attention than it is receiving in many places. Rally Day for the Sunday schcol shouid be held as early as practicable after the vacation season, in order that this great department of the church may function as effectively as possihle.

In many cases, a special evangelistic campaign would be very effective in the early fall months. At any rate, there should be diligent effort made to enlist as many people as possible in the service of the church. A community survey would be a very fine thing for some churches to undertake at this time.

It is not too early to put into operation the plans for bringing all financial obligations of the church up in full. It is almost a tragedy that so many churches year after year report a deficit in their finances. We believe that these deficits are unnecessary in practically all cases—once in awhile unusual circumstances may make it impossihle to pay in full. If the matter is taken hold of in time, if business-like methods are used, if the moral obligation of supporting the church and its institutions is properly laid upon the people, the assessments can be paid in fuil.

Vacation is ahout over—for those who have had one; let us all get back to work.

PERSONAL AND OTHER NOTES.

Mrs. F. B. Hill, wife of our pastor at Ponchatoula, La., is spending a few weeks during August at Asheville, N. C.

According to an exchange, the Methodist Episcopal Church has 53,710 students in its 114 educationai institutions.

Rev. E. D. Simpson, writing from Oak Ridge, Miss., says: "We are happy among these fine people in Warren County."

We greatly enjoyed a visit on Tuesday of iast week from Rev. Payton A. Soweli, who is spending the summer at the Seashore Camp Grounds.

Dr. John Paul, for the past five years vice president of Ashury Coliege, Wiimore, Ky., has heen elected president of Taylor University, Upland, Indiana.

We learn from "Methodist Matters" that Rev. Del Longgrear, our pastor at Coahoma, Miss., was recentiy confined to his hed for several days with an attack of hiood poisoning.

The annual picnic of the Louisiana Methodist Orphanage was held, so we are informed, on Wednesday of this week. This is a great event to the children of the Orphanage.

The Okiahoma Methodist of August 3 was a special number that reflected great credit upon its enterprising editor, Dr. D. H. Aston. By the way, Dr. Aston was once a student of Miiisaps Coliege.

Rev. J. S. Maxey, of the Tie Piant charge, North Mississippi Conference, writes that his work is moving along niceiy. He reports a gratifying number of additions to the membership of the church.

Mr. C. M. Chalmers, the fine son of the Business Manager of the Advocate, who is an important memher of the Advocate staff, underwent a serious operation for appendicitis on August 8. His recovery has heen rapid, and he is now recuperating at Biioxi, Miss.

Rev. and Mrs. John W. Ramsey, of Laurel, Miss., announce the marriage of their daughter, Lillian, to Mr. Ernest C. Adams, on Sunday, August 13. The young coupie wiil be at home at Oakiand Heights, Meridian, Miss., after August 25. Biessings upon them!

Materials are heing piaced on the ground for the new church at Bogalusa, La., and the spiendid structure wili soon he under process of construction. We congratulate the pastor, Rev. Elmer C. Gunn, and his people upon their success in this great undertaking.

The funeral of the iate Bishop Kilgo was conducted by Bishop W. A. Candler, assisted hy Bishop Collins Denny. Bishop W. F. McMurry, one of the closest friends of Bishop Kilgo, was unable to attend the funeral on account of a Conference engagement.

The Mississippi Conference has made a fine record in the payment of its educational pledges. Under the leadership of Rev. J. M. Morse, the Conference Secretary of Education, it has paid 139 per cent of the first instaiiment. The Conference pledged $575,000, and on June 1 it had paid $160,158.65.

Miss Clara Chalmers, daughter of Mr. and Mrs. Chas. O. Chalmers, returned to her work in the Irene Toland School, at Matanzas, Cuba, on August 12, after having spent her vacation with her parents. While in New Orleans Miss Chalmers made severai interesting addresses concerning her work in Cuba.

Rev. Leon I. McCain, of Lafayette, La., writes: "We have recently closed one of the best revivals in years at our Abbeville Methodist church. Additionai seats had to be provided again and again to accommodate the crowds. There were ahout 20 conversions, 15 to 20 tithers, several subscriptions to the Advocate."

According to newspaper reports, extensive improvements are heing made at the Seashore Camp Ground School, of which Rev. H. W. Van Hook is president. A new hrick dormitory, to cost $20,000, is to be huiit, and the campus generally is to be heautified. The citizens of Biioxi are co-operating heartily in this forward movement.

Mrs. John W. Chisholm, wife of our pastor at Seguin, Texas, underwent an operation for appendicitis on August 15. She is reported as doing weli after the operation. Brother and Sister Chisholm have many friends in Mississippi, where Brother Chisholm was formerly pastor. Mrs. Chisholm is the daughter of Rev. and Mrs. C. H. Ellis, of Camden, Miss.

Rev. Jno. F. Foster, our pastor at Covington, La., deiivered the first of his series of lectures on the Hoiy Land at McDonoghville on Wednesday evening of last week. He wiil give the second lecture in the near future. Brother Foster also preached at the First Methodist Church of this city on iast Sunday, in the absence of the pastor, Rev. R. H. Harper.

We have received the foiiowing note from Mrs. C. H. Lamb, of Shannon, Miss.: "Rev. R. I. Collins, assisted hy his brother, Rev. R. G. Moore, of Soochow, China, has just closed a great meeting. Brother Coilins is rounding out his four years with us with good revivais at every church. We hope this reaches Brother Dorsey's eye and ear and that he wili let us have Brother Coiiins again."

Under the leadership of the presiding elder, Rev. J. G. Sneiling, a district parsonage has just been bought for the New Orleans District. It is most conveniently located, heing on the corner of Octavia and Garfield Streets, and is splendidly adapted to the purpose for which it was bought. The price paid was $10,000, which is considered to be remarkabiy cheap for such a desirahle piece of property.

The editor wishes to acknowledge the receipt of many kind personal letters, and regrets that, for lack of heip, he cannot always promptly reply. It aids an editor, just as it does any other worker, to get letters of approval and appreciation. There is no end to an editor's work, and he sometimes grows weary and becomes discouraged; hence he needs sympathy and encouragement.—Arkansas Methodist.

It is with great sorrow that we report the death of Mrs. Amelia E. Richards, formerly of Satartia, Miss., hut of recent years making her home with Mr. and Mrs. J. D. Setzler, near Jackson, Miss. Mrs. Richards was an ardent Methodist, a friend of every Methodist preacher, and greatly interested in ali Methodist matters. The editor of the Advocate vaiued her friendship very highly. She died on August 15; interment took place at Vicksburg, Miss.

Judge W. W. Brandon, by what is said to be the largest vote ever given a candidate in that State, has hcen declared the Democratic nominee for the govcrnorship of Alabama, which, of course, is equivalent to elcction. Judge Brandon is a son of the late Dr. Brandon, of the North Alahama Conference, and a brother of Dr. Frank W. Brandon, a prominent member of the North Alabama Con-

ference. He was a member of the recent General Conference.

We have received the followini reports of prayer meeting attendance iast week: Lafayette, L. I. McCain, pastor, 79; Franklin, L. R. Sparks, pastor, 45.

Rev. John T. Sawyer, D.D., preached last Sunday morning at the Louisiana Avenue Methodist Church, the pastor, Rev. W. D. Kleinschmidt, being out of the city.

Dr. Chas. W. Crisler, pastor of the First Methodist Church, Baton Rouge, La., will be with Rev. F. B. Hill in a ten days' meeting at Ponchatoula, La., beginning on September 4.

At the prayer meeting held at the Seashore Camp Grounds last Thursday evening there were sixty people in attendance. The service was conducted by the Rev. Mr. Emerson, of Alabama. Rev. J. L. Sutton, superintendent of the Mississippi Child Finding and Home Society, preached at the Camp Grounds iast Sunday morning.

The Woman's Missionary Society of the Jackson District, Mississippi Conference, heid a most interesting meeting at Jackson on August 16, presided over by Mrs. T. B. Gaddis. The secretary, Mrs. E. H. Galloway, has furnished us for publication and interesting account of the meeting. It was received too iate for this issue of the Advocate, but it will appear next week.

Bishop W. A. Candler will be in New Orleans on Sunday, October 29, and will preach at one of the churches at the morning service. In the afternoon, he will go to Covington, La., to dedicate the new church at that place, and will preach at the evening service. The movement for the new church was begun during the pastorate of Rev. A. F. Vaughan and carried forward to success during the pastorate of Rev. Lee R. Sparks. Rev. Jno. F. Foster is the present pastor.

A note from Rev. S. J. Davies almost makes us envious. He and his wife, their two daughters, Misses Jane and Mary, and a nephew, Earl Stokes, are camping in the Platt National Park, at Sulphur, Oklahoma, and they intend to stay there until about September 1. Brother Davies says all the good adjectives may be used to describe the scenery, etc., and the time they are having. If he had said the fishing is good out there, we might have become envious—just a iittie bit!

Mrs. H. N. Harrison, wife of the pastor of the Felicity Methodist Church, this city, was shot and painfuiiy wounded by a burglar one night last week. She was awakened by a noise at a nearby neighbor's and going to the porch, she saw several men trying to climb the fence. She called to them and they ran, but one turned and fired several shots at her, one buiiet taking effect in her arm. The poiice became very active in the case and within a day or two had captured the gang of ruffians, one of whom confessed to the shooting. Their cases have not come to trial yet, but it is supposed they will receive a severe penalty—which they certainly deserve. Mrs. Harrison is recovering from the wound.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. P. O. Lowrey, Indian Bayou, La., 8; Rev. W. F. Henderson, Jr., Zwolle, La., 2; Rev. J. S. Maxey, Grenada, Miss., 4.

"PESSIMIST" IS AN OVERWORKED EPITHET.

By Bishop Warren A. Candler.

People addicted to the indulgences of an era of luxury are impatient with anything which is uncomfortable to the body or disagreeable to the mind. They covet all "modern conveniences" and demand that all things said and done aronnd them shall be pleasing to them. That which is painful they cannot abide.

They are unwilling to hear the truth that is necessary to their well-being unless it is pleasant in form and pleasantly put. If a public teacher points out evil conditions that should be corrected or perilous tendencies that should be arrested, they turn away with pronounced manifestations of disapprobation and characterize him as "a pessimist" and rejoice with exceeding joy that they, more wise, are "optimists." Hereby they indulge a most subtle and seductive self-deiusion.

Genuine optimism proceeds to the good ends at which it aims by facing squarely and fighting manfully the bad things which obstruct the way to the best things. That is a spurious optimism which puts out its own eyes in order that it may not have to look at facts as they are and try to make bad conditions good. It is a blind optimism which would not be optimism at all, if it were not blind.

All the good things we have were won by men who saw the evil things of their day clearly, and combated them courageously.

All the Hebrew prophets, who spoke faithfuily and fearlessly to the people of their times and preserved the truth of God for the blessing of future generations, uttered many painful things. Every one of them would be called a "pessimist" by the easy-going optimists of our day. Indeed, they were censured, persecuted, and killed by the optimists of their own day who accounted them as intolerable troublers of Israel.

Isaiah, who was sawn asunder for his fidelity, found it necessary to denounce a blind and blinding optimism which was prevalent during the wretched reign of the wicked Mannasseh. He said, "Woe unto them that call evil good, and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter." (Isaiah V:20). It is the way of such optimism to confuse in this manner all ethical values and thus "debase the morai currency." They consider a faithful prophet as one fit only for execution and esteem faithless sinners, whom he condemns, as worthy of the warmest eulogy. So did they in Isaiah's time, and so do they in our day. He tells us that the blind optimists said then to the seers, "See not; and to the prophets, prophesy not unto us right things, speak unto us smooth things." (Isaiah xxx:10)

But notwithstanding the determination of those ancient optimists to see only pleasant things and to hear only smooth things, all the disasters to the nation foretold by the prophets came to pass. Evil can never be averted by stupidly and obstinately declaring that it is not at hand.

As was Isaiah, so were Jeremiah, Ezekiel. Daniel, Amos, Jonah, and all the rest—all were what men nowadays would call "pessimists." So also was John the Baptist, who lost his head at the bidding of the vile and luxury-loving Herodias.

Luther, Calvin, Knox, Wesley and Jonathan Edwards were all derided and denounced for their pessimism. But if they had dealt with evil less faithfully, the stock of good which we now enjoy would be far less than it is.

And if we are to transmit good to the future, we, too, must proceed to correct the prevalent evil around us.

Every intelligent and candid man must admit that the conditions which have followed the world war are alarming. Licentiousness abounds. Greed grasps for all in sight. Both capital and labor ignore and despise the public good in the pursuit of their selfish ends. God is forgotten, and the word of God brought into contempt. By some who profess to be called to preach the gospel it is corrupted with an evil icaven of unbelief or utterly explained away as being without divine authority. The end of all these things is direst calamity. In the awful world war some calamitious consequences have already come to pass, but without a turning to God the worst is yet to come.

And the disasters of our day will not be confined to the narrow limits of one nation. They will be world-wide. Wherever the carcass of morai corruption is found there will be gathered the devouring eagles of destruction.

But some will say, "God is in Heaven, all's well with the world." This is senseless sentimentality. Just because God is on his throne in heaven, he will not be defied by incnrable wrongs on the earth.

God was in his heaven when Sodom and Gomorrah were destroyed, and that fact explains the judgment which fell on the foul cities of the plain.

God was in his heaven in the days of Noah, and with his divine hand he opened the windows of heaven and sent a flood which overwhelmed the antediluvian world.

God was in his heaven when the dynasties of the Pharaohs of Egypt perished and when the glories of the Assyrian Empires passed away forever from unrepentant Ninevah and God-forgetting Babyion.

God was in his heaven when the Hebrew Commonwealth was pulled down and Jerusalem was compassed by the destroying soldiers of Rome.

God was in his heaven when the conquests of Alexander were themselves conquered, and when the Roman Empire, with all its boasted strength, was dissolved.

O yes, God is in his heaven to-day, and "justice and judgment are yet the habitation of his throne" (Psalms xcvii:2). More is the pity for sinful men and wicked nations!

It behooves us to have done with all our cheap and shallow talk about "optimism," and turn to God from all our sins and transgressions.

To face the facts may be quite disagreeable to us; but not to face them and correct them will be absolutely disastrous. Penitence is painful, but impenitence is ruin. Reformation may disturb our easy-going self-compiacency, but the want of reformation will bring remediless distress.

Certainly nothing can be gained by the excessive use of the epithet, "pessimist," and a deficient exercise of penitential habits. The foolish ostrich does not escape his pursuers by hiding his head in the sand, but he does rather promote his speedy capture.

There is a noble and intelligent optimism which fills the breasts of all pure and godly men.

This optimism possessed the souls of the saddest of the Hebrew prophets. They had faith in God and looked for a time when, under the Messiah's reign, every enemy of the heavenly King would be overcome and the kingdoms of this world become the kingdoms of our Lord and his Christ. Isaiah looked far ahead and saw his Savior's day and was glad, and declared of the suffering son of God, "He shall see of the travail of His Soul, and be satisfied." (Isaiah liii:11). The same joyous vision confronted each and all of the prophets amid the desolating evils which distressed them. They were the real and sensible optimists of their times.

And to-day the true optimists among us are the consecrated souls which see evil as it is, and yet believe in God and goodness. They sit not down in indolence and indifference, but do rather abhor that which is evil, cleave to that which is good, and fight the good fight of faith. They have no doubts or misgivings about the ultimate triumph of the Kingdom of God; but they are pained by the contemplation of the dreadful doom which awaits the individuals and nations who forget or fight God.

THE POWER OF DREAMS.

Say that we dream! Our dreams have woven
Truths that outface the burning sun;
The lightnings, that we dreamed, have cloven
Time; space; and linked all lands in one!

Dreams! But their swift celestial fingers
Have knit the world with threads of steel,
Till no remotest island lingers
Outside the world's great Commonweal!

Dreams are they? But ye cannot stay them,
Or thrust the dawn back for one hour.
Truth, Love and Justice, if ye slay them,
Return with more than earthly power!

—Alfred Noyes.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Brother JOSEPH CLARENCE BEECHER was born April 23, 1879, at Baxley, Appling County, Georgia, of devout Methodist parentage. On March 7, 1906, he was married to Miss Rosa Lee Whitcomb, at Selma, Ala., by Dr. A. L. Andrews, pastor of the First Methodist Church. Shortly afterwards they came to Merryville, La., where Mr. Beecher received employment as chief mechanic in the lumber mill. He held this position until the spring of this year. Brother and Sister Beecher united with the Methodist Church at Merryville during the pastorate of Rev. J. W. Booth. He served on the Board of stewards for the past several years. Brother Beecher was ill from July 21, 1921 until the day of his death, July 1, 1922, and although not confined to his bed a great deal, he suffered greatly. According to his own wishes, he was not buried here, but at DeRidder. His pastor, Rev. Robt. M. Brown, assisted by Rev. H. W. Rickey, officiated. Owing to the lateness of the train, services were held only at the grave. Besides his devoted wife and son, Joseph Lee, he is survived by his mother, four sisters, and one brother. We miss him much, but confidently expect to meet him in that glory-land where pain and sorrow are unknown and parting is no more. His pastor,

ROBT. M. BROWN.

GIRLS! LEMONS

BLEACH SKIN WHITE

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

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RESOLUTIONS.

Whereas, MRS. LAURA JACKSON, our much loved friend and co-worker, fell asleep on January 5, 1922, to awaken to a new life; be it resolved by the Missionary Society of the Biloxi Methodist Church:

1. That in her going away our Society has lost one of its most honored and beloved members. She was a woman of rare culture and possessed a genius for friendship with all that the word involves of kindliness and unselfish service. Her long life of Christian usefulness was devoted to the church that she loved so well, and when the summons came "to join the innumerable caravan which moves to that mysterious realm," she went sustained by an unfaltering trust.

2. That we, her co-workers in the Lord's vineyard, will strive to emulate her beautiful life and pray earnestly that we may follow our Master as she did.

3. That a copy of these resolutions be spread upon the minutes of this Society, one be sent to her family, and one to the New Orleans Christian Advocate for publication.

Signed by: Olivia S. Bolton, Eleanor O. Van Hook, Committee.

THE HISTORY OF VACHER-BALM.

The story of Vacher-Balm is very similar to that of several other household remedies that now have national sale.

Twenty years ago, the originator E. W. Vacher, was a New Orleans druggist to whose place of business in the residence district near Napoleon Avenue, came the ailing, and he happened upon a happy formula which gave such quick relief from Catarrh, and various pains caused as most pains are by inflammation.

He found the demand for this salve increased to such an extent because of the enthusiastic boosting of those that had tried it, that he soon found it advisable to have labels printed for it, and to distinguish it, naturally called it Vacher-Balm.

Noting the rapidly increasing local demand, he thought to make its value more widely known, so put up a lot of samples for free distribution, and found that most of those that tried the samples became regular customers. He therefore extended the distribution of Samples until now Vacher-Balm is known more or less pretty much all over the United States, and even as far north as Alaska.

New Orleans being the gateway to Latin America, parties moving thither naturally carried a supply of Vacher-Balm with them, as most users of Vacher-Balm would as soon think of being without bread in the house, as Vacher-Balm, so enquiries soon came from many places in Central and South America, and dealers there began to enquire for agencies, until now there are few countries in Central America where Vacher-Balm is not well known and appreciated.

The broad Atlantic has not stopped the fame of this local remedy, for E. W. Vacher, Inc., the firm that makes Vacher-Balm, of which E. W. Vacher is still the President and General Manager, often receives enquiries from Europe, that is, so far at least from England, Ireland, and Sweden, and one enthusiastic old lady in England wants to have E. W. Vacher knighted, because of the relief he has given to suffering humanity, and to come down from the sublime to the ridiculous, a colored woman in Georgia actually named her baby Vacher-Balm Antiphi-gistine Shepard, we cannot tell you from the name whether it is a boy or girl, but this is a touching tribute anyhow.—Adv.

"Handsome is that handsome does"—except when the doing is a show-off.—Selected.

GENERAL EVANGELISTS, METHODIST EPISCOPAL CHURCH, SOUTH, 1922.

Evangelist Emeritus.

Culpepper, J. B., New Smyrna, Fla.

General Evangelists.

Allen, Harry S., Route 1, Macon, Ga.
Andrews, J. B., Siloam Springs, Ark.
Bridgers, Luther B., Gainesville, Ga.
Brown, John E., Siloam Springs, Ark.
Browning, Raymond, Box 376, Hendersonville, N. C.
Bromley, H. W., Wilmore, Ky.
Carter, Jordan W., Harriman, Tenn.
Coale, D. L., 2265 West Twenty-Second Street, Los Angeles, Cal.
Culpepper, Burke, 535 Le Master Street, Memphis, Tenn.
Dunaway, C. M., 433 South Candler Street, Decatur, Ga.
Fisher, Albert C., 2325 Market Avenue, Fort Worth, Tex.
Flowers, R. L., Box 650, Dallas, Tex.
Guice, Norman C., Conway, Ark.
Haynes, S. M., Clarkston, Ga.
Hanes, J. O., 5030 North Eleventh Avenue, Birmingham, Ala.
Harbin, Walter, Center Point, Tex.
Haskew, R. J., Dothan, Ala.
Hobbs, E. O., 35 South Bayly Avenue, Louisville, Ky.
Holcomb, Walt, Nashville, Tenn., or Box 503, Cartersville, Ga.
Jeter, Jerry, 7 Elgin Park, San Francisco, Cal.
Johnson, Andrew, Wilmore, Ky.
Jones, Bob, Box 440, Montgomery, Ala.
Klein, G. A., Box 484, Memphis, Tenn.
Law, Lovick P., Siloam Springs, Ark.
Lear, Robert, Marion, Ky.
May, John A., Box 185, Montevallo, Ala.
McIntosh, W. M., Iuka, Miss.
Miller, L. J., 1716 Sweetbrier Avenue, Nashville, Tenn.
McCall, F. P., Jasper, Fla.
Morrison, H. C., Wilmore, Ky.
Neal, W. Hardy, Fayetteville, Ark.
Neal, F. M., Amarillo, Tex.
Patterson, L. D., Menlo, Ga.
Price, Thurston B., 21 North Liberty Street, Asheville, N. C.
Stem, Asa F., 2714 Prince Street, Berkeley, Cal.
Stewart, R. S., missionary, 135½ Kitano Cho, Chome, Kobe, Japan.
Swift,, W. A., 1108 Chapel Avenue, Nashville, Tenn.
Swope, W. C., Box 111, Charleston, Mo.
Tucker, George, Jackson, Tenn.
Waters, Bascom, Clinton, Tenn.
Waggoner, John B., Lebanon, Tenn.
Welgle, Charles F., Sebring, Fla.

Evangelistic Singers.

Bloodworth, Lloyd P., 2811 Avenue E., Polytechnic, Tex.
Clements, Miss Mary E., Munford, Tenn.
Culpepper, J. B., Jr., New Smyrna, Fla.
Earthman, Mrs. Hewitt, Murfreesboro, Tenn.
Edwards, C. E., Barlow, Ky.
Gossett, C. P., Wilmore, Ky.
Grenfell, B. G., Dawson Springs, Ky.
Jenkins, Rev. H. S., 213 Church Street, East Point, Ga.
Lifsey, M. L., Crumps Park, Macon, Ga.
Milam, D. Ward, Lincolnton, N. C.
Pickard, George, Resaca, Ga.
Prather, S. H., 1310 Clay Street, Henderson, Ky.
Notestine, Rev. A. J., 1751 North Woodland Ave., Birmingham, Ala.
Price, Rev. J. F., Florala, Ala.
Porterfield, Ralph, Comer, Ga.
Sheli, Rev. W. L., 621 Poplar Street, Terre Haute, Ind.
Sloan, Miss Mabel, Stilwell, Kans.
Smith, Rev. R. L., Herculaneum, Mo.
Wall, Jeff, Cookeville, Tenn.
Waltermire, W. G., 334 Floral Park, Birmingham, Ala.
Watt, Charles, Barlow, Ky.
Wilkinson, Holland R., Box 1572, Richmond, Va.

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Confidence

"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Vitalized Air for Painless Extraction

Most Modern and Best Equipped Dental Parlors South.

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SOLD 50 YEARS
A FINE GENERAL TONIC

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference, J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference, Miss Sophie Kuntz, 410 Fern Street, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE.

Alexandria District.

There are three one-hundred-per-cent Leagues in the district.

During May and June there were eight conversions from League services.

Eight chapters have pledged $275 for the Africa Special.

Alexandria recently met the local B. Y. P. U. voliey ball. They also met defeat, but are going after the Baptist brethren harder than ever again. That's the spirit, Alexandria.

Bunkie has enrolled all of its members in the three covenants. This is splendid.

Florence McKnight, with the cooperation of the pastor, Rev. S. S. Bogan, is making a standard League of Colfax.

Glenmora has enrolled sixteen members for part-time service. They have a good social service program. Read it and see if it gives you any ideas:

1. Committee to place invitations in hotel and depot.
2. Visiting the sick.
3. Placing bulletin boards with announcements of services out in town.
4. Having a Sunday Leisure Hour.

Jena, practicaily a dead League last year, now maintains a standard of 90 per cent. Their social service department is undertaking jail work.

Lecompte League recently enjoyed a picnic on the river.

Shreveport District.

The Senior League of First Church is the first in the State to pay cash to the State treasurer equal to $1 per member. Their members lined up 100 per cent strong the first night and every one handed over his dollar. That's where Shreveport put one over the rest of the State. Who's next?

Miss Mary Jones, of Zwoiie, is in charge of the story-teiling hour for the League at the community playground. Mary was a voiunteer at Mansfield, but was considered too young to sign a card. She has proved she is not too young to serve the Master.

New Orleans District.

The Carroilton Avenue Epworth Leaguers were kept busy during the past month earning a dollar, or whatever sum they could, for their Mission Special. The campaign closed Sunday, July 30, when the offering was taken at the League service. Total amount earned was $29.30.

Rev. Frank Collins, of McDonoghville, leaves this month for Texas, where he will take up missionary work among the Mexicans. We extend to Mr. Collins our best wishes.

Lake Charles District.

On July 31, the Leaguers of Broad Street Church gave a surprise party in honor of the birthday of their president, Bryant Horne. Mr. Horne was presented with a League pin by the members. That's a fine way to encourage your presidents, Leaguers.

General News.

Plans are now under way for hoiding a District Institute in each district before September 16. The first will be at Monroe, August 31 and September 1 and 2. Each institute will last three days. Programs will appear in later issue.

MISSISSIPPI CONFERENCE.

On Juiy 30, Miss Smith, of the Newton District, carried a delegation of Leaguers from Laurel, First Church, to Eiiisviiie to hold services in the absence of the pastor. The League at Ellisville was organized July 23, with a membership of about 25. They have bright prospects for a iive, growing League. Brother Caln is an "Epworth League Pastor" and we expect this League to be a success. We are sorry we haven't the names of any of the officers.

On Tuesday, August 8, during a downpour of rain a large company of Epworth Leaguers of the various churches of Jackson gathered at Galloway Memorial for the purpose of organizing a City Epworth League Union.

The program opened by singing the Epworth League song; devotions were conducted by Mr. Alfred Crothers. Miss Estelie Cheatham rendered a beautiful soio, and Miss Emma Taylor Haskin, leader of the occasion and secretary of the district, made a very impressive talk. Mr. Ralph Hayes, secretary of the Meridian District, was present and was the principal speaker of the evening; he made a fine inspirational address followed by the organization of the Jackson City Union. Miss Bethany Swearingen was elected temporary president. Following the business session, a social hour was spent and music, games and refreshments were enjoyed.

The foiiowing letters from two of our pastors will be of interest both to the pastors and Leaguers:

Future Assembiy Possibiilities.

Being requested by our Conference president to state what impressed me most at our first Annual Epworth League Assembly for the Mississippi Conference, I found it rather difficult to classify.

As I enjoyed the fellowship, and watched the enthusiasm of our young people at play, and their eager and conscientious seeking after better League methods and spiritual knowledge, there was forced a vision. It was the vision of "Future Assembiy Possibiilities."

Whitworth should become the West Point of our Conference. With five hundred picked young men and women there in training for ten days each June, it would not be long until the irksome "young peoples' problem" would be largely soived.

To'day reflects yesterday and mirrors to-morrow. This first Assembly was so well planned and the work so splendidly executed; the personnel of the student body so promising, and their fidelity to the Epworthian cause so evident, that the big days of to-morrow in our Methodism stand out the most prominently in my mind as I think of beautiful Brookhaven, lovely Whitworth, and the fine Assembly of 1922. Let's go 300 strong in 1923.

J. LOYD DECELL.

Merodian, Miss.

It was my very great privilege to attend the Epworth League Assembly at Whitworth College. I wish every pastor and presiding elder could have been present. The pastor has a great opportunity to study the peculiar needs of his young people and receive suggestions as to how he may meet them. Both pastor and presiding elder have an opportunity to get in touch with and heip develop the forces that will soon be the leading workers in our Conference. I was gratified with the splendid attendance and enthusiastic interest shown by the Leaguers.

In the report to our local League, the three delegates from the First Church, Laurel, who attended the Assembly emphasized the advantages of the Assembly over the Conference. I was greatly impressed with the early morning consecration services and the opportunity offered for personal workers to foliow up the good work in personal interviews.

The Assembly affords a great opportunity for a practical demonstration of Christian work and linking up of the lives of our young people with the program of our great church.

Signed: OSMOND LEWIS.

Laurel, Miss.

We find so many Epworth Leaguers who do not read the New Orleans Christian Advocate. Our President is making an appeal to all Leaguers to subscribe for their church paper. What are you reading? Our Advocate is one of the best. Canvass your League and see how many, or how few young folks are taking advantage of this great church paper.

It takes more strength to stop a bad habit than it takes to start it.—Selected.

REVIVALS IN THE CORINTH DISTRICT.

We have had two wonderful revival meetings in the bounds of the Corinth District, North Mississippi Conference, recently. They were both conducted by Rev. W. M. McIntosh, Iuka, Miss., assisted by his co-worker, Rev. E. N. Phillips, Siloam Springs, Ark. These meetings were held at Oak Grove and Blythe's Chapel in Prentiss County, one 3½ miles west and one 8 miles east of Booneville. These are both rural churches. A big tent had been provided by the good people of Booneville, and was used in these meetings. It was filled to overflowing at every service.

Brother McIntosh is one of our best general evangelists, and is a strong preacher of the old-time gospel. He is full of faith and the Holy Ghost. The Lord honors his ministry. He is safe and sane. His co-worker, Brother Phillips, is also a fine preacher. I heard him in two services for men only, and in one for the children. All these services were about the best of the kind that I have attended. He is also a singer of no mean ability. His solos are well chosen and forcibly rendered. He is a master in organizing, training and leading a choir. Then he is a most successful personal worker in a meeting. These two consecrated men make a great TEAM.

Hundreds of people were converted and reclaimed in these two meetings. Great numbers have already united with our church, with others to follow. Some, of course, will go to other churches.

They are to hold another meeting in the district, at Iuka, beginning next week, but I wanted to tell you about these two in the rural districts. Rev. J. T. Gullett is the pastor on the Booneville circuit where these wonderful revivals were held. He has wrought well. Already he has received 116 members into the church since our Annual Conference. May the good work go on.

Yours sincerely,
J. B. RANDOLPH, P. E.

The friction of men in action is the energy that sends the world spinning.—Selected.

When our pleasures mean hardships for some one else it is time to stop and examine them.—Selected.

The Health Value of Blood Medicine

By "blood medicine" we mean, for instance, Hood's Sarsaparilla, for nearly 50 years the standard remedy for blood disorders.

Working through the blood, the great distributing agency of the body, it carries purity, health, strength, vitality to every organ.

The general health quickly responds to the powerful influences of this good blood medicine. One old friend wrote us: "I seem to feel a thrill of new life just as soon as I begin my annual course of Hood's."

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting CAPUDINE

TETTERINE

CLEARS BABY'S SKIN

and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

RANDOLPH-MACON INSTITUTE, Danville, Virginia for Girls. College preparatory and special course for those not wishing to go to college. Vocal and Instrumental Music, Art and Expression. Attractive home life. Gymnasium. Branch of the Randolph-Macon System. Rates $300. Catalogue. Address Chas. G. Evans, A. M., Principal, Box C.

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—The Healthy—
Shaving Soap
Cuticura Soap shaves without mug. Everywhere 25c.

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Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

Sunday School

MISSISSIPPI CONFERENCE NOTES

The week after the first Sunday I spent with Rev. D. P. Yeager, on the Matherville charge at Salem. I went through the book, "Organization and Administration," with them. They did not seem to desire an examination, but I feel that it will revive the Sunday school and bring new life and hope and power to it. I preached for them twice a day also. We had one young boy to join the church and one who came by letter. We had a very precious consecration service. I enjoyed being with these good people. Brother H. L. Norton's brothers and nephews and nieces and other relations make up a good big part of this church. God bless strong Christian characters that leave the aroma of the Most High behind them. Brother Simms is the superintendent of the Sunday school and entertained me most lovingly and kindly.

I held a meeting with the Board of Managers of the Meridian Standard Training School. We will have a great session September 10-16. Those of you who live near to Meridian and can get to this school will make no mistake in coming to it. It will be a great privilege and well as opportunity.

ASPIRIN

Say "Bayer" and Insist!

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
Toothache	Lumbago
Earache	Rhematism
Neuralgia	Pain, Pain

Accept only "Bayer" package which contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

666

Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

It Doesn't Pay

to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for Mumps, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

I had the pleasure of preaching for Brother Decell Sunday. We had, I thought, very fine services indeed. I preached twice in the afternoon in the jail and had several to ask for prayer. We got mighty close to the Lord and Brother White's son, who was with us, said he never felt his heart go out as it did that afternoon. Brother Grady Norton made the other member of the party. I met with the Epworth League that night. Altogether it was a busy, happy day. All were so kind and thoughtful of me. I had the joy of renewing friendships of days gone by and was happy in it.

Home to rest for a few days. I have had the pleasure of making two trips with the Flying Squadron this week. This is a great body of Christian men. God is using them in a wonderful way for His glory.

If you have not held Sunday School Day, don't forget us. We need the money and you need the inspiration of the day. Pray earnestly for Brother Hull and myself. Yours in Him,

JOHN C. CHAMBERS.

REPORT OF THE TREASURER OF THE SUNDAY SCHOOL BOARD OF THE MISSISSIPPI CONFERENCE.

This is the record as it stood on the 19th of August. The Treasurer is on his vacation and in his private mail there may have been some checks not recorded. Due notice will be given next month.

Brookhaven District.

Ebenezer	$ 5.00
McCalls	2.50
Brandywine	7.00
Fernwood	39 85
Mt. Pleasant	1.06
Magnodlia	25.00
Pearl River Ave.	20.00
Pleasant Grove	3.45
Bethel	6.00
Gallatia	10.00
Hawkins Chapel	2.00
Adams	11.00
Bethel	2.50
Brookhaven	23.94
Foxworth	4.00
Thompsons Chapel	1.00
McComb, Centenary	22.96
La Branch St.	6.46
Tilton	4.15
Bethesda	6.83
New Hope	6.25
Wesson	10.00
Total	$223.93

Hattiesburg District.

Bon Hommie	$ 8.68
Boyles Chapel	3.09
Pine Grove	7.20
Talawah	2.50
Good Hope	5.00
Collins	14.76
Eucutta	3.28
Purvis	14.80
Union Grove	2.35
Total	$ 61.66

Jackson District.

Benton	$ 12.10
Pelahatchie	6.80
Camden	5.00
Edwards	3.83
Flora	7.05
Capitol Street	102.98
Madison	14.90
Mt. Olivet	8.00
Forest Hill	3.67
Byram	2.32
Brandon	12.50
Greenfield	2.20
Pleasant Hill	6.00
Andrews Chapel	1.52
Galloway Memorial	71.00
Millsaps Memorial	1.00
Mendenhall	4.65
Terry	3.60
Spring Ridge	5.06
Campbell School House	5.00
Total	$279.18

Meridian District.

Daleville	$ 1.65
Andrews Chapel	7.20
Lockhart	3.58
East End	15.00
Sageville	8.88
Langsdale	12.67
Theadville	10.52
Chapel Hill	4.00
Cokers Chapel	6.60
Big Rock	1.00
Pleasant Ridge	2.35
Manassa	10.80
Central	20.00
Seventh Ave.	3.28
Lost Gap	2.09
Poplar Springs	5.71
State Line	4.25
Shubuta	15.00
Harper	4.07
Total:	$138.75

Newton District.

Kingston	$ 10.55
Montrose	3.50
Mars Hill	5.50
Newton	8.70
Raleigh	5.36
Johns	3.65
Independence	5.00
Union	7.00
Decatur	4.77
High Hill	3.00
West End	3.33
Cooks Chapel	9.16
North Bend	5.00
Philadelphia	11.28
Finkbine Camp	12.50
Shiloh	5.50
New Prospect	5.50
Suqualena	5.50
Gasque Chapel	3.47
Laurel, First Church	40.00
Total	$162.10

Seashore District.

Biloxi	$ 19.33
Columbia	25.00
Escatawpa	5.41
Gulfport	15.00
Pine Grove	4.70
Ocean Springs	6.00
Picayune	7.06
Mt. Pleasant	21.00
Back Bay	1.67
Bay St. Louis	17.98
Coalville	4.38
Orange Grove	3.00
Logtown	9.57
Moss Point	13.21
Pascagoula	7.08
Vancleave	15.00
New Prospect	4.35
Wiggins	5.41
Total	$185.15

Vicksburg District.

Fayette	$ 19.00
Lorman	9.15
Nebo	7.00
Rolling Fork	14.06
Liberty	6.00
Natchez	18.89
Oak Grove	6.00
Gibson Memorial	15.00
Total	$ 95.10

The following charges have sent an offering from each of the schools on the charge: Adams, Scotland, Purvis, Terry, Vancleave. Vancleave leads all circuits as largest contribution, and stands first in the Seashore District as to amount.

Percentage of schools observing the Day in the districts is as follows: Brookhaven, 39 per cent; Hattiesburg, 39 per cent; Hattiesburg, 13 per cent; Jackson, 27½ per cent; Meridian, 25 per cent; Newton, 23 per cent; Seashore, 30 per cent; Vicksburg, 16 per cent. The schools are way behind last year. May we not look to the lovers of the work to give us support in this most worthy cause?

If any mistakes show in this list, please notify us. Pray for the work and the workers. Yours in Him,

G. M. LESTER, Treas.,
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Jackson, Miss.

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Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

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relieves sore eyes. Refreshes and strengthens a tired eye. Doesn't burn or hurt. Get genuine in Red Box. 25c all druggists. Bottle free to ministers.
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Violin Outfits $15 to $45

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"Little Wireless Phones for the Ears" require no medicine but effectively replace what is lacking or defective in the natural ear drums. They are simple devices, which the wearer easily fits into the ears where they are invisible, soft, safe and comfortable. Write today for our 168 page FREE book on DEAFNESS, giving you full particulars and testimonials.

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FROM OAK RIDGE, MISS.

Dear Brother Carley: The quarterly conference of the Oak Ridge circuit, which was held at Porter's Chapel last Sunday, was a success. Rev. J. R. Jones, P. E., preached an excellent sermon. It was deep, yet couched in simple and artistic English. The sermon was climaxed with the baptism and reception of Mr. Albert Brown by Brother Jones. After the Lord's supper, the ladies spread an unsurpassed dinner. One of the features of the dinner was to see Brother Cottrell, pastor of Gibson Memorial, and Brother Black, Commissioner of Millsaps College, arriving in haste, and eating, eating, eating. Why did Brother Cottrell leave Gibson Memorial so early after the eleven o'clock hour without bringing Mrs. Cottrell?

The reports of the quarterly conference were all good. The accomplished people of Porter's Chapel acquitted themselves well in every respect. Miss Levi rendered a sweet gospel solo at the eleven o'clock hour. Dr. M. M. Black preached an interesting sermon after the quarterly conference.

You can't get ahead of those Porter Chapel folks. They evidently had planned a surprise for the pastor's wife, and they did it successfully, for when the preacher and family went to their car they found it loaded with groceries. They extend many thanks to all who took part in making them happy. E. D. SIMPSON.

FROM CAMDEN, MISS.

Dear Brother Carley: By invitation of the pastor, Rev. L. M. Sharp, of the Monterey charge, the writer had the privilege of laboring with him in meetings at Lodabar and Mt. Carmel, beginning July 30 and closing Aug. 10. Interest deepened from the first service in both meetings. The members were revived and many gave evidence of a desire of salvation from sin. Seven were received by baptism. Could these meetings have continued longer much greater results would have been realized. Brother Sharp is doing a good work and is in great favor with his people. Our fellowship with him and his people was delightful. Blessings on them all.

C. H. ELLIS.

NEWS FROM BRAZIL.

The revival fires burn in Brazil. Rev. C. L. Smith, pastor at Port Alegre, writes: "Our revival campaign has closed so far as the special meetings are concerned, and it was a great success throughout the South Brazil Conference. We organized two teams and for six weeks made special efforts, reaching in this way twelve cities. In these twelve cities 1600 candidates signed cards declaring their purpose to accept Christ as their only Redeemer, and to follow his steps. This number is being added to daily as the revival spreads out into the smaller towns and country. Here at Central Church, Porto Alegre, 194 signed, and during the two weeks that have passed since the meeting, the number has grown to 207. At the Institutional Church 148 signed during the special meetings, and several since. At Central Church we began the year with 189 members, and we expect to double our membership during this year."

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Stomach pains and nausea quickly relieved.

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666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.

Such reports come from many sections of Brazil. Our work, which for years made little progress, is now going forward at such a rate as is almost unbelievable. Bishop Moore and others say the Centenary made possible the achievements of to-day. It gave to the native church and ministry new faith and courage. To abandon any enterprise or to fail to do what we pledged to do in Brazil, will be to discredit our church. "The Centenary must not fail anywhere.."

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.
(In Part)

Noel Memorial, Sun., Sept. 3, a.m.
Vivian, Sun., Sept. 3, p.m.
Longstreet, Sun., Sept. 10, a.m.
Grand Cane, Sun., Sept. 10, p.m. (preaching.)
Logansport, Wed., Sept. 13.
Greenwood, Frl., Sept. 15.
Shreveport, First Church, Sun., Sept. 17, a.m. (preaching.)
Caddo circuit, at Blanchard, Sun., Sept. 17, p.m.
Ida, at Mira, Wed., Sept. 20.
Coushatta, Sun., Sept. 24, a.m.
Bayou LaChute, at Elm Grove, Sun., Sept. 24, p.m.
Haynesville, Wed., Sept. 27.
Cotton Valley Sun., Oct. 1, a.m.
Springhill, Sun., Oct. 1, p.m.
Belcher, Wed., Oct. 4.
Bossier City, Fri., Oct. 6, p.m.
Athens, Sat., Oct. 7; Sun., Oct. 8, a.m.
Homer, Sun., Oct. 8, p.m.
Arcadia, Wed., Oct. 11, p.m.
Pelican, Sat., Oct. 14; Sun., Oct. 15, a.m.
Mansfield and South Mansfield, Sun., Oct. 15, p.m.
Oil City, Wed., Oct. 18, p.m.
Texas Avenue, Fri., Oct. 20, p.m.
Gibsland, Sun., Oct. 22, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Jackson and Ethel, Jackson, Sept. 10, a.m.
Zachary, Slaughter, Sept. 10, p.m.
Ponchatoula, Wesley, Sept. 17, a.m.
Natalbany, Natalbany, Sept. 17, p.m.
Amite, Sept. 23, p.m. 24, a.m.
Istrouma, Sept. 24, p.m.
Greensburg, Center, Sept. 30, Oct. 1, a.m.
Kentwood, Oct. 1, p.m.
Pine Grove, Pine Grove, Oct. 8, a.m.
Keener Memorial, Oct. 8, 9, p.m.
Baker, Baker, Oct. 14, a.m., 15, p.m.
Springfield, Red Oak, Oct. 15, a.m.
Gonzales, New River, Oct. 22, a.m.
St. Francisville, Oct. 29, a.m.
Olive Branch, Gilead, Nov. 5, a.m.
Clinton, Clinton, Nov. 5, p.m.
Franklinton ct., Fisher, Nov. 12, a.m.
Franklinton, Nov. 12, p.m.
Baton Rouge, First Ch., Nov. 14, p.m.
Hammond, Nov. 15, p.m.
Dunham Springs, Dunham Springs, Nov. 19, a.m.

J. W. LEE, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Meridian, Poplar Springs, Sept. 10.
Meridian, Fifth St., p.m., Sept. 10.
Meridian, Hawkins Memorial, Sept. 17.
Meridian, Central, p.m., Sept. 17.
Meridian, Seventh Ave., at Sageville, Sept. 24.
Meridian, East End, p.m., Sept. 24.
DeKalb, at Spring Hill, Oct. 1, 2.
Cleveland, at Clarks Chapel, Oct. 3.
Enterprise, Oct. 8.
Scooba, Oct. 15.
Porterville, Oct. 15, 16.
Pachuta, at Adams Chapel, Oct. 21, 22.
Quitman, p.m., Oct. 22.
Vimville, at Coker's Chapel, Oct. 29.
Bucatunna, at Chicora, Nov. 5.
Daleville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at ———, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Fourth Round.

Shelby, Sept. 24, a.m.
Shaw, at Shaw, Sept. 24, p.m.
Merigold and Alligator, at Alligator, Oct. 1, a.m.
Jonestown and Rich, at Jonestown, Oct. 1, p.m.
Coahoma and Lyon, at Lyon, Oct. 8, a.m.
Lula and Dundee, at Dundee, Oct. 8, p.m.
Clarksdale, Oct. 9, p.m.
Glen Allen and Avon, at Glen Allen, Oct. 11, p.m.
Leland, Oct. 13; p.m.
Evansville and Dubbs, at Dubbs, Oct. 15, a.m.
Friars Point, Oct. 15, p.m.
Rosedale, Oct. 16, p.m.
Boyle, at Boyle, Oct. 17, p.m.
Cleveland, Oct. 18, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 22, a.m.
Tunica, Oct. 22, p.m.
Benoit and Beulah, at Beulah, Oct. 25, p.m.
Hollandale and Arcola, at Hollandale, Oct. 29, a.m.
Greenville, Oct. 29, p.m.
Gunnison and Deeson, at Gunnison, Nov. 1, p.m.
Duncan and Hillhouse, at Duncan, Nov. 5, a.m.

"The District that sounds no retreat" will make a decidedly better report in every way this fall than last unless some man "plays hooky." Surely neither elder, pastor nor layman will be the guilty party.

JAMES H. FELTS, P. E.

Grenada Dist.—Fourth Round.

Oxford, Aug. 27.
Holly Springs, Aug. 27, Sept. 1.
Red Banks, at Mahon, Sept. 2.
Water Valley, First Church, Sept. 3, 4.
Water Valley, Main St., Sept. 3, 4.
Abbeville Ct., at Midway, Sept. 9, 10.
Duck Hill Ct., at Hopewell, Sept. 16.
Winona Station, Sept. 17.
Durant, Sept. 17, 18.
Waterford Ct., at Bethel, Sept. 22.
Lamar Ct., at Early Grove, Sept. 23.
Ashland Ct., at Wesley, Sept. 24.
Winona Ct., at Columbiana, Sept. 30, Oct. 1.
Grenada, Oct. 1, 2.
Paris Ct., at Pine Flat, Oct. 7.
Vaiden and West, at Vaiden, Oct. 8.
Tie Plant Ct.., at Tie Plant, Oct. 8, 9.
Poplar Creek Ct., at Friendship, Oct. 14, 15.
Pickens and Goodman, at Pickens, Oct. 15, 16.
Sallis Ct., at McAdams, Oct. 21.
Ebenezer Ct., at Liberty, Oct. 22, 23.
Lexington, Oct. 22, 23.
Kilmichael Ct., at Salem, Oct. 28.
Coffeeville Ct., at Gray Rock, Oct. 29.
Holcomb Ct., at Holcomb, Oct. 29, 30.

R. A. TUCKER, P. E.

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SHREVEPORT, LA.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Frerct St., New Orleans, La.

THE COAL MINES.

Dark Anthracite, that reddenest on my hearth,
Thou in those islands didst slumber long;
But now thou art come forth to move the earth,
And put to shame the men that mean thee wrong;
Thou shalt be coals of fire to those that hate thee,
And warm the shins of all that underrate thee.

For thou shalt forge vast railways, and shalt heat
The hissing rivers into steam, and drive
Huge masses from thy mines, on iron feet
Walking their steady way, as if alive,
Northward until everlasting ice besets thee,
And south as far as the grim Spaniard lets thee.

—William Cullen Bryant.

LOUISIANA CONFERENCE.

Woman's Missionary Society of Epworth Church.

Dear Mrs. Snelling: Did you ever awake on a summer morning and feel a reluctance to do certain duties that you were expected to perform during the day, and after the conditions were met, how glad you were that you responded to duty?

Well, the W. M. S. of Epworth decided at the July meeting that the next assembly should take place in the "open," and beautiful City Park was the chosen spot.

At the appointed time we assembled (pro tem.) just inside the entrance and there awaited for the members to gather. Well, it was humorous to hear a "How do you do, this morning?" One member could hardly report owing to a weakness in the pedal extremities; another had disturbance in the cranium; a third had a rush of business; another had her program to work out, and still another her infant prodigy to look after. However, when the number of members—a little over a quorum—arrived, we proceeded to the coveted spot, the picnic grounds.

It was an ideal morning. Old Sol in his modesty hid behind the clouds, and the delightful breezes stirred the branches of the trees overhead.

After a little parley, we realized that it was about noon, so we decided to have our lunch, and hold our meeting afterward. One thoughtful member provided ice, lemons, and sugar for the day; and how anxiously and with growing thirst we watched that big pot of lemonade!

The lap of Mother Earth was seen filled to its capacity with all the blessings provided for the inner man, and it is needless to say we all ate heartily in good old Methodist style. Each one made a silent promise to see that nothing was wasted.

I will not venture to say how long we remained at the festive board; but after lunch we assembled under a tree where quiet reigned, only a twittering bird and old Boreas stirring the branches overhead.

Our president, Mrs. Selfe, called the meeting to order. The secretary was requested to read the Scripture lesson, St. Mark 6:1-6. After a few remarks on the lesson, we all repeated the prayer which our Lord taught His disciples, and we realized right here what a gracious Father we have, who provides the majestic trees, the verdant fields, the songsters of the air, and the babbling brooks for our pleasure and edification.

Mrs. Selfe read a poem entitled "The Coal Fields," written by William Gullen Bryant. The program for the month was fully carried out. Miss Carrie Rathert told about the coal fields of West Virginia. "The McAlester coal fields of Oklahoma," was presented by Mrs. A. C. Coulter. Mrs. White told "Why there should be better living in the camps." Mrs. H. A. Lamberth reached our hearts with the story of "Why the children should be given on a chance." Mrs. Lamberth also gave a good talk on "Stewardship."

This topic is so fully expanded in the June issue of the Missionary Voice; all questions are answered and testimonials given that will remove all doubts as to whether it pays to tithe or not.

We find instances where those who could not give in dollars and cents, gave of their crops, their poultry or fruit, and the profit to their church and the blessings to themselves were increased 100 per cent.

This concluded our literary program. The business meeting opened with the reading of the minutes of the last meeting by the secretary. By this time the winds were roaring in the trees—black, inky clouds were forming a canopy overhead, and we were warned to "pick up" and move, which we did. We concluded our business, however, nearer the shed, and were glad to learn that the last "lawn party" netted $38.40, which, with additional funds available, we were able to furnish fifty hymnals to the church.

At this hour we admitted a new member "Under the spreading live oak tree."

It seemed as though Jupiter Pluvius waited for us to conclude our meeting, for just at this time big drops began to descend, and once more we moved, this time to the big shed, which was a protection to scores of children and parents as well as to our party.

Well, you wonder how we reached home safely? A kindly brother came with a covered "bus," and when the rain slackened we wended our way out, emerged out of sight and out of the rain, and our chauffeur was as welcome as if he drove a Buick.

MISS G. CARTY, Rec. Sec'y.

McTYEIRE DORMITORY COMPLETED.

The beautiful new dormitory so long needed at McTyeire School, Shanghai, China, has been completed, having been turned over by the architects on July 1. It will be fully ready for the students in the fall. The China Press is lavish in its praise of this undertaking of the Woman's Missionary Council at the cost of $165,000. The building is called the Lambuth-Clopton Hall and is the fulfilment of the dreams of Miss Laura Haygood and Dr. Young J. Allen and Helen Richardson. It has been over a year in building and enough cannot be said in praise of Miss Martha E. Pyle, who has so faithfully watched over every step of the building enterprise.

MARGARET WILLIAMSON HOSPITAL.

At the Margaret Williamson Hospital, in Shanghai, China, the hammer of the builder can be heard. The contract for the new Nurse Training School, to be built by the American Baptist Board, was placed a month ago, and every effort is being made to speed the building so sorely needed for the student body. Great are the re-enforcements that will be added to this plant this summer: Dr. Thomas E. Kraker, for seventeen years a member of the faculty of the Woman's Medical School in Philadelphia, will sail for China to spend a year helping the workers at Margaret Williamson Hospital; Dr. Lucile M. Van, a graduate of the Mary Black Medical School, in Soochow, and who has completed three years of postgraduate work in America; Dr. Susan Willard Brown, our Southern Methodist representative from the Rush Medical School; Miss Anne Donnelly, a young business manager at the hospital; and possibly Dr. Francis King, a graduate of the Medical School of the University of Minnesota, who will go out under the Union Medical Committee. There is a possibly that Miss Bess Lipscomb, daughter of our Mrs. B. W. Lipscomb, who is a graduate of Vanderbilt University and a technician of rare ability, may also go to assist at Margaret Williamson for a year.

AN EXCELLENT BOOK WORTHY OF CAREFUL STUDY.

Our Publishing House at Nashville, Tenn., Lamar & Barton, Agents, will soon publish an American Edition of Bishop Ellicott's "Christus Comprobator" and I wish to commend it to the careful study of all our preachers and laymen who are interested in the subject of the authenticity and authority of the Old Testament Scriptures. I wish that every undergraduate preacher especially in our church, would get a copy and read it.

The learning of Bishop Ellicott was beyond all question, and his loyalty to Christ and the gospel was not less than his learning. He prepared the book I have mentioned to meet the issues concerning the Old Testament Scriptures which are now under so much discussion in our own country and the book is as pertinent to these issues now as it was when it was first published.

The volume has the very special excellence of being written in such lucid and untechnical style that the unlearned can comprehend it and yet it is so scholarly that no informed man will despise it.

I am glad that our Book Agents bring out an American Edition of this book at this time. I understand that the price is no more than $1.25, which puts it in the reach of men of small means. It is worth the price, and when a man buys it he will be disposed to keep it and read it and reread it very often. W. A. CANDLER.

Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad,- money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

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THE CHURCH IN POLITICS.

Dear Brother Carley: I noticed in a recent issue in the Advocate, a brother wrote, "If a church is as spiritual as it ought to be, it will not meddle in politics." I think that this brother is wrong—the more spiritual a church is the more it will insist on law enforcement; and that means politics. The very foundation of our country is the church in politics—throughout the Bible the prophets were mixed in politics. Verily, the church is responsible to-day for the condition and the lack of law enforcement and existing evils prevailing in our country, by withdrawing from politics. The evils which make our country (a supposed Christian country) a savage country, where savage tribes roam and pounce upon single persons by stealth, and unawares torture and kill, and the bootlegger and illicit distiller hold sway. These are the swine that the the Bible speaks of, "Cast not your pearl before swine lest they turn and rend you." What is a pearl? The lot and the privilege of being a citizen; and we cast this precious pearl before these by not voting or by votings for some lions, because a party said we should; then they turn and rend us. The father of a child is responsible for the protection and support of the child. The church with God's help wrote the 18th amendment in our Constitution; shall we rest now, and drop back out of politics? No, the church must take its place in politics, and back our sheriffs and other officials in law enforcement.

The swine and lions should be penned, so they cannot hurt innocents and incompetents. It is to be regretted that there are so few officials who dare to stand alone for the right. Daniel, the only good man, good all the way through "in whom innocency was found before the Lord," was in politics; John the Baptist was in politics and lost his head; Elijah and Elisha, and all the prophets were concerned in politics, and stood before kings; so was St. Paul in politics. Verily, the Lord will hold the church responsible for his kingdom on earth. It must be done by a fearless stand for the right, with prayers and preaching the whole gospel of Christ, and by backing, putting, and keeping in office such officials as will enforce the law, and by ousting all slackers. The good need no law, but as long as all people are not good, we must have law and law enforcement. God gave us the Ten Commandments as our law, and he enforces them with the death penalty—"The wages of sin is death." But we have a good lawyer, one who intercedes for us if we repent of our sins and trust him implicitly, and the great Judge will pardon and give us life everlasting, with the freedom and pleasures of heaven; but if we do not repent, we will receive death, everlasting death, and hell. Rev. W. H. Saunders is right in talking plain in the Advocate, only the suggestion putting off on some other body is not quite in harmony with the rest of his letter. I would suggest that the Advocate print, or rather have the church print resolutions to the President, to ask that member of his cabinet to resign, and that resolutions be sent to the preachers of our church, and other churches, and have them signed by their members and others that will, and send same to the President. We would show him under with resolutions so that member would get out; that is the politics for the church and all Christians; and it would scare others to do their duty, if they were not lawabiding themselves. Yes, the swine and lions must be penned, so it is up to the church and all true Christians to back the laws of our country not only with moral support, which don't go far in this world, but with material support, resolutions, and above all our votes.

May God help us to do our part.

FRED EIFLER.

Wesson, Miss.

FROM ARTESIA, MISS.

Dear Brother Carley: I am not given to writing the Advocate often, but desire to give mention to some facts from Artesia.

On the first Sunday in last April, we began our annual protracted services here, with Brother W. A. Wilson, our Conference evangelist, doing the preaching. We were not disappointed in the fact that we had no accessions on profession of faith, for we gathered all the fine lot of children into the church last year. Of course, a few friends who have long resisted, and who have long been on the hearts of their loved ones and friends in the church did not line up with us, and gain their greatest victory of life; but somehow it was not done and we were sad because they have so long defeated God in their decision and are losers of life's greatest victory. We can say of them that thousands can, and do, witness the wisdom of to "first seek the kingdom of God," and then follows, "All these things will be added unto you." But prayer can yet be made in their behalf and we can seek yet other avenues to reach them. But to the messages of Wilson: there came searching thoughts and pondering of life in its working, and a stirring of the soul before the visions portrayed; they aroused the people to seriously weigh themselves as to their worth in the Kingdom of our Lord Jesus Christ. In some way this meeting led a few others to talk to God around their family altars, and in other ways caused those who had not been so faithful in the attendance at church services to adopt this good habit; and this has been true all the year.

In the organization of our Epworth League, a fortunate selection was made in electing Brother E. C. Hendley as president. He is a leader of the young people and has proved a successful one in moving this line of work to the maintenance of a good interest and in putting the young people into the harness of earnest workers.

Our Sunday school work has done well, with Brother O. G. McIlwain leading as superintendent. He is timid, but loves his work, and its interest.

Our women have shown, as one will see from their report in the minutes of our Conference, that they are workers in their Missionary Society. They have done a good work on our parsonage this year, and will not fail in such interests as arise in their work.

Our board of stewards gave their pastor one month's rest last year and also this. We are grateful to them for this kindness.

Our weekly prayer meeting has been good all the year, averaging from about 18 to 47 in attendance. This we think is good, as we have less than 100 members.

The ambition of our board of stewards is to meet all their obligations, and they are surely a plucky band for they do it. The ladies have their weekly prayer meeting every Monday afternoon, and have proved a service of great worth to the church.

This is the home of our presiding elder's boyhood, where he grew up into manhood, and no man has a greater welcome among us than has he. When it is announced that Brother McIlwain is to preach here, he is greeted with a good audience and glad hearing.

Brother Carley, we enjoy the Advocate. H. M. YOUNG, Pastor.

The highest moment known on earth by the merely natural, is that in which the mysterious union of heart with heart is felt, call it friendship, love, what you will * * * when, as it were, moving about in the darkness and loneliness of existence, we suddenly come in contact with something, and we find that spirit has touched spirit. —F. W. Robertson.

MARRIED.

At the home of the bride's uncle, Mr. H. Gilbert, near Holly Ridge, Sunflower County, Mississippi, on Sunday afternoon at 2 o'clock, by the Rev. W. M. Young, of Leland, Miss., Mr. LEE BEVERLY HEBERT to Miss LILLIAN HEFFNER. The couple left at once for a montah in the Ozark Mountains. They will make their home at Shreveport, La.

SUCCEEDS WHERE DOCTORS FAIL

Lydia E. Pinkham's Vegetable Compound Often Does That.—Read Mrs. Miner's Testimony

Churubusco, N. Y.—"I was under the doctor's care for over five years for backache and had no relief from his medicine. One day a neighbor told me about your Vegetable Compound and I took it. It helped me so much that I wish to advise all women to try Lydia E. Pinkham's Vegetable Compound for female troubles and backache. It is a great help in carrying a child, as I have noticed a difference when I didn't take it. I thank you for this medicine and if I ever come to this point again I do not want to be without the Vegetable Compound. I give you permission to publish this letter so that all women can take my advice."—Mrs. FRED MINER, Box 102, Churubusco, N. Y.

It's the same story over again. Women suffer from ailments for years. They try doctors and different medicines, but feel no better. Finally they take Lydia E. Pinkham's Vegetable Compound and you can see its value in the case of Mrs. Miner.

That's the truth of the matter. If you are suffering from any of the troubles women have, you ought to try this medicine. It can be taken in safety by young or old, as it contains no harmful drugs.

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Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 50c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

FINE REVIVAL AT COLUMBIA, MISS.

I am glad to report a very great meeting just closed last night in our church at Columbia, Miss. All the churches joined hands and hearts with us and the good Lord gave us a wonderful revival, such as I have never seen before. There were many conversions and accessions to the churches.

A great many family altars were erected, and a great many pledged themselves to tithe their income. A great host of our young people offered themselves for the work of the Lord anywhere He might want them. I feel that a number of missionaries and preachers will come out of this meeting. Our own C. N. Guice was with us and did the preaching, and I have never heard it done better through any revival campaign. He is very forceful, plain and logical, but gentle and tender. His appeals are almost irresistible. I have never heard a greater evangelist anywhere.

The Lord has done great things for us for which we are glad. Columbia can never be the same town again. Our noonday prayer meeting every Wednesday at the theater promises great things. Pray for us.

L. L. ROBERTS, Pastor.

August 14.

FROM LAUDERDALE, MISS.

Dear Brother Carley: We closed a most gratifying and successful revival meeting here in Lauderdale last night, the 13th inst. The preaching was done by Rev. T. J. Norsworthy and the music was rendered by the home choir. The preaching was strong and powerful. I know of no man better qualified in every way as an evangelist. Brother Norsworthy confines his messages to the Gospel truth and by his earnest appeals through love for the church and salvation for human souls, he wins his way to the hearts of the people. Every sermon demonstrated the presence and power of God.

Brother Norsworthy does not compromise with sin in the least. He hews to the line and if the church member or non-church member does not want to be struck by the Gospel ax, he or she must get off the line. But notwithstanding his earnest appeals, he is very humorous at times, very zealous and powerful in his logic. His messages give strength to the people, thus enabling them to be made loyal to the church. He brings pastor and members closer together. We feel that much and lasting good has come to the church and community by his preaching and godly presence. If you want sin in believers unfolded, invite Brother T. J. Norsworthy to hold you a meeting.

W. H. LANE, P. C.

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HOW HAPPINESS IS ATTAINED.

God has decreed that happiness in this life is attainable only by the consecration of all our energies, of all our talents, to the elevation of humanity. If the greatest happiness could be found in absolute selfishness, then how desolate this world would be! Then there could and would be no society worth while, no home with the sweet influences that cluster there, and life, indeed, would be as cold and cheerless as a desert. So we then find that each one must seek to do his part in making the world a fit place in which to live, a place where the principles of man's brotherhood will find lodgment. The needs of the present should be an incentive to stimulate us to greater diligence in the discharge of our duty to God, and labor to complete our work while time and opportunity are afforded us.

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WHISKEY OR MILK.

Dr. C. W. Saleeby, probably the best-known eugenist in the world, states in a letter to the Westminster Gazette that prohibition has increased the consumption of milk in the United States by fifty per cent. He says: "Before prohibition Americans drank about one-half pint of milk per head per day. The latest American figures are over three quarters of a pint, and students of modern dietetics, and of that food of foods in particular, will realize what these figures mean for public health, and especially for childhood * * * The records show that prohibition, admittedly violated in New York (72 per cent foreigners) more than anywhere else in the United States, has wrought a tremendous decrease in mortality when 1921 is compared with, say, the quinquennium 1913-'17. Still births are down 19.7 per cent, infant mortality 23.5, pulmonary tuberculosis 40.2, pneumonia 42.4, cirrhosis of the liver 53.1, and so on. This is a mere note * * * but I warn my fellow countrymen of what it means for our imperial, national, and racial destiny."—Zion's Herald.

The Kingdom Within: The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.—Luke 17:20, 21.

For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost.—Romans 14:17.

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God's Thoughts: I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil. * * * And ye shall seek me, and find me, when ye shall search for me with all your heart.—Jeremiah 29:11, 13.

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 31, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE RANK AND FILE.

We are making a great deal of "leadership" in these days, and well we may; but we need to lay great store by what we are pleased to call "the rank and file." There are multiplied thousands of men and women who never think of themselves as leaders, who have no desire to be leaders, who, to tell the truth, have not the qualities of leadership, yet who make possible all the great achievements for which those who are called leaders receive the credit. In the church, for example, the "rank and file" pay the bills; they do most of the work; tbey hold the lines after the advance has been made; they furnish the inspiration that makes great movements possible. It was of the "rank and file" that those incomparably beautiful words were written:

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Yet the gem in the depths of the ocean is a gem, for all that; and the flower in the desert is as beautiful and fragrant as any that blooms in the garden of the gods. We stand for "the rank and file."

THE CASE FOR PROHIBITION.

Several weeks ago the Manufacturers Record, generally recognized as the greatest periodical of its kind in the United States, sent a questionnaire to several hundred of tbe leading men in industry throughout the country inquiring as to their views of prohibition since the adoption of the Eighteenth Amendment and the operation of the Volstead Law. Hundreds of answers were received to these questionnaires, and the results have been tabulated by the Manufacturers Record as follows: for prohibition in some form, 98.50%; against prohibition, 1.50%; for strict prohibition, 85.50%; for beer and wine, 7%; against Volstead Law or present regulations, 1.25%; wants Volstead Law modified, .75%; advocates high license or Government control, 1%; advocates dispensary system, .25%; undecided or non-committal, 2.75%. This overwhelming sentiment in favor of strict prohibition on the part of those who are in position to judge of its effects in a large way is especially interesting in view of the poll now being conducted by the Literary Digest on the same question. Henry M. Leland, president of the Lincoln Motor Company, says: "In Detroit the favorable effects of Prohibition are apparent to even a blind man and this despite the fact that we are but across the river from wet Canada and have a large population accustomed to drinking liquor. Our chief of police reports prohibition to be a very decided advantage in preserving order. Our merchants and bankers rejoice in securing the business which was formerly worse than wasted in the saloon. In manufacturing circles there is no question as to the decided advantage of prohibition and particularly to the employees themselves. At one time tbere were eighteen saloons near our plant and at noon and nights these were crowded with men who returned to their work with trembling hands, unsteady legs, distorted visions, and soured dispositions. The turn-over of labor and the frequency of accidents due directly to these conditions—to say nothing of indifferent workmanship and spoiled material—were formerly one of tbe heaviest burdens of industry. Prohibtion has certainly made for contentment and prosperity among employees in industry." We think the whole matter may be summed up in this way: Individuals, in their desire for personal gratification of the appetite for liquor may inveigh against prohibition; but tbose who are concerned about the industrial, economic, social, and moral welfare of the country as a whole are practically unanimous in their support of prohibition. The agitation in favor of a return to licensed liquor selling is essentially selfish.

UTTERLY USELESS.

Tbe educational process inevitably means that men and women will come to tbink for themselves, and it is utterly useless to try to evolve any kind of educational system that will keep them from doing so. There was a time, perhaps, when the great mass of people were content to take their opinions, views, and doctrines second-hand; but that time has passed forever. Only those who believe in an intellectual despotism can be willing to contend for an absolutely fixed form according to which the mind shall function, or for a uniform mold into which tbeir intellectual products shall be poured. The heresy of the ages was tbe contention of Luther that the individual has a right to interpret the Bible for bimself—yet it was the establishment and maintenance of that contention that have given us modern Protestant Christianity. An organization has a right to fix the conditions upon which membership in tbat organization is permissible, but it has no right to say that only those who comply with those conditions are entitled to respect as conscientious, law-abiding citizens. When a man makes use of his God-given faculties to think through a problem, assuming that he makes use of every available means of reaching right conclusions, tbe result of his tbinking represents the best he is able to do in that particular matter—and he has a right, nay, he is under obligation, to stand by those conclusions. We have never known a man who really wanted to do rigbt, who really tried to do right, and who took Jesus Christ absolutely and unreservedly as the guide of his life, to get very far from the Kingdom; yet some mighty good men look at things differently.

WHAT THE OTHER WANTS.

We were interested in reading the other day in an exchange the views of some young people concerning the kind of men and women tbat make desirable husbands and wives. Eight young men in a crowd were talking about matrimony, and their opinion was that "flappers" are all right to flirt with, but when they come to marry they want girls who know something about practical things—who know the difference between beef and mutton rather than the difference between face creams and carmines, who know more about brooms than about jazz and cheek-to-cheek dancing. They told their own sisters of their views and those sisters—sensible girls they are—said, in effect: "Well, that's your side. Now hear ours. The girls of today are willing to run a broom and cook the beans to make a real home for a real man; but they don't intend to do it merely as an accommodation for street-corner loafers and cigarette puffers. God send us men, and we'll do our part." We commend these opinions to the serious consideration of all "flappers" and "flippers"—as Dr. R. H. Bennett calls the male of the species. It takes real men and women to make a real home.

BELIEVING AND DOING.

We take no stock in the specious fallacy, "No matter what a man believes, just so he lives right." It does matter what a man believes, because "As a man thinketh in his heart, so is he." We are willing to say, however, that it makes no difference what a man believes if he does not live right—"the devils also believe, and tremble," but they remain devils just the same. There may be a rather loose use of the word "believe" in this paragraph, but the point is that a sound faith eventuates in right conduct. Profession without practice is a lie on the face of it.

DON'T PUT IT OFF.

There are routine tasks that we have to do every day, and there are special tasks that fall to our lot occasionally. The routine things we do as they come to hand, for they have to be done; but the occasional tasks we often postpone—not because they are too hard to perform, but just because we can. This may do very well for awhile; but a postponed job becomes increasingly hard to perform, and we ought to remember this fact when we put off till to-morrow what we ought to do to-day. If there is anything you must do sooner or later, do it NOW.

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IMPRESSIONS OF THE NEW ORIENT.

By Dr. Robert E. Speer.

We have been gone nearly a year, and most of that time we spent in India and Persia. We had also glimpses of other parts of Asia as well. Perhaps I can make the best use of space in this article by touching briefly upon each of the lands through which we have gone and describing in a few words the conditions each of the peoples faces to-day in its relationship to the great human movement that is central to our thought and our life.

The New Japan.

Each time I have visited Japan before I have felt, first, the rigidity and bondage of the thought of the Japanese people, and, second, the sense of an almost boundless physical vitality. This time both of these impressions were reversed.

Six years ago, it seemed like passing into a stifling atmosphere in coming from the Philippines into Japan. Out of the Islands' perfect liberty and freedom of thought and action, one plunged into the rigid institutions and stereotyped spirit of the Japanese nation. But now in this new day one has a feeling of moving among great and free thoughts. Indeed, in Japan to-day this is the common word—"thoughts" of all kinds; and thoughts are very dangerous to a governing class that does not like anything which tends to the full freedom of the people. One does not see in Japan now the same strength of the old institutions, binding like strait-jackets the minds of men. But to-day in Japan, as everywhere else around the world, one does find the deep feelings that are stirring the spirit of all mankind.

The other impression—that of boundless physical vitality—also is now overturned. One has the feeling of looking into a sick face in Japan to-day. And the Japanese themselves are beginning to sense the situation. They realize what influences are sapping the vitality of their people. Their educational systems are solid, competing intellectually with the best educational systems of the world. They are raising the standards that they may meet any other nation. But the effort and strain have weakened the vitality of the nation. Twenty per cent of the young women, sucked up in the great maelstrom that streams everywhere out of the village life of Japan into the large industrial centers, entering the great industries, go back marked with tuberculosis. School teachers complain about the health of their pupils and urge the impossibility of the children's meeting the mental strain of the physical conditions under which they have to live and work.

There is much to see in Japan of the old days—the ancient shrines and temples, testifying still to the power of the great ideas that have shaped Japan side by side with the incoming of the fresh forces that are to control Japanese life. A symbol of this one finds in Tokyo in the new Imperial Shrine. One would have thought it had been built for thousands of years. Engineered into a place of patriotic pre-eminence in defiance of modern tendencies, it seemed to be the rallying cry of the old Shinto conceptions, intended to buttress the ideals upon which Japan has tried to build the security of her national life. And not far from this Imperial Shrine are the buildings of the new Women's Christian College—the beginning of the new day next to the receding echo of the days gone by. Side by side with the great effort of dying ideals comes in this symbol of the mightiest force in the world—the force of what woman's life can mean, has meant, in the whole life of the world. The greatest undeveloped resource is the capacity of the still unemancipated womanhood of Asia, and the great force releasing woman and preparing her for the leadership of the coming years is Christianity.

China "en Route for Home."

We had a little more opportunity to see the drift of the great changes that are under way in China. Many who look at China to-day are despondent, seeing no hope for China as a continuing political unit. But such despondency forgets the deep and indestructible unity of the Chinese people, and it forgets the good purposes of God. I found on my desk on returning home a letter from one of the editors of the International Review of Missions. There was a sentence in it whose meaning did not seem clear. It read: "Mr. Oldham is now on his way to China, which, in spite of all the physical evidence to the contrary, is en route for home." Obviously, the stenographer had left out some words, but ordinarily omissions do not work out so happily. "China,....in spite of all physical evidence to the contrary, is en route for home." I believe that indeed it is, and that the home of humanity is incomplete until the Chinese people at last push their massive way into it.

But it will be a hard and painful road. Each time we have visited China, I have gone to see the great industrial mills. I went back this time to see some of the same mills I had seen before, to note whether conditions were changed. One still sees hundreds and hundreds of little children stoop-shouldered and hollow-chested, bending over steaming pots of water in the silk filatures or before the bobbins in the cotton mills; hundreds of women toiling heavy-eyed at too heavy tasks; and one realizes that there is a long, hard road of industrial struggle still ahead of China before she at last pulls through to the goal beyond. The old days are drawing to an end, and new days and new experiences lie before—days and experiences like our own in the West, full of confusion and pain.

Difficult Days in India.

For three happy, fascinating months we traveled the length and breadth of India, from Colombo to Landour, and from Calcutta to Goa and Bombay, visiting all the main provinces, the great cities, and, best of all, the country villages and the great masses of the outcaste people and all kinds of folk, from Government officials to peasants, from the high-caste to the sweeper. India is a fascinating country to-day in a fascinating period—a period of political life that Great Britain has been making inevitable ever since she took hold of this great mass of races, never bound together by a common religion, with no unity even of language with which to discuss their wrongs, save the language imposed upon them by the supposed oppressors; and putting forth ideas such as never crossed their dreams until those ideas were brought to them by those against whose influence they now make complaint. The difficulty in India to-day is that its problems of national personality are as complex as those of individual personalities. How much more simple if Great Britain were one personality and India one personality! They could then work out their problems with patience and sympathy and understanding. With so many personalities, each counteracts the influence of the other. One group of Englishmen treats and deals with the people on the highest and worthiest plane; another group speaks of the people as "niggers." If the problem could be left with the high-minded Englishmen it would be worked out as well as any such mixed human problem can be. But in dealing with India, England is divided. And India is divided in the demands and in the spirit with which she meets Great Britain. Some Englishmen are in favor of saying to India, "By December 31, 1926, every Englishman will have left your shores." Other believe that no such policy would be either possible or just, that a situation which has grown up organically can only slowly be resolved into something better. Meanwhile it will be painful business for Englishmen who remain; but many must remain to aid India in the difficult times through which Great Britain recognizes that India must be helped forward on her way.

The problem is complicated on the other side by the type of leadership offered to India. There are radicals and moderates of many different types. People are divided in their allegiance to Gandhi. To some he is a saint or more, and they constantly compare him to Christ. Others regard him as a wild man. And still others think that he is a saint in personal character, but a wild man in his economic and political ideas. There were many in India who thought Mr. Gandhi should have been dealt with long before, but they were afraid that his influence had grown so great, and that the movement had penetrated so deep, that the Government would not dare put its hands on him. Others thought it would be sacrilege and tryanny to interfere with him. But people who knew, if any one could know, dismissed the idea of a probability of a violent revolution as a result. The Ali brothers, with whom Mr. Gandhi had been associated—men of very different character from his—had been arrested in the fall, and all through India anxiety as to the outcome was felt; but these men were arrested, tried, and convicted, and India went quietly on its way.

There has been great growth in the Christian church in India, both in numbers and in nationalistic temper. It was there, in the church, that we spent most of our time watching the effects of the gospel on the highest and lowest levels of human life, seeing just what the gospel can do. If I had never believed in the resurrection before, I should believe in it now. It is the greatest living power in the world. We saw this power that raised Christ from the dead operating to-day. There must be reality back of that—realities in history, in the moral facts of the world.

The Appeal of Persia and Mesopotamia.

We went on from India at Christmas-time to Mesopotamia and then into Persia. I have been in many mission stations that made a strong appeal, but never in one that made a stronger appeal than Mosul in Upper Mesopotamia. No one can deny that it will be a difficult field. Here Arab and Turk and Kurd and Christian meet. It is one of the great border cities of humanity. I cannot imagine any place in the world which presents a more arresting challenge to the hearts of young men who have something to give, who like the spice of dangerous and difficult work, and who want to serve their fellow men and God.

In two respects Persia is a very different land from the one that Mrs. Speer and I visited twenty-six years ago. It was poor then. It seems to be poorer still to-day. There is a great deal of poverty all over Asia in the lands where we have been; but poverty in the tropics is one thing, and poverty in the cold and snow of winter is another thing. The collapse of Russia wiped out most of Persia's trade, and no replacing industry has been developed inside the country. But the nation's currency is sound silver money. It has great natural resources still undeveloped. It is eager for help from America. If it is poor, it is full of friendliness and of desire for assistance in conquering its poverty. This new spirit of kindliness and hospitality and tolerance is the second think we noted everywhere. I never believed a Mohammedan land could be so free as Persia has become. There is ample tolerance and liberality. Half the boys studying in mission schools are from Mohammedan homes, and nearly a third of the girls. Converted mollahs, and men and women, from homes high and low, openly preach Christ. Persia wants our help both in education and in trade and industry. And the door is open also for our religious sympathy and help.

What Sovietism Has Meant in Transcaucasia.

On the eleventh of April we left Persia, go-

ing from Tabriz through the three Soviet governments of Transcaueasia. If anybody wants to tear down what has been established before he is sure that he can put something better in its place, let him go into the Caucasus. If anybody thinks that the dissipation of a nation's accumulated wealth is a desirable thing, let him go over to the Caucasus and see for himself some of the consequences—and the pitiful efforts of the people to rebuild their shattered economic and industrial life.

The Turkish Situation.

Of the Turkish situation we saw just a little. I venture to say that we found not one of the Americans whom we met sympathetic with a settlement of the Turkish problem on the basis that had been proposed for the armistice between Turkey and Greece. To re-establish Turkey without cheeks or control seemed to them the certain end of the Christian races, of the movement of education and enlightenment, and of the hope of good government and progress even for the Turkish people themselves. The men who knew the Near East best did not believe it was conceivable that such a settlement could be admitted by the world. They believed that at least four limitations were inevitable: (1) the international control of the Bosporus; (2) such control of the foreign financing of Turkey, including the debt and all future loans; (3) the limitation of Turkey's military establishment, and (4) the continuance of the capitulations. With these limitations they believe foreign help to Turkey would still be possible and life in Turkey be still a conceivable thing.

America the Hope of the World.

As we look back over the year, one outstanding impression is the hope of the peoples of the world in the good-will and help of America. It makes an American almost ashamed to see how so many of the Asiatic people have idealized his country—how they have pinned their hopes and expectations to it. He wonders whether even part of these hopes of their will be fulfilled. One cannot go where we have been, if he is an American, without having people high and low gather around him for sympathy and hope. If I could but tell you of the groups with whom we talked all over Asia, back in the remote corners and in distant cities—all hoping that somehow America was not going to fail the rest of the world at this time. They cannot understand how we can sit here in comfort and plenty so far away and not lift our hands to help them in their poverty and need. They are thankful for what we have done for starving babies. But, as said some young men in Mosul, "our minds and hearts are starving, too."

The Need of Greater Co-operation Among the Churches.

Another vivid impression is the need of more and fuller co-operative action by our churches. I wish we could unite ourselves in more efficient ways to accomplish the great task. We ought to try to help one another more in our territorial allotments of missionary responsibility. For instance, in Southwestern Asia I believe that the Methodists can care for the problem of Singapore and the lower Straits Settlements. If others of us have the power or inclination to share the burden, let us discharge our sense of responsibility by working with and through the agencies of our Methodist brethren. Likewise, in Southwestern Asia, in Arabia and Mesopotamia, the Reformed and Presbyterian churches can handle the problem if we will all support and work with them. It is a huge task we have before us, and there is a rich brotherly spirit among us in its doing. Let us give that spirit ample room for practical and trustful action.

One other great impression with which we have come home is the impression of renewed confidence and hope. There are difficulties enough and the chariot wheels drag heavily, but any one who takes the long view can see more than the difficulties and the hindrances. He can see the sure and steady gains, the strengthening of the energies of Christianity throughout the world, the weakening of the resistant forces, the seepage of the ideas of freedom and justice through the thoughts of men, the ever clearer recognition of our Lord Jesus Christ as the supreme moral judgment and the only adequate Savior of mankind.—Zion's Herald.

A SUPERANNUATE IN GREAT TROUBLE.

By Rev. T. W. Adams.

It is impossible to describe my feelings of distress. I have tried to tell my most intimate friends somewhat of it; but I just can not do it. Words fail me utterly; the loss is too great, the pain is too severe. I have buried scores of wives and tried to comfort the bereaved husbands. My words have always sounded so hollow and impotent. I have honestly endeavored to say something that would comfort and cheer and have at the time felt my insufficiency. In the midst of it all I have been overwhelmed with the thought that I knew almost nothing of the struggle within the burdened soul. Comfort and cheer under such circumstances are secrets too sacred for one of us to share with another. They are secrets that every one must have with God alone. "The secret of the Lord is with them that fear Him." One must have this blessed secret to have what he needs in the fiery ordeals of life. He must be in tender fellowship with Him who is touched with the feelings of our infirmities. No help can be gotten elsewhere. Vain is the help of man.

I am thoroughly orthodox in this matter. I have gone to this source realizing that it was the only available one, but still my troubled heart refuses to be quieted. Since my precious wife left me I am overwhelmed with a feeling of loneliness from which I can not get any relief whatever. I feel like death alone can bring me any surcease to this great trouble. I have begged God to lift the burden from my aching heart, but it is still there. I have prayed that I might have grace given from above to quiet and give me the mastery of myself. In spite of this I am restless and distressed. Shall I ever be in a normal condition again? I sit and think and cry like a hurt child. I wonder about my home as if dazed. It is getting no better but rather worse. Some of my best friends, one especially who has gone through the same painful ordeal, have tried to give me some cheer by telling me that time is a great healer—that it will not be so severe later on. But how can I hope for the ultimate healing of the wound when it hurts worse after two months of waiting than it did the first day? It seems unreasonable to hope for any mitigation of my distress to come from the passing of time. I stand looking into the future with fear. I shall have to wait with patience and try my best to practice quiet submission. It is going to be hard and fiery, but I am going to do my best trusting God to help me. May I count on the prayers of all of my friends and brethren?

I offer to all, who have written me, my heartfelt thanks for having kindly given messages of sympathy. I have been helped by your words, bearing the assurances of your love and desire to alleviate my suffering. May God bless every one of you! I have preserved all of these good letters, and when I shall get the victory over myself they will be read again. These and all of those written us when our dear son, Favre, left us I shall keep as sacred things to be treasured always. Such kindly ministries can never fail to do good. But for the tender touches and thrills that have their interplay in human life the world would be full of tragic sadness. The divine providence is full of blessedness in its currents that trace their way through all the channels of human life. How wonderful it would be if all of us were ready at all times to respond to the heart throbs of God as He moves among us!

I owe a large debt of gratitude to my brethren of the ministry. They did all they could do to lift the painful burden from my aching heart. Their presence and prayers and sympathy were all that could have been desired. Several years ago my wife requested that on her funeral occasion no other services should be held but such as were suitable to the cemetery. Her wishes were strictly observed. A very large gathering of people on the occasion bore witness to her hold on the heart of the town. Everybody loved her who knew her. Her grave was a bower of beauty and fragrance. The flowers in exquisite wreaths were the tributes paid by her loving friends to the purity and beauty of her life and character. Revs. H. M. Ellis, W. H. Lewis, I. W. Cooper, D.D., J. E. J. Ferguson, H. B. Pruitt and I. H. Anding took part in the impressive services. The tributes paid to the memory of the loved one were beautiful and tenderly sweet. All of these services were real balm to our wounds. The tributes were made by Brothers Ellis, Lewis, and Cooper, and were of rare beauty and sweetness. These services went a long way towards quieting my turbulent grief.

I have preached seven times since my wife left me. I am more comfortable in the pulpit than anywhere else. I get nearer to God and my loved one, and feel more at myself. My brethren are opening their pulpits to me, trying to cheer and strengthen me. What a wonderful place is the pulpit! The joy and blessedness of preaching were never fully realized by me in the years of my strength and vigor. Now that I am not able to do much, and am in great sorrow, I have a passionate yearning to be in the pulpit. Knowing what I do now, and feeling as I do, if I could repeat my ministerial life, what a wonderfully different one it would be! How much more of real enthusiasm and power! If our young men would hear us, who have worn ourselves out in the work, and at the end, with real sorrow confess our consciousness of not having done our best for God and men when we were in our strength as young men, it would add greatly to their usefulness, and the joy of their service.

Invitations to visit them come to me from far and near. My old district co-workers almost without exception are as true as can be to me. It would take me months to get around to see them all. If I were able to do so, I would spend a few days in each one of those happy family circles, renew the associations of the joyous years when we were together in district work. The memories of our joint efforts to build up the Kingdom of God in the Natchez, Brookhaven and Port Gibson Districts are full of joy. To spend a day or two with each one of those loyal loving co-laborers would refresh me greatly. God helping me, I shall do so after a while. I am sure that no presiding elder ever served a finer and nobler body of preachers and preachers' wives. They were the elect of God. When God comes to make up His jewels they will find their day of glory. What would I do in my old age were it not for the happy memories of the years of my active service for the church?

I was greatly burdened last year, when I felt sure that I could not live long, at the thought of leaving my dear wife in her painful bodily afflictions without my presence to care for and comfort her. I am thankful that God heard my prayers. It seems to me far better that I should be left alone to bear the loneliness than that it should fall to her lot. I know that she is in Heaven where she has no suffering. After a while I shall meet her. Until that glad time I must bear what comes to me. It will not be long, I am sure.

Brookhaven, Miss.

TO THE PRESIDING ELDERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: I can take care of one young preacher, who really wants to prepare for the ministry at Millsaps College, with my Educational Pledge. If you have a young preacher, preferably on trial, who is in earnest and will apply himself and make good and cannot go to college without assistance, I shall be glad to be put in touch with him.

I will have $270 per year available for this purpose. Of course this will send only one, but the time is short and I am writing to all of you that I might pick the most promising prospect.

Please write all particulars. Your brother,

Columbia, Miss. I. L. ROBERTS.

NEW TESTAMENT PURIFYING.

By Arthur Madison Shaw.

Paper IV.

How should the ordinance of baptism be performed? There are some whose prompt dogmatic answer is, "By immersion, of course." But why by immersion? We have seen that both the birth and burial theories are utterly untenable. Baptism is not a being "born of water," nor is it a "following of Christ through the liquid grave." This leaves us but two arguments to meet.

The first argument is from Locality. "John baptized in the River Jordan: and Jesus 'came straightway up out of the water.'" Of all arguments for immersion, this makes the strongest popular appeal: yet it is, of all arguments, the weakest. At least three Greek prepositions are used to connect John's baptism with the Jordan. The first, (Matt. 3:13), is "epi," which means "at," "by," "to," etc., but never means "in;" Mark (1:9) uses "eis," which means indifferently, "at," "in," or "into;" while the "en" used in verse 5 and elsewhere, means either at, in, by, or about. We cannot therefore, correctly translate "eis" and "en" so as to limit them to the one meaning, in; when the use of "epi," which never means in, to express the same thing, clearly limits their meaning to at, or to. On the other hand, the word "apo" (used of Jesus leaving the water), never means "out of," but should be "from," and it is so rendered in all Revised Versions. "Straightway" means "immediately"—nothing else. So, the Revised Version reads, "And Jesus, when He was baptized, went up straightway from the water."

If, however, these Greek prepositions—which are notoriously flexible in meaning—actually made it certain that Jesus stood within the waters while being baptized, it would only prove that John adhered to the Jewish Law concerning purifyings; which were always, when practicable, performed at running water. If a preposition could settle the point, the fact that the baptisms were "with water" would end the discussion!

Again, we are reminded that "John was baptizing in Aenon, near Salim, because there was much water there" (John 3:23). Why seek a place where there was "much water," if not to immerse? We answer (1) the very name, Aenon, means "springs" or "fountains;" and the Greek here is in the plural—literally "many waters." (2) All large, protracted gatherings in rural communities have to be held where there is "much water." The many fountains of "Aenon," supplying abundant water for drinking, cooking, bathing, and watering live stock—as well as the "living water" which the law required for purifying—would have made it an excellent place for a Methodist camp meeting!

Once more, we are reminded of Philip and the Ethiopian. In Acts, 8:38-39, it is said, "They went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." This is pointed to as a clear case of immersion! Let us see:

> "They went down both," etc.,
> "and he baptized him:
> "And when they came up," etc.

Neither the going down, nor the coming up, was any part of the baptism: and the record shows nothing as to how the baptism was performed after they were in, or at the water. We have seen that the prepositions prove nothing.

Besides, the Ethiopian could have known about baptism in only one of two ways: (1) through his reading about the Jewish purifications (which were always by affusion), or (2) from Philip's sermon. It was doubtless from the sermon. Philip was preaching from the Old Testament (Isa. 53: 7), and if he followed the Old Testament text as closely as Peter did at Pentecost, or Stephen, in Acts 7, he was compelled to preach sprinkling or pouring; for there is no immersion in the Old Testament. It is true that the 'So shall he sprinkle many nations," just seven verses back from where the enunuch was reading, probably is a mistranslation. Also, possibly it is not! At any rate, Philip could have found nothing suggesting immersiou within the Bible of his day: but there was abundance of sprinkling!

Let me close this paper with a side-light on these pretended immuersions—by way of digression. If to baptize means to immerse or submerge the entire body in water, who performs the baptism? The immersionist will usually answer, "A duly ordained minister," etc. He does no such thing! The candidate himself immerses the lower half or two-thirds of his body! He takes that part in, and brings it out!

If minister and candidate "go down both into the water," and both "come up out of" it, then the preacher baptizes only the upper part! Why not baptize the upper part by pouring, without requiring the candidate, who is unordained, to baptize the lower half of himself?

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

Pearson, the Mansfield Methodist pastor, is a regular "stem-winder," to revive an old phrase. He is a fiery little son of thunder, and no grass grows where his Essex runs. His preaching strikes a popular level, and the fish like his bait. He has been very successful in uniting a somewhat disturbed church, and rekindling the flagging fire of old-time religion in many hearts that were growing cold. Now and then he puts in a bit of experience that gives an "India relish" flavor to his thought. For instance he told us Sunday that he started as a poor boy, with only one book, and that a life of Lincoln! I thought to myself, if the Lord can take a fellow with such a start, and make a preacher out of him, and a good one like Pearson, nobody need despair. I have no use for Lincoln, and the more I study him, the less I find to admire about him. And I have a whole lot of literature about him. The persistent propaganda of the North for the past sixty years has created a mythical Lincoln, as uulike the real man as a pelican is like an archangel. By suppressing the truth, and giving free rein to sectional prejudice, the Northern writers have succeeded in converting a cunning and unscrupulous politician into an ideal great man. No Lincoln in mine, if you please; but in spite of such a start, the Lord did a good work when his grace saved the orphan Virginia boy, and made a Methodist preacher out of him. And Bishop McMurry atoned for some errors when he induced him to come to Mansfield. He is doing well.

I don't see much of President Bobbitt, but the college crowns the hill on which it has sat like a queen for nearly seventy years, and the prospect now is that its rooms will again be full to overflowing. Girls are safe in Bobbitt's care. He is wide-awake and up-to-date, but holds firmly to the ideals that have made Mansfield College a nursery of cultured womanhood. Quite a number of improvements have been made in the way of new buildings and additional comforts, and only the lack of money holds back others that would greatly enlarge the sphere of college activities. The American idea of bigness has been one of the chief defects of our educational work for the past fifty years. The aim has been big endowments, big enrollments, big buildings, and everything big; but the best education is to be had in the "small college." A few years ago I heard a commencement address by a distinguished professor from the Chicago University. He began by congratulating the students on the superior advantage they had enjoyed in being in a "small college." He said he lectured every week to a "class" that numbered above a thousand students. He had no personal touch with them, and missed the opportunity to impress them as individuals. He dealt with them in the mass. He put the limit at which the average teacher could wield a personal influence on his pupils at 200. That was the opinion of "an expert," and we are great now on "experts." I am no expert, but I can see the wisdom of the statement. I think a hundred rosy girls would fill Bobbitt's pretty college full; and Bobbitt believes in God, and tries to lead his girls in the highway of holiness. So send them on.

The Baptists have just held their annual tabernacle meeting. The pastor, Rev. Harmon Holcombe, did the preaching. I have not learned the numerical result, but Holcombe is a successful evangelist as well as a steam-engine in his pastoral work. He has done a great work here: built a big tabernacle; built a large annex to his church, containing all the up-to-date facilities, swimming tank, game rooms, social rooms, and so on; and is now enlarging his church. Mansfield is a strongly Baptist town. We all have to get a permit from the Baptists to run our business; but they are a clever lot of deep-water saints.

Brother Holcombe is, like most of the Baptist preachers that I know, a strong advocate of the premillennial second coming of Christ. He preached on it every afternoon of his meeting, and has the community stirred up on the subject. I don't believe the world is getting worse, and that is one of the main things the premillennialists believe. You may take it any way you please, and it is a better world than it was when I first knew it. History is a great stabilizer of faith and preserves us from becoming victims of many fads and fancies. It completely refutes the Second Coming doctrines, for the believers in that theory have set time after time for it to happen, only to be obliged to admit their mistake.

I sent the manuscript of my story of HOME LIFE IN DIXIE DURING THE WAR to a leading New York publisher. He writes me that he and his literary advisers think it a fine work, and he wants to publish it; but he wants my check for $1200 as a starter. When I read that I just leaned back in my chair, and whistled "The Wearing of the Green!" I don't know why I whistled, or why I whistled "The Wearing of the Green," unless it was an unconscious reversion to a habit of childhood to whistle when going by a graveyard in the moonlight, and the bubbling up of my Celtic nature, for like Lloyd George, I am Celtic-Saxon by blood. But the idea of my sending a check for $1200! But I am glad to get the opinion of the New York "experts" on my story. I am going to try the subscription plan, and see if I can get it printed that way. I must get 1000 subscribers. The book will cost $2. If you want it, and want to help a superannuated preacher to help himself, send me your name as a subscriber. Do not send the money. If I can get the requisite number, I will call for it. The book will be full of pep, for who can recall the time of 1860-1865 without feeling the blood leap faster in the veins! I tell how I became a rebel from head to heel (by the way, I am one yet), how I smuggled medicines through the Yankee lines at Memphis, how I beat Sherman to the mill, though he got there too, after me; and how I met General Grant, how I tackled a gunboat, and sundry and various adventures and escapes from bears and panthers and blue-coats, enough to make the hair rise on a bald head!

I think it will be a good joke on old father Time, going around with his sharp scythe on his shoulder seeing who is ripe to be mowed down, if I can double back on my track, and make the story of my boyhood carry me in my age; keep the pot "bilin'" with the salvage of Lincoln's "ruthless war," and lean back in my easy chair in the backyard of Sister Steel's cozy cottage, stick my feet high up, and "let the wide world wag as it will," while "I'll be gay and happy still." No, there is nothing offensive in it to any one. Many of the stories, in the form of a lecture, have been told 30 times in Chicago and vicinity, and all over the North. I'll warrant you will not go to sleep when you read these tales of the plantation in war times, and the darkies singing "Swing low, sweet chariot," while the thunder of the guns in the distance broke up the meeting! Send on your name.

Wynn came to see me the other day. He is a presiding elder who remembers the "forgotten man"—a polished, cultured Christian gentleman, whom it is always a pleasure to meet.

Mansfield, La.

Somebody is influenced by what you are, by what you say, and by what you do. So watch your acts and speech.—Selected.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

The summer months have been "seasons of refreshing from the presence of the Lord." Many gracious revivals have been held and new life has been brought to the churches. It has been our privilege to be in a good meeting with Brother J. T. McVey, at Peason, La. This is a saw mill town in Sabine Parish. This place went "over the top" on their Educational subscription. Now we are anxious to see all the pledges paid up. This is sometimes hard to do if there has been much moving around.

The prospects for the fall season seem to be good. Prosperity is not far ahead of us. Collections ought to be splendid from now on. The second payment on our pledges will be due November 1. Those who can, ought to pay up with regular payments. It will be easier to pay as you have it, rather than wait for the favorable season.

Both colleges, Centenary and Mansfield, are preparing for the largest attendance in their history. The main domitory on Centenary campus is undergoing extensive repairs and readjustments for more rooms to take care of the boys. A large number of boys are now in training at the Summer Camp at Mena, Ark. When they come back for the opening, they will give a good account of themselves.

This is the season when boys and girls are turning towards college. Let our preachers and people call attention to the merits of both our schools. Youth is the period of vision, of glorious illusions, of chivalry, of optimism. It should be guided into paths of righteousness, altruism and broad outlook. Education is by its very nature forward-facing. It aims to prepare human beings for life. The measure of its success will always be the understanding which it has of the terms human being and life. Christian Education aims to reach the depths of the nature of our youth and turn them into right channels.

There is a striking passage in The Marble Faun in which Hawthorne suggests the idea that the task of the sculptor is not, by carving, to impress a figure upon the marble, but rather, by the touch of genius, to set free the glorious form that the cold grasp of the stone imprisons. Hence, our ideal of Christian education is a spiritual carving into the likeness of Him who is crowned within us the "Hope of Glory." ALBERT S. LUTZ,

Conference Secretary of Education.

THE BOARD OF EDUCATION GETS BUSY.

The educational interests of the church are highly important just now because of the achievements and status of the Christian Education Movement, which has already raised $2,000,000 in cash for the colleges, and has about eight times as much yet to collect.

The General Conference acted wisely when it turned the Christian Education Movement over to the Board of Education. Immediately after General Conference, the Board got busy. It elected as its President a man who is one of our wisest educational statesmen, Bishop Edwin D. Mouzon. And at a recent meeting it adopted most far-reaching policies.

The Board decided that the collection of the Christian Education pledges is the immediate matter of supreme moment, and to this one thing much attention will be given. But it will be accomplished without the use of the "high pressure" methods which were necessary in the financial "drive."

The Board did not raise the cry, "back to normalcy;" for normalcy is not "back," but forward. It is a long way in advance of 1918. But the Board did retrench considerably.

For example, steps were taken looking to the consolidation of certain Conference offices with a view to materially reducing expenses. This action alone is expected to save the church many, many thousands of dollars, without sacrificing any efficiency.

Then the publicity program was considerably slackened—at a great saving of cash.

And the "spiritual cultivation," that is, the propaganda in the interest of the family altar, tithing, and the prayer meeting, went over to and was merged with existing agencies.

The Board did not, however, go wild on retrenchment. It realized that we are in a new day an must stay in it or get off the map. So it took a far look and set out upon the long trail with giant strides.

It declared that every advantage secured by the Christian Education Movement should be pushed, especially in the matter of collections, because this is of immediate importance—a sort of now-or-never matter. But in the case of other interests fundamental activity was likewise started.

For example, the old "Department of Ministerial Supply and Training" was enlarged into an all-inclusive "Department of Life Service," and instructed to take the field and recruit volunteers for all the forms of Christian activity. And not only to recruit, for almost every agency, board, and committee in the church has been "recruiting" for time out of mind. But the supply kept on diminishing, nevertheless. The new department is to educate as well as to recruit. Some funds are available now to assist students in securing an adequate preparation.

Then the Board took a really serious view of the problem of religious education in the church.

One of the most popular objectives of the Christian Education Movement provided for promoting the cause of religious education by bringing about a closer and more effective co-operation between our institutions of learning and the Sunday school, and by establishing strong departments of religious education in our colleges and universities.

This is no child's play. Indeed, nothing more difficult has ever been undertaken by the church.

The Movement involves at least three elements, each of which is big enough to occupy the energies of a strong organization: First, teaching morals and religion in the public schools; second, teaching morals, religion and efficiency in Christian service to the students at State and private colleges and universities; third, endowing, manning, and working out curricula for and supervising departments of religious education in our own colleges and universities—departments of instruction which will be on a par, in the minds of both authorities and students, with departments of history or science.

Just give a thought to either phase of the problem, and you'll soon see what a task it is.

The Board at its last meeting turned the work of this new department over to the General Secretary, Dr. Stonewall Anderson, temporarily. In the meantime a committee is looking for another man—the best in the nation, if he can be found and secured.

Now, doesn't such a policy as this command your admiration, your support? It cannot be carried out unless all Methodists are behind it—behind it in sympathy and with purse.

GENERAL CONFERENCE BOARD OF EDUCATION.

NOTES FROM EUROPE.

By Rev. Walt Holcomb, General Evangelist, Cartersville, Georgia.

I.

This is my second trip to Europe. We are sailing northward from Montreal, and will skirt the coasts of Newfoundland and Labrador. The former voyage was from New York, and we headed southward and entered the warm Gulf Stream. Then we basked in the sunshine on the decks, while now we are hugging the radiators in the cabins.

Leaving Quebec, the St. Lawrence River is ever widening and deepening. The verdant banks are seemingly receding, while the billowy waves are engulfing and enfolding us. Little hamlets are hedged in the ravines of the rounded mountains. The land and the sea have kissed and the mists have veiled the scene; and now no more land but the whirling waters

We have passed under the world's greatest cantilever bridge, which under process of erection, fell twice under its own weight, but now is one of the engineering wonders of the world.

The Falls of Montgomery sweep over the boulders and in the distance look like hanging and hovering clouds, and in the twilight appeared like an embanked iceberg. Near here the Catholics have their Canadian Mecca, where the lame, blind and maimed come for healing and health.

As we leave the mouth of the Gulf of St. Lawrence we are being encircled by a settling fog. As we enter the open ocean, it is even more dense. The fog is the foe of the seaman. Our boat is slowing down. Our engine is dead and we drift, as it is too dangerous to drive ahead. It reminds one of the silence when the human heart stops and we are in the presence of death.

Owing to fog and icebergs, our ship has changed her course from the Belle Isle Straits, which take us between the coasts of Newfoundland and Labrador, to the Cape Race route, the extreme southern point of New Foundland.

The seaman can sense, scent and smell an iceberg. Just as daylight is breaking, a seaman announces the appearance of icebergs. Passengers do not take time to dress, but rush to the port holes and decks, shivering under kimonos and bath robes, to see the snowy white, floating mountains of the sea in their endless search for the melting-pot of the gulf. We sailed majestically on between the white sentinels of the sea.

Aroused by shrill whistles, we see the Empress of France darting out of the fog like a phantom ship near enough to pitch a brick aboard or to hear the screams of excited passengers. As far as our lives are concerned, perhaps a miss was as good as a mile, but we wish the ships had not become so familiar on such short notice.

Beyond mid-ocean the clouds cleared and the sun shone. The sea gulls greet us from the other side. We are viewing the land of the Emerald Isle, while being carried by the rough, choppy waves of the Irish coast, so typical of the eternal unrest as manifested in Dublin to-day.

It is Sunday morning and the service in the saloon suffering from lack of attendance, for passengers have sighted the shores of Scotland and the decks are crowded with smiling, laughing, talking pilgrims, reminding one of the deserted churches on Sunday morning for the thrill of the automobile drive and the golf links.

We caught the tide on the River Clyde and enjoyed one of the scenic wonders of the world. Greetings: "My ain Countrie." From Glasgow a hurried trip through Bonnie Scotland into Old England to London, a world city. From thence to the English Channel across to Ostend, the famous resort port of Belgium, the Little Land of the Brave.

London, England.

THE "OLD GOSPEL."

We do not believe that we can save men's souls by act of Parliament; we do not believe that we can make man righteous by making him rich; we do not believe that the abolition of the slum means the abolition of sin; but we do believe that the Lord himself lays upon his Church to-day the tremendous task of social regeneration with all that it implies. We believe as firmly as ever we did in individual religion, in the conscious and full communion of man with his God. We also believe that whenever the Lord saves a man or a boy he means them to begin at once in His name to make a better world. This is the "old gospel," the gospel which our fathers preached and which is heard, we believe, in our Methodist pulpits to-day.—Christian Guardian, Toronto.

The boy who boasts loses both strength and honor. Christ says: "Whosoever shall exalt himself shall be abased."—Selected.

The Standard Teachers' Bible

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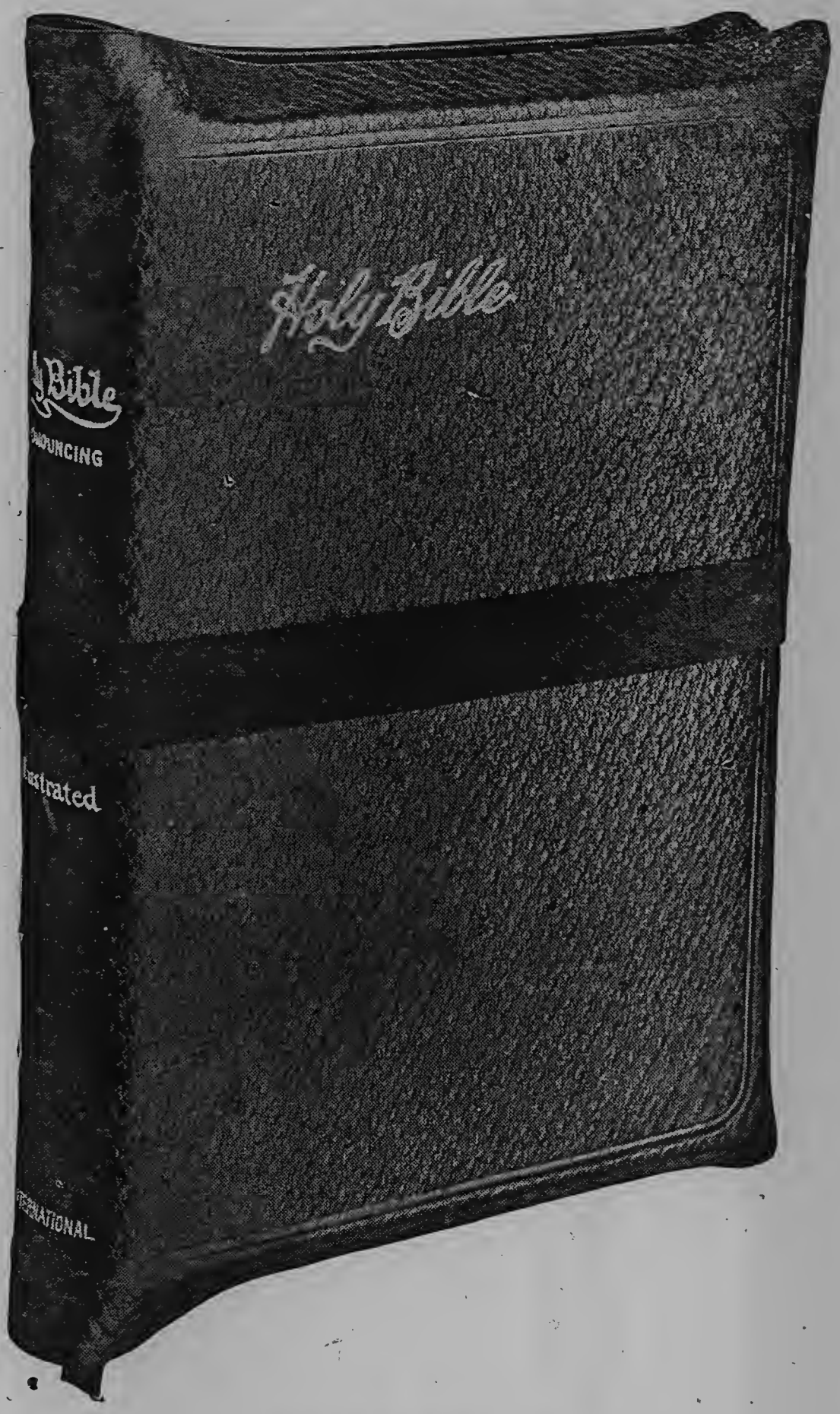
FLEXIBLE



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ADDRESS:

New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

The Home Circle

FULFILLMENT.

A maiden prayed: "God make me beautiful,
Endow me with sueh fairness that the world
Shall see and own me fair. O grant me power
Great as Egypt's queen, that men, all men,
Shall call me beautiful beyond compare."

The woman prayed: "God give me power of song;
A voice to thrill and hold the hearts of men,
And make them subjects—slaves of eaeh caprice;
For fires that rage within I'd find a vent
In song. Oh grant me, God, the power of song."

And God seemed not to hear, but gave her life
To live. To maid and woman sorrows fell
That filled each day and night with pain, until
Of all was left her but a woman's soul,
That yet had learned its lesson well; then came

A beauty in her face unknown, undreamed;
So great her power she feared its wrong appliance
And prayed each day for light and strength,
And music stole into her voice, deep notes
That thrilled men's lives and stirred weak souls
to act;
And her power was great beyond compare.
Thus God inscrutable doth answer prayer.

—Cathedral Leaflet.

OLD BILL TESTIFIES.

A court of justice was in session in the hills of the West Coast country one hot afternoon in July. Flies droned about the bench, and the justice, who in his private capacity was the village blacksmith, brushed the insects good-naturedly from his bald head in the intervals between naps. The other functionaries of the court—the village constable and a young man from the general store, who had been drafted to keep a record of the proceedings, frankly dozed. The court room was the blacksmith shop. The blacksmith sat in a chair set upon a book. The reporter occupied a stool, his book on his knees. The constable straddled a nail keg, his back to the dingy wall. Several private citizens, called to the scene by the unwonted prospect of a trial, stood about or sprawled in the shade of the trees in the street. Two chairs stood before the bench. Presently a man and a young girl appeared in the big doorway, and the court bustled into action.

"Howdy, Jim," called the justice, cordially. "Howdy, Maggie. Sit down. Hot, huh?"

The man mumbled an unintelligible response and sat down, mopping his face with his shirt sleeve. The girl, a half frightened smile upon her face, courtesied.

The court was called to order. The charge against the man was read.

"Jim," said the justice, "you've heard the charge against you. What have you got to say for yourself?"

"Only this"—the man rose to his feet and cast a scowling look about him—"the whole thing's a trumped-up lie. It's spite work on the part of somebody, that's what it is."

"Then, I reckon, you plead not guilty."

"I surely do."

"All right. The complaint says you abused your horse—licked him—worked him without water—let him stand hitched to a plow in the field for two hours while you snoozed in the shade. 'Taint so, huh?"

"'Taint so."

"Never licked him, huh?"

"Not enough to hurt him."

The court pondered. "Did you drive old Bill in to-day, Jim?"

"Yes."

"Tied outside, is he?"

"Yes."

"Henry"—to the constable—"bring in the witness. Drive him right in, buggy and all."

Old Bill, meager of flesh and sightless of one eye, was presently in court. He stood in an attitude of dejection, half-heartedly switching with his tail.

The justice suddenly addressed the girl. "Maggie, do you like horses?"

The girl glanced timidly at her father, then nodded.

"Does your mother like 'em?"

Again she nodded.

"Where is your mother to-day?"

"At home."

"What doing?"

"Washing."

"Tub?"

"No, a machine."

"Heard you had one. What did your pa say when he took the machine home to your ma?"

The child hesitated and looked at her father, who stared doggedly at the floor.

"He said—he said the merciful man is merciful to his b-beast."

"Hm-m—heard he said it." The justice drew an apple from his pocket and tossed it to the girl. "Give that to old Bill, Maggie."

The girl obeyed. After the apple was disposed of, the horse nibbled affectionately at her shoulder, and she patted him on the neck.

"Sit down, Maggie." Another apple was brought forth. "Jim, give this to old Bill."

The man did not move.

"Jim," thundered the court, "give this to your horse."

The man stood up sullenly, snatched the apple and held it toward the animal. The horse's ears flattened instantly, and he backed away. Finally, the apple being forced into his mouth, he mumbled it with his lips and let the pieces fall to the floor.

"Sit down, Jim. You're guilty. Old Bill's testimony's about as conclusive as any I ever saw. For good honest testimony, give me a horse! What you got to say before the court pronounces judgment on you?"

"Nothing."

"Good enough. In your place, I wouldn't either. I'm going to fine you, Jim—can't help it. But I ain't going to compel you to pay the fine—till next time, and I'm thinking there won't be any next time. That was a beautiful sentiment you uttered when you took the washing machine home, but it wasn't placed quite proper. I ain't saying you didn't intend it all right, and that it don't do you credit. It does. But ain't you a bit mixed, Jim? You didn't mean that your wife was a beast, did you?"

"No."

"'Course not; I knew you didn't. But, Jim, old Bill is a beast, and that sentiment of yours meets his case fine. He's a good old horse. I ought to know, for I've shod him the last ten years. This court's going to watch over the old fellow from this on. You know, I've got a sort of a—a sort of a what you might call a proprietary interest in him, and—"

"I'm going to pay you something."

"Don't worry about that, Jim. Give the old horse a fair shake, and you'll find money will come in more plentiful. Now you and Maggie drive home and help mother with the washing. Court's adjourned."

The man and the girl stood up. The justice stepped down from the bench, and, placing a brawny arm about the girl, patted the man on the shoulder.

"Let Maggie boss the old horse, Jim," he whispered.

The man raised his face. "All right," he said. It sounded like a growl, but his eyes, as they shifted to his little daughter, suddenly filled with tears.—D. H. Talmadge, in Our Dumb Animals.

"TIME OUT."

Indeed, It Is Not.

"Johnny," said the teacher, "if coal is selling at $20 a ton and you pay your dealer $80, how many tons will he bring you?"

"A little over three tons, ma'am," said Johnny promptly.

"Why, Johnny, that isn't right," said the teacher.

"No, ma'am, I know it ain't," said Johnny, "but they all do it."—Selected.

Quoting Scripture.

One pickaninny had been taught to recite the line from the Master, "It is I; be not afraid."

When the little fellow came upon the platform, where he was to do his part, he was ashy with stage fright, but with his small voice trembling and full of tears, he managed to say:

"'Tain't nobody but me. Don't git skeared."—Selected.

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab.l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will mske it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

NOTICE TO SUBSCRIBERS.

During the summer months the Management of the Advocate have not pushed collections, but now, with September at hand and the Annual Meeting of the Publishing Committee to be held in October, it is quite desirable that all past-due subscriptions be paid up to date.

Kindly notice the little blue or pink address label pasted on your paper and pay for your paper in full. Pastors are requested to push the campaign for collections and new subscriptions.

Many have done well—a few very well—but many pledges for new subscriptions made at Conference have not been met.

We have been forced to borrow funds for summer expenses, but will be in good shape when all pay up.

Cordially,

JNO. F. FOSTER, Chairman,
Publishing Committee.

HOW THE CONFERENCES STAND.

To date the payments on individual pledges to the Centenary total $13,272,259.70. These figures represent only a small increase as compared with the total of June 1, but since that date we have been coming through the dull season, and it is not surprising that the monthly gains have not kept pace with those of the early months of the present year. With the coming of better times, there is the prospect of larger increases. This must be the record, or the various enterprises supported by the Centenary will suffer serious hurt. September receipts should go far beyond the figures of any previous month of the present year. We believe that this will be the record. Our people with few exceptions will not repudiate their Centenary pledges. It has not been easy to pay these obligations during the past eighteen months, but the way looks brighter ahead. Some extra effort on the part of the preachers, Centenary treasurers, and others interested in the great enterprises of the Kingdom, will make September the banner month of 1922 in Centenary giving. A record such as this will hearten the entire church and will give the guarantee that our missionary work in every field will go forward according to the Centenary plan.

In Our Own Territory.

Louisiana Conference—Pledged, $811,579; paid to date, $318,668; balance due this date, $330,595; per cent due to date, .80; per cent paid to date, .39.

Mississippi Conference—Pledged, $698,529; paid to date, $347,413; balance due this date, $211,410; per cent due to date, .80; per cent paid to date, .49.

North Mississippi Conference—Pledged, $845,772; paid to date, $311,631; balance due this date, $365,007; per cent due to date, .80; per cent paid to date, .37.

The figures showing balance due do not represent amount of total pledge yet unpaid, but balance of amount now due. We believe that our people will agree that this is not such a showing as ought to be made, and as can be made. Let's make the effort during the next few weeks to present a record worthy of our church and Conferences.

PERSONAL AND OTHER NOTES.

According to a press report, Gipsy Smith, Jr., will make his bome at Jackson, Miss.

Rev. E. S. Lewis, pastor of the First Methodist Church, Greenville, Miss., has been enjoying a vacation with his family at Biloxi, Miss.

Professor C. A. Bowen, of Millsaps College, after a summer spent in study at Northwestern University, is back home, ready for the work of the fall.

We have the following reports of prayer meeting attendance last week: Algiers, Rev. C. C. Wier, pastor, 42; Pleasant Hill, La., Rev. E. L. Cargill, pastor, 36.

We thank Mr. J. H. Fleming, of Crandall, Miss., for sending us six subscriptions (four of them for six months), and Rev. Chas. E. McLean, of Baton Rouge, La., for sending us two.

Rev. Otto Porter, of the Mississippi Conference, is taking the theological course in Emory University. He expects to complete the work for the Bachelor of Divinity in June, 1923.

Rev. W. D. Kleinschmidt, pastor of the Louisiana Avenue Methodist Church, this city, assisted Rev. W. J. Porter in a fine meeting at Columbia, La., last week. There were nine additions to the membership of the church.

According to an exchange, the whole world last year contributed $56,000,000 for foreign missions. Of this amount the United States contributed $41,000,000, and of the $41,000,000, Methodist churches contributed $19,000,000.

Seven hundred delegates attended the Christian Endeavor Institute of Massachusetts at East Northfield last week. A feature of the gathering was the appearance on the platform of Dr. Francis E. Clark, the founder of the Society.

Rev. S. J. McLean, who has been pastor of the Calhoun charge, Louisiana Conference, was recently released from that work in order that he might take his son to San Antonio, Texas, for his health. He is now serving as pastor of the church at Poteet, Texas.

"The Awakening of Stephen Standback," the prize winner in the Board of Church Extension story contest, written by Rev. H. H. Smith, of the Virginia Conference, has been issued by the Board of Church Extension in a beautifully printed pamphlet. It is an interesting story.

This good word comes from Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference: "The work on the district is progressing in a satisfactory way. All the pastors are hard at work. There have been fine revivals in most charges and many conversions and additions to the church."

Rev. and Mrs. J. M. Wyatt, of Lula, Miss., are enjoying a month's vacation at Eureka Springs, Ark., given them by the fine people whom they serve. A post card greeting from Brother and Sister Wyatt brought a breath of fine mountain air to the Advocate office a few days ago.

Rotary Clubs all over North America, numbering 85,000 live-wire business men, are engaged in a nation-wide campaign to give every crippled boy and girl in this country a new chance. It is estimated that over 300,000 crippled children will be aided in this way without cost to the child.

Rev. J. B. Williams, presiding elder of the Lake Charles District, Louisiana Conference, in sending us the announcement for his fourth round of quarterly conferences, says that indications now are that the district will make a good report at the end of the year—every preacher is in his place and hard at work.

Mr. James Lee, president of the Palmer Creek Camp Meeting Association, requests us to announce that the annual camp meeting will begin on Friday, September 1, and continue ten days. A large attendance is expected. All visiting preachers will be entertained free of charge. The camp ground is near Saucier, Miss.

Rev. R. G. Moore, after four years of service as professor in Soochow University, Soochow, China, is enjoying a furlough at home, his present address being Holly Springs, Miss. Professor Moore has already delivered several addresses on our work in China, and he will doubtless continue to render fine service in this way while in the home land.

Dr. S. A. Steel, "Knight of the Pelican Pines," honored the Advocate office with a call on Friday of last week. He was passing through the city en route to Wiggins, Miss., where he was going to deliver a series of addresses on invitation of the pastor, Rev. J. F. Campbell. From Wiggins, Dr. Steel will go to Tyler, Texas, for a series of addresses.

Robert Ham, one of the 1922 graduates of the Durant (Miss.) High School, has been awarded the scholarship offered by Millsaps College to a limited number of high school graduates who meet certain requirements as to scholarship and other points. Professor G. R. Bennet, the superintendent of the schools of Durant, is himself a graduate of Millsaps College.

A personal letter from Bishop Hoyt M. Dobbs, written from Rio de Janciro on August 1, gives an interesting account of the work in our South American field. It is very easy to see that the Bishop is an exceedingly busy man. We have the promise of a communication for publication on his return to the States. We are sure it will be interesting and informative reading.

Rev. Frank Collins, who has been serving as pastor of the Methodist church at McDonoghville, La., since the death of Rev. J. D. Harper, left this week for El Paso, Texas, where he goes under appointment of the Board of Missions to engage in the Mexican mission work. The presiding elder of the New Orleans District, Rev. J. G. Snelling, will provide a pastor for McDonoghville until Conference.

Rev. R. T. Hollingsworth and wife, of Jackson, Miss., spent several days last week in New Orleans, visiting Mrs. Hollingsworth's brother, Rev. J. A. Alford, pastor of the Second Methodist Church. Brother Hollingsworth is a recent graduate of Millsaps College, and is serving now as junior pastor of Millsaps Memorial Church. Mrs. Hollingsworth is secretary to the manager of the Mississippi Methodist Orphans' Home. Brother Hollingsworth paid an appreciated call at the Advocate office while in the city.

The Western Methodist Assembly Board, which has charge of the development of a great gathering place for Methodists west of the Mississippi River, has been formally incorporated under the laws of Arkansas, and the assembly grounds near Fayetteville have been given the euphonious name, Mount Sequoyah. This is the name of a great Cherokee chief, who led his people west, gave them an alphabet, and is supposed to have camped on the very spot chosen for the assembly grounds. The improvement of the grounds is rapidly going forward.

The Methodist churches of Meridian, Miss., held a memorial service in honor of the late Miss Belle Bennett at Central Methodist Church on Thursday

afternoon, August 17. The meeting was presided over by Mrs. R. O. Dobson, president of the City Mission Board, and the program consisted of music, prayer, Scripture reading, and addresses. The following took part: Mrs. Dobson, Mrs. J. H. Rush, Mrs. I. L. Peebles, Mrs. S. H. McGraw, Mrs. J. H. Muir, Mrs. Percy Johnston, Mrs. A. C. Bryan, Mrs. Joseph Lihhy, Miss Ormond, Miss Palmore, and Rev. Paul D. Hardin.

Mrs. George W. Griffin announce the marriage of her daughter, Margaret Eila, to Mr. Sam B. Dunbar, at Alexandria, La., on August 24. Mr. Dunbar is president of the great Wesleyan Bihle Class of the First Methodist Church, New Orleans, and Miss Griffin was formerly connected with the office of the Centenary Secretary-Treasurer for Louisiana. This is a fine young couple, and the Advocate wishes them every possible happiness throughout life. They will make their home in New Orleans.

The following note from Rev. H. T. Cunningham, of Dilley, Texas, will bring sorrow to many friends in Mississippi: "Our precious daughter, Elizabeth, born at Vaiden, Miss., twenty-one years ago, passed away at Kenney's Sanitarium, San Antonio, early Saturday morning, August 19, and was buried at Dilley on Sunday afternoon, August 20. A sweet, unselfish Christian spirit, beautiful in person and character, has gone from us and left our hearts torn and bleeding. We want the prayers of our friends." Our deepest sympathy goes out to Brother Cunningham and his family in their great bereavement.

The home of Mr. and Mrs. S. P. Grant, of Oak Ridge, Miss., was the scene recently of a very happy family reunion. For several years Mrs. F. M. Williams, widow of the late Rev. F. M. Williams, of the Mississippi Conference, has made her home with her daughter, Mrs. Grant. She has recently celebrated her ninety-first birthday. Those attending the reunion were all her children—Rev. W. M. Williams, of Purvis, Miss., Mrs. W. C. Wetherbee, of Waynesboro, Miss., Mrs. J. W. Alexander, of Clifton, La., and Mrs. A. B. Kling, of Satartia, Miss. Other relatives present were a granddaughter, Mrs. E. L. Calhoun, and two great-granddaughters, Misses Janice and Martha Calhoun, of Mt. Olive, Miss., and a son-in-law, Mr. A. B. Kling, of Satartia, Miss. Few women have lived a life of greater usefulness or of more varied experiences than Mrs. Williams. For sixty-four years she was the wife of an itinerant Methodist preacher, with whom she shared equally the hardships and joys of the itinerant life. She is one of the heroines of the gospel in Mississippi.

"The Methodist Superintendent and His Helpers" for September is off of the press and contains many articles which will he found interesting and helpful to pastors, superintendents, and other general officers of the Sunday school. The following are a few of the thirty brief articles contained in this twenty-four page periodical: The Superintendent's Calendar for September; Electing Officers and Teachers; A Course of Study for Superintendents; Observing Promotion Day; Changes in the Names of Quarterlies; Making Best Use of the Sunday School Hour in the One-Room Church; A Methodist Drill; Duties of Superintendents; The Graded Lessons in the Small School; Why Superintendents Need the Organized Class; Are You a Friend or a Fraud? Uncle Billy at the Workers' Council; Opening Services for the Sunday School for September. This little publication is issued by our Methodist Publishing House, 810 Broadway, Nashville, Tenn. It sells for the nominal price of twenty-five cents a year in single subscriptions, or $1 will buy five copies to one address each month for a year. Mr. M. W. Brahham, Superintendent of the Department of Sunday School Administration for our General Sunday School Board, is the editor and welcomes brief accounts of happenings in Sunday schools over the entire church.

CORRECTIONS—BROOKHAVEN DISTRICT.

The presiding elder of the Brookhaven District, Rev. H. M. Ellis, requests us to call attention to the fact that the third quarterly conference for the Scotland circuit will he held at Galiatia, Sept. 2, 3 (Saturday and Sunday), and the conference for Summit and Topisaw will be held at Summit, Sept. 3, 4 (Sunday night and Monday night). These are corrections of the dates as they appeared in the published announcements of the third round.

TEACHER-TRAINING PLANS AT MILLSAPS.

The department of Religious Education at Millsaps College has perfected plans for the fall term which will bring the opportunity of getting courses in teacher-training to every student. It is the purpose of the college to minister to the need which faces the local church in the matter of trained workers. The pastors and Sunday school workers, through the supporting Conferences, can be of great help to us in achieving this purpose if they urge upon the young people who go from their communities the value of getting into one of these teacher-training classes when they come to college. Millsaps College hopes to find during the first few weeks of the coming session a large number of students desirous of taking full advantage of the opportunities offered them along this line.

C. A. BOWEN,
Chair of Religious Education.

HUMOR IN THE PULPIT.

There are a good many people who cherish the belief that somehow or other religion and humor cannot be made to agree. To them religion and solemnity are almost synonymous. There is a very close relationship between these people and the old lady who is reputed to have arisen at a camp meeting and said, "I think I must have religion, for I feel powerful solemn." But this lady, if she ever existed, which we are inclined to doubt, was not much further astray than are some of those who to-day insist that the church is desecrated, and the pulpit disgraced, hy the use of humor. It is useless to plead that there may be such a thing as sanctified humor, for with these people such a thing is about as reasonable as sanctified sin. They do not believe that a congregation can laugh and retain its sense of the presence of God.

This idea harks back to the far-distant past when life was a most strenuous thing and any relaxation, either in the shape of recreation or mirth was held to be sinful. But while life is still strenuous enough, we have learned that it has a proper place for both recreation and amusement. Medical science to-day is a unit upon the value of recretiontion to the bodies and minds of men, and the religious thinkers of to-day, and the majority of evangelistic workers, are coming to see that humor has a distinct value in the delivering of the message of the gospel.

One of the greatest defects in the presentation of the gospel is the making it unnaturally solemn, and there seems to be a distinct, and very healthful, recoil amongst our people from the conception of a religion that is too good for anything but church, and a church that is too good for anything but the utmost solemnity. The instincts of the race are truer than the ecclesiastical instinct, and they demand a very human Christianity, one that is not too good for daily life, nor too hallowed for the use of common humanity. And humor, wisely used, helps to make the multitude feel at home with the speaker and serves to introduce his message to them as one that is blessedly human. It surprises some men to discover that it is not a sin to laugh, and they are delighted to find that the religion of Jesus does not consist chiefly in singing solemn psalms and making long prayers. And the preacher who has a keen sense of humor should he thankful for it and should consecrate it to the service of his Master.

But there is the other side to this. If the preacher forgets his chief message and aims merely at amusing the people, his usefulness as a preacher of the gospel will not last long, and this is specially true if he has no native humor, hut simply the forced kind. Only last week we read of one such who, at the end of his second year, was asked to resign, and when he protested and wanted to know the reason, the spokesman of the committee, which had waited upon him, told him that they "were sick and tired of the almanac stories" he had been giving them, and they wanted a change. They appreciated humor, but not that kind of humor. And yet we suppose it would be exceedingly difficult to show that brother just wherein his humor differed from the acceptable and useful kind. In any case, it hindered his message and the use of such humor should be abandoned.

But while we recognize this we should not allow it to deter us from approving the genial, homely, yet effective humor which relieves tension, places the speaker in close touch with his audience, helps them to feel that the preacher is speaking to them on a familiar plane, and makes them much more ready to receive the truth at his hand.—Christian Guardian.

MOTHER.

Long before we came into the world we had a friend who labored long hours making the little clothes that we were to wear and who fondled each garment tenderly in anticipation of our arrival. That was mother.

Through the year of babyhood, through days of peevishness and nights of illness, we were guarded jealously and carefully by a friend. That was mother.

There was one who taught us to walk, who taught us to talk, and who taught us to pray at her knee. That was mother.

Through childhood's happy days we carried our tales of joy and woe to one who understood, to one who joined with us in our pleasures and soothed us with caresses when we were hurt. That was mother.

And on through school days there was one who helped us with our lessons, who made excuses for us if we failed to tee the mark, who privately admonished us for our pranks and publicly extolled us for our virtues. That was mother.

Into the classroom at college or into the countingroom of business there was one who followed us in spirit and eagerly awaited our return at night. That was mother.

Away from home there was one who always thought of us, whose nightly prayer was for our safety, whose daily hope was for our return. That was mother.

At home there was one who waited up for us, who fended us from unseen dangers, who suffered for us when we did wrong. That was mother.

Always at the end of the long journey, in good health or bad, in prosperity or adversity, there was one to meet us and take us to her bosom. That was mother.—Selected.

THE TIME TO ACT.

O God, when the heart is warmest,
And the head is clearest,
Give me to act,
To turn the purposes thou formest
Into fact.
O God, when what is dearest
Seems most dear,
And the path before lies straight,
With neither Chance nor Fate
In my career—
Then let me act. The wicket gate
In sight, let me not wait, not wait!

—John Jay Chapman.

More Than Conquerors: All things work together for good to them that love God. If God be for us, who can be against us? Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us.—Romans 8:28, 31, 35, 37.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. SARAH ANN FORD, of Columbia, Miss., widow of Joseph M. Ford, was born in Washington Parish, Louisiana, November 18, 1837, and died August 5, 1922. Her parents were Daniel R. Warren and Martha C. Warren. Sarah Ann Ford was married on October 15, 1857, to Joseph M. Ford, son of Judge Ebenezer Ford, of Marion County, Mississippi. To them were born seven children, three sons and four daughters. Two sons and three daughters lived to be grown. The late James Ira Ford, of Pascagoula, was the eldest son. The subject of this sketch was a life-long member of the Methodist Church and will be gratefully and lovingly remembered for the part she played in shaping the lives of the orphan boys who were the near relatives of her husband. "Cast thy bread upon the waters and after many days it shall return unto thee." A common belief that the reciprocal love and affection between foster mother and foster child can never be as sincere and deep as the love between natural mother and child, is refuted by this good woman's example. Sincere and earnest in her religion, she was ever ready to do her part in the Master's work and help those who could not help themselves.

A FRIEND.

August 15, 1922.

MRS. MELEAS HOFFPAUIR, wife of M. Hoffpauir, passed from labor to reward on June 29, 1922, aged 88 years and a few months. She leaves several children to mourn their loss. She lived to see the fifth generation of her descendants. She was one of the last of the old settlers, her parents having come to Southeast Louisiana about 1804 or 1805. They were among the first to organize a Protestant church in this section of the State, long before the Civil War. This little band has grown to a mighty army. She was a member of the old Indian Bayou church, whose children have gone to bless the world in singing and preaching—I suppose the Indian Bayou church has sent out more preachers than any other country church on record. The funeral sermon was preached by Rev. J. I. Hoffpauir. She was a saint in Israel. She died at the home of her daughter, Mrs. Robert Faulk, near Ebenezer, La. We have all confidence that she is at rest. A friend,

T. H. HOFFPAUIR.

Estherwood, La.

FROM LEAKESVILLE, MISS.

Dear Mr. Editor: A very successful revival meeting was brought to a close last night at Winburn Chapel Methodist Church. Rev. S. W. Johnson, pastor in charge, did the preaching, and did it well. He is sound in faith and the doctrine of the church, and sane in his methods. He believes in a great salvation, and preaches it with power.

Mr. Eugene Ferrill, a Baptist brother of Gloster, Miss., conducted the singing. He is a Christian worker, a fine singer, and knows how to organize and get the whole congregation to sing.

There was a fine fraternal spirit throughout the meeting. The best spirit of co-operation among the members of the church existed in this meeting that has been seen here in many years. The church house was crowded every night and practically full every day. The church was revived and the visible results of the meeting were twenty-one received into the church—5 for baptism and 16 on profession of faith. Eleven infants were baptized. It was a beautiful sight to see mothers and fathers around the altar while their children were being baptized, and it was still a greater sight when all heaven joined in to look on the sight of 21 young people being received into the church.

The attention throughout the meeting was good. I think the whole community felt the moving of God's Holy Spirit. The meeting was brought to a close by singing the "Old-Time Religion," and then the parting song, "God be with you till we meet again." The Conference could not do a better thing than send Brother Johnson back to us another year. Yours for Christ,

MRS. S. L. BROWN,
Sunday School Superintendent.

YOUNG MISSIONARY DROWNS IN JAPAN.

A cablegram announcing the death by drowning on August 7, of the Rev. Harry L. Hughes, evangelistic missionary to Japan, has been received at the Board of Missions headquarters in Nashville. Harry Hughes was a Centenary missionary and went out two years ago, and was in charge of the work at Nakatsu.

Mr. Hughes was born 32 years ago at Iuka, Miss., but at an early age went with his parents to Texas, where practically the whole of his life was spent. He was educated at the Southern Methodist University, Dallas, Texas. After his graduation, he served for a short time as pastor at Ralls, Texas, going from there to his assignment in Japan. Mr. Hughes' support was undertaken as a Centenary Special by the business men's Sunday school class of Dallas. He was considered one of the finest young men ever sent by the Mission Board, and his loss is keenly felt by Southern Methodists. Surviving him, are his parents, Mr. and Mrs. C. G. Hughes, of Hillsboro, Texas, his wife and two children, who are now en route to this country from Japan. No details as to the curcumstances of the drowning have as yet been received.

Few people talk as brilliantly to impress a friend as they do to depress an enemy.—Selected.

God Rules Within: I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.—Ezekiel 36:27, 28.

GENERAL EVANGELISTS, METHODIST EPISCOPAL CHURCH, SOUTH, 1922.

Evangelist Emeritus.

Culpepper, J. B., New Smyrna, Fla.

General Evangelists.

Allen, Harry S., Route 1, Macon, Ga.
Andrews, J. B., Siloam Springs, Ark.
Bridgers, Luther B., Gainesville, Ga.
Brown, John E., Siloam Springs, Ark.
Browning, Raymond, Box 376, Hendersonville, N. C.
Bromley, H. W., Wilmore, Ky.
Carter, Jordan W., Harriman, Tenn.
Coale, D. L., 2265 West Twenty-Second Street, Los Angeles, Cal.
Culpepper, Burke, 535 Le Master Street, Memphis, Tenn.
Dunaway, C. M., 433 South Candler Street, Decatur, Ga.
Fisher, Albert C., 2325 Market Avenue, Fort Worth, Tex.
Flowers, R. L.; Box 650, Dallas, Tex.
Guice, Norman C., Conway, Ark.
Haynes, S. M., Clarkston, Ga.
Hanes, J. O., 5030 North Eleventh Avenue, Birmingham, Ala.
Harbin, Walter, Center Point, Tex.
Haskew, R. J., Dothan, Ala.
Hobbs, E. O., 35 South Bayly Avenue, Louisville, Ky.
Holcomb, Walt, Nashville, Tenn., or Box 503, Cartersville, Ga
Jeter, Jerry, 7 Elgin Park, San Francisco, Cal.
Johnson, Andrew, Wilmore, Ky.
Jones, Bob, Box 440, Montgomery, Ala.
Klein, G. A., Box 484, Memphis, Tenn.
Law, Lovick P., Siloam Springs, Ark.
Lear, Robert, Marion, Ky.
May, John A., Box 185, Montevallo, Ala.
McIntosh, W. M., Iuka, Miss.
Miller, L. J., 1716 Sweetbrier Avenue, Nashville, Tenn.
McCall, F. P., Jasper, Fla.
Morrison, H. C., Wilmore, Ky.
Neal, W. Hardy, Fayetteville, Ark.
Neal, F. M., Amarillo, Tex.
Patterson, L. D., Menlo, Ga.
Price, Thurston B., 21 North Liberty Street, Asheville, N. C.
Stem, Asa F., 2714 Prince Street, Berkeley, Cal.
Stewart, R. S., missionary, 135½ Kitano Cho, Chome, Kobe, Japan.
Swift,, W. A., 1108 Chapel Avenue, Nashville, Tenn.
Swope, W. C., Box 111, Charleston, Mo.
Tucker, George, Jackson, Tenn.
Waters, Bascom, Clinton, Tenn.
Waggoner, John B., Lebanon, Tenn.
Welgle, Charles F., Sebring, Fla.

Evangelistic Singers.

Bloodworth, Lloyd P., 2811 Avenue E., Polytechnic, Tex.
Clements, Miss Mary E., Munford, Tenn.
Culpepper, J. B., Jr., New Smyrna, Fla.
Earthman, Mrs. Hewitt, Murfreesboro, Tenn.
Edwards, C. E., Barlow, Ky.
Gossett, C. P., Wilmore, Ky.
Grenfell, B. G., Dawson Springs, Ky.
Jenkins, Rev. H. S., 213 Church Street, East Point, Ga.
Lifsey, M. L., Crumps Park, Macon, Ga.
Milam, D. Ward, Lincolnton, N. C.
Pickard, George, Resaca, Ga.
Prather, S. H., 1310 Clay Street, Henderson, Ky.
Notestine, Rev. A. J., 1751 North Woodland Ave., Birmingham, Ala.
Price, Rev. J. F., Florala, Ala.
Porterfield, Ralph, Comer, Ga.
Sheil, Rev. W. L., 621 Poplar Street, Terre Haute, Ind.
Sloan, Miss Mabel, Stilwell, Kans.
Smith, Rev. R. L., Herculaneum, Mo.
Wall, Jeff, Cookeville, Tenn.
Waltermire, W. G., 334 Floral Park, Birmingham, Ala.
Watt, Charles, Barlow, Ky.
Wilkinson, Holland R., Box 1572, Richmond, Va.

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Massage this sweetly fragrant lemon lotion into the face, neck, arms and hands each day and see how freckles and blemishes bleach out and how clear, soft and rosy-white the skin becomes.

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Epworth League Department

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Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Sophie Kuntz, 410 Fern Street, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE.

Organizing For The Big Drive.

You are, no doubt, well aware of the fact that September is Campaign Month for our State Epworth League finances, for the current year, July, 1922 to July, 1923, and that Sunday, September 3, is Big Drive Day.

In order to make this campaign a success, we must organize our local chapters and march forward with one accord. So will you be so kind as to read tbe following over very carefully and then see to it that your local chapter lines up?

The Plan—First—We have divided each district into sections and appointed sectional captains over each of these sections, whose duties shall be to see that there is a local team captain and team appointed in every local chapter and to act as general assistant of these local captains.

Second—Local chapter teams. We must have a team of three or four in every local chapter; the captain of this local team can be selected either by the sectional captain, president, or pastor. This local captain should be selected and appointed to the work at once and his or her name sent to the State headquarters, 316 Kittrell Building, Shreveport, La., without a moment's delay.

The Duties of the Team. First—To present one-minute speaches at all services in their respective churches on the 20th and 27th of the month. On Sunday, August 20, the subject to be presented is, "Our State Epworth League Organization—What they have Accomplished and what they Expect to Accomplish this Year." The subject for the 27th is, "What is the Loyalty Legion?"

These talks will be furnished the teams from State headquarters.

The Next Step. Let every team captain report to the Sectional Captain and to State headquarters, the exact number of members, senior and intermediates, on roll September 1.

The local team should meet on Thursday night, August 31, and go over the local chapter roll, dividing the entire membership between the team members. Then comes an every-member canvass, which is to be made on Friday, Saturday, and Sunday, September 1, 2, and 3, asking every member to make a gift of $1 or more.

On Sunday morning, September 3, with your pastor's consent, have the team present the matter to the morning congregation. State to them how much you have received from your membership, and ask them to join you with their gifts.

Put on the Big Drive at every service Sunday, September 3. The local team captain is to receive and hold all cash.

On Monday morning, September 4, notify your sectional captain and the State Headquarters, 316 Kittrell Bldg., Shreveport, the exact amount you have in cash. Then send all cash at once to Miss Grace Cook, 614 North Fourth Street, Monroe, La.

Banner Credit.

To every chapter remitting cash to Miss Cook by Saturday, September 9, equal $1 per head for their chapter membership as reported September 1, or over this per cent, will be given a large felt banner designating it as a 100 per cent League in Loyalty Legion.

We will make your banner read whatever per cent you wish—it's up to you to determine this.

Now all together—line your local chapter up. Be ready to go over the top Sunday, September 3. Make report promptly. Yours for victory,

JAS. B. GRAMBLING,
Field Sec'y, La. Conf. E. L.

New Orleans District.

Algiers League: The cabinet members of the Algiers Epworth League enjoyed a "Sunset Swimming Party" at Spanish Fort. They motored out to the lake, after a very enjoyable swim, ate their supper on the beach and met in regular business session. Just try this method for an enjoyable, well-attended meeting. It will bring results.

The contest held during the month of July for attendance, on time, and new members proved very effective. Eighteen new members were taken in, which exactly doubled the old membership. It was a "One-win-one campaign."

Another item of interest to readers of the Advocate might be the prayer meeting attendance. On August 9, there were 22 League members present. Eight were out of town, leaving only six of the members not accounted for at mid-week prayer services. It was a rainy night and the total attendance was 55.

Alexandria District.

On August 7, the Lecompte Leaguers were entertained at a watermelon feast at the home of Mr. and Mrs. Brewer.

On August 6, several Leaguers attended a district meeting at Alexandria, where they had the pleasure of meeting Mr. Grambling and many Assembly friends.

MISSISSIPPI CONFERENCE.

A new League chapter was recently organized at Hermanville, Vicksburg District. This League is known as the "Live Oak" Chapter. The president is Mr. Jas. S. Greenlee and they have an enrollment of 32 members to begin with.

Our President is receiving a number of letters of praise and commendation of the great work done by our first Assembly, and with the consent of Mr. Hawkins and the writers we are publishing some of these letters to give you some idea of what our Assembly is going to mean to our church and its young people.

This week we are giving you a letter from Brother Lewis, of Brookhaven.

"Brookhaven, Miss., Aug. 18, 1922.
"Dear Brother Hawkins:

"The Epworth League Assembly has my most hearty endorsement. It is an advanced step and marks the beginning of a new era in the work of the Mississippi Conference Epworth League. I was most favorably impressed with the spirit of earnestness that characterized the young people gathered together in this first Assembly, which was shown by their faithfulness in attending every session and class of the Assembly, the interest taken in the prayer groups, and the spirit of co-operation during the recreation periods.

"I was also impressed by the high order of the work done by the faculty. The members of the faculty seemed to feel a deep sense of their responsibility and opportunity. They endeavored to give not only suggestions of practical methods necessary for successful League work in the home church, but they also impressed the young people with the importance of the spiritual side of their work.

"That the Holy Spirit was present with the Assembly and honored the work done was indicated by the enlarged spiritual vision that came to so many of those present, the definite enlistment in the life service band, and the many testimonies given of renewed consecration and purpose of soul to be more earnest and active in their Christian work.

"The helpful influence of the Assembly was felt by the local church and League. Dr. Hounshell's sermon on Sunday morning will long be remembered by those who heard him. It was a spiritual feast to us all. The testimony service that marked the close of the Assembly touched the hearts my people.

"I do not hesitate to say that a church COULD NOT MAKE A BETTER INVESTMENT OF TIME AND MONEY than to make it possible for two or more of the young people of the League to attend the next session of the Assembly. No better investment of time and money on the part of the pastor could be made than to go along with the young people of his church and catch the inspiration and vision that will surely come.

"May God bless you in the great work with the young people with which you are engaged.

"Yours fraternally,
"W. H. LEWIS."

Some prosperity costs more than it is worth.—Exchange.

"I'll be all right in the morning"

"When I feel like this—dizzy, black spots before my eyes, bad taste in my mouth, stupid and lazy—I know what's the matter. I'm bilious, I just take a couple of

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They fix me up in short order. Why don't YOU try these little wonder workers? You'll find them easy to take and mild but effective in operation.

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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

The Methodist Church is planning an exhibit at our State Fair to show the work and growth of Methodism in Mississippi. Our part of the exhibit as Sunday school workers is to get pictures of churches, Bible classes, Teacher-Training classes, hand-work done by the children of the Sunday school, or anything we have to show what we are doing in the way of religious education for our children. Send the material to me at Sardis before the first of October, that the material may be properly arranged. Information as to class activities should accompany the photographs. We have an opportunity to show some church loyalty in this matter and we should send an exhibit worthy of our church. This call is to every church in the Conference that has anything worth exhibiting. All material sent will be returned upon your request.

We had an enrollment of 36 at the Greenwood District S. T. S.; 23 credits were issued, 2 for the "Church and Its Work," 3 for "Primary Organization and Administration," 3 for "Psychology of Young People," and 15 for those who took "Pupil Study." We had a dozen or more visitors who looked in upon to see what we were doing. Rev. B. P. Jaco delivered a stirring address on "Missions in the Sunday School." The writer of these notes delivered the other two addresses. Dr. J. O. Gurney, a practicing physician, of Itta Bena, traveled 100 miles in his car to take his course. There were others equally heroic in their sacrifices. In the midst of ignorance and its twin brother, we have acts of courage and determination worthy of the saints of old. Wister Bennett and Frank McGee gave themselves unreservedly to the school and made a large contribution to its success. The leaders at Moorhead and Sunflower had a lively contest for the school for the next year. It will be apt to be held at the place giving the largest local backing.

By the time this is in print we will be holding the school at Houston for the Aberdeen District. The Grenada District S. T. S. will be held at Holly Springs, September 4-9. Hon. L. G. Fant is Ed. Director, Rev. W. R. Lott, Registrar and host. Mrs. W. W. Adams will teach "Training Beginners to Worship." This course has not been given in the Conference heretofore. Any teacher who has the other three units of the Beginner Department will have an opportunity of getting the fourth unit and receive the Beginner Certificate. Miss Ramey will give "Primary Organization and Administration," Dr. A. W. Milden will give "Principles of Religious Teaching," Rev. Mellville Johnson will give a course in "Organization and Administration of the School." If a dozen superintendents should take this last-mentioned course, the work of the Sunday school supervised by these men would go forward steadily. Back of most all our problems in the Sunday school you will find a lack of vital religion on the one hand and an ignorance of what ought to be done on the other hand. We must have more men who are willing to learn how to lead forward. What sort of feeling do you have toward a mule that spends most of his time holding back and kicking?

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

I had the pleasure of being with Capitol Street Church last Sunday, on account of a broken engagement. I have never been in a sweeter or more religious or more worshipful service of a Sunday school in my life than was this. On the 20th of September I attended the Men's Bible Class. There were 182 present that hot, sultry August morning. Prof. Wingfield gave a fine lesson exposition. I had the pleasure of preaching for them at 11 a.m. It was mighty easy preaching and to me a very happy service.

Sunday night I was at Finkbine Camps. We had a fine service. Many were up for prayer and it seemed to me things were ripe for a harvest. I taught a class in "Life in the Making" at Shiloh Camp Grounds during the meeting. Quite a large number attended the sessions of the class and

(Continued on next page.)

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Meridian, Poplar Springs, Sept. 10.
Meridian, Fifth St., p.m., Sept. 10.
Meridian, Hawkins Memorial, Sept. 17.
Meridian, Central, p.m., Sept. 17.
Meridian, Seventh Ave., at Sageville, Sept. 24.
Meridian, East End, p.m., Sept. 24.
DeKalb, at Spring Hill, Oct. 1, 2.
Cleveland, at Clarks Chapel, Oct. 3.
Enterprise, Oct. 8.
Scooba, Oct. 15.
Porterville, Oct. 15, 16.
Pachuta, at Adams Chapel, Oct. 21, 22.
Quitman, p.m., Oct. 22.
Vimville, at Coker's Chapel, Oct. 29.
Bucatunna, at Chicora, Nov. 5.
Daleville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Poplarville, 11 a.m., Sept. 24.
Escatawpa, at Big Point, 11 a.m., Oct. 1.
Moss Point, 7:30 p.m., Oct. 1.
Americus, at Salem C. G., Thurs., 11 a.m., Oct. 5.
Columbia, 11 a.m., Oct. 8.
Vancleave, at New Prospect C. G., 11 a.m., Oct. 12.
Gulfport, 11 a.m., Oct. 15.
Ocean Springs, 7:30 p.m., Oct. 15.
Mentorum, at Mt. Zion, 11 a.m., Oct. 22.
Wiggins, 7:30 p.m., Oct. 22.
Coalville, Wed., 11 a.m., Oct. 25.
Long Beach, Wed., 7:30 p.m., Oct. 25.
Pass Christian, Oct. 29.
Saucier, Wed., 7:30 p.m., Nov. 1.
Picayune, Nov. 5, 6.
Carriere, Mon., 11 a.m., Nov. 6.
Poplarville, Q. C., Mon., 7:30 p.m., Nov. 6.
Lumberton, 9 a.m., Nov. 7.
Logtown, 11 a.m., Nov. 12.
Bay St. Louis, 7:30 p.m., Nov. 12.
Gulfport, Q. C., Tues., 7:30 p.m. Nov. 14.
Pascagoula, Wed., 7:30 p.m., Nov. 15.
Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please collect the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together.

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Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.—Psalm 19:13, 14.

No Respecter of Persons: Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35.

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FROM PURVIS CHARGE.

We have had two revival meetings on this charge this year. Our first meeting was at Talowah, where we have a small membership. We began there the fifth Sunday in July. Brother J. H. Jolly, of Heidleberg, did the preaching. Every service was a good service. Christians of other denominations worked with us, which brought a blessing to all. The gospel as Brother Jolly preached it was not only acceptable to the people, but profitable to the upbuilding of the believers, uniting the community in the bonds of Christian love and the conversion of sinners. There were five additions to the church on profession of faith.

On the first Sunday in August we began our revival meeting at Union Grove, our new church, our community church. Brother A. W. O'Bryant, of Richton, did the preaching. His preaching drew the people to Christ. The whole community seemed to be united in everything that we undertook; every one seems to feel as if it is his church and his meeting. The fellowship and harmony were delightful. The influence of the gospel has transformed that entire community. We had thirty accessions to the Methodist Church and about ten signified their conversion and desire to join other churches. There are a fine body of young people there, who will be a blessing to the church and community. We have built this church this year. It is well located, has Sunday school rooms, organ, bell, good lights, is nicely painted, and is all paid for.

Those people are justly proud of their church. While it is a Methodist church, we are trying to make it a real community church. We have about one hundred and thirty on roll in Sunday school. We run a school truck and bring about twenty children from another neighborhood to Sunday school every Sunday. God has been with us and blessed every effort put forth, in His name, in that community. We thank God and push the battle on.

We begin our meeting at Purvis the second Sunday in September, with Brother J. E. Williams, of Broad Street, Hattiesburg, assisting.

W. M. WILLIAMS.

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FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

About Throwing Stones: Master, this woman was taken in adultery. Moses commanded us that such should be stoned: but what sayest thou? * * * He said unto them, He that is without sin among you, let him first cast a stone at her.—John 8:4, 5, 7.

SUNDAY SCHOOL NOTES.

(Continued from Page 12.)

five took the examinations. Brother J. V. Bennett is doing the preaching at this meeting and God is blessing them wonderfully. Shiloh is on the up-grade. I surely enoyed my work with these dear folks.

Friday night I preached at D'Lo for Brother Ware. I did my best. D'Lo Sunday school is on the up-grade, for which we may be thankful and take courage.

The Sunday School Day offerings are coming in mighty, mighty slow. It doesn't look good at all. All the districts are behind last year. This year has been strenuous on us, but we can go over anything we have ever done if we can get the folks to stand by us. Please hold the Day and send in the offering.

Twenty-five have registered for the Meridian Standard Training School. Fine. Pray for the work and workers.

Yours in Him,
JOHN C. CHAMBERS.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Fourth Round.

Shelby, Sept. 24, a.m.
Shaw, at Shaw, Sept. 24, p.m.
Merigold and Alligator, at Alligator. Oct. 1, a.m.
Jonestown and Rich, at Jonestown, Oct. 1, p.m.
Coahoma and Lyon, at Lyon, Oct. 8, a.m.
Lula and Dundee, at Dundee, Oct. 8, p.m.
Clarksdale, Oct. 9, p.m.
Glen Allen and Avon, at Glen Allen, Oct. 11, p.m.
Leland, Oct. 13, p.m.
Evansville and Dubbs, at Dubbs, Oct. 15, a.m.
Friars Point, Oct. 15, p.m.
Rosedale, Oct. 16, p.m.
Boyle, at Boyle, Oct. 17, p.m.
Cleveland, Oct. 18, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 22, a.m.
Tunica, Oct. 22, p.m.
Benoit and Beulah, at Beulah, Oct. 25, p.m.
Hollandale and Arcola, at Hollandale, Oct. 29, a.m.
Greenville, Oct. 29, p.m.
Gunnison and Deeson, at Gunnison, Nov. 1, p.m.
Duncan and Hillhouse, at Duncan, Nov. 5, a.m.

"The District that sounds no retreat" will make a decidedly better report in every way this fall than last unless some man "plays hooky." Surely neither elder, pastor nor layman will be the guilty party.

JAMES H. FELTS, P. E.

Grenada Dist.—Fourth Round.

Holly Springs, Aug. 27, Sept. 1.
Red Banks, at Mahon, Sept. 2.
Water Valley, First Church, Sept. 3, 4.
Water Valley, Main St., Sept. 3, 4.
Abbeville Ct., at Midway, Sept. 9, 10.
Duck Hill Ct., at Hopewell, Sept. 16.
Winona Station, Sept. 17.
Durant, Sept. 17, 18.
Waterford Ct., at Bethel, Sept. 22.
Lamar Ct., at Early Grove, Sept. 23.
Ashland Ct., at Wesley, Sept. 24.
Winona Ct., at Columbiana, Sept. 30, Oct. 1.
Grenada, Oct. 1, 2.
Paris Ct., at Pine Flat, Oct. 7.
Valden and West, at Valden, Oct. 8.
Tie Plant Ct.., at Tie Plant, Oct. 8, 9.
Poplar Creek Ct., at Friendship, Oct. 14, 15.
Pickens and Goodman, at Pickens, Oct. 15, 16.
Sallis Ct., at McAdams, Oct. 21.
Ebenezer Ct., at Liberty, Oct. 22, 23.
Lexington, Oct. 22, 23.
Kilmichael Ct., at Salem, Oct. 28.
Coffeeville Ct., at Gray Rock, Oct. 29.
Holcomb Ct., at Holcomb, Oct. 29, 30.

R. A. TUCKER, P. E.

Corinth Dist.—Fourth Round.

Corinth, First Church, Sept. 3, 11 a.m.; Qr. Conf., Sept. 4, night.
Corinth, South Side, Sept. 3, night; Qr. Conf., at Marvin, Sept. 7.
Sherman ct., at Blue Springs, Sept. 9, 10, 11 a.m.
New Albany station, Sept. 10, night; Qr. Conf., Sept. 11, 8 a.m.
Corinth ct., at Shady Grove, Sept. 15.
Kossuth ct., at Kossuth, Sept. 16.
Dumas ct., at Dumas, Sept. 22.
Blue Mountain ct., at Brownfield, Sept. 23, 24.
New Albany ct., at Bethlehem, Wed., Sept. 27.
Potts Camp ct., at Winborn, Sept. 28.
Hickory Flat ct., at Ebenezer, Sept. 29.
Myrtle ct., at Friendship, Sept. 30, Oct. 1.
Tishomingo ct., at Paradise, Oct. 4.
Golden ct., at Dennis, Oct. 5.
Guntown ct., at Saltillo, Oct. 6.
Baldwyn ct., at Lebanon, Oct. 7, 8.
Burnsville ct., at Burnsville, Oct. 13.
Iuka ct., at Mt. Evergreen, Oct. 14, 15, 11 a.m.
Iuka station, Oct. 15, night; Qr. Conf., Oct. 16, 9 a.m.
Rienzi ct., at Bethel, Wed., Oct. 18.
Marietta ct., at Mt. Nebo, Oct. 19.
Mooreville ct., at Mooreville, Oct. 20.
Mantachie ct., at Mantachie, Oct. 21, 22.
Booneville ct., at Liberty, Friday, Oct. 27.
Booneville station, Qr. Conf., Oct. 27, night; preaching, Oct. 29, 11 a.m.
Wheeler ct., at Double Springs, Oct. 28.
Silver Springs ct., at El Bethel, Wed., Nov. 1.
Ripley station, Qr. Conf., Friday, Nov. 3, 2 p.m.; preaching, Nov. 5, 11 a.m.
Chalybeate ct., at Mt. Pleasant, Sat., Nov. 4.

N. B.—Let pastors see that written reports are made by Woman's Missionary Society and by Boards of Trustees, answering Questions 13 and 14. J. B. RANDOLPH, P. E.

Aberdeen Dist.—Fourth Round.

Okolona, Sept. 3, 4.
Tupelo, Sept. 10,11.
Amory, Sept. 17, 18.
Houston, Sept. 23, 24.
Pontotoc, Sept. 24, 25.
Woodland, at Palestine, Sept. 26.
Houlka, at Wesley, Sept. 28.
Bellefontaine, at Shady Grove, Sept. 30.
Eupora and Mabin, at Mabin, Oct. 1, 2.
Mathiston, at Mathiston, Oct. 2.
Algomar, at Troy, Oct. 4.
Buena Vista, at Boones Chapel, Oct. 7, 8.
Vardaman, at Vardaman, Oct. 9.
Calhoun City, at Tabernacle, Oct. 10.
Randolph, at Hunters Chapel, Oct. 11.
Tocopola, at Lafayette Springs, Oct. 12.

WHEELER Business College
BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write for Free Catalogue

Salem and Ecru, at Salem, Oct. 13.
Aberdeen, Oct. 15, 16.
Smithville, at Greenbrier, Oct. 17.
Greenwood Springs, at New Hope, Oct. 18.
Nettleton, at Evergreen, Oct. 20.
Prairie and Strong, at Prairie, Oct. 22, 23.
Verona, at Palmetto, Oct. 24.
Shannon and Nettleton, at Nettleton, Oct. 25.
Fulton, at Friendship, Oct. 28, 29.
Tremont, at Hopewell, Oct. 29, 30.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Columbus, First Ch., Sept. 3, morning.
Steens, preaching, Sept. 3, evening.
Shaeffers, preaching, Sept. 10, morning.
Macon sta., preaching, Sept. 10, evening.
Ethel ct., at Shady Grove, Sept. 16, 17.
Mashulaville ct., at New Hope, Sept. 23, 24.
Shuqualak, preaching, Sept. 24, evening.
Macon sta., quarterly conference, Sept. 27.
Macon ct., at X'Prairie, Sept. 28.
Artesia, preaching, Sept. 28, evening.
Caledonia, at Caledonia, Sept. 29.
Cedar Bluff, at Siloam, Sept. 30, Oct. 1.
Mayhew, preaching, Oct. 1, evening.
Starkville, Oct. 4.
Crawford and Shaeffers, at Shaeffers, quarterly conference, Oct. 5.
Chester, at Chester, Oct. 7, 8.
Ackerman, preaching, Oct. 8, evening.
Mayhew and Sessums, at Mayhew, quarterly conference, Oct. 11.
High Point, at White Hall, Oct. 14, 15.
Noxapater, at Noxapater, Oct. 15, 16.
Louisville, Oct. 17.
Ackerman and Wier, at Ackerman, quarterly conference, Oct. 19.
McCool, at ———, Oct. 20.
Sturgis, at Mt. Airy, Oct. 21, 22.
Kosciusko sta., Oct. 22, p.m.
Kosciusko ct., at Pearce's Chapel, Oct. 23.
West Point, Oct. 25.
Artesia, Q. C., Oct. 26.
Shuqualak, at Shuqualak, Q. C., Oct. 27.
Columbus, Central, Oct. 31.
Brooksville, Nov. 1.

Pastors will please request Centenary and Educational treasurers to be present with written report, showing what has been raised this year, total amount paid to date, balance due, etc. Also remind the W. M. S. and the Board of Trustees to present a written report at this conference.

A. T. McILWAIN, P. E.

Goodyear Raincoat FREE. We will send a handsome Rainproofed, All-Weather Coat to one person in each locality who will show and recommend it to friends. Write to-day to The Goodyear Mfg. Co., 7066-R Goodyear Bldg., Kansas City, Mo.—Adv.

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Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

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Now Is The Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

INFORMATION FOR LEADERS.

Our Social Creed.

Whereas the church of God is divinely appointed to interpret Jesus Christ and his gospel to each successive generation and to labor to the end that all things be brought into subjection to him; and whereas the problems of industrial readjustment and social redemption that are forced upon this generation constitute a challenge to the church to assert the Lordship of Jesus Christ in the social as well as in the individual life and to interpret the gospel of this age in social as well as in individual terms;

Therefore we, with our brethren represented in the Federal Council of the Churches of Christ in America, stand for—

1. Equal rights and justice for all men in all stations of life.

2. Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

3. The fullest possible development of every child, especially by the provision of education and recreation.

4. Abolition of child labor.

5. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

6. Abatement and prevention of poverty.

7. Protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

8. Conservation of health.

9. Protection of the worker from dangerous machinery, occupational diseases, and mortality.

10. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

11. Suitable provision for the old age of the workers and for those incapacitated by injury.

12. The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

13. Release from employment one day in seven.

14. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. A living wage as a minimum in every industry and for the highest wage that each industry can afford.

16. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Methodist Benevolent Association
Gives Southern Methodist Men and Women Safe
LIFE INSURANCE AT ACTUAL COST
J. M. SHUMAKER, Sec'y
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All that you need is training. Draughon's Practical Business College will train you, at your home, within only a few months. This is the College that has trained more than 300,000 men and women for good positions. Ask for big book, "Guide to Business Success." It's FREE. Address DRAUGHON'S BUSINESS COLLEGE, Dept. CA, Nashville, Tenn

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

A LETTER FROM MRS. LIPSCOMB.

My Dear Sister:

Our dear Council family is experiencing a fellowship of sorrow in the going of our beloved Miss Bennett. Even though we had known for weeks that the end was near and for the last few days had hourly expected the word that she had gone, we were not in any wise prepared for it. Now, that we have seen the dear body laid away, we are still not convinced that she is gone. We know that she can never die: that her wonderful personality will never cease to influence our lives and that her work will live forever.

You will receive before many days a message that she chose for you—for, to the last she was thinking of and praying for you. The October Voice will be a memorial number. After that is issued with the necessary material, we hope there will be a memorial service, on Sunday if possible, and participated in by the entire membership of every church in Southern Methodism. Where this cannot be done, the women must arrange a service for the missionary society. Further directions will be given in time for this meeting.

The Secretaries and Mrs. Ross, with Mr. Hamilton, as representative of the Board of Missions, attended the funeral at Richmond, Ky. I wish that every woman in the church could have been with us that day for the simple, impressive service. Everything was done just as she had planned it. It was at home and attended only by relatives and closest friends; was conducted by Bishop Darlington, her pastor, and the Presbyterian pastor of Richmond; no word was spoken of her. The ritual was read, a prayer offered and the songs, "O, Love that will not Let Me Go" and "Jesus Lover of My Soul," were sung. At the grave, amid the flowers sent by those who loved her, Bishop Darlington read, as she had requested, "Now the Laborer's Task is O'er," from the Episcopal Hymnal and we came away and left her body to await the resurrection. She was so changed by suffering that those of us who saw her face had no feeling that it was Miss Bennett we looked upon; we shall remember her only as we saw her in full health. A floral offering, a beautiful cross of white and pink, was sent for the Council members, so each of you paid your tribute of love that day.

As we made the long journey to Richmond, a large part of which was in day coaches on slow trains, we were forcibly reminded of how many times she had taken that hard journey and how unsparingly she had given herself to travel for the missionary cause. She was almost seventy years of age and up to only a few months ago she had never hesitated to make any trip that seemed necessary. And how much else she gave—time, and money and her own splendid self without stint!

Few women have had more to give the cause of Christ than she did and none have ever given it more generously. As we remember her now, I am sure every heart overflows with a desire to follow in her steps and determine to renew the consecration of herself to the cause for which she gave her life. Because of her vision and initiative, we have a large task laid up before us and a generation will not be sufficient to catch up with her plans.

Some beautiful pictures have been made from a negative made by a Nashville artist. I thought some of you would like to know that they can be had. I can get them for you and shall be glad to do it. They are $2 each.

Since I could not talk to you personally, the next best thing is to write some of the things I know you would want to hear. We shall be closer together than ever, now that all together we must "carry on."

I am much encouraged over the work our women have done during the past quarter. The reports show advance along every line and the collections are more than $7500 over those of the second quarter of last year. This redeems almost half of the loss we had during the first quarter. I believe we shall more than catch up before the year is over.

With deepest appreciation of your work for the missionary cause, and pledging you the best service I can render,

Lovingly yours,
MRS. B. W. LIPSCOMB.

FROM THE CORINTH CIRCUIT.

Dear Brother Carley: On last evening we closed our meeting at Gaines Chapel, and a great meeting it was. The Rev. W. M. Young, of Leland, Miss., did the preaching, which was of the highest type. God honored His Word. Our church was greatly revived and deeply moved under the powerful messages accompanied by the Holy Spirit from beginning to the end. Many precious souls were born into the Kingdom. There were 30 additions to our church, and some will go to other churches. There is that spiritual atmosphere prevading the entire community for which we all have prayed.

Thank God for the great victory, and for the blessing that came to us in the person of Rev. W. M. Young. He is the man with the message, and is loved by all this people. A great people this. To God be all the glory.

Our meeting at Mt. Carmel is in progress now, with Rev. H. P. Lewis, of Booneville, doing the preaching, and the prospects are fine for a great meeting. God is with us. We are hoping and praying for a great revival. Pray for us.

D. R. McDOUGAL.

A FINE MEETING ON THE NETTLETON CHARGE.

Dear Advocate: A great revival has just closed at old Shiloh church on the Nettleton circuit. Rev. W. R. Williams, the pastor, was assisted by the writer. We had great crowds, estimated at from three to five hundred; and the best attention and interest that I have seen for sometime were manifested from the very beginning. We had the evidence of the old-time power that once visited our Methodist meetings. I wish that some people that believe the church has lost its power could have been present at this meeting—I think they would have changed their minds. I am glad that I serve a God that is the same yesterday, today and forever and that he will manifest the same power when his people meet the conditions.

We had every evidence of a genuine revival. Old and young alike gave testimony of the saving grace of our Lord and Savior Jesus Christ. I am sure that the church membership was placed on a higher plane of living and I am sure that much good is yet to follow. Children from 8 years of age, to men and women of families professed faith in Christ, and 33 united with our church. May the Lord continue his blessings on those that love and serve him. His servant,

E. C. DRISKELL.
Buena Vista, Miss.

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 508 E. Olive St., B-355, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

Renew your health by purifying your system with

Calotabs TRADE MARK REG

The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

STOP ITCHING
Skins with Tetterine
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

JACKSON DISTRICT MISSIONARY CONFERENCE.

The Jackson District Missionary Conference convened in the Galloway Memorial Church, at Jackson, Miss., Wednesday, August 16, with the District Secretary, Mrs. T. B. Gaddis, presiding.

The devotional exercises of the morning were led by Mrs. J. C. Ross, of the Flora Auxiliary, after which the gifted young president of the Galloway Memorial Auxiliary, Mrs. D. W. Bufkin, welcomed the delegates and visitors, to which Mrs. W. E. Noblin, vice-president of the Yazoo City Auxiliary, gracefully responded.

Mrs. Gaddis then called the Conference to order and asked that a secretary be elected. Mrs. Bufkin nominated Mrs. E. H. Galloway, who was elected to this position.

On roll call, forty-five delegates and thirty-six visitors responded, representing twenty-three adult auxiliaries. Two auxiliaries of the Young People's Division were represented by two delegates, and eight Junior auxiliaries were represented by twenty-three delegates and visitors.

Mrs. Gaddis then gave her report, stating that the scholarship for Miss Clarke had been paid, and that the Wesley House pledge of $175 from this district had practically been raised, the Galloway Memorial and Capitol Street Auxiliaries having paid half of this amount. She reported that the two auxillaries of Yazoo City had combined and the one at Sharon discontinued. She also stated that the work of the entire district is progressing splendidly and specially noted that the spirituaiity is greater than ever before.

Mrs. B. F. Lewis, Conference President, was then presented, and addressed the conference on "Our Conference Outlook," taking up in a masterly way every phase of this important subject. She particularly emphasized the Conference opportunities, the principal one being to make our church the missionary church of the next decade, and she stressed the value of impressing the missionary idea on the entire church, the importance of developing leaders among the young women, and of interesting the children of the Sunday schools in missions. She spoke of the problem of the immigrant, also that of illiteracy, the latter being a serious problem of both church and State.

Following this address, Mrs. Alfred Crothers' beautiful voice was heard in "Jesus Lover of my Soul."

Mrs. Gaddis, knowing the ladies were eager to hear the changes as prescribed by the Council, called on Mrs. H. L. McClesky, a member of that body, to explain the revisions, which she did very clearly.

Mrs. Gaddis then introduced Dr. E. K. Means, pastor of Galloway Memorial Church, who made a very encouraging talk to the conference, in which he expressed confidence in the earnestness and zeal of the women of the church in doing their part in the Master's work in the best possible way.

Misses Pyron, Morgan and Newsom, three young girls from the Methodist Home, delighted the audience by their rendition of "O Jesus, Thou Art Standing," after which Mrs. Riley reminded the delegates that Work Day was rapidly approaching and requested their co-operation in making it a success.

Dr. M. L. Burton, presiding elder of th Jackson District, was next presented and he urged the increase of auxillaries and the strengthening of the same. He particularly stressed the importance of increasing the circulation of the Voice.

Miss Addie Greely was then introduced and gave the conference a glimpse of the life at Scarritt, telling particularly about the spiritual atmosphere there.

At this point the business was suspended and a memorial service held for Miss Belle Bennett, Mrs. A. F. Watkins leading. Mrs. Watkins paid a very beautiful tribute to the life of Miss Bennett and the splendid work achieved by her, after which Miss Estelle Cheatham sang with much pathos, "Lead, Kindly Light." Dr. Means then spoke eloquently on what Miss Bennett's life and work had meant to the mountain district of Kentucky, her native State. Mrs. B. F. Lewis and Mrs. H. L. McClesky both spoke feelingly of Miss Bennett as a co-worker and a friend, at the conclusion of which Dr. Burton led the closing prayer.

At the adjournment of the morning session the delegates and visitors were invited to the Ladies' Parlors, where an elaborate lunch was beautifully served by the ladies of the Galloway Memorial Auxiliary.

The afternoon session opened with the devotional exercises led by Miss Nellie Robinson, following which the Juniors, under the capable supervision of Mrs. W. H. Bradley, gave a Missionary Play. Mrs. McClesky made a motion that Mrs. Bradley allow this play to be used by the publicity committee; motion carried. Mrs. Bradley then told of the work accomplished by the Juniors and emphasized the importance of educating and interesting the children along missionary lines. Mrs. Gaddis urgently requested the delegates to report the Young Peoples' Societies and announced that the president of each auxiliary is now an ex-officio member of the quarterly conference.

Mrs. Ricketts, the capable and efficient new Conference Treasurer, was introduced, and told the assembly of the splendid financial condition of the Jackson District.

Mrs. Heriong, Conference Superintendent of Study and Publicity, earnestly appealed to the delegates to organize Mission and Bible Study classes, stating that, normally, each auxiliary should have, and report three classes, namely a Spring and a Fall Mission Class, and one continuous Bible Study Class. She explained how to fill out the report cards, and urged that this be done accurately.

Mrs. Ewing, Conference Vice President, then spoke on the development of prayer, urging the promotion of prayer week, and the establishment of family altars.

Mrs. L. W. Alford, Superintendent of Social Service, brought an encouraging report, stating that fifty-nine reports were made the first quarter and fifty-eight the second. She urged this department to plan the work early, and told of the many opportunities for work of this nature.

The key note of the entire conference was "SERVICE."

Mrs. Sutton, representing the Children's Home Finding Society, brought a message from that institution in which she asked the co-operation of all social service committees and the prayers of the entire church in the noble work undertaken by that organization.

Mrs. Gaddis then presented Miss McNeil, volunteer from the Capitol Street Church, who gave her personal experiences in making the decision to do Christian work.

Miss Belton Johnson then sang beautifully and with much feeling, "Guide Us, Heavenly Father," after which the Young Peoples' Society of the Galloway Church gave a missionary charade, entitled "Two Masters," and this was much enjoyed by the conference.

Mrs. Gaddis then expressed pleasure at having so many of the Conference officers present, following which Mrs. B. F. Lewis dismissed the conference with a prayer.

Mrs. ETHELBERT H. GALLOWAY,
Secretary.

Recuperation—There is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsaparilla this summer.

HOW DISCOVERIES COME.

Has it ever occurred to you that most of the great discoveries are the result of an avocation, a plaything during rest-time?

The father of photography was an army officer; and of the electric motor, a bookbinder's clerk; the inventor of the telegraph was a portrait painter; and of the Jacquard loom, a dressmaker. A farmer tinkered up the typewriter; a poet, the sewing machine; a cabinetmaker, the cotton gin; and a coal miner, the locomotive. The telephone was the "after-school" work of a teacher of the deaf; the disc talking machine, the night work of a clothing salesman; the wax cylinder phonograph, of a lawyer's clerk; the typecasting machine, a groceryman. A physician made the first pneumatic tire, because his little son was an invalid.

The story of nearly every great invention has been the result of someone's riding a hobby.—Selected.

Do Not Neglect Your Blood

If it is in abnormal condition, the longer you delay taking a good blood medicine like Hood's Sarsaparilla, the longer it will take and the more difficult it will be for you to get back to "normalcy."

Not only boils, pimples, eruptions, but headaches, nervous spells, "all-gone" feelings, indigestion and loss of appetite are readily traced to impure blood. Thousands date getting on the right road to health from the day they began taking Hood's Sarsaparilla. Why not try it?

BABIES LOVE
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
Pleasant to give—pleasant to take. Guaranteed purely vegetable and absolutely harmless. It quickly overcomes colic, diarrhoea, flatulency and other like disorders. The open published formula appears on every label.
At All Druggists

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

WOMAN COULD NOT WORK

Made Strong and Well by Lydia E. Pinkham's Vegetable Compound

St. Paul, Minn.—"I took Lydia E. Pinkham's Vegetable Compound for a tired, worn-out feeling and painful periods. I used to get up with a pain in my head and pains in my lower parts and back. Often I was not able to do my work. I read in your little book about Lydia E. Pinkham's Vegetable Compound and I have taken it. I feel so well and strong and can do every bit of my work and not a pain in my back now. I recommend your medicine and you can use this letter as a testimonial." — Mrs. PHIL. MASER, 801 Winslow St., St. Paul, Minn.

Just another case where a woman found relief by taking Lydia E. Pinkham's Vegetable Compound. Many times these tired, worn-out feelings and pains about the body are from troubles only women have. The Vegetable Compound is especially adapted for just this condition. The good results are noted by the disagreeable symptoms passing away—one after another.

Lydia E. Pinkham's Vegetable Compound is a Woman's Medicine for Women's Ailments. Always reliable.

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50c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

WINTERSMITH'S CHILL TONIC
SOLD 50 YEARS — A FINE GENERAL TONIC
If not sold by your druggist, write Wintersmith Chemical Co., Louisville, Ky.

FROM LEXINGTON, MISS.

Dear Dr. Carley: Lexington is having a prosperous, forward-looking year. The congregations are filling the church and responding to every call.

Our Sunday school has outgrown its quarters. A new young men's Bible class, recently organized, is growing rapidly. Mr. H. H. Johnson is a live, progressive superintendent. He keeps the interest at high tide. We hope to build for the Sunday school this fall.

More than twenty have been received at the regular services.

All the Protestant churches are working together harmoniously. Each Wednesday there are seven women's prayer meetings and two for the men, in addition to the usual night prayer meetings.

Blessings on the Advocate and the Editor. J. W. WARD.

THE CLEVELAND HOLINESS CAMP MEETING.

The Cleveland Holiness Camp Meeting closed Sunday. About one hundred professed to be converted, reclaimed, or sanctified at the altar, and many others were blessed and started forth with renewed courage to fight life's battles.

Rev. E. E. McKeithen brought great, soul-stirring messages.

Rev. H. F. Tate is a devout man of God and preaches with power. Other preachers were present to help push the battle against sin. The music was good, and the finances came up all right.

We are very grateful to God for giving us a good meeting. We have no fanatical or wild-fire preaching at this camp, but teach the old-time doctrines of the Bible as taught by Wesley and others of his day. We believe in eternity, many thousands of souls will be saved as the result of the meetings at the Cleveland camp.

MRS. S. C. TAYLOR,
Secretary and Treasurer.

God Will Provide: Take no thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.—Matthew 6:31, 33.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

(In Part)

Noel Memorial, Sun., Sept. 3, a.m.
Vivian, Sun., Sept. 3, p.m.
Longstreet, Sun., Sept. 10, a.m.
Grand Cane, Sun., Sept. 10, p.m. (preaching.)
Logansport, Wed., Sept. 13.
Greenwood, Fri., Sept. 15.
Shreveport, First Church, Sun., Sept. 17, a.m. (preaching.)
Caddo circuit, at Blanchard, Sun., Sept. 17, p.m.
Ida, at Mira, Wed., Sept. 20.
Coushatta, Sun., Sept. 24, a.m.
Bayou LaChute, at Elm Grove, Sun., Sept. 24, p.m.
Haynesville, Wed., Sept. 27.
Cotton Valley, Sun., Oct. 1, a.m.
Springhill, Sun., Oct. 1, p.m.
Belcher, Wed., Oct. 4.
Bossier City, Fri., Oct. 6, p.m.
Athens, Sat., Oct. 7; Sun., Oct. 8, a.m.
Homer, Sun., Oct. 8, p.m.
Arcadia, Wed., Oct. 11, p.m.
Pelican, Sat., Oct. 14; Sun., Oct. 15, a.m.
Mansfield and South Mansfield, Sun., Oct. 15, p.m.
Oil City, Wed., Oct. 18, p.m.
Texas Avenue, Fri., Oct. 20, p.m.
Gibsland, Sun., Oct. 22, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Jackson and Ethel, Jackson, Sept. 10, a.m.
Zachary, Slaughter, Sept. 10, p.m.
Ponchatoula, Wesley, Sept. 17, a.m.
Natalbany, Natalbany, Sept. 17, p.m.
Amite, Sept. 23, p.m. 24, a.m.
Istrouma, Sept. 24, p.m.
Greensburg, Center, Sept. 30, Oct. 1, a.m.
Kentwood, Oct. 1, p.m.
Pine Grove, Pine Grove, Oct. 8, a.m.
Keener Memorial, Oct. 8, 9, p.m.
Baker, Baker, Oct. 14, a.m., 15, p.m.
Springfield, Red Oak, Oct. 15, a.m.
Gonzales, New River, Oct. 22, a.m.
St. Francisville, Oct. 29, a.m.
Olive Branch, Gilead, Nov. 5, a.m.
Clinton, Clinton, Nov. 5, p.m.
Franklinton ct., Fisher, Nov. 12, a.m.
Franklinton, Nov. 12, p.m.
Baton Rouge, First Ch., Nov. 14, p.m.
Hammond, Nov. 15, p.m.
Dunham Springs, Dunham Springs, Nov. 19, a.m.

J. W. LEE, P. E.

Alexandria Dist.—Fourth Round.

Elizabeth ct., at Elizabeth, Sept. 10, a.m.
Oakdale, Sept. 10, p.m.
Campti ct., at Campti, Sept. 17.
Colfax ct., at Colfax, Sept. 24.
LeCompte ct., at LeCompte, Oct. 1.
Boyce, at Boyce, Oct. 5, p.m.
Winnfield ct., at Dodson, Oct. 8.
Pineville, Oct. 12, p.m.
Columbia ct., at Columbia, Oct. 15.
Glenmora, Oct. 19, p.m.
Jena and Jonesville ct., at Jonesville, Oct. 22.
Winnfield, Oct. 25, p.m.
Trout and Good Pine, at Good Pine, Oct. 26, p.m.
Provencal ct., at Provencal, Oct. 29.
Bunkie, Nov. 2, p.m.
Alexandria, preaching, Nov. 5, a.m.; conference, Nov. 6, p.m.
Marksville ct., at Marksville, Nov. 5, p.m.
Pleasant Hill ct., at Pleasant Hill, Nov. 12.
Natchitoches, Nov. 16, p.m.
Rochelle and Standard, at Rochelle, Nov. 19.

Preachers in charge will please see that the trustees have reports in hand concerning church property. Pastors will also nominate only the number of stewards allowed by the law of the church. Brethren, arrange your nominations accordingly. The law will be enforced. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Fourth Round.

Lake Charles, Sun., Sept. 3.
Leesville, Sun., Sept. 10, a.m.
DeRidder, Sun., Sept. 10, p.m.
Branch ct., at Maxie, Sun., Sept. 17. a.m.
Eunice ct., at Eunice, Sun., Sept. 17, p.m.
Crowley, Mon., Sept. 18.
Abbeville, Sept. 24, a.m.
Gueydan and Estherwood, at E., Sept. 24, p.m.
Indian Bayou, Oct. 1, a.m.
Rayne, Oct. 1, p.m.
Franklin, Oct. 8, a.m.
New Iberia, Oct. 8, p.m.
Hornbeck and Peason, at Prospect, Oct. 15, a.m.
Zwolle, Oct. 15, p.m.
Lafayette, Oct. 22, a.m.
Opelousas, Oct. 22, p.m.
Morgan City, Oct. 29, a.m.
Jeanerette, Oct. 29, p.m.
Many, Nov. 5, a.m.
Sulphur, Nov. 12, a.m.
Lake Arthur, Nov. 12, p.m.
Merryville, Nov. 19, a.m.
Ludington, Nov. 19, p.m.

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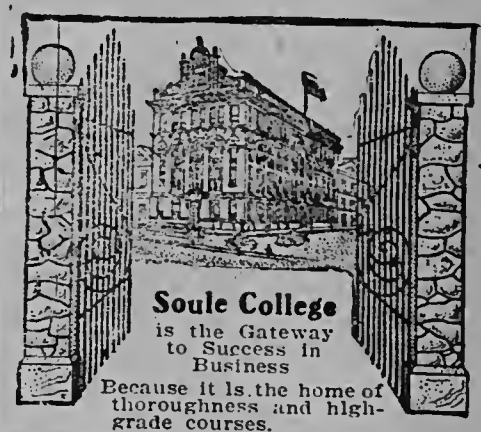

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NEW ORLEANS

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 7, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE BURNING HEART.

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" The two disciples on the way to Emmaus had a wonderful experience that day when the Lord met them and walked with them and talked with them. They were disappointed, discouraged, sad as they journeyed, for things had not gone as they had expected them to go; but the Master came along and their hearts "burned within" them. Things may not be with us just as we think they ought to be—but the "burning heart" will compensate us for all our troubles, for it means that the Lord is with us.

THE CHURCH AND INDUSTRY.

Monday of this week was observed throughout the nation as Labor Day. In that connection, the Federal Council of the Churches of Christ in America issued a message concerning the church and industry which undertakes to state briefly but clearly the relationship between the church and industry. Among other things, the message says: "Industrial relations are but one form of human relations, and industrial problems are very largely human problems. A gospel that does not embrace life in its entirety is not sufficient to save men or to express the full meaning of religion. * * * Christian teachings as applied to industry include three cardinal principles—the worth of personality, brotherhood as between all those engaged in industry, and the motive of service. The first principle requires that every person shall be treated as a spiritual end in himself. Christianity aims at the progressive liberation of human life so that every individual may have a share in the life abundant. Brotherhood in industry expresses itself in co-operation between workers and employers as between human beings who possess immeasurable spiritual worth. It is the spiritual content of democracy. The supremacy of the service motive relegates competition for gain to an inferior place in human endeavor. From the Christian point of view, industrial power and privilege are justified only on the basis of the service that they render to those who participate in the industry and to the entire community. * * * The church has a very patent opportunity to study and interpret the moral issues of industrial controversy, to interpret each group to the other and to the public at large, and to teach the principles of sound human relationships in industry. * * * Looking back on the year and into the future which is uncertain and turbulent, is it not clear that the church is called upon to exert itself to the utmost to bring the Christian spirit of fairness and good-will into the economic order, to teach Christian principles and to insist upon their application to industry? Above all, the churches are privileged to give Christian leaders to the forces of capital and labor and to the public, which is exerting a growing influence in industrial affairs."

PULLING DOWN THE PILLARS.

According to a recent news item, the authorities of one of the great educational institutions of this country have announced that henceforth they will employ no married instructors, the explanation being that the salaries paid are so small and the social demands upon the professors are so great that they cannot maintain a family. In the same connection, the statement is made that the wives and daughters of some of the present instructors have had to find employment as clerks, telephone operators, and waitresses in order to live. We confess that this report sounds unreasonable, and we do not vouch for its accuracy; we do know, however, that any such policy would be suicidal for any institution. The establishment and maintenance of homes are two of the great pillars of civilization, and when they are pulled down, society will go down in an inevitable crash. It is inconceivable that a reputable educational institution should confessedly try to operate under a policy that makes family life impossible. It were better that the university should close its doors at once than that it should undertake to promote learning at the expense of morality.

VIOLENCE WINS NO VICTORIES.

We do not assume that the reports of violence on the part of the striking railway shopmen are true—the lawless acts thus far reported may have been committed by those who are not connected with the organizations represented in the strike; but we do know that every such act, no matter by whom committed, has a tendency to alienate the sympathy of the public for those who are contending for what they claim to be their rights, and that the outcome of this policy will be altogether unfavorable to those who follow it or endorse it. Terrorism has never yet won a reputable fight, and the course of history is not likely to be reversed. He is thrice armed who fights in a just cause—but he must fight fairly.

WORTH WHAT IT COSTS.

Within a few days New Orleans will begin the campaign that is expected to result in the extermination of the Argentine ant. The expense of the campaign will be considerable, since some 700,000 can of poison are to be distributed and a large force of workmen will be required, but the money is in hand, having been raised by a popular subscription throughout the city. The contributions were prompt and generous, the householders of the city being eager to help get rid of a pest that has given them no end of trouble. They do not mind the cost, for they know they are making a good investment. We wonder why it is easy to raise money for a purpose like this, and hard to raise it to get rid of ignorance, or to spread the gospel all over the world. Money paid to the Christian Education Movement or to the Centenary represents one of the best investments that can be made—these Movements are doing a work that is worth infinitely more than its costs. It is all right to get rid of the ants and other like pests and we are glad to have a part in the accomplishment; surely we want to have a part in the glorious task of hastening the coming of the Kingdom upon earth.

KEEP DOWN THE WEEDS.

In making a crop, it is important not only to plant the right kind of seeds, but also to keep down the weeds while the seeds are springing up and the plants are coming to maturity; and sometimes keeping down the weeds is the hardest part of the job. In the making of character it is important to keep down the weeds. Many a life that ought to be beautiful is marred by the presence of imperfections that ought never to have come into existence. Some people have a habit of querulousness that makes them unhappy and their friends uncomfortable; a sharp tongue is the great defect in others; lack of appreciation of the kindness and courtesy of others mars some lives—and the list of faults that are often found with virtues might be extended to great length. These things are like coarse weeds scattered among beautiful flowers.

IMPRISONED SOULS.

One of the tragedies of deep mining is the entombment of forty-seven men in a mine at Jackson, Calif., for whose rescue crews of men have been working feverishly four days. The entombed men are almost a mile below the surface of the ground, and there is only a bare chance that they are still alive; but no effort is being spared to save them if possible. The interest in their fate throughout the country is intense, and the newspapers have contained long accounts of the efforts that have been made to reach and rescue them. This we do not wonder at; but we do wonder that there is so little apparent concern on the part of many people about the souls that are in imminent danger of eternal destruction. All over the land, in every city, in every hamlet, there are men whose souls are so buried in sin that they will inevitably be lost unless they are brought into the light and liberty of the gospel—yet their fate seems to be of little moment. The tragedy of an imprisoned soul is infinitely greater than the tragedy of an imprisoned body.

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IF I WERE TWENTY-ONE AGAIN.

By Rev. James L. Gordon, D.D.

Disraeli in one of his novels places these strange words on the lips of a certain character: "Youth is a blunder, manbood is a struggle, and old age is a regret." That is a falsebood. For those wbo live rigbt and walk circumspectly, youth is opportunity, manhood is achievement, and old age is a holy memory.

Life has two ends—a beginning and an ending. A certain old preacber once said: "At twenty we know everything—at seventy we know nothing." Matured wisdom, like old wine, has a peculiar quality. We know just a few things at seventy, but we know what we know. T. De Witt Talmage in his autobiography remarks: "It seems to me that the constructive period of a man's life begins when he has passed fifty." Ernest Renan affirmed that "no man can write well until he is forty."

Experience has a message for inexperience. Jay Gould when he was a youth of twenty wrote a book of 425 pages against "capital." At fifty years of age, and the possessor of one hundred million dollars, he made a persistent effort to buy up every copy of his book which was known to exist. He was afraid that the crude ideas penned at twenty might be quoted against him at seventy. Few men are wealtby enough to buy up the past.

Tbe bread of wisdom cannot be baked in a quick oven. The sweetest cream comes of quiet browsing. Every silver hair that crowns the brow of knowledge cost a thought. Henry Clay Trumbull received a package of cabinet photographs from a metropolitan artist. His face, which was lined with tbe furrows of care as thickly as was General Sherman's wrinkled physiognomy, was made to appear as smooth and even as the face of a society belle. Trumhull observed in dismay: "That photographer has taken out every wrinkle; send the pictures back; tbose wrinkle cost me too much." Experience is a great teacher, but she asks a high price for every bit of knowledge wbich she sees fit to impart. Therefore the man of years has a wisdom that he may reveal without the impoverishment of himself and to the enrichment of all those who will listen.

1. If I were twenty-one again, I would give twenty minutes every day to special physical exercise. All things being equal, happiness depends on healtb, health depends on digestion, digestion depends on blood, the quality of blood depends on the circulation, and the circulation of the blood depends on exercise. Health is life's first prize. * * *

2. If I were twenty-one again, I would study and strive to be an original thinker. At tbe age of ten we wonder, at twenty we imagine, at thirty we cogitate, at forty we think, at fifty we have "an idea or two," at sixty we have two ideas, and at seventy we are working on "one idea." The sooner you get to that one idea the better. John Milton made an early discovery of himself. He "betook himself to linking fancy unto fancy, wondering, fearing, doubting, dreaming dreams no mortal ever dared to dream before."

Be an original thinker. The only real difference between the stupid man and the man who is "original" is the vital fact that one man thinks and the other does not. Do not "take things for granted"—take them for what they are worth. Think your way through prejudice, precedent, custom, convention, style, fashion, and all the forms of modern folly, and get at the heart of things. Socrates' brain was not a whit better than yours, but he wore a thinking cap. Tbink your way in and you will have small difficulty in thinking your way out. Apply your mental X-rays to every unanswered question and every unsolved problem. Have faith in your own conclusions when to the subject before you, you have applied every test known to reason, knowledge, and experience. Be original. You can if you will try.

3. If I were twenty-one again, I would steer my life hy a few fundamental convictions. The great convictions of the race are expressed in such words as God, truth, right, love, law, and immortality. Bulwer-Lytton places these suggestive words on the lips of one of his literary characters: "Come and I will tell you the secret of my public life and that which explains all my failures; for, in spite of my social position, I have failed—and this is the cause—I have lacked conviction." A man without conviction is as weak as a door hanging on its lower hinge. Luther was great because he crowned every great emergency with a great decision. In an age of uncertainty he knew what to do. When all others were in doubt he was in full possession of himself. A clear conviction is as a searchlight shining through mountains of mist on a stormy, starless night. A strong thought rooted in the soil of the brain lends fiber to the quality of a man's thinking. One great idea clearly defined and nobly enthroned is a blazing torch in the darkness. Have a conviction. * * *

4. If I were twenty-one again, I would begin life with a clear conviction concerning the sovereign value of my soul in the presence of God. When God contracted Himself within the narrow limits of flesh and blood He appeared on earth as the Christ. When sinful man, redeemed, regenerated, renewed, transformed, appears in heaven, expanded to the full proportions of his spiritual personality, he will stand forth in glory as—a Christ. This must be so, for "we shall be like him." Every man has within him all the upward possibilities of the character of Jesus and all the downward possibilities of the character of Judas. Jesus might have been a Judas. Judas might have been a Jesus. Jesus was, in a representative capacity, humanity at its best. Judas was, in a representative capacity, humanity at its worst. Where the first Adam fell, the second Adam conquered.

I would not bring Jesus down to the level of our common humanity, hut I would bring humanity up to the splendid heights of Jesus. The thought of Jesus lifts the race to its highest pinnacle of power and prerogative. He "thought it not robbery to be equal with God." Splendid audacity! Heirs of God are we, and joint heirs with Jesus Christ. * * *

5. If I were twenty-one again, I would put quality into every thought, word, and deed. A Christian is a person who does ordinary things in an extraordinary way. One day, twenty centuries ago, a carpenter built a cross. That cross has been lifted into a sacred incandescent of spiritual glory. It stands to-day and forever on the skyline of history. The horizon of our civilization, encircling the earth, begins and ends with the cross of Calvary. Its four great arms like shafts of living gold have shed a halo over art, music, drama, and philosophy. It marks for us the most revered place on earth's geography. It stands for us as the most distinguishing landmark on the wrinkled surface of our rolling planet. It marks the dividing line between things ancient and modern and stands exactly at the center of history. Little thought the humble carpenter when he was building the cross that its rough boards, touched by the sacred form of the world's Redeemer, would miraculously flame into sign and symbol for the sacramental hosts of a world-conquering religion.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

6. If I were twenty-one again, I would try to achieve one splendid success in some worthy realm of human effort. A taste of success in youth is as a taste of blood to a young lion. The man who has failed at everything is apt to be small, mean, bitter, quarrelsome, fussy, critical, oversensitive, and generally lacking in faith in himself and everybody else. If I were a young man, I would get into a new profession in a new country. This is the best day in the history of the world, and the United States is the best place for an ambitious young man. If you can't succeed here, you would not succeed anywhere. This is one of history's focal spots.

7. If I were twenty-one again, I would crowd at least one kind act into every twenty-four hours. Arthur C. Benson, looking back on a prolonged period of sickness, said: "I cared nothing for my personal success, in that hour; nothing for my small position I had gained, nothing for the books I had written. What alone concerned me was the thought that I had helped some poor pilgrim and made his way stralghter, easier, and smoother." * * *

8. If I were twenty-one again, I would live in the light of every grand experience. Life has its sunbursts. There are moments that are sweet and days that are divine. There are events that crowd an eternity into an hour. There are experiences that cause the heavens to be opened and grant to the weary pilgrim a vision of the rainbow round about the throne. There are evenings when the stars seem to be living diamonds, and there are nights when the Northern Lights fling trembling vibrations like divine reflections across the sky. Thank God for every experience rich and rare. Live in the light of your experience. Billy Bray, writing in the year 1823 of the wonderful conversion tbat he had experienced, remarked: "Everything looked new to me, the people, the fields, the cattle, the trees—I was a new man in a new world." * * *

9. If I were twenty-one again, I would have two or three choice friends among the older people. They know the way. They have learned the meaning of life. They can be depended upon in the hour of emergency. They have traveled over the same road. They yearn for tbe compliment of your confidence. They would like to be of service to you. Tbey would like to count you among their few favorites. They would like to be of assistance to you in your plans and schemes. They would glory in your success and boast among their friends of your achievements. Cultivate the friendsbip of the folks who are older.

10. If I were twenty-one, I would read the four Gospels over once every twelve months. The heart of the Bible is the life of Jesus. Everything in the Old Testament grows into, and everything between the Acts and the Revelation grows out of the four Gospels. These sweet, quaint gospel stories are written in a phraseology that is Oriental and richly colored. Broad reading will lead to a proper interpretation. The great thoughts of the Master's mind are set forth in incident, accident, event, conversation, and familiar dialogue.

11. If I were twenty-one again, I would identify myself with some great unpopular cause. Courage is the finest test of character. If you think you are right, have your say. Be downright, upright, and outright. Stand fast, stand firm, stand erect, stand alone. Stand with your back toward the past and with your face toward the unfoldings of God's plan and purpose for humanity. Stand, and having done all, stand. Dare to differ. Dare to discuss. Dare to dispute. Dare to deny. Dare to defy. Be indifferent to the indifference of indifferent men. Remember the brave words of William Lloyd Garrison: "I will not equivocate; I will not excuse; I will not retreat a single inch; and I will be heard!" To be first in advocating a noble cause is to be lonely, but to be thus lonely

is to be lofty. I would rather stand alone than creep and crawl with the crowd. I would rather stand alone for God than, moping, move with the multitude.

12. If I were twenty-one again, I would spend a little time every day in the realm of the beautiful. Luther always placed a flower on his desk before he began to write. His stormy nature needed the soothing influence of beauty's touch. We all need it. A beautiful poem, a sweet song, a lovely picture, a rare literary gem—the touch of the beautiful—once a day. The nearest practical approach to this for the average person is a well-ordered notebook, carefully conned and reviewed. Most great men have kept and carried a notebook. The things that we "note" are the things that stay with us. Because the quotation is brief enough to be written in a notebook, it is therefore easy of mental absorption. A line or two read over every day for a month will commit itself to memory. Did you ever try it? * * * .

13. If I were twenty-one again, I would give the flower of my youth to Jesus Christ. I would begin life with Him. I would not wait until my hair had grown white in the service of sin and then offer to the world's Redeemer the ashes of a misspent life—I would begin with Jesus. I would not try to understand all that He said or all that has been said about Him. I would just surrender my life to Him.. I would take Him for my hero, my ideal, my peerless one, my soul partner, my secret fellow, my heart's joy—nothing less than that. And I would have in my room, in a frame of gold, the wonderful face of Jesus. And I would have on my dressing table something that would bring to mind and memory all the sweet hymns that I had ever heard sung about Jesus—"My Jesus, as Thou Wilt," "Sun of My Soul, Thou Savior Dear," "Jesus, the Very Thought of Thee," "Jesus, Thy Name I Love," "Jesus Shall Reign Where'er the Sun," "Jesus, I My Cross Have Taken," "Jesus Savior, Pilot Me," and "Jesus, Lover of My Soul" —and in every hour of triumph, sorrow, or perplexity I would sing them over to myself. I would create a real Jesus in the hidden realm of thought. I would crown Him with all the powers of my imagination. I would gaze on the hands that were pierced, and I would caress them. I would look upon the feet that were torn, and I would bless them. I would fix my soul's vision on the brow that was once garlanded with the thorny crown of hate, and for that blessed head I would weave a garland of light.

"Farewell, ye dreams of night;
Jesus is mine.
Lost in this dawning bright,
Jesus is mine.
All that my soul has tried
Left but a dismal void;
Jesus has satisfied;
Jesus is mine."

—Zion's Herald.

NEW TESTAMENT PURIFYING.

By Arthur Madison Shaw.

Paper V.

Let us now see if the argument from locality offers anything favorable to the advocates of affusion.

1. Where were the three thousand converts of Pentecost baptized? We need not dwell upon the fact that the time at their disposal was hardly sufficient for the immersion of so many. The outpouring of the Spirit occurred at 9 a.m. The demonstration which followed, which drew vast multitudes together, must have consumed hours; and Peter's sermon, of which we, of course, have but a bare outline, took an hour or two more. Then, the determination of a suitable place, and the preparation of three thousand candidates required an amount of time which would put immersion on that day out of the question.

What about a place? Some of our immersion friends have found certain pools in Jerusalem quite adequate! Let us note a glaring inconsistency in their argument. They tell us that John and the multitudes baptized by him went to the Jordan in order to have abundant water for immersion. Why did not the disciples do the same? Why have we no record of a single baptism at the Jordan in apostolic times? Is it likely that the Jews of Jerusalem, who admired John and went to his baptism, would have forced him to go to the Jordan to baptize, and would have turned over their sacred pools for the use of the disciples of Jesus, whom they had hated and crucified? In the same connection, we may ask: If abundant water for the purpose of immersion was a requisite and determined the choice of a place, how did Peter find so much available water about Jerusalem, after John had found even the Jordan unsatisfactory, and had gone from there to the Springs of Aenon—two or three miles away—for his supply?

Others have suggested the brook Kidron, as a suitable baptistry. Not to mention the fact that it is said to be dry generally at the season of Pentecost, and when running, was, and still is, choked with the waste and filth of the city, we may again ask, Why did not John use it? And why are we not told of one case in which somebody was baptized in the Kidron?

2. When Saul was baptized, in the house of "one Simon" in Damascus, we are told that Ananias said simply, "Arise and be baptized"—not, "Arise, and let's go to the river." (See Acts, 22:16.) And in Luke's original account of it, it is said, "And he arose and was baptized." (Acts, 9:18.) It is not even probable that Saul rose to a standing posture. He was doubtless kneeling with his face to the floor (as was then the custom); or he may even have been lying prostrate —a position often assumed at that day in agonizing prayer—and he arose most likely to a kneeling posture, and the water fell upon him—like the baptism of the Holy Spirit.

3. The story of Cornelius and his family, taken just as it stands, without comment, reads like the account of a family baptizing in a pioneer Methodist revival. He who finds immersion here must do as he must do with every baptism recorded in the Scriptures: add man's guess to God's Word—a bold and hazardous guess at that! The simple record is: "While Peter yet spake these words, the Holy Ghost fell on all them that heard the Word." Acts, 10:44. And in verse 47, Peter said, "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?" There is not a hint that they left the house; or that there was a baptistry in this Roman Centurion's home!

4. The case of the Philippian jailor is even stronger—if any could be stronger! Briefly stated, (1) Paul and Silas were singing praises to God **at midnight,** in the prison; (2) an earthquake opened the prison doors, after midnight; (3) the jailor was converted **after** the earthquake; then, in Acts, 16:33, it is said, "And he took them the **same hour of the night,** and washed their stripes and was baptized, he and all his straightway." That there was a pool and a supply of clean water in that Roman prison is beyond belief! But a recent writer says, "They probably went to the river where Lydia was baptized?" I answer: If Paul had left that prison during the night, then his refusal next morning to allow the magistrates to "cast him out privily," and the demand, "let them come themselves and bring us out." (Acts, 16: 37), constitute one of the most consummate pieces of hypocrisy upon record! Nay, the entire family were baptized in the prison **by pouring**—the immemorial mode of purifying.

5. These Scriptures preclude immersion; but in 1 Cor. 10:1-2, we have a positive demonstration of affusion—recognized by the great apostle as baptism. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were **all baptized** unto Moses in the cloud and in the sea." Immersionists are wont to take two walls of water with a cloud for roof, as forming a vault in which they were buried! (It takes four walls and a cover to form a vault!) But was it not a strange immersion, when neither the sea nor the cloud touched them? "But the children of Israel walked upon dry land in the midst of the sea," is the record in Exodus 14:29.

In the 77th Psalm, the poet tells us how they were baptized. Beginning at verse 15, we read: Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. The waters saw thee, O God, the waters saw thee; they were afraid, the depths also were troubled!" That was when the sea stood up in a wall on either side. Now read verse 17: "The clouds **poured out water;** the skies sent out a sound: thine arrows also went abroad!" (This refers to the destruction of the Egytians.) "The voice of thy thunder was in the heaven: the lightnings lightened the world; the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known!" But some may answer, "Maybe this has no reference to Israel's passage through the Red Sea, or the baptism to which Paul refers." Verse 20 settles this: "Thou leddest thy people like a flock, **by the hand of Moses and Aaron!**" Here then, is a wholesale **purifying by pouring,** which Paul distinctly calls a baptism. He who demands more proof than this would have to drink the whole ocean to be convinced that it is salt!

Oakdale, La.

WHITE LEADERSHIP NEEDED.

By Dr. J. H. Reynolds, President Hendrix College, Conway, Ark.

On the whole the relation between the Southern white people and the Negro during slavery was perhaps as beautiful and humane as ever characterized the relations of master and slave. The leading Southern white people took marked interest in the welfare of the Negro. He was often a member of their church, and was ministered to by white preachers. A strong bond of sympathy tied the two peoples close together.

Unfortunately we Southern people have permitted leaders of the two races to drift apart. The Negro is no longer a member of our church and the white preachers are no longer preaching to the colored people. The strong moral grip which our leaders had upon the Negro in the past has largely been lost. This is a condition fraught with the possibility of serious consequences.

The most important elements of power are in the hands of the white man—government, education, wealth, and social prestige. The Negro is one of the best dispositioned peoples in the world. If trouble develops between the white and black races, the blame will rest largely upon the dominant race. We should not let the weaker and the more vicious elements of the two races determine their relations. It is the lower strata of the two races that come in closest contact. Here lies the danger.

We should therefore give the hearty welcome to every movement and organization looking to bringing the races closer together, and especially their leaders. If the white man does not take the place of sympathetic leader, the position may be seized by Negro agitators who might foment antagonism. The situation is an eloquent appeal to white leaders. Religion, humanity and self-interest require that we should be active, sympathetic friends of the Negro.

THE FLYING SQUADRON.

Men of honor, men of faith,
Men of courage and of strength,
Men who care and men who dare
To carry the message everywhere.

The stand they take, the lives they live,
The love which only God can give;
The hope to reach the highest goal,
The joy of saving just one soul.

"Go Tell the Story Now," they sing,
God's message they to others bring;
A charge against the hordes of sin,
They're fighting for the souls of men.

Jackson, Miss. C. B. W.

IN MEMORIAM—REV. J. D. HARPER.

By Rev. Franklin N. Parker, D.D.

Rev. Jacob Dick Harper was born in Shelby County, Alabama, March 19, 1846. He died in McDonoghville, La., March 19, 1922, and was buried on his birthday, March 19, at Mansfield, La. His parents were Henry W. Harper and Juliana Pierce. Both were natives of Virginia. Members of his father's family were in Washington's army at Yorktown. There were five sons and two daughters; of these, two survive: Mrs. Amanda Akin, of Bernice, La., and Dr. Webb Harper, of Ruston, La.

About 1850 the family moved from Alabama to the northern part of Louisiana. At this time quite a number of families migrated from Alabama to Louisiana. A Methodist church was built hy these settlers near the line of Claiborne and Union Parishes and was named Alabama Church. The Harpers were Methodists and cast in their lot with this church. Brother Harper joined the church on probation, August, 1859, was converted in October of that year, and received into the church by Rev. C. W. Hodge in 1860.

He was recommended for admission into the itinerant ministry by the Farmerville circuit, Ouachita District, and admitted on trial by the Louisiana Conference in January, 1873. This session of the Conference met in the old Carondelet Street Church in New Orleans, Bishop Pierce presiding. He was admitted into full connection in 1875 and ordained elder by Bishop Wightman in December, 1876.

During his nearly fifty years of uninterrupted service in the Louisiana Conference Brother Harper served the following charges: Washington, 1873; Arcadia, 1874; Plaquemine and Gross Tete, 1875; Evergreen Circuit, 1876; Lake Charles, 1877; Opelousas District, 1878-79; Alexandria and Pineville, 1880-81; Columbia, 1882-85; Alexandria District, 1886; Delhi District, 1887-90; Ruston, 1891-93; Homer, 1894; Arcadia District, 1895-96; Mansfield, 1897-98; Delhi District, 1899; Alexandria District, 1900-03; Lafayette, 1904-07; Bunkie, 1908-09; Winnfield, 1910-11; Zachary, 1912-15; Opelousas, 1916-20; McDonoghville, 1921 to March, 1922.

Brother Harper's opportunities for an education were limited, indeed, so far as schools are concerned. He attended an "old field school" until the beginning of the Civil War. In this school he had as a classmate Col. J. W. Nicholson, who was subsequently professor of Mathematics at the Louisiana State University. Brother Harper was a great reader and lover of great books. He was diligent in study and tenacious in his grasp of what he read. He acquired a large fund of information and a mastery of his mother tongue. His ability found early recognition. He was made a presiding elder only one year after his own ordination as elder and was returned to that office a number of times. I served with him in the cabinet and bear witness to his fidelity and fairness in the discharge of his duties there.

At the time of his death he had been preaching fifty-two years, and was in his fiftieth year in the Conference. He had attended every session since his admission on trial and had never missed a first roll call. Late in life he could say that he had never been out of the Conference room when his name was called.

He was methodical and precise in his working habits. What tasks were committed to him he attended to with conscientious and cheerful diligence. He was self-possessed and clear in his views of men and issues. Because of these qualities he was called upon to serve in many important affairs of the Conference. He knew our church law, and was fair in his dealings with the rights and interests of other men. His high place in the Conference is indicated by the numerous boards and committees he was called upon to serve. He was secretary of the Board of Education, chairman of the committee on Conference Relations, president of the Board of Church Extension, and of the Board of Missions, eight years a member of the General Board of Church Extension. He was frequently on committees of examination. In all of these places his work was well done. He was ready for whatever came. During the latter part of the Civil War he served in the Confederate Army, and was stationed at Alexandria, La., where he labored in the construction of those forts, the remains of which may now be seen above the town on the opposite bank of the Red River. Three of his brothers served in the army of the Tennessee, the eldest of whom found a soldier's grave at Corinth, Miss.

Brother Harper was genial in temperament and had the real human touch. He loved to hunt and fish. The call of the wild found in him a ready listener. He was not averse to a game of chess, enjoyed his friends, and took his part in the social life of the community.

As a preacher he followed the expository and practical method. He was thoroughly conversant with the theology of evangelical Christianity and presented its teachings with clearness and enforced its practical demands upon the hearts and lives of his people. His own religious life was a uniform progress towards the Eternal City. He settled all qustions definitely. There was no uncertain place in his religious convictions. His love feast testimonies were always clear, spiritual and marked by the modesty which adorned his character. He was a good man, full of faith and the Holy Spirit. He wrought well. His works follow him. "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."

There remain to mourn their loss, the beloved wife, who was Miss Virginia Fox, of Alexandria, La., and his two daughters, Mrs. S. P. Woolfolk, of Baton Rouge, La., and Miss Ruth Harper, of New Orleans, and Rev. R. H. Harper, pastor of the First Methodist Church, of New Orleans.

MAKING THE CHINESE CHURCH INDIGENOUS.

By Professor R. G. Moore.

In these days of close international contact and intercourse it is not difficult to find people of one continent interested in those of another. Those who inhabit one land are eager to learn about the customs, traditions, governments, etc., of other lands. Some are concerned about the study of one aspect; others, some other.

Perhaps there are more Americans to-day who know something about China, the Young Republic of the Far East, and wish to know more than there has ever been at any previous time. Business firms are lured by the vast resources of China, which hold out increasingly large benefits from commerce and industry and the ultimate acquisition of great fortunes. Ambassadors of the Master—missionaries—inspired with the spirit of world-service and conscious of the deepest needs of men, gladly give themselves to the heroic task of helping to bring the Kingdom of God among men.

To the latter class of men and women, who have been laboring in China during the past several hundred years, the world owes much. In the preservation and promotion of international good will and brotherhood they have rendered invaluable service. In introducing and advertising the goods of some of our biggest American business firms they have sometimes done more than the duly appointed agents of said firms. Such service of the missionary, however, is only incidental as compared with what he has done in carrying a Gospel that possesses liberating and energizing forces and endeavoring to apply it to the varied problems and needs of a complex society and nation.

That China is weak no one doubts. She woefully lacks UNITY of PURPOSE, and UNITY of INTERESTS. China has a host of outsiders who sympathize with her, but she still lacks an internal unity of NATIONAL FEELING. She is far from being at the present time an inherent Power, but is largely held together by the agreement of outside, as well as internal powers. Her greatest need is the social cement of the Gospel of Love.

At the present time two forces are discernible and are at work in re-shaping China:

1. Pragmatic—The pressure of international competition in trade, finance, Government, etc.

2. Spiritual—The many uplifting and wholesome influences of churches, schools, etc., in their beneficent work of promoting international brotherhood and unity. While the former forces, inflated with jealousies and rivalries over iron, coal, tea, silk, bean cake, etc., are feverishly clamoring and struggling for economic imperialism on the Pacific, the latter are operating quietly, sometimes obscurely, ever intent upon their gracious ministry of service.

No one who carefully studies the China of to-day will fail to recognize the development of these forces and their subsequent influence in bringing about the gradual transition from the past. Unfortunately, the two have been divorced and, like to parallel streams which never converge in their course, each has been pouring a great volume of life and energy into this great land of four hundred and twenty-five millions of souls, which have for the most part been as unlike in their nature as light and darkness. The business man in his desire to get rich and in the midst of new-born liberties too frequently forgets his decency and propriety. The missionary's demand for clean living, the application of the "Golden Rule" to all of the relationships of men, has thus helped to widen the breach between the two channels of life and has resulted in an unwarranted distinction between the sacred and the secular, a distinction which is too often made in our own land, forgetting that the secular without the sacred is impotent, and that the sacred without the secular is an ineffectual force. Until the two have been wedded in harmonious service and mutual helpfulness, the world will continue to be as organically disarranged as would the human body without the normal relationship which exists between red blood and muscle and flesh.

In considering the present status of the Christian church in China one must keep in mind these two types of forces and their consequent influence.

What the church has achieved in China is obviously largely due to the untiring and unselfish efforts of missionaries, representing every phase of missionary enterprise, viz., Evangelistic, Educational and Medical.

Some of the missionaries from the beginning of their contact with the Chinese have made the impression among the Chinese that their stay was only temporary and that the purpose of all their work was to assist the Chinese toward the establishment of a Chinese church. With this idea ever in their minds, the Chinese have long been laboring with the missionaries, hoping some day to realize the benefits of an organized indigenous church.

During the past few years this hope has had a growing acceptance among the Chinese. To-day there are thousands of Chinese, both Christian and non-Christian, who think the hour has struck when the church in China should be made indigenous.

Here are some of their reasons:

1. A growing national consciousness.

2. Anti-foreign feeling caused by the practice of commercial greed and political conquest by certain nations in China.

3. Divisive elements among the missionary forces resulting in the establishment of independent societies, sects, and creeds.

4. Organization of Home Mission Societies to work in the interior Provinces of China.

5. The fear that the support which has been accorded the Christian church during the past from the Occident will be withheld in the future because of the financial burdens growing out of the great world war.

Thousands of enthusiastic, patriotic students are promoting nationalism in China. They covet the same consciousness of national unity which has wielded such a strong force in making other governments of the world potent factors in the proposed League of Nations.

One of the most effective obstacles to national unity has been interference with internal affairs on the part of unscrupulous foreigners allied with disloyal officials of China, each act of violence resulting in a more enfeebled government with the

exercise of less sovereignty. Thus it is not strange that missionaries are often labeled "foreign devils" by the Chinese who know only that class of foreigners who are in China to make great fortunes; nor is it difficult to see how by analogy the Chinese Christian who fears the power of the unscrupulous managers of foreign firms, who, they say, lord it over the Chinese, would likewise resent the power which is vested in the foreigners who, on behalf of the several Boards, control the property of the church in China.

Unfortunately the church in China is too often called the foreign church, and for this reason many Chinese who, by virtue of influence and property, would be able to render valuable service refrain from having anything to do with it. Many Chinese have said to me, "If the foreigners did not dictate so and so to the Chinese, the church would have a much larger membership; and if the Chinese were allowed more voice in directing the affairs of this school and that school, or this church and that church, more money and help from the Chinese would be forthcoming." Again, too often we hear the charge that denominationalism—individual differences regarding baptism, predestination, foreordination, apostacy, etc.—are confusing and meaningless to the average Chinese; that our disciplines, prayers and song books are too foreign and do not mean as much to the Chinese as they do to the foreigners; that the mistakes and blunders made by foreigners in conducting the affairs of the church and schools in China, who too often do not understand the Chinese mind, customs and traditions, are a strong argument for the control of these matters to pass more and more into the hands of the Chinese.

Surely it should be cause for deepest gratification, not apprehension, among those in the home—the mother church—to know that they have helped to raise up and train a host of young men and women in China who have demonstrated ability and leadership, who are eager to-day to grapple with problems of organizing, financing and directing a Chinese Christian church with a present constituency of nearly 400,000, that can make a stronger appeal in the name of Christ to one-fourth of the world's population. Surely we will be glad to help them through our prayers, sympathies, and by making our Centenary pledges good, to realize autonomy in the Kingdom of God. Those of us who are on the field, as well as those who are in the home land, should be willing to say to the Chinese, "You must increase, but we must decrease." This seemed to be the key note which was sounded at the recent National Christian Conference, which was held in Shanghai in last May, at which there were present five hundred Chinese delegates and five hundred foreign delegates, with many prominent visitors who had been invited from various parts of the world.

Soochow, China.

SOLDIERS MUST LEARN TO SHOOT.

Suppose a regiment of fighting troops had in it a man who could not shoot. He could milk cows and keep books and run a street car, but he could not shoot. He knew nothing about a gun or any other instrument of war. What would happen in the case of such a man?

He certainly would not be a soldier, no matter what he might call himself, and to designate him as one would be a misnomer. And if a country had a large number of such men and called them an army, it would constitute a false pretense.

So the very first thing the army would do with such a rookie would be to teach him how to shoot. The powers that be would take him in hand the next day after his enlistment, and they would not cease their instruction until he could hit the bull's eye every shot.

Failing, he would be sent back to the farm. For soldiers must shoot or give up the gun. And the army shoulders the whole responsibility of teaching them the art.

Now the church calls itself an army, and its workers soldiers. Then it should certainly adopt the policy of an army. If it has any recruits who cannot shoot, it should teach them—at once and thoroughly—for a company of untrained volunteers are about as effective in Christian service as a regiment of rookies who cannot shoot would be on the field of battle.

These remarks are induced by a glaring situation in our church. There are hundreds of "life service volunteers" in the church. They are promising and aspiring young persons, the pick of the church. But many of them are stenographers, clerks, school teachers, and the like. The number attending college is negligible in many cases, and few of them seem to be looking in that direction with any degree of confident expectancy. They cannot shoot. They are not trying to learn. They are not being taught. Therefore, they are not soldiers. So when we talk of our 5,000 volunteers for Christian service we are like a colonel bragging about a regiment composed of men who could not hit a balloon with a blunder-buss. Unless these young people of ours get into college and secure a training for the high and holy tasks to which they have dedicated their lives, we have no right to trifle with language and say we have an adequate number of volunteers. They are not properly volunteers at all.

Now the responsibility of training these recruits is—or should be—on the church, just as it is on the army in the case of embryonic soldiers. Many of these boys and girls have no money. It requires many years of time and several thousand dollars to get the complete equipment needed by the efficient preacher or missionary. And it is not fair for the church to place the whole burden upon these youngsters. Isn't it enough for them to give their lives! To foreswear all hope of wealth and luxury and hope of most of the comforts of life, in order to serve in hard places a church which counts its wealth almost in billions!

We plead for justice and fairness toward our young volunteers. Let us train them. Let us send them to college until they are workmen that need not be ashamed. Let us not continue this policy of which we ought to be heartily ashamed—which brings disappointment to ten times as many consecrated youth as ever stand at last in pulpit or in mission field.

And what can we do? We can at least pay the pledges that we have made to the Christian Education Movement and thus build up the Christian Workers' Educational Aid Fund—the fund used especially for training our young volunteers. That fund now has in it nearly $45,000, the net amount thus far received from the pledges. In addition to this, the Board of Education has a total of $21,000 in other similar funds. That is all. Just calculate how far the interest on this will go in giving full college and university training to the many volunteers who need assistance.

It is a serious fact that we are "tagging behind" almost every other great denomination in the world in the provision made for training our volunteers. Can we then hold our own, think you? We need a million dollars in the Christian Workers' Educational Aid Fund. That is the minimum. Here benevolence finds one of its greatest opportunities. Methodists everywhere, great and small, rich and poor, should count it a privilege to assist in so worthy a cause.

Pay the Christian Education pledges. This is the very least that you can do. This is simply honesty—and do not even the Gentiles the same? Then increase your pledge. Make a special pledge to the Aid Fund. Count it your greatest privilege to have a share in building up this fund which will teach our Christian soldiers how to shoot.

GENERAL CONFERENCE BOARD OF EDUCATION.

IT PAYS TO LIVE A DECENT LIFE.

By F. C. Hoggarth.

One Monday morning there knocked at my door a broken, ragged, miserable man. The mere sight of him was pitiable. His eyes seemed to stand out of his head. His body was decaying. He showed me one arm all withered. "I've made a mess of things," he said, "a beastly, horrible mess. It's all worked out now. There are only ashes left of the flames that once consumed me." His curse had not been drink but lust. He had been a sexual pervert. Sexual indulgence had been the wayside altar which he had worshiped. There he had sacrificed body and mind and soul. There he had killed all his fine ideals and hopes. Highly educated, the son of a "local preacher," the child of many prayers and hopes, he had come to this tragedy. His home was the common lodging house, the dossing house of our cities. He loathed the company in which he found himself there, conscious of his educational "superiority." He seemed to detest them because they thought of little else than something to eat and drink. He had other hungers, especially for decent human comradeship, from which his sins had cut him off. We talked for quite a time, for he seemed glad to talk as man to man. In all he said that morning one word stands out, "It pays to live a decent life." He had come to that conclusion. So much had he garnered off the field of folly.

It is not a high moral truth, not the morality of the Sermon on the Mount. It belongs to the category of "Honesty is the best policy." It is akin to much of the worldly wisdom found in the Book of Proverbs. Yet it is not to be despised. It is something to have learned even so much. If he had only recognized that in his young manhood, from what tragedy he would have been saved. It is just as well therefore sometimes to emphasize these practical considerations, as the Book of Proverbs does, in the moral education of youth. Let them be under no delusion as to what sort of death certain ways of life lead.—N. Y. Christian Advocate.

A NEW WESLEY LETTER.

A Wesley letter, believed to be hitherto unpublished, was printed in the Methodist Times of London, July 6. The letter was addressed to "Mr. John Carhill, at Mr. Roberts, Tiverton, Devon," and is dated 1778:

"My Dear Brother: An assistant at the last Conference said, 'I will do as my predecessor has done. I will leave those as members that never met; they are as good members as I found them.'

"Whoever does this for the time to come I will exclude from our Connexion without delay. To prevent this vile practice I desire you will (1) Take an exact plan of your circuit at Christmas and send it to me in January, and do the same every quarter. (2) If you live till August, leave for your successor an exact list of the societies in your circuit.

"I desire likewise that at the next Quarterly Meeting you would change at least one of the stewards in every society where there are two.

"One thing more I desire, that you would read the proposals for the General Hymn-book in every society and procure as many subscribers as you can.

"By your diligence and exactness in these particulars I shall judge whether you are qualified to act as an assistant or not. I am, your affectionate Friend and Brother, J. WESLEY.

"Pray send me word in January how many subscribers you have procured in your circuit."

The letter does not sound 150 years old. For one thing the preacher who fails to prune his membership list is still living in every branch of Methodism. The word "subscribers" has a modern sound, also, and there be many district superintendents who size men up by their ability to "bring things to pass."—N. Y. Christian Advocate.

He who stoops to heal or help the sick, the broken, the dying, exemplifies in that act the highest purposes of the human spirit. He, on the other hand, who suggests that a diagnosis of cancer might well be followed by an overdose of morphia sets his face backward on the way of man's journey from darkness to light. It is, in short, only by defying what are called natural laws in the name of spiritual necessities that humanity has raised itself from the plane of the animals, and the cynic who sneers at "Christian principles" sneers in reality at all the qualities of his own mind which are not bestial.—The Times.

The Standard Teachers' Bible

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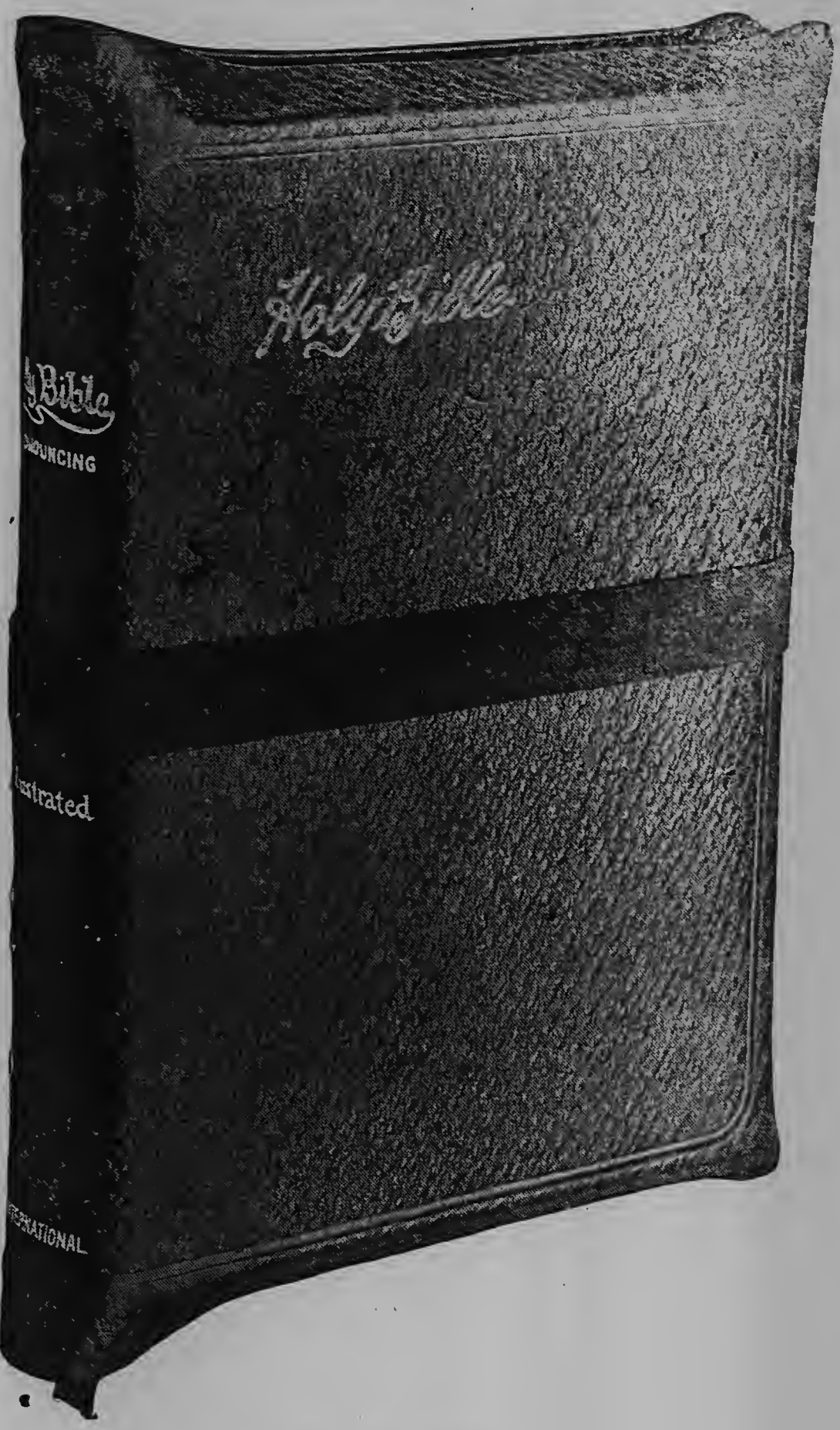

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ADDRESS:

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The Home Circle

SARAH JANE, ASSISTANT M.D.

Sarah Jane lived with Dr. Knipe, and in some of his cases even the kind and wise physician would not have known how to get along without her assistance. She never looked at people's tongues nor felt their pulse as the doctor did, but she was often worth more than medicine to some of his patients. Indeed, Sarah Jane might have been regarded as medicine, since it is something that helps cure people when they are sick; for sometimes medicine is fresh air or sunshine or exercise or even a good laugh.

Sarah Jane was a little black-and-tan terrier, so small that in very cold weather the doctor carried her in the pocket of his great fur coat. Often when the doctor and the fathers and mothers of the sick boys and girls were unable to get them to do what was needful for their recovery, the doctor would say, "Oh, I understand this case; all he needs is a dose of Sarah Jane," and she would always come to their assistance.

There was Helen Bath, who would not take the milk the doctor had ordered; so the next morning when he came he brought Sarah Jane with him.

"Sarah Jane, you show Helen how a little lady takes her milk when the doctor orders it." And Sarah Jane sat up on a chair beside the doctor and looked very obedient as he fastened his handkerchief about her neck. Then the doctor took from his medicine case a little glass and a tube, poured some milk into the glass, and as he held it Sarah Jane slowly drank it through the tube.

Helen laughed and thought she might drink some, too, if she had a small glass and a tube like Sarah Jane used.

Helen really got to like the milk, and she would ask for it every hour; but she could not drink it without the little glass tube.

Harry Wagner had the measles and did not want to take his medicine, so the doctor had to call in his assistant.

"Sarah Jane, you show Harry how to take it, will you?" and she jumped up on a chair, opened her mouth, and the doctor gave her some out of a special bottle. Harry laughed and opened his mouth and thought it great fun to take it every time the clock struck the hour.

Charlie Lewis had broken his leg by a fall, and when it was taken out of the cast he was afraid to try to put his foot to the floor, for it hurt him every time he attempted to do so.

"Well, never mind to-day, Charlie. I'll bring my assistant with me to-morrow, and she will show you how to do it."

The next morning the doctor and his assistant came to see Charlie.

"Charlie, this is my assistant," said the doctor. "Speak to Charlie, Sarah Jane."

Sarah Jane stood up on her hind feet and said, "Bow! wow! wow! wow!" which, the doctor said, meant "How do you do?"

"Now, Sarah Jane, show Charlie how you walk when you are lame." And she started off on her two hind feet, limping a bit as she went.

"You try it, Charlie, and see if you can do as well," kindly urged the doctor. Charlie tried; and though it hurt him some, he persevered and was soon able to run about as well as ever.

All the boys and girls wanted the doctor to give them Sarah Jane, but he always said: "Come, Sarah Jane, we must go to some one else who needs us."—Exchange.

DOORS AND DOORS.

By Marion Ayres Green.

Uncle Charlie stepped quietly inside the doorway of the room where little Clare, with closed eyes, lay on the couch. There were surely traces of recent tears on her cheeks. The restless drumming of her fingers on the edge of the couch showed him that she was not asleep, so he called out cheerly,

"Ready to take another nature walk with me, Lightfoot?"

The closed eyes popped open, and Clare's face brightened at once.

"Oh, Uncle Charlie, I'm glad it's you!" Then her face fell again as she added, "But I am afraid it will be a long time before you'll think that name 'Lightfoot' fits me again," and she glanced down ruefully at her bandaged ankle.

Uncle Charlie sat down beside the couch. "So you went and stumbled into Mr. Woodchuck's dooryard in spite of my warning the other day," he said, smiling at her.

"Oh, but I didn't!" Clare exclaimed quickly. "That's just exactly what I didn't do, Uncle Charlie. It was just a common old everyday hole and not Mr. Woodchuck's dooryard at all."

"How do you know it wasn't?" Uncle Charlie asked.

"Why, I was taking Virginia through that same field where you and I walked last Sunday, and I told her I'd show her where Mr. Woodchuck's front door was, but we mustn't go too near it. So I stood quite a little way off and pointed it out to her. She could see the big pile of sand that you told me was all thrown out by Mr. Woodchuck when he dug out his new home this spring. Then we turned and ran away, and all at once I stepped in this horrid little hole and down I went!"

"And that was Mr. Woodchuck's dooryard," said Uncle Charlie.

"But how could it be?" cried Clare. "It was nowhere near the place!"

Uncle Charlie chuckled. "I didn't say his front door. It was Mr. Woodchuck's back door."

Clare's eyes opened wide. "Why, Uncle Charlie, how funny! I didn't know woodchucks had front doors and back doors just like folks!"

"They do if they are smart woodchucks," he answered. "And if they are extra smart woodchucks, they usually have two back doors. They are really like fire escapes, to use simply in times of danger when their exist is cut off from in front—one fire escape for Mr. Woodchuck and one for Mrs. Woodchuck."

"Oh, isn't that too funny!" laughed Clare. "But there was no pile of sand there, Uncle Charlie, as there was at his front door."

"No," he answered, "because this back door is his secret door and a sand pile would give it away to Mr. Fox, who loves to take a woodchuck home for supper."

Clare looked puzzled. "How does he make a hole without taking something out first?" she asked.

Uncle Charlie chuckled again. "Well, he does have to play the magician a bit to do it. He starts in at the front door, you see, and goes on and on, kicking it all back of him until he finally pokes his head outside at his newly made back door."

"No wonder there was such a big pile of sand at his front door then!" said Clare.

"Yes, Lightfoot, that's what made me suspect there was at least one back door to his house. When your ankle gets well, we'll go out there some day and find out if I've guessed rightly. You'll probably find that doorway you stumbled into hidden in a clump of tall grass or low bushes."

Clare sat up with an excited look in her eyes. "Yes, it was tall grass, Uncle Charlie! I remember I got a big grass stain on my dress, too. Oh, will you go out there just as soon as we can?"

"Just as soon as your ankle is strong enough for rough walking again, little Lightfoot. I shouldn't want you to walk into Mrs. Woodchuck's back door with the other foot, you know. Your mother would hardly forgive me."

"Oh, yes; she would have to," laughed Clare, because you're her brother, you know."

Uncle Charlie took Clare's little hand between his big ones. "I'm not so sure," he said soberly, "that I could forgive myself. But you hustle up and get strong again and we'll see—what we shall see."—Zion's Herald.

"TIME OUT."

Pat's Interpretation.

His Neighbor—Why are ye wearin' so many coats on such a hot day?

Pat—Well, ye see, Oi'm goin't to paint me barn, an' it says on the can, "To obtain the best results put on at least three coats."—Boston Transcript.

The Joker.

Dr. Smith is given to snoring. His wife woke him the other night and remarked, complainingly: "John, if you would just try to keep your mouth shut, you would make less noise."

"So would you!" growled the doctor, as he rolled over and went to sleep again.—Selected.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

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For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab.l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

ENTRENCHING METHODISM.

It was the glory of early Methodism that it pioneered the way of advancing civilization and gave the gospel to the settlers as soon as they had established themselves in their new homes in the territory into which they had moved. Some of the most heroic deeds recorded in the history of the American continent have to do with the work of early Methodist circuit riders, who braved perils of all kinds that they might perform the mission to which they had been divinely appointed.

In a sense this work of pioneering in the United States has been accomplished. The wilderness has been conquered, and modern methods of travel and communication have made easily accessible the places that were formerly hard to reach and to minister to. But the work of entrenching Methodism in many places still needs to be done. In all our territory, especially in Louisiana and Mississippi, there are rapidly developing sections where the gospel is only occasionally preached and where the religious forces of the community have not been organized in such way as to make permanent the influences of the church. Methodism still has a mission to these places.

We suggest the wisdom of the church's developing a policy and program that will enable us to organize these fields in such way as will give Methodism a commanding position in these important places for all time to come. It might be a wise thing for our Conferences to appoint men, men of vision, of executive ability, of thorough consecration, men with the qualities of leadership, to the specific task of surveying the field and putting into operation such plans as would result in the entrenchment of Methodism in those sections where population is rapidly increasing and where no other church is so well prepared as ours to render the needed service. Such men could secure the co-operation of local forces and enlist the help of the Conference and General Boards of Missions and of Church Extension, and assist mightily in spreading and establishing Scriptural holiness throughout the land. The expense of this program would be as nothing as compared with the good to be accomplished.

WHAT OF THE MISSION PASTOR?

There is due to this date on individual pledges to the Centenary, $15,000,000. Had you thought what the payment of this amount would mean to the men on the mission charge of the home Conferences? It would make available $1,500,000 additional to be used in the mission charges of our Annual Conferences—an amount sufficient to put on a real Conference mission program for 1923. And it would mean that the financial burdens that rest upon many of our faithful pastors would be lightened. These men need every dollar of this due on Centenary pledges.

Just to make the case plainer, let us see what additional amounts would be available for some of the Annual Conferences if pledges are paid to date this fall. The Alabama Conference would have $49,000 additional for appropriation to its mission charges; the Baltimore Conference, $37,000; the Central Texas, $60,000, East Oklahoma; $27,000; Florida, $24,000; Holston, $57,000; Kentucky, $22,000; Little Rock, $40,000; Louisiana, $33,000; Louisville, $30,000; Memphis, $69,000; Mississippi, $21,000; North Alabama, $68,000; North Arkansas, $40,000; North Carolina, $72,000; North Georgia, $94,000; North Mississippi, $36,000; North Texas, $55,000; St. Louis, $24,000; South Carolina, $66,000; South Georgia, $119,000; Tennessee, $45,000; Texas, $52,000; Upper South Carolina, $37,000; Virginia, $88,000; West Oklahoma, $26,000; West Texas, $35,000; Western North Carolina, $65,000, Western Virginia, $17,000.

These figures represent ten per cent of the amounts due by the Annual Conferences on Centenary pledges. Of the amount paid by each Conference during the next several months, whether it be part or all due on pledges, ten per cent will be returned to that Conference, to be appropriated for 1923 by the Conference Board of Missions. In the payment of your Centenary pledge, you make possible a large program in your Conference and make some contribution to the support of your own mission pastor.

THE CENTENARY BULLETIN.

The Centenary Bulletin for September has just come from the press. We believe that it carries such information concerning the Centenary, as our people ought to have. Its distribution will help in the collection of Centenary pledges. The Publicity Department will be very glad to send to any pastor or local treasurer, such number of copies as may be requested. Write to John S. Chadwick, Centenary Building, Nashville, Tenn., making request for such number of copies as you think you can use to advantage. These will be free of charge.

PERSONAL AND OTHER NOTES.

Rev. J. L. Cady, of Baker, La., writes that he is getting along splendidly with his work.

Rev. Leon I. McCain, our pastor at Lafayette, La., reports an attendance of 69 at prayer meeting on August 30.

We especially commend the series of articles appearing in the Advocate, under the caption, "New Testament Purifying," by Rev. A. M. Shaw, of the Louisiana Conference.

We desire to express our thanks to Rev. Chas. E. Downer, Terry, Miss., for sending us two subscriptions, and to Rev. P. O. Lowrey, Indian Bayou, La., for sending us three subscriptions.

Mr. Henry H. Ahrens, Circulation Manager of the Publishing House at Nashville, is evidently the right man in the right place. We do not know of a better equipped man in the church for such work.

At a meeting of the licensing committee of the Meridian District, Mississippi Conference, held at Meridian on August 26, Horace J. Taylor, of Chicora church, Bucatunna charge, was licensed to preach.

Rev. W. E. Thomas, formerly of the Louisiana Conference, has been assisting Rev. H. W. Jamieson in some good meetings on the Pearl River charge recently. Brother Thomas will be glad to assist other brethren who may need his services.

One of our exchanges states that Bishop Collins Denny will make a tour of the Wilkesboro District, Western North Carolina Conference, preaching in every charge. It is a good thing for our bishops to cultivate their fields intensively.

We learn from our exchanges that Dr. W. B. Nance has been elected president of Soochow University, to succeed Dr. J. W. Cline, who recently resigned. Dr. Cline while in this country will be connected with Scarritt Bible and Training School.

Rev. R. H. Harper, pastor of the First Methodist Church of this city, preached in the First Methodist Church of Baton Rouge, La., last Sunday, to the pleasure and edification of the people. The pastor at Baton Rouge, Dr. Chas. W. Crisler, was away assisting in a meeting.

Bishop and Mrs. John M. Moore were expected to arrive in New York from Brazil on September 4. On September 11 they will leave Nashville for their new home in Dallas, Texas, where the Bishop's address will be 1308 Commerce Street, in the Methodist Publishing House.

We are glad to learn that Mrs. T. N. Ivey, wife of the distinguished editor of the Nashville Christian Advocate, who underwent a serious operation about the first of August, has passed through a very critical situation and is now greatly improved.

Rev. Leon I. McCain, of Lafayette, La., will assist the pastor at Jena, La., in a revival campaign beginning next Sunday. Brother McCain is a believer in the Advocate, and he always represents its interests in meetings conducted by him. We appreciate his efforts in behalf of the church paper.

Miss Mabel Whitehead, one of our missionaries to Japan, is now at home on a visit. She will go to Atlanta this fall to take her M. A. degree, after which she will return to Japan. She is the daughter of Rev. and Mrs. H. Whitehead, of Birmingham, Ala. Brother Whitehead was formerly a member of the Louisiana Conference, where he and his family have many friends.

The work on the Terry charge, Mississippi Conference, is going forward steadily under the leadership of Rev. Chas. E. Downer. Three good revival meetings were held at Terry, Forest Hill, and Spring Ridge during August, and a meeting is in progress at Byram this week. The Ladies' Aid Society has recently bought a piano for the church, which will add greatly to the worship.

McMurry College, at Abilene, Texas, named in honor of Bishop W. F. McMurry, will open its doors in September, 1923. The administration building, a magnificent structure of modern design that will cost $165,000, is under process of construction, and two commodious, fireproof dormitories will be erected within the next twelve months. The institution will be an A-grade college.

At the recent Conference of Sunday School Workers at Lake Junaluska, N. C., the Louisiana delegation distinguished itself by winning high honors in the boat pageant and in the "stunt night" exercises, receiving the second place in both events. In the boat pageant, the subject was "Audubon," and the prize was a loving cup; on "stunt night," the topic was, "The Methodist Episcopal Church, South."

There are, in the Kate McWillie Powers Receiving Home, Jackson, Miss., under the care of the Mississippi Children's Home Society, about twenty-eight children for placement, ten of this number being infants ranging in age from two weeks to eight months. Those in Mississippi who may be interested in taking a child into their homes may communicate with Rev. Jno. L. Sutton, Superintendent, Box 304, Jackson, Miss.

Rev. C. D. Atkinson, Sunday School Field Secretary of the Louisiana Conference, paid the Advocate office an appreciated call on Saturday of last week. He was en route to Bogalusa, La., in

connection with his work. He reported that the recent District Standard Training Schools at Baton Rouge and at Ruston were very successful. The Shreveport Standard Training School will open at Shreveport on September 17, and the Alexandria School will open at Alexandria on September 24.

Rev. and Mrs. I. H. Sells, of Harrisville, Miss., announce the arrival of a little daughter in their home, to whom they have given the euphonious name, Ellenita. Blessings upon the little one!

Since Monday of this week was a national holiday, no mail deliveries were made in New Orleans, and it is possible that some notices for publication did not reach us in time for this week's Advocate.

Miss Beulah Evans and Mr. L. A. Calhoun, of Mt. Olive, Miss., were married in Jackson, Miss., on August 31, at the residence of Rev. John C. Chambers, Brother Chambers officiating. Mrs. Calhoun is the daughter of the late Rev. J. H. Evans, of the Mississippi Conference, and is a woman of unusually fine Christian character. The Advocate wishes for this fine couple all happiness and prosperity.

Rev. Paul D. Hardin, presiding elder of the Meridian District, Mississippi Conference, requests us to announce that the Standard Training School for Sunday School Workers will be held at Central Methodist Church, Meridian, September 10-15. He is anxious that as many Sunday school workers as possible take advantage of this opportunity for better equipment and preparation for service. We take the liberty of adding our personal commendation of tho work done in these Standard Training Schools.

Mrs. Mary Read Goodale, widow of the late Professor W. H. Goodale, of the Louisiana State University, died in Savannah, Ga., on August 26, and was buried in Baton Rouge, Rev. H. S. Johns, assisted by Rev. C. C. Miller, conducting the funeral services. Both Professor and Mrs. Goodale were pioneers in temperance reform in Louisiana, Mrs. Goodale being president of the W. C. T. U. in Louisiana for several years. Miss Frances E. Willard was their great friend. They were both prominent in church work and rendered great service during their active days. The Advocate extends sincere sympathy to the bereaved loved ones and friends.

Dr. George Twynham, Superintendent of Religious Work in Poland, writes: "At present we are favored by a visit by Rev. Walt Holcomb, one of our general evangelists, who has just closed a revival campaign in the city of Warsaw. This is really the first organized revival to be held in this city, and right from the beginning there developed much interest. It must be remembered that the majority of the people are associated with either the Romish or the Greek Orthodox Church, and the evangelistic setting and declaration of the truths of the Word are full of interest to them. Dr. Holcomb has had a great welcome among us. Throngs of people have waited upon his ministry with a keen and lively desire to know and understand the plan of salvation, which has been so clearly and forcibly presented by the American evangelist. In all, there were approximately one hundred persons who came forward and evidenced their desire to start the new life."

BOARD OF EDUCATION TO MEET.

The Board of Education of the North Mississippi Conference is hereby called to meet in the Methodist church at Winona, Miss., on Wednesday morning, September 20, 1922. There are important matters to be considered, and it is hoped that there will be a full attendance of the Board.

R. A. MEEK, President.
L. P. WASSON, Secretary.

NOTES FROM EUROPE.

By Rev. Walt Holcomb, General Evangelist, Cartersville, Ga.

II.

Belgium, the land of beginning again! Beautiful Brussels, the little Paris of Europe! Brussels is the Headquarters of the Methodist Mission for the whole of Europe. Geographically and financially, Brussels is the logical location for our work in Continental Europe.

Bishop W. B. Beauchamp has been assigned to this, the 12th Episcopal District. His wonderful insight into conditions here, and great foresight as to the future needs of the work, make him the one outstanding man for this situation. While the church elevated him to the office of bishop because of his great service at home, the work that he will accomplish here in Europe during this quadrennium will, doubtless, surpass the most sanguine hopes of our church.

Bishop Beauchamp preached his initial sermon to our English congregation in our Chapel in Brussels, Sunday morning at 11 o'clock, on July 16. His subject was, "Lord, increase our faith." The message was one of uplift and power. It sounded the note of evangelism, which is uppermost in the heart of the Bishop for his people here. I preached at night to the French congregation, from Isaiah 1:18. Pastor Thonger interpreted the message. The Chapel was full of earnest, reverent and attentive hearers. Rev. Luther Bridgers sang a solo at each service, which made a wonderful impression upon those present.

Dr. D. A. Sloan is the Director for all our work in Europe. He is capable, courteous and constant in his efforts to advance the material and spiritual cause of Christ. Rev. W. G. Wilmot, the gifted and gracious Englishman, is the Superintendent of our religious work in Europe, and pastor of our English and French congregations in Brussels. Rev. W. G. Thonger, the fascinating Frenchman, is the assistant pastor and superintendent of our Bible Colportage work.

Our school property is great in location and equipment. "Les Marroniers" (the French for "The Chestnuts") is the name that is emblazoned on the building of our High School for Girls. Miss Elizabeth, the gracious and charming daughter of Dr. James Duncan, of the Alabama Conference, is the Principal of the School. Assisted by Miss Dean and Miss Boehringer and a Belgian staff, splendid foundational work is being done along educational lines.

Our Orphanage is one of the most suitable buildings, and with the very best location possible for a wholesome environment for the little orphans, some of whom were made fatherless and motherless by the late cruel war. Forty little boys and girls greeted us with happy smiles and hearty handshakes, while we could not keep back the tears. Our half-interest in the splendidly equipped Hospital is one of our best investments in Brussels.

At Antwerp we have a great church building, erected by the Germans, that we secured after the war as confiscated property. Pastor William Thomas is making inroads upon the strongholds of sin and superstition through his evangelistic messages and methods. Herstal, a suburb of Liege, is the location of our great Institutional Church for Belgium. It is on the line of the German invasion of Belgium and within a few miles of where the first shots of the Great War were fired. We shall have spacious buildings and numerous activities in Christian endeavor, including Bible classes, young people services, and evangelistic effort. Our social work includes a well-equipped temperance cafe. Mr. F. Cuenod is the Director of this great work.

Ypres, the famous old city of Flanders Fields, which was completely destroyed and devastated by the four years' constant fighting between the Germans and British, is the location for our most promising work in Belgium. Our property is on the main street, near where the post office stood, in sight of the world-notable Cloth Hall. While they are rebuilding this city, "the people called Methodists" will be reconstructing humanity. Our Director is the Rev. Mr. Pinkerton, the spiritual Scotchman. Mr. L. N. Murphy, of Irish extraction, has charge of the social work.

As we made the round of all our mission points with Bishop Beauchamp, Dr. E. H. Rawlings, Foreign Secretary, Dr. Sloan, and Brother Bridgers, the place that impressed us most from a patriotic viewpoint was the old, blown-up fortress of Loncin, where upon a stone we found inscribed the last words of a Belgian soldier, who died rather than surrender to the Germans, the following message: "Passer-by, say to all Belgium and France, here lie 550 heroic Belgians, who sacrificed their lives for all Belgium, all France and all the world." With uncovered and bowed heads we dedicated every drop of our blood to Christ and His Church, to make impossible further warfare.

Brussels, Belgium.

DEATH OF MRS. A. L. DAVENPORT.

Just as the Advocate was going to press, the following sad news came from Rev. A. T. McIlwain, presiding elder of the Columbus District, North Mississippi Conference:

"I received a telephone message this morning informing me that Mrs. Davenport, wife of Rev. A. L. Davenport, our pastor at Brooksville, died in a Meridian hospital Sunday night, the 3d inst. She was operated on for appendicitis. She will be buried at Brooksville, Miss., Sept. 5."

The Advocate extends sincere sympathy to Brother Davenport in the great sorrow that has come to him. We hope to have a suitable memoir for publication in due time.

The Only Way: I am the way, the truth, and the life.—John 14:6.

Seashore Campground School

BILOXI, MISS.

ELEVENTH SESSION BEGINS

Thursday, Sept. 14, 1922

Keller Lodge, steam heated and screened, will be used as a dormitory until the new building is ready for occupancy.

Full Preparatory Courses in Mathematics, History, Modern and Ancient Languages.

NEW LABORATORY FOR SCIENCES.

All Teachers in High School Subjects College-bred Men and Women.

Especial attention given to young ministers in fitting for College.

For further information write

H. W. VAN HOOK,
Biloxi, Miss.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

RESOLUTIONS.

On Sunday morning, August 13, as the first rays of morning light pushed back the curtains of night, the spirit of beautiful little MARTHA SUE, daughter of Mr. and Mrs. C. C. Miller, winged its flight to realms immortal. Her passing has cast a gloom over the entire community; every heart beats in sympathetic touch with the heart throbs of the loved ones. The home is left desolate; the heart of father and mother are torn and bleeding under this crushing sorrow.

Whereas, The Methodist Sunday school, and especially the Adult Bible Class of which Mrs. Miller is a member, desiring to express love and deepest sympathy in this hour of bereavement, do hereby resolve:

1. That we ask our friends to "sorrow not as they who have no hope." Her little life, so sweet and beautiful here, will surely blossom into one of rarer perfection in the land of unfading splendor:

"There is no death; the stars go down
To rise upon some fairer shore,
And bright in Heaven's jeweled crown
They shine forevermore."

2. That a copy of these resolutions be sent the family, spread upon the minutes of the Sunday school, published in the New Orleans Christian Advocate, and the Marks papers.

3. That we commend our friends to the God of all grace, who is able to sustain in the darkest hour. May this thought bring comfort:

"He knows thy sorrow, sees thy falling tears;
Give Him thy hand, He is ever near;
His grace is all sufficing, rich and free,
Have perfect faith, He will abide with thee.

A little while and then it will be light,
Thy faith shall be exchanged for perfect sight;
No fears to vex, nothing to molest,
For thou shalt be with Him in perfect rest."

Signed by: F. M. Bizzell, Mrs. E. C. Black, Mrs. Cave Johnson, Mrs. Birdie Denton, Mrs. G. C. Jones, Committee.

RESOLUTIONS.

Tho Montrose Methodist Sunday school, with the Elementary Department, extend love and sympathy to Brother and Sister E. A. Sartor, whose dear son, WILLIAM ALLISON, passed away to be with Jesus, Aug. 2, 1922.

The following afternoon services were conducted in the church hy the pastor, W. W. Hopper, after which the remains were tenderly laid away in the Montrose Cemetery. Many flowers lay as a cover, as an expression of those who loved him. Allison came, a joy to his parents, May 10, 1917.

God granted these dear friends the high and noble privilege of caring for and training this precious child for Him. Allison loved the Bible, its truths never grew old. "Tell me a true story," he asked. Jesus said, "Suffer little children to come unto me, for of such is the Kingdom of God."

In song and prayer he expressed faith in God. His understanding of the lessons and his request, "Let me pray first," inspired his teacher, Mrs. Neill. Father, mother, Jesus weeps with you. Let him pour into your hearts the oil of joy and gladness, for "All things work together for good to them that love God."

Signed hy: Mrs. Hopper, Mrs. Burton, Mrs. Neill.

August 20, 1922.

RESOLUTIONS.

In the death of our friend, W. S. White, charter member of the M. E. Church, South, of this place, prominent in the local Masonic Lodge, we have lost one of the most useful citizens and one of our most ardent church members. The life which he lived before us and the influence which he wielded in our midst will linger long in the memory of his fellow-beings. It is therefore fitting and right that we, the members of the Baldwyn M. E. Church, South, offer as a tribute to him resolutions of our respect and love.

Therefore, be it hereby Resolved, That we, as a church, commend his consistent life of service, his example of Christian leadership, and his earnest consecration.

Be it Resolved, That the church, deeply grieved at his passing, shall revere his memory and pay lasting trihute to the principles for which he stood.

Be it further resolved, That we offer our love and sympathy to his beloved wife and daughter, together with other relatives and friends who mourn their loss. In God, the great comforter, may they find rest and peace, even as he did.

Be it further Resolved, That a copy of these resolutions be handed the Baldwyn Home Journal, and the Christian Advocate for publication, and that they be read publicly in the church where he spent most of his life.

Respectfully submitted: Mrs. Ollit Newman, Mrs. Nannie J. Caldwell, J. A. Bonds, Committee.

METHODISM IN PONCHATOULA, LA.

Dear Brother Carley: You invite church news from the pastors, so I am sending you a few items of our work in this town. Let me copy an extract from an unknown correspondent to the New Orleans States:

"Observing for the past sixteen years the necessity of a new parsonage for the Methodist pastor at Ponchatoula, it remained for Rev. F. B. Hill to convince his congregation that talk should cease now, and actual work should commence on the structure. His parishioners agreed with him, so last week it was decided to sell the old parsonage and build in its stead a commodious home that would he a credit to the town and to the Methodist congregation, of which Jacob R. Abels is one of the leading figures. Plans for the new structure were drawn by Mr. Bartell without cost, and if his suggestions are carried out, the Rev. F. B. Hill will have no cause for complaint on that score in the future."

I may now add to that item that we expect to hegin building during the month of September. This is, I believe, in harmony with God's law of working, that when we bring into His treasury our tithes and offerings He will open the windows of Heaven and give us showers of blessings.

For next Sunday, September 3, Rev. Charles William Crisler, D.D., pastor of First Church, Baton Rouge, begins a ten days' revival mission in our church. We consider ourselves fortunate in getting so able and beloved minister as Dr. Crisler, and are expecting great things.

Another unknown correspondent in the Hammond newspaper, the Vindicator, writes: "A NEW USE FOR A DANCE HALL. The Methodist pastor at Pochatoula has heen preaching out in the suhurh of Wadesboro in new ground, and the service last Thursday was held in the notorious dance hall, which lately figured in the local press of the killing one night of one of the promoters in a dispute."

A week ago we were honored by a surprise visit from Mrs. White, the deaconess of the French Mission. She came under the auspices of our local Woman's Missionary Society. The romantic story of the French Mission work was told by Mrs. White to the congregation first at Wesley Chapel, then at Lees Landing, and at night in Ponchatoula. We expect some good results to follow Mrs. White's enjoyable visit. I have heen looking for a report of a visit we had from Mrs. Niehergall in the Woman's Missionary column.

Mrs. Hill is going to Wadesboro, God willing, next Sunday afternoon to organize a Sunday school there; and the people want a church built there. A Sunday school has been formed at another suburh called "Whiskey Island," and they are asking for services—another proof that "the fields are white unto harvest, but the laborers are few." A large and beautiful organ has been given to Wesley Chapel hy Mrs. Wm. Howes, a member of the church there, in the name of her newly formed young men's Bible class. The attendance at the Sunday school at Wesley last Sunday was 82. The Howes family are the mainstay of the Wesley Church. F. B. HILL.

The friction of men in action is the energy that sends the world spinning. —Selected.

Peace and Truth: Thus saith the Lord, Call unto me, and I will answer thee, and shew thee great and mighty things which thou knowest not. * * * Behold, I will hring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.—Jeremiah 33:2, 3, 6.

GIRLS! LEMONS

BLEACH SKIN WHITE

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunhurn, and tan bleach hecause it doesn't irritate.

IT IS A BURNING SHAME

That so many Churches are without sufficient insurance and not properly safe-guarded against Fire, Lightning, and Tornado.

THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY OF CHICAGO—The Methodist Mutual—in successful operation since 1898—furnishes protection AT COST upon easy annual payments. No assessments; legal reserve for security of policy-holders same as stock company.

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LEARN THE TRUTH

Confidence

"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

DR. H. B. BARTLETT
National Dental Parlors
Canal and Bourbon Sts.
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Entrance on Bourbon Street
Phone Main 2193.
NEW ORLEANS

Crown and Bridge Specialist
Vitalized Air for Painless Extraction

Most Modern and Best Equipped Dental Parlors South.

Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Sophie Kuntz, 410 Fern Street, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE.

We wish to call attention of all Epworth Leaguers of the Mississippi Conference to the "Methodist Day" at our State Fair in Jackson in October. We understand Mr. Hawkins is chairman of the exhibit committee and he has already taken the matter up with our district secretaries.

One district secretary says he is going to "show off" his district and "show up" the others if they don't get busy. Come on, everybody, let's make the Epworth League look like itself. Get in touch with your district secretary or Mr. Hawkins and find out what you can do to help. And remember that the day following ours will be "Baptist Day," and Mr. Hawkins says don't let them "show us up."

Mr. Harrold, of the Hattiesburg District, in company with Mrs. Harrold, Miss Lewis of Collins, and the Conference Vice President, Truman Lewis, recently visited the League at Mt. Olive. They report having spent a most pleasant afternoon there and that the League, though having a small membership, is in fine working condition. The Leaguers and the pastor seem to be hard workers and are making things go. Mr. Robt. Calhoun is President and he and Brother Greenway and their organization will be heard from at our next Assembly. The Hattiesburg District has 22 Chapters, two having been recently organized. Mr. Harrold reports all in good condition, but that only about 54 per cent are making the quarterly reports to him. For the next quarter can we not make this one hundred per cent?

How about your Mission Study class? The best time we know of to start a mission study class is NOW. The sooner you have a good mission study, the easier it will be to raise your African special.

We would like, in the near future, to publish a list of all chapters who can measure up to the Standard of Efficiency 100 per cent. How about your Chapter?

We have a letter this week from our Treasurer, who has probably attended as many sessions of our conference as any one in South Mississippi. Note what he says of the Assembly:

Impressions of the Mississippi Conference Epworth League Assembly.

To one who has watched the Epworth League work in the Mississippi Conference the past twenty-five years and has attended most of the conferences, the Assembly at Whitworth College, Brookhaven, Miss., in June was most gratifying. It is true that the attendance was cut about half; yet we know that free entertainment and railroad fare paid will always get a crowd but will not always insure the best results. As an officer and worker I wish to give some "Impressions" of the Assembly.

First of all, I was delighted with the blessed fellowship. To be closely associated for an entire week, on the campus, in the dining hall, in the class study, in the recreational periods and in the hours of holy worship with choice spirits from among the best young people of our Conference and with some of the best workers of the entire connection was a precious privilege and an experience which we can never forget.

In the second place, I was impressed with the spirit of co-operation. Whether in recreation, study or worship, it was all but unanimous. Our leaders in all departments had only to suggest and the work was entered into and done heartily. This added much to the success of the Assembly.

Above all, I was impressed with the spiritual fervor which seemed to permeate every department of the work. Our leaders were all filled with the Spirit and so impressed the delegates that scarcely any were not inspired to "A closer walk with God" and were made to feel time and time again the force of the Master's words, "Seek ye first the Kingdom of God."

My prayer to God and my faith is that the next Assembly will be larger and better along all lines.

L. F. ALFORD.

LOUISIANA CONFERENCE.

Program and Announcement

First Round Epworth League District Institutes, September 31 to August 17, conducted by Louisiana State Epworth League.

Dates and Places.

Thursday, Friday and Saturday, August 31, September 1 and 2, Monroe-Ruston District at Monroe. Send name to Miss Sarah Fuller, 603 Jackson Street, Monroe.

Monday, Tuesday and Wednesday, September 4, 5 and 6, Alexandria District at Alexandria. Send names to Miss Ruth Bryan, Thornton Court, Alexandria.

Thursday, Friday and Saturday, September 7, 8 and 9, Baton Rouge District at Baton Rouge. Send names to Katherine Evans, 452 Convention Street, Baton Rouge.

Monday, Tuesday and Wednesday, September 11, 12 and 13, Houma District at Houma. Send names to Nettie Brunette, Houma, La.

Thursday, Friday and Saturday, September 14, 15 and 16, Lake Charles District at Lake Charles. Send names to Josephine Smith, 527 Division Street, Lake Charles.

Monroe-Ruston District.

A fine League has been organized at Crowville with thirty-seven enthusiastic charter members who are anxious to know all about Epworth Leagues and are willing to work. We feel sure that Crowville League will be represented at the Assembly next year.

We have heard good news from the Monroe League through Miss Fuller, who is an enthusiastic and capable Leaguer. They have been visiting the jail and giving special programs to the inmates. They are also clothing an orphan, and taking care of an invalid at the sanitarium.

Ruston's Junior League is wide-awake too and is getting things done.

The district secretary is very much interested in her work and wants the help and co-operation of every League in the district so as to make this one of the best in the State.

New Orleans District.

The Carrollton Avenue League gave an entertainment which included vaudeville stunts and jazz orchestra. If the audience enjoyed it half as much as the performers, it was a huge success.

The Union League is planning a big circus for October. Come out and see the elephants.

Mr. E. O. Harbin, from Central Office, known to all New Orleans Leaguers as Happy Hooligan, sends greetings to Leagues of New Orleans District. Mr. Harbin arrived Saturday on the S. P. at six twenty-five and went on his way to Nashville on the nine five.

McDonoghville Leaguers hold prayer meetings twice a month. They are easily the feature of their League work.

We know Mr. Collins had a clean face at least once since he came to McDonoghville. Miss Leola Angle gave a watermelon party at her home and Mr. Collins had a real face wash.

NORTH MISSISSIPPI EPWORTH LEAGUE.

Good work was done by the young people who were present for the North Mississippi Epworth League Conference, which was held at Grenada College last June, under the instruction of the Conference officers, District Secretaries and Central Office representatives who were with us.

There were class recitations in Methods, Missions and Bible Study, as well as lectures on different phases of the League work as required by the standards fixed for the Assemblies and Conferences. Those attending ten class sessions, keeping notes and receiving the required grades, were ordered given certificates, and the list follows:

Miss Frankie Bailey, Miss May Steele, J. H. Warrener, Acona; E. E. Whitehead, Greenwood; Mrs. Edmond Taylor, Jr., Miss Addie Doty, Mrs. T. B. Lewis, Miss Virginia Lewis, Greenville; Miss Birdie Harrison, Miss Georgia Fonder, Charleston; Miss Lillie Mullins, Miss Haldee Curd, Miss Mary Brooks Mullins, Miss Faye Brannon, Holly Springs; Rev. J. H. Holder, New Albany; Miss Dorothy Reeves, Miss Ethelyn McKibben, Miss Lucy Lane Gorden, Tchula; Miss Leo Hood, Moorehead; Miss Rosa McLe-

(Continued on Page 13)

Fifty Against Two. It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement. Take Hood's Sarsaparilla along with you. It refreshes the blood, improves the appetite, makes sleep easy and restful.—Adv.

For the HAIR—
To make it soft, fluffy and free from dandruff use
TETTERINE
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA

Healthy, Happy Babies
The best way to keep baby in crowing, contented health is Mrs. Winslow's Syrup. This safe, pleasant, effective remedy regulates the bowels and quickly overcomes diarrhoea, colic, flatulency, constipation, and teething troubles.
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
is best for baby. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Open formula on every label.
At all Druggists
Write for free booklet of letters from grateful mothers.
Anglo-American Drug Co.
215-217 Fulton St.
New York
Gen. Selling Agents: Harold F. Ritchie & Co., Inc. New York, Toronto London, Sydney

TETTERINE
DRIVES AWAY PIMPLES
and leaves your skin soft and spotless.
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

Headaches Vanish
Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

Here's Relief
Why suffer from nervousness, insomnia, hysteria, nervous dyspepsia, nervous prostration or any ailment due to a disordered condition of the nerves?
DR. MILES NERVINE
will give you prompt and lasting relief.
It produces refreshing sleep, builds up the shattered nerves and promotes a normal distribution of nerve force.
Your Druggist Sells It, Ask Him.

Sunday School!

NOTES FROM NORTH MISSISSIPPI CONFERENCE.

By Rev. R. H. B. Gladney, Sardis, Miss.

Have you started on getting an exhibit of Sunday school materials for the State Fair to be held at Jackson? We want hand-work, pictures of furnished rooms, pictures of departments, pictures of rooms furnished, etc.

How about observing Rally Day? You can get programs from Lamar & Barton, Nashville. Observe the day, get all your forces together, and make a good beginning for the new Sunday school year. You will not forget to observe Promotion Day the last Sunday in September. You get programs for this occasion from our Publishing House at Nashville. When you get all your forces together, ask for an offering for the Sunday school work of our Conference. You can do this in the places where you failed to observe Sunday School Day.

Mr. Marvin Gieger, superintendent at Webb, has sent me a pledge of graded lessons to be given to any school not able to buy this literature. Will you write me and ask for this literature? The school at Webb is anxious to supply any needed school with this literature.

The Aberdeen District S. T. S. is in session at Houston this week. The attendance is not large, but the personnel of the school is equal to the best. Next week we shall have a school at Holly Springs.

BLACK DRAUGHT OVER 30 YEARS

"Saved Me Many a Sick Spell," Says Texas Farmer, Who Has Long Known Usefulness of Black-Draught.

Naples, Texas.—"I have used Thedford's Black-Draught for years—I can safely say for more than 30 years," declares Mr. H. H. Cromer, a substantial, well-known farmer, residing out on Route 3 from here.

"I am 43 years old, and when a small boy I had indigestion and was puny and my folks gave me a liver regulator. Then Black-Draught was advertised and we heard of it.

"I began to take Black-Draught, and have used it, when needed, ever since. I use Black-Draught now in my home, and certainly recommend it for any liver trouble.

"I have given it a thorough trial, and after thirty years can say Black-Draught is my stand-by. It has saved me many sick spells."

Mr. Cromer writes that he is "never out of Black-Draught," and says several of his neighbors prefer it to any other liver medicine. "I always recommend Black-Draught to my friends," he adds.

This valuable, old, powdered liver medicine is prepared from medicinal roots and herbs, and has none of the bad effects so often observed from the use of calomel, or other powerful mineral drugs.

Black-Draught helps to keep the liver in trim, helping prevent or relieve such troubles as constipation, biliousness, indigestion, sick headache.

Be sure, to get the genuine.—Adv.

GENERAL ELEMENTARY COUNCIL MEETING.

The General Elementary Council of the Southern Methodist Church, which is composed of the Conference Elementary Superintendents, approved Elementary Instructors, and certain other women who are outstanding workers with children, held an informal meeting recently at Lake Junaluska, N. C.

Reports from standing committees on Children's Week, Music, Reports and Records, Books, Pictures and Stories, and the Home were received.

The Music Committee reported a very interesting item, and that was the proposal of Mrs. Crosby Adams, a celebrated composer, to write a book on instrumental music for use in Beginners' Departments, this book to be submitted to the Council for approval and promotion. Mrs. Adams will also write a song book for Beginners. Both of these proposals were eagerly accepted by the Council.

In connection with the Children's Week report, the Council voted that our Children's Week for 1923 be held October 14-21, and that each Conference observe it that week or as near thereto as possible.

Those present at this meeting were: Mesdames W. B. Ferguson, L. P. Hanner, J. N. Watts, M. M. Hughes, T. M. Salter, F. T. Fowler and W. F. Cann; Misses Annie Woody, Ethel Smither, Georgia Keene, Mary Lemmon, Cornelia Brickhouse, Marie Parham, Lola Lawler, Hazel Covington, Nannie Baker, Marie McDonald, Caroline Hess, Lynda Ramey, Roberta Smith, Mary Alice Jones, Pauline Suddath and Minnie E. Kennedy, members. Mesdames Guthrie, Cook, and Harwell, and Misses Hodnett, Albright, Killingsworth and Gresham were visitors.

WESLEY THE WORKER.

"John Wesley averaged three sermons a day for fifty-four years, preaching all told more than 44,000 times. In doing this he traveled by horseback and carriage more than 290,000 miles, or about 5,000 miles a year. His published works include a four-volume commentary on the whole Bible, a dictionary of the English language, a five-volume work on natural philosophy, a four-volume work on church history, histories of England and Rome, grammars of the Hebrew, Latin, Greek, French and English languages, three works on medicine, six volumes of church music, seven volumes of sermons and controversial papers. He also edited a library of fifty volumes known as "The Christian Library." He was a pastor greatly devoted to pastoral work. Later he had the care of 'all the churches' upon him. He arose at 4 a.m., allowing only brief periods for his meals. In the midst of all this work he declared, 'I have more hours of private retirement than any man in England.'"—Selected.

It Doesn't Pay

to let your little hurts get bad. Keep Vacher-Balm handy, it will save you money and suffering, if used at once. Vacher-Balm purifies sores and relieves pain. Try it for Mumps, Boils, Bruises, Cuts, Corns, Piles and Soreness anywhere. Try it after shaving. Avoid imitations. If you cannot get it locally, write for a sample. E. W. Vacher, Inc., New Orleans, La.—Adv.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Meridian, Poplar Springs, Sept. 10.
Meridian, Fifth St., p.m., Sept. 10.
Meridian, Hawkins Memorial, Sept. 17.
Meridian, Central, p.m., Sept. 17.
Meridian, Seventh Ave., at Sageville, Sept. 24.
Meridian, East End, p.m., Sept. 24.
DeKalb, at Spring Hill, Oct. 1, 2.
Cleveland, at Clarks Chapel, Oct. 3.
Enterprise, Oct. 8.
Scooba, Oct. 15.
Porterville, Oct. 15, 16.
Pachuta, at Adams Chapel, Oct. 21, 22.
Quitman, p.m., Oct. 22.
Vimville, at Coker's Chapel, Oct. 29.
Bucatunna, at Chicora, Nov. 5.
Daleville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Poplarville, 11 a.m., Sept. 24.
Escatawpa, at Big Point, 11 a.m., Oct. 1.
Moss Point, 7:30 p.m., Oct. 1.
Americus, at Salem C. G., Thurs., 11 a.m., Oct. 5.
Columbia, 11 a.m., Oct. 8.
Vancleave at New Prospect C. G., 11 a.m., Oct. 12.
Gulfport, 11 a.m., Oct. 15.
Ocean Springs, 7:30 p.m., Oct. 15.
Mentorum, at Mt. Zion, 11 a.m., Oct. 22.
Wiggins, 7:30 p.m., Oct. 22.
Coalville, Wed., 11 a.m., Oct. 25.
Long Beach, Wed., 7:30 p.m., Oct. 25.
Pass Christian, Oct. 29.
Saucier, Wed., 7:30 p.m., Nov. 1.
Picayune, Nov. 5, 6.
Carriere, Mon., 11 a.m., Nov. 6.
Poplarville, Q. C., Mon., 7:30 p.m., Nov. 6.
Lumberton, 9 a.m., Nov. 7.
Logtown, 11 a.m., Nov. 12.
Bay St. Louis, 7:30 p.m., Nov. 12.
Gulfport, Q. C., Tues., 7:30 p.m. Nov. 14.
Pascagoula, Wed., 7:30 p.m., Nov. 15.
Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please collect the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together. W. M. SULLIVAN, P. E.

Vicksburg Dist.—Fourth Round.

Nebo, at Cool Springs, Sept. 30.
Harriston, at Lorman, 11 a.m., Oct. 1.
Fayette, 7 p.m., Oct. 1.
Utica, 11 am., Oct. 6.
Hermanville, at Tillman, 11 a.m., Oct. 7.
Gloster and Liberty, at Gloster, Oct. 8.
Rosetta, at Hopewell, Oct. 9.
Washington, Oct. 15.
Natchez, 4:30 p.m., Oct. 15.
Rocky Springs, Hickory Ridge, 11 a.m., Oct. 22.
Port Gibson, 7 p.m., Oct. 22.
Vicksburg, Crawford St., 7 p.m., Oct. 23.
Vicksburg, Gibson Memorial, 7 p.m., Oct. 25.
Roxie, at Hamburg, Oct. 28.
Centerville, at Stephenson, 11 a.m., Oct. 29.
Woodville, 7 p.m., Oct. 29.
Oak Ridge, Nov. 5.
Rolling Fork, 11 a.m., Nov. 12.
Mayersville, 11 a.m., Nov. 19.
Anguilla, 7 p.m., Nov. 19.
Louise and Holly Bluff, at Louise, 11 a.m., Nov. 26.
Silver City, at ———, 7 p.m., Nov. 26.

J. R. JONES, P. E.

Newton Dist.—Third Round.

Forest and Morton, at Forest, Sept. 10.
Rose Hill, at Rose Hill, Sept. 16, 17.
Trenton, at Independence, Sept. 23, 24.
North Neshoba, at Henry Chapel, Sept. 30, 3 p.m., Oct. 1, 11 a.m.
Deemer, at Deemer, Oct. 1, 2:30 p.m. and 7 p.m.
Harperville and Lena, at Hillsboro, Oct. 7, 8, 11 a.m.
Lake, at Lake, Oct. 8, 7 p.m., 9, 10 a.m.
Neshoba, at Cook's Chapel, Oct. 14, 15.
Philadelphia, Oct. 15, 16.
Union, at Union, Oct. 22.
Shiloh, at Johns, Oct. 25.
Homewood, at Gasque Chapel, Oct. 27, 2:30 p.m., 29, p.m.
Raleigh, at Boykin, Oct. 28, 29.
Montrose, at Montrose, Nov. 1, 11 a.m., 2 p.m.
Walnut Grove, at Zion, Nov. 3.
Carthage, at Bethel, Nov. 4, 5.
Bay Springs, at Bay Springs, Nov. 8, 2:30 p.m.
Laurel, First Church, Nov. 10, 7 p.m.
Laurel, Kingston, Nov. 11, 7 p.m., 12, 7 p.m.
Laurel, West End, Nov. 12, 11 a.m., 2:30 p.m.
Newton, at Newton, Nov. 15.
Chunky, at Suqualena, Nov. 18, 19.
Decatur and Hickory, at Hickory, Nov. 25, 26.

The trustees of church property will please make accurate reports in answer to the disciplinary questions. Reports from Woman Missionary Societies are expected.

J. A. MOORE, P. E.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

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NEW ORLEANS.

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Dickey's Old Reliable Eye Water

relieves sore eyes. Refreshes and strengthens a tired eye. Doesn't burn or hurt. Get genuine in Red Box. 25c all druggists. Bottle free to ministers.
DICKEY DRUG CO., Bristol, Va.

666

Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.

STUDENTS'
Violin Outfits $15 to $45

Complete with Case, Bow, Chin Rest, Rosin, Extra Set of Strings, Tuner and Self Instruction Book—Everything Ready for the Beginner to Start with.

WRITE FOR PARTICULARS.
FREE TRIAL APPLICATION AND EASY PAYMENT TERMS.

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NEW ORLEANS, LA.
—o—
PIANO CATALOGS FREE
Grands, Uprights and Player Pianos.

Epworth League.

(Continued from Page 11.)

more, Miss Grace Hankins, Maben; Miss Susie Sykes, Duck Hill; Miss Triphena Rogers, Coffeeville; Mrs. R. P. Neblett, Rev. R. P. Neblett, Miss Edna Smith, Durant; Mrs. L. M. Elder, Miss Ruth Chambley, Coldwater; Miss Josephine Jenkins, Sardis; Miss Ethel Vance, Shaw; C. E. Moser, Iuka; H. D. Suydam, Shelby; Miss Sallie Billips, Miss Bertha Joiner, Grenada.

These certificates should have been sent out to the pastors and delivered to the Leaguers, but Miss Mullins, the Secretary, has been sick, and there was some misunderstanding about the form and those who were to have signed them. Please notify your Leaguers if their names are in this list.

FROM DENHAM SPRINGS, LA.

Dear Brother Carley: The meetings of Palmetto church and Denham Springs were quite a success. Rev. D. L. Griffin, of Shreveport, La., did the preaching. The old-time Methodist altar was used and people knelt there in prayer for forgiveness and consecration. A deep interest from the start was manifest and many souls were blessed by the services.

On the closing Sunday morning of each revival, the old-fashioned love feast was served to the congregation and all went around and shook hands with some one who had done some kindness to them or helped them and at any time befriended them, and renewed their friendship and love. These were certainly gracious services and full of heart-felt joy and spiritual blessings.

The results of the meetings were good, considering the length of meetings and the already vast majority of people who are members of some church. With the two meeting came the harvest of fifteen members into the churches.

Altogether we feel that great good has been done and we thank God for His many promises and blessings.

Yours in Christ.

CLAUDE H. MAYO, Pastor.

ASPIRIN

Insist on Bayer Package

say BAYER

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
Toothache	**Lumbago**
Earache	Rhematism
Neuralgia	Pain, Pain

Accept only "Bayer" package which contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Antiseptic Mul-en-ol

Favorite for forty years.

Old friends can be trusted.

Stomach pains and nausea quickly relieved.

Also fine application for cuts and burns.

15, 30, 60 cts. Sizes

FINLAY, DICKS & CO., INC.,

NEW ORLEANS.

FROM REV. W. D. BASS.

Dear Brother Carley: I am just home from another evangelistic tour. I had a great tent meeting with Brother Moore, at Morton, Miss. His charge is composed of many of our best people. He has been there only a short while, but his people love him. Brother T. B. Gaddis is one of the foremost business men of the State. His home is in Jackson, but he does a large business in Morton. He is a loyal Methodist, and is a wealthy business man of whom all classes in his community speak in terms of praise. He was converted in my meeting there twenty years ago.

Next, I held meetings for Rev. W. A. Bowlin, on the Kosciusko Circuit. He is doing good work. This is his second year there. In these meetings there were scores of conversions and additions.

On the first Sunday in September I begin a tent meeting with Rev. A. A. Martin, at Houlka, Miss.

The fall months are the most important time of the year to close out with great revivals, secure Conference collections and pastors' salaries in full, and lay better plans for another year. Why discontinue at the very season when most real good can be accomplished? W. D. BASS.

Rub-My-Tism, antiseptic and pain killer, for infected sores, tetter, sprains, neuralgia, rheumatism.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Fourth Round.

Shelby, Sept. 24, a.m.
Shaw, at Shaw, Sept. 24, p.m.
Merigold and Alligator, at Alligator, Oct. 1, a.m.
Jonestown and Rich, at Jonestown, Oct. 1, p.m.
Coahoma and Lyon, at Lyon, Oct. 8, a.m.
Lula and Dundee, at Dundee, Oct. 8, p.m.
Clarksdale, Oct. 9, p.m.
Glen Allen and Avon, at Glen Allen, Oct. 11, p.m.
Leland, Oct. 13, p.m.
Evansville and Dubbs, at Dubbs, Oct. 15, a.m.
Friars Point, Oct. 15, p.m.
Rosedale, Oct. 16, p.m.
Boyle, at Boyle, Oct. 17, p.m.
Cleveland, Oct. 18, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 22, a.m.
Tunica, Oct. 22, p.m.
Benoit and Beulah, at Beulah, Oct. 25, p.m.
Hollandale and Arcola, at Hollandale, Oct. 29, a.m.
Greenville, Oct. 29, p.m.
Gunnison and Deeson, at Gunnison, Nov. 1, p.m.
Duncan and Hillhouse, at Duncan, Nov. 5, a.m.

JAMES H. FELTS, P. E.

Grenada Dist.—Fourth Round.

Abbeville Ct., at Midway, Sept. 9, 10.
Duck Hill Ct., at Hopewell, Sept. 16.
Winona Station, Sept. 17.
Durant, Sept. 17, 18.
Waterford Ct., at Bethel, Sept. 22.
Lamar Ct., at Early Grove, Sept. 23.
Ashland Ct., at Wesley, Sept. 24.
Winona Ct., at Columbiana, Sept. 30, Oct. 1.
Grenada, Oct. 1, 2.
Paris Ct., at Pine Flat, Oct. 7.
Vaiden and West, at Vaiden, Oct. 8.
Tie Plant Ct., at Tie Plant, Oct. 8, 9.
Poplar Creek Ct., at Friendship, Oct. 14, 15.
Pickens and Goodman, at Pickens, Oct. 15, 16.
Sallis Ct., at McAdams, Oct. 21.
Ebenezer Ct., at Liberty, Oct. 22, 23.
Lexington, Oct. 22, 23.
Kilmichael Ct., at Salem, Oct. 28.
Coffeeville Ct., at Gray Rock, Oct. 29.
Holcomb Ct., at Holcomb, Oct. 29, 30.

R. A. TUCKER, P. E.

Corinth Dist.—Fourth Round.

Sherman ct., at Blue Springs, Sept. 9, 10, 11 a.m.
New Albany station, Sept. 10, night; Qr. Conf., Sept. 11, 8 a.m.
Corinth ct., at Shady Grove, Sept. 15.
Kossuth ct., at Kossuth, Sept. 16.
Dumas ct., at Dumas, Sept. 22.
Blue Mountain ct., at Brownfield, Sept. 23, 24.
New Albany ct., at Bethlehem, Wed., Sept. 27.
Potts Camp ct., at Winborn, Sept. 28.
Hickory Flat ct., at Ebenezer, Sept. 29.
Myrtle ct., at Friendship, Sept. 30, Oct. 1.
Tishomingo ct., at Paradise, Oct. 4.
Golden ct., at Dennis, Oct. 5.
Guntown ct., at Saltillo, Oct. 6.
Baldwyn ct., at Lebanon, Oct. 7, 8.
Burnsville ct., at Burnsville, Oct. 13.
Iuka ct., at Mt. Evergreen, Oct. 14, 15, 11 a.m.
Iuka station, Oct. 15, night; Qr. Conf., Oct. 16, 9 a.m.
Rienzi ct., at Bethel, Wed., Oct. 18.
Marietta ct., at Mt. Nebo, Oct. 19.
Mooreville ct., at Mooreville, Oct. 20.
Mantachie ct., at Mantachie, Oct. 21, 22.
Booneville ct., at Liberty, Friday, Oct. 27.
Booneville station, Qr. Conf., Oct. 27, night; preaching, Oct. 29, 11 a.m.
Wheeler ct., at Double Springs, Oct. 28.
Silver Springs ct., at El Bethel, Wed., Nov. 1.
Ripley station, Qr. Conf., Friday, Nov. 3, 2 p.m.; preaching, Nov. 5, 11 a.m.
Chalybeate ct., at Mt. Pleasant, Sat., Nov. 4.

N. B.—Let pastors see that written reports are made by Woman's Missionary Society and by Boards of Trustees, answering Questions 13 and 14. J. B. RANDOLPH, P. E.

Aberdeen Dist.—Fourth Round.

Tupelo, Sept. 10,11.
Amory, Sept. 17, 18.
Houston, Sept. 23, 24.
Pontotoc, Sept. 24, 25.
Woodland, at Palestine, Sept. 26.
Houlka, at Wesley, Sept. 28.
Bellefontaine, at Shady Grove, Sept. 30.
Eupora and Mabin, at Mabin, Oct. 1, 2.
Mathiston, at Mathiston, Oct. 2.
Algomar, at Troy, Oct. 4.
Buena Vista, at Boones Chapel, Oct. 7, 8.
Vardaman, at Vardaman, Oct. 9.
Calhoun City, at Tabernacle, Oct. 10.
Randolph, at Hunters Chapel, Oct. 11.
Tocopola, at Lafayette Springs, Oct. 12.
Salem and Ecru, at Salem, Oct. 13.
Aberdeen, Oct. 15, 16.
Smithville, at Greenbrier, Oct. 17.
Greenwood Springs, at New Hope, Oct. 18.
Nettleton, at Evergreen, Oct. 20.
Prairie and Strong, at Prairie, Oct. 22, 23.
Verona, at Palmetto, Oct. 24.
Shannon and Nettleton, at Nettleton, Oct. 25.
Fulton, at Friendship, Oct. 28, 29.
Tremont, at Hopewell, Oct. 29, 30.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Macon sta., preaching, Sept. 10, evening.
Ethel ct., at Shady Grove, Sept. 16, 17.
Mashulaville ct., at New Hope, Sept. 23, 24.
Shuqualak, preaching, Sept. 24, evening.
Macon sta., quarterly conference, Sept. 27.
Macon ct., at N'Prairie, Sept. 28.
Artesia, preaching, Sept. 28, evening.
Caledonia, at Caledonia, Sept. 29.
Cedar Bluff, at Siloam, Sept. 30, Oct. 1.
Mayhew, preaching, Oct. 1, evening.
Starkville, Oct. 4.
Crawford and Shaeffers, at Shaeffers, quarterly conference, Oct. 5.
Chester, at Chester, Oct. 7, 8.
Ackerman, preaching, Oct. 8, evening.
Mayhew and Sessums, at Mayhew, quarterly conference, Oct. 11.
High Point, at White Hall, Oct. 14, 15.
Noxapater, at Noxapater, Oct. 15, 16.
Louisville, Oct. 17.
Ackerman and Wier, at Ackerman, quarterly conference, Oct. 19.

A. T. McILWAIN, P. E.

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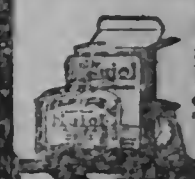

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

NOTICE ABOUT LITERATURE.

For a number of years past the literature of the Woman's Missionary Council has been published by one Secretary and distributed by another. With the coming of the new order, however, this was changed. The Home Cultivation Secretary in Charge of Publication and Publicity will have supervision of all that pertains to the literature of the Woman's Department. Miss Ellasue Wagner, a member of the Publication and Publicity staff, will superintend the Depository of Literature.

Hereafter address all orders to: Literature Headquarters, Woman's Department, Board of Missions, Room 522, Lambuth Building, Nashville, Tenn.

LOUISIANA CONFERENCE.

To The Auxiliaries of the Louisiana Conference.

My Dear Co-workers: Your September meeting, as you know, will be your last meeting for the third quarter. This is always the hardest quarter to bring up in full, on account of the warm weather, summer vacations, etc. This has been an unusually cool summer, however, and I trust the missionary activities have been kept going and that you will have the best third quarter report that you have ever had.

We all have been grieved during this quarter by the passing away of our great leader and loving friend—dear Miss Bennett, the president of the Woman's Missionary Council. A recent letter from Miss Mabel Howell, one of the secretaries of the Foreign Department, tells of her privilege of being with Miss Bennett during her last days. She said that while her body was full of pain, and her suffering was so very intense, her great soul seemed greater than it ever was. She talked about various phases of the work; she talked of the people, of the new organizations, but the one thing she talked most about was the wonderful sense of God's presence. She said: "He is so very near me, I do not feel I have to pray. I want to keep my eyes open when I talk to Him." She seemed fully conscious that a great field of service lay before her in heaven. Miss Howell further says: "We do not see how we are going forward without her, but we must go forward. We must dedicate afresh our lives to the cause to which she gave hers and complete not only her work but the great program for the Kingdom that still lies uncompleted. I never felt before more keenly than I do now the absolute necessity of all of us standing shoulder to shoulder and moving forward along all lines where He shall lead."

The October Voice will be a Memorial Number to Miss Bennett and the auxiliaries will be furnished with material for a Memorial service.

Miss Howell is now en route to the Orient, where she goes to look after the interests of our work in those fields. One of the things that will have a good deal of her attention while in China is the new medical work—the Union Medical work. The main Medical Administrative building will bear Miss Bennett's name. It is probable that they will be ready to open the Medical School by January or Chinese New Year.

Another matter that will take a good deal of Miss Howell's time and attention is the new plant for the Bible school in Osaka, Japan. The contracts were let more than a month ago. The student body will take all of the available space even at the very first. Evidently we will have to limit the student body. Our success is our embarrassment.

In Korea the subject of the city evangelistic plant in Seoul is to be settled and the building plans gone into.

There are many problems that will confront Miss Howell while on this trip and the responsibility is great. She asks that we pray for her that she may not limit God in what she lets Him do through her—that she may have access to the untold sources of Divine wisdom and grace. There were eighteen missionaries and native workers on board the "Empress of Asia"—on which Miss Howell sailed. She hopes to return home by the last of January.

There are wonderful opportunities before us at this time in the world's history. Are we doing our best to meet them?

We need a campaign for new organizations in the Louisiana Conference. We are too well satisfied with simply "holding our own." As you may or may not know, April was designated as "Organization Month" at the annual meeting in DeRidder. (See committee report on Home Base and Finance, page 77, Conference Minutes.) The time followed so close upon the meeting, however, that it was past before the District Secretaries could get to it; so let us make the fourth quarter "Organization Quarter" and do the work we should have done then. There have been only 16 new organizations during the first two quarters. Can't we double that before the year closes?

Let the auxiliaries assist the District Secretaries in the organization of new societies in nearby churches, giving missionary programs when possible.

One of our Louisiana girls, Miss Sophie Kuntz, from the Carrollton Avenue Church, New Orleans, has volunteered for Home Mission work and is to enter Scarritt for training in September. Another at Raceland has heard the call and wants to finish the required standard of education to fit her for service.

Miss Naomi Chapman, of First Church, New Orleans, has already finished the training at Scarritt and goes out this summer as a trained nurse to Mexico.

God is giving us the young people. How shall we prepare them? Louisiana needs a scholarship in Scarritt to take the place of the one we lost in the death of Mr. Hunter, of Shreveport. Three hundred dollars a year covers the expense of a girl at Scarritt, and surely we should have one. Let us pray for it.

Most sincerely yours,
MRS. S. A. MONTGOMERY.
7926 Elm St., New Orleans, La.

NOTES FROM COILA CIRCUIT.

Dear Brother Carley: We are on the fourth quarter of our second year with the Coila circuit. We had a good revival at Coila the fourth week of July, with Rev W. R. Goudelock, of Benoit, to do the preaching. The church was generally revived.

The first week of August we had a real old-time revival on Eanon charge, with nine accessions on profession of faith. We also baptized seven infants. It was a great awakening on the part of the church membership. We realize the wonderful power of God in our labors, for the pastor did the preaching with God to lead the way.

The second week of August we had our revival at Smith Chapel. There were five accessions on faith, one infant was baptized, and there was a good revival with church membership. Brother H. N. McKibben, of Tchula, did the preaching.

Our charge at Poplar Springs consolidated with the Carrollton tent meeting, and all are being greatly benefitted.

We love our people and the real love they have for our welfare has bound us with everlasting ties to them. We have worked for a parsonage and I trust we can secure one for another year. We have two good Sunday schools, one prayer meeting, and one Epworth League, all doing very good work.

God has wonderfully blessed our labors here for his kingdom. Our prayer is that the time will soon be when the knowledge of God will belt the earth as the waters cover the sea. "More light is the cry."

W. M. HESTER, P. C.

FROM AMORY, MISS.

Dear Dr. Carley: We closed a fifteen days' meeting here on July 23. General Evangelist George Tucker, of Jackson, Tenn., did the preaching, and Prof. Turbeville, of Guntersville, Ala., led in the singing. Our church received sixty-eight additions and the other churches were increased in membership.

We missed in Brother Tucker some of the things that the schools give, but we found in him a power that few men possess. Brother Tucker is a converted railroad engineer. His school advantages have been limited. My college people were well pleased with his preaching and at a number of the services our large auditorium with the Sunday school rooms opening into it was not sufficient to seat the people that came to hear the preacher. I am a firm believer in an educated ministry, but I shall never be in favor of a law in our church to keep men out of the ministry whose "gifts, grace and usefulness" mark them as men called of God to preach the gospel of his Son. I wish we had more George Tuckers.

JAMES T. McCAFFERTY, P. C.

ONE MILLION AND MORE.

On August 15 the Sunday schools of the church reached the One Million Goal in Centenary giving, and the report of receipts to September 1 will show a good margin beyond one million dollars. Compared with the giving of former years, this is a remarkable record made by the Sunday schools of Southern Methodism. And payments on Centenary pledges do not represent the full amount given for missions by the Sunday schools of the church, for many of these schools make payments on regular missionary assessments, and some carry Specials that are not included in the Centenary figures.

While the record is a good one, it would be far better if all Sunday school Centenary pledges were paid to date. Many of the schools have held to the one-hundred per cent standard through the Centenary period, but a far larger number are below that standard. We are persuaded that in many instances this is due to the fact that amounts in the treasury have not been forwarded promptly to Nashville headquarters. During the next few weeks, or between this date and October 1, there is to be a special effort to bring all Sunday school Centenary pledges to date. See that your school has reached the one-hundred per cent standard, and then see to it that the amount on hand is sent to Jno. E. Edgerton, Treasurer, Centenary Building, Nashville, Tenn. With the good record already made, let us go forward to larger achievements.

Industry in doing things is a necessity, not a virtue.—Selected.

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Loss of Appetite—
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It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination scientifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from Warner Drug Company, Nashville, Tenn.

NOTES FROM TYLERTOWN CHARGE.

Dear Dr. Carley: The revival season on the Tylertown charge, as far as special series of meetings is concerned, came to a close last Wednesday afternoon at the Dinan School Building, eight miles northwest of Tylertown.

On the fourth Sunday in July we began our meeting with the old China Grove Church, with Brother H. M. Ellis, our P. E., on hand for the third quarterly conference. We had expected to have Brother Ellis with us during the meeting, but other matters on the district required his immediate return home. He preached us a splendid evangelistic sermon at 11 o'clock, which was very much appreciated by the large congregation present, said by some to be the largest at China Grove for a number of years. After refreshments in abundance, the pastor preached and the presiding elder held the quarterly conference, which was well attended, and the reports for the quarter were good. The meeting continued through Wednesday, the preaching being done by the pastor. The attendance throughout the meeting was good, and the interest very gratifying. There were no accessions to the church, but on the last day six children were dedicated to God in baptism. We feel that the membership of the church was built up spiritually, for the people responded liberally to the calls of the church, more than fifty per cent of the benevolent assessments being secured.

The following Sunday, July 30, we began our meeting at Tylertown, the hub of this charge. The preaching in this meeting was done by Rev. L. W. Cain, of Franklinton, La., and to say it was well done expresses it but mildly. He captivated the membership of the churches of the town, large congregations assembling morning and evening to hear his strong, helpful sermons, which were thoroughly orthodox and scriptural. The business houses closed for the morning service, and merchants and clerks attended, and all expressed themselves as deriving very great benefit therefrom. A splendid children's service was held one afternoon by Brother Cain, which was helpful to the children and older ones who were present. Prayer meetings were held each afternoon; four meetings in as many districts of the town were held for the women, one for the young people, and one for the men held at the County House. All of these special meetings were well attended and productive of good which still abides.

The outcome of the men's meeting was the organization of a permanent men's meeting at the Court House every Friday evening, and the acceptance of a most cordial invitation from Brother Cain to unite with the men of Franklinton and form a joint "Flying Squadron" and visit the nearby towns to tell the story of the Cross. The first of these visits will be next Sunday evening, August 27, when a large delegation of men from Tylertown will visit Franklinton, and a special service under the direction of the men will be held in the Baptist church at that place, for this men's movement is not a denominational movement, but is represented by men from all religious bodies of Tylertown and Franklinton, the object of which is to help bring in the Kingdom of God in Walthall County, Miss., and Washington Parish, La. We are expecting great things from the Tylertown-Franklinton "Flying Squadron."

Another result of the meeting at Tylertown was a deeper consecration of many of God's people to the work of the church. The meeting closed Sunday, August 6, and on the following Sunday it was the pleasure of the pastor to receive into the membership of the church a class of 14 on profession of faith, besides six by certificate. Among those received on profession was a man 74 years of age, his wife, and three children. In face of these results we feel we had a great meeting at Tylertown and we take courage and press on to yet greater accomplishments.

On the afternoon of the third Sunday in August, the pastor began a few days' meeting at Dinan School, where a great many of the China Grove members reside. From the first service of this meeting the interest was very apparent, and it lasted to the close, resulting in the strengthening of the faith of God's people and, as the climax of the meeting, in the closing service the pastor received two splendid young men into the church on profession.

We have a splendid people to labor with on this charge and we expect to make a creditable showing at Conference when we meet at Crystal Springs.

Fraternally,
F. B. ORMOND, P. C.

THE EPWORTH LEAGUE AND THE CENTENARY.

The latest available figures show that the Epworth Leagues of our church have paid on Centenary pledges $217,814.43. On the basis of membership this is a far better showing than even the Sunday school has made in Centenary giving, for it represents a per member payment of more than one dollar. The first ten Conferences in Epworth League payments to the Centenary are: North Texas, $20,090.92; Virginia, $17,115.16; Baltimore, $13,422.76; South Georgia, $10,016.65; North Carolina, $8,706.60; Memphis, $8,600; Mississippi, $8,477.23; Little Rock, $8,416; Missouri, $7,851.02; North Alabama, $7,769.27;

When we take into account per member giving, other Conference have done as well, or better, than these named; but the Conferences mentioned have leadership in total amounts contributed.

In the Epworth Leagues of the church will be found the larger number of the future leaders of our Methodism—preachers, missionaries, and lay workers. It is heartening to note that these leaders in training are missionary in spirit, for it gives promise of greater things for the church of tomorrow.

"THE PRAYER OF OLD BLACK JOE."

Mars' Jesus, ah come befo' you, dis nite, to ax you to tech de hearts ob mah young Marster an Mistis; make dem see de error ob dair ways; make dem turn fom de worship ob de golden calf, an go back to do "Ole time ligion," dat was used by Paul an Silus; make dem cut out de "white mule," an de lip stick, de "shimmey," and de "rabbit hug," an wash dey souls in de bleed o' de lam'. Mars' Jesus, mah race is mos run, an ah's ready for de "New Jerusalem," thank God; but it makes po ole heart bleed to see the sinfulness ob de young folks ob dis day and time. Mars' Jesus, tech de hearts wid de burning arror ob lub an holiness. Wake dem up fum de deadly sleep ob a hardened conshus; make dem see de wickednis' ob de otermobile, an de scrimshus baving suits. An oh! Mars' Jesus, tel' Ole Marster an Ole Mistis dat ole Joe am doin de bes' he can to make young Marster an Mistis set a good zample to day chillans, but de Debil, wid his card table an jazz, is wuking nite an day—mos'ly nite. Ah, needs yo he'p in dis fite fo de souls ob mah young folks, Ahs a coming, Mars' Jesus, an hopes to bring dem wid me. Amen.

J. M. ANDERSON, M.D.
Sardis, Miss.

Righteousness Brings Peace: The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.—Isaiah 32: 17, 18.

Cuticura Soap. The Velvet Touch For the Skin

Soap, Ointment, Talcum, 25c everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

A Remedy for Piles

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NERVOUS AND HALF-SICK WOMEN

These Letters Recommending Lydia E. Pinkham's Vegetable Compound Will Interest You

For Your Own Good Please Read Them

Youngstown, Ohio.—"Last fall I began to feel mean and my back hurt me and I could hardly do my little bit of housework. I was played out when I would just sweep one room and would have to rest. I would have to put a cushion behind me when I would sit down and at night I could not sleep unless I had something under my back. I had awful cramps every month and was just nearly all in. Finally my husband said to me one day, 'Why don't you try Lydia E. Pinkham's medicine?' and I said, 'I am willing to take anything if I could get well again.' So I took one bottle and a second one and felt better and the neighbors asked me what I was doing and said, 'Surely it must be doing you good all right.' I have just finished my eighth bottle and I cannot express to you how I feel, the way I would like to. If you can use this letter you are welcome to it and if any woman does not believe what I have written to be true, she can write to me and I will describe my condition to her as I have to you."—Mrs. ELMER HEASLEY, 141 S. Jackson St., Youngstown, Ohio.

"I was very nervous and rundown," writes Mrs. L. E. Wiese of 706 Louisa St., New Orleans, La. "I would often sit down and cry, and was always blue and had no ambition. I was this way for over a year and had allowed myself to get into quite a serious condition. One day I saw your advertisement in the daily paper and began to take Lydia E. Pinkham's Vegetable Compound at once. I have improved ever since taking the third bottle and find it is the best medicine I have ever taken."

Benefited by First Bottle

"I was completely run down and not able to do my housework. I just dragged myself around and did not have energy to get up when once I sat down. I read advertisements of Lydia E. Pinkham's Vegetable Compound in our paper 'The Indiana Daily Times,' and learned all about it. I received results from the very first bottle and now I am doing all my own work, even washing and ironing, and I never felt better in my life. I tell all my friends it is due to you."—Mrs. ELIZABETH REINBOLD, 403 N. Pine St., Indianapolis, Indiana.

You should pay heed to the experiences of these women. They know how they felt before taking the Vegetable Compound, and afterwards, too. Their words are true.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts.

THE SLAV STUDENT BODY AT PRAGUE.

By Bishop W. B. Beauchamp.

Prague is one of the great European centers for students, and these students gather here from all the Slav world. To-day the University of Prague has 28,000 students. Our mission has been particularly interested in certain groups of Ukranian and Russian students. We believe this to be the best place to reach certain groups of young men who will soon be leaders in their own nations; especially is this true of the Russian group and the group representing the Ukranians.

The Methodist Church has a great opportunity for Christian service in Russia, and the demand for the Word of God is almost as great among the Ukranians as it is in Czecho-Slovakia. We are making plans to enter immediately upon this phase of mission work—to distribute the Word of God. Letters have come to our headquarters in Prague begging that we bring the Bible to the Ukranians. This is the first step in the process of reaching a people and bringing to them the message of Evangelical Protestantism.

The next step in this program of Christian service is more difficult: to have men who have learned the truth as it is in Christ to preach to the people in their own tongue. It seems to me that God is giving us this opportunity in Prague. Here we have these groups of foreign students to whom friendship and kindness mean so much; we can appeal to them by our Christian work and measure as we could not under any other conditions. It will be a wonderful victory if, under the guidance of God, we shall be able to lead a certain number of these young men into the truth, as Methodism interprets the work of God, and have them ready to go as preachers of the gospel to their own people in Russia and in the Ukraine.

The Russian students show the deepest gratitude, and they look upon us, the Methodist Mission, as their best friend. In their address of thanks to me as representing the Methodist Church, the speaker said: "Our best faithfullest friend is the Methodist Mission and we give to you and your brothers in America our heartiest thanks." Speaking again in the same address these students say concerning our friendship to them: "And this is now, after our faith in God, our most precious treasure in life."

I believe God is giving us an open door to help redeem the Slav world. Will our church have faith and courage adequate to enter in and possess it for God and our Christ?

Right now is the very best time to stop doing wrong things.—Selected.

WHEELER Business College BIRMINGHAM, ALA.
"WHEELER STUDENTS GET THE BEST POSITIONS"
Call or Write For Free Catalogue

666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.

To most men and women self is everything. Their whole life is a room lined with looking-glasses, presenting to them in all directions, and at every glance, innumerable reflections and multiplications of their own petty and worthless selves. With boundless self-importance, as though the world was made for them, and everybody was looking at them and thinking of them, they make themselves, their own low selves, the whole.—Canon Farrar.

When we find folks completely wrapped up in themselves the package is apt to be small.—Selected.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

(In Part)

Longstreet, Sun., Sept. 10, a.m.
Grand Cane, Sun., Sept. 10, p.m. (preaching.)
Logansport, Wed., Sept. 13.
Greenwood, Fri., Sept. 15.
Shreveport, First Church, Sun., Sept. 17, a.m. (preaching.)
Caddo circuit, ar Blanchard, Sun., Sept. 17, p.m.
Ida, at Mira, Wed., Sept. 20.
Coushatta, Sun., Sept. 24, a.m.
Bayou LaChute, at Elm Grove, Sun., Sept. 24, p.m.
Haynesville, Wed., Sept. 27.
Cotton Valley Sun., Oct. 1, a.m.
Springhill, Sun., Oct. 1, p.m.
Belcher, Wed., Oct. 4.
Bossier City, Fri., Oct. 6, p.m.
Athens, Sat., Oct. 7; Sun., Oct. 8, a.m.
Homer, Sun., Oct. 8, p.m.
Arcadia, Wed., Oct. 11, p.m.
Pelican, Sat., Oct. 14; Sun., Oct. 15, a.m.
Mansfield and South Mansfield, Sun., Oct. 15, p.m.
Oil City, Wed., Oct. 18, p.m.
Texas Avenue, Fri., Oct. 20, p.m.
Castor, Sun., Oct. 22, a.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Jackson and Ethel, Jackson, Sept. 10, a.m.
Zachary, Slaughter, Sept. 10, p.m.
Ponchatoula, Wesley, Sept. 17, a.m.
Natalbany, Natalbany, Sept. 17, p.m.
Amite, Sept. 23, p.m. 24, a.m.
Istrouma, Sept. 24, p.m.
Greensburg, Center, Sept. 30, Oct. 1, a.m.
Kentwood, Oct. 1, p.m.
Pine Grove, Pine Grove, Oct. 8, a.m.
Keener Memorial, Oct. 8, 9, p.m.
Baker, Baker, Oct. 14, a.m., 15, p.m.
Springfield, Red Oak, Oct. 15, a.m.
Gonzales, New River, Oct. 22, a.m.
St. Francisville, Oct. 29, a.m.
Olive Branch, Gilead, Nov. 5, a.m.
Clinton, Clinton, Nov. 5, p.m.
Franklinton ct., Fisher, Nov. 12, a.m.
Franklinton, Nov. 12, p.m.
Baton Rouge, First Ch., Nov. 14, p.m.
Hammond, Nov. 15, p.m.
Dunham Springs, Dunham Springs, Nov. 19, a.m. J. W. LEE, P. E.

Alexandria Dist.—Fourth Round.

Elizabeth ct., at Elizabeth, Sept. 10, a.m.
Oakdale, Sept. 10, p.m.
Campti ct., at Campti, Sept. 17.
Colfax ct., at Colfax, Sept. 24.
LeCompte ct., at LeCompte, Oct. 1.
Boyce, at Boyce, Oct. 5, p.m.
Winnfield ct., at Dodson, Oct. 8.
Pineville, Oct. 12, p.m.
Columbia ct., at Columbia, Oct. 15.
Glenmora, Oct. 19, p.m.
Jena and Jonesville ct., at Jonesville, Oct. 22.
Winnfield, Oct. 25, p.m.
Trout and Good Pine, at Good Pine, Oct. 26, p.m.
Provencal ct., at Provencal, Oct. 29.
Bunkie, Nov. 2, p.m.
Alexandria, preaching, Nov. 5, a.m.; conference, Nov. 6, p.m.

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Marksville ct., at Marksville, Nov. 5, p.m.
Pleasant Hill ct., at Pleasant Hill, Nov. 12.
Natchitoches, Nov. 16, p.m.
Rochelle and Standard, at Rochelle. Nov. 19.

Preachers in charge will please see that the trustees have reports in hand concerning church property. Pastors will also nominate only the number of stewards allowed by the law of the church. Brethren, arrange your nominations accordingly. The law will be enforced. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Fourth Round.

Lake Charles, Sun., Sept. 3.
Leesville, Sun., Sept. 10, a.m.
DeRidder, Sun., Sept. 10, p.m.
Branch ct., at Maxie, Sun., Sept. 17. a.m.
Eunice ct., at Eunice, Sun., Sept. 17, p.m.
Crowley, Mon., Sept. 18.
Abbeville, Sept. 24, a.m.
Gueydan and Estherwood, at E., Sept. 24, p.m.
Indian Bayou, Oct. 1, a.m.
Rayne, Oct. 1, p.m.
Franklin, Oct. 8, a.m.
New Iberia, Oct. 8, p.m.
Hornbeck and Peason, at Prospect, Oct. 15, a.m.
Zwolle, Oct. 15, p.m
Lafayette, Oct. 22, a.m.
Opelousas, Oct. 22, p.m.
Morgan City, Oct. 29, a.m.
Jeanerette, Oct. 29, p.m.
Many, Nov. 5, a.m.
Sulphur, Nov. 12, a.m.
Lake Arthur, Nov. 12, p.m.
Merryville, Nov. 19, a.m.
Ludington, Nov. 19, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Fourth Round.

Choudrant, at Choudrant, Sept 25, 2 p.m.
Jonesboro, at Jonesboro, Sept. 17, preaching, 11 a.m.
Calhoun, at Drew, Sept. 21, 2 p.m.
Oak Ridge, at Oak Ridge, Sept. 24, preaching, 11 a.m.
Bonita, at Bonita, Oct. 1, preaching, 11 a.m.
Bastrop, Oct. 4, 8 p.m.
Mer Rouge, at Collinston, Oct. 6, 2 p.m.
Elmore, at Vienna, Oct. 8, preaching, 11 a.m.
Dubach, at Dubach, Oct. 8, preaching, 8 p.m.
Mangham, at Mangham, Oct. 10, 2 p.m.
Gilbert, at Gilbert, Oct. 11, 2 p.m.
Winnsboro, at Winnsboro, Oct. 12, 2 p.m.
Oak Grove, at Oak Grove, Oct. 15, preaching, 11 a.m.
Farmersville, at Farmersville, Oct. 18.
West Monroe, Oct. 20, 8 p.m.
Simmsboro, at Salem, Oct. 22, preaching, 11 a.m.
Tallulah, Oct. 24, 8 p.m.
Rayville, at Rayville, Oct. 25, 3 p.m.
Midway and Epps, at Epps, Oct. 26, 3 p.m.
Chatham, at Fantam's Chapel, Nov. 1, 11 a.m.
Eros, at Eros, Nov. 3, preaching, 11 a.m.
Waterproof, at St. Joseph, Nov. 5, 3 p.m.
Sicily Island, at Sicily Island, Nov. 12, preaching, 11 a.m.
Lake Providence, Nov. 15, 8 p.m.
Monroe, Nov. 17, 8 p.m.
Bernice, at Bernice, Nov. 19, preaching, 11 a.m.
Ruston, Nov. 20, 8 p.m.

The Licensing Committee will meet at Monroe Sept. 19, 10 a.m.

K. W. DODSON, P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 37. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3475.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 14, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

WHAT SIN WILL DO.

What is the explanation of all the tragedy, the crime, the ruined homes and wrecked lives of which we find daiiy record in the newspapers? The answer is to he found in one small word—sin. If there were no sin, there would he no need for jaiis and penitentiaries, and our courts would be needed oniy for those processes that estahlish and maintain equity where the issue might not be clear to the parties at interest. Sin destroys all the finer quaiities of life that make men and women happy and usefui. Sin is responsihle for so much of the sorrow and woe in the world that its eradication would be the greatest social blessing that could come to humanity; hut it is its power to ruin the soul forever that makes it the greatest curse in the unlverse. Sin will not be eradicated through sociai reformation, but social reformation will come through the eradication of sin. In the last analysis sin is a personai matter, and the individuai is responsibie for his own spiritual state. If our own hearts are pure, if we love God and our fellow-men with aii our might, if we have a personal experience of saving grace through Jesus Christ, we have dethroned sin and escaped its penaity. What a happy worid this would be if sin were no more!

A GOOD PLATFORM—LET THEM STAND.. ON IT.

At the annual meeting of the National Education Association, held in Boston, Mass., last July, Mr. Will H. Hays, president of the Motion Picture Producers and Distrihutors of America, Inc., speaking for the industry whoso head he has become, used these words: "The motion picture industry accepts the chaiienge in the demand of the American people for a higher quality of art and interest in their entertainment. The industry accepts the challenge in the demand of the American youth that its pictures shall give the right kind of entertainment and instruction. We accept the challenge in the righteous demand of the American mother that the entertainment and amusement of that youth shall be worthy of its value as a most potent factor in the country's future. We accept tiie chailenge in the proper demand of tiie educators of the country that the full instructional vaiuo of motion pictures shall be developed and used. We accept our fuii responsibiiity. It is a servico, and 'service is the supreme commitment of life.' It is a service which needs tho very hest from all, and I have great faith in its fuifillment." These are fair words, and we are persuaded that they express the desire and purpose of their distinguished author. It remains to be seen whether he will be able to bring about this reform—for reform it is—that is so badly needed in the motion picture industry. We should have better pictures—or none at all.

IT TAKES TIME.

Frequently we hear this expression in connection with revivai meetings: "If we could have gone on a iittie longer, the resuits would have been much greater." This remark suggests the thought that we sometimes fail to take into account the fact that time is often an essential element in the accompiishment of a good work. It is reaiiy a tragedy for a meeting to have to he hrought to a close just at the time when interest seems to he reaching high tide and when apparentiy scores of people are almost ready to he swept into the Kingdom. It is true, of course, that definito plans have to be made in arranging for a meeting, and it is not always possihle to change those pians at the very last; hut whenever practicahle, a sufficient margin of time should he left to provide for taking advantage of the clear leadings of Providence. If the church has not time to save souls, what has it time for?

THEOLOGICAL DEGREES.

Our theological seminaries, upon the satisfactory completion of the prescrihed course of study and the fulfiiiment of certain other conditions as to previous scholastic attainments, etc., confer the degree of Bachelor of Divinity. We cannot see why the degree conferred should not he that of Doctor of Divinity. As a rule, a prerequisite for the Bachelor of Divinity degree is a Bacheior of Arts degree from a reputable coiiege. The conventional theological course covers three years. The average A. B. graduate of a reputahie coiiege can obtain the degree of Doctor of Phiiosophy—which has higher academic standing than any Bacheior's degree—hy a three-year course of study in our universities. Under the present arrangement, a Bachelor of Arts enters upon his theoiogical course and, after three years of hard work, comes out with only another Bachelor's degreo. Medicai schoois and dental schools confer the Doctor's degree upon conditions that are no harder than are required by theological schools for the Bachelor's degree—why put a minister at an academic disadvantage as compared with men of other professions? We commend this matter to the consideration of the authoritles of our theological institutions.

A GREAT DAY.

Very soon now many boys and giris will leave home for their first year at coiiege. The day of departure will be a great day in their lives. They will be going into a new worid—a world of new associations, new influences, new ideas, new responsihilities and new opportunities. For many of them it will mean the heginning of a new life, for they will emerge from the circumscribed area of the home community into the larger sphere of world interests. They will enter it with high hopes and iofty ambitions—God grant that they may not he disappointed! As much depends upon what they take with them as upon what they hope to gain. They should enter college with the hest part of the equipment with which they expect to fight life's hattles successfuiiy faith in God, puro minds and clean bodies, and a fixed purpose to cieave aiways to the right, no matter what the temptations may be to turn aside to unworthy things. The world needs college-trained men and women—hut it needs more than that men and women whose controiiing motives are those of iove and service. It is a biessed thing that scholarship and sainthood may go together. If going to coiiege means a ioss of the vitai elements of good character, the day of departure is a sad one.

WHAT IS THE POINT?

We came across this paragraph in an exchange the other day: "The average height of ministers is about five feet, eight or nine inches. The average weight is 160 pounds. These figures are from a questionnaire sent out to a large number. University presidents are taiier than ministers, while musicians are shorter. Bishops average 176 pounds in weight. City schooi superintendents weigh more than principals in small towns." We should hate to think that tho time is coming when men for high positions will be chosen on the hasis of weight and stature rather than upon the basis of inteiiectuai and morai fitness. It is true, though, that somo people set great store by "heft."

NOT ALL THAT IS NEW IS BAD.

No church nowadays is thought to he completely furnished until an appropriate musicai instrument has been installed—an organ or a piano. But it was not always so. In his inimitable "California Sketches," the iate Bishop O. P. Fitzgerald teiis the story of the good old brother who violentiy opposed putting an organ in the church in which he worshiped. After those in favor of the innovation had triumphed, however, and the instrument had been duiy installed, the disgruntied hrother wrote to a friend, "They have the devii in the church now—put your foot on his tail and he squeals." This brother must have ieft a numerous progeny.

CHURCH MUSIC.

Nearly everyhody can sing—more or less weii—and nearly everybody likes to sing. It is a positive deprivation, therefore, when the services of the church are conducted with a mere makeshift for music. The music is not an incidental part of the service—it is an important part that should receive a great deai more attention than is usually given to it. It is a sad sight to us to see a great congregation all hut silent while the choir monopoiizes the music. Soios and anthems are fine—hut "let ail the people sing."

New Orleans Christian Advocate

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PRAYER COMES FIRST.

Rev. Ernest A. Miller, Ph.D.

As one gives the life of Jesus an unprejudiced study he is impressed with the fact that physical healing is not the chief work of the Master. He never makes the conferring of any material convenience or comfort the main purpose in any work of mercy. He heals a great many bodies and bestows a number of physical gifts, but such benefactions are clearly on the side, or as a means to some spiritual end. When Jesus said that he came to give life and to give it abundantly, it seems certain that he meant a higher life than the bodily.

In no other Gospel is the fact of the superphysical aim of Jesus so clearly set forth as in the Gospel written by Luke. Practically all scholars are agreed now that Luke was a physician. Healing the sick was the chosen purpose of Luke's life. What any sincere man does day after day soon becomes to that man the greatest work. We might expect Doctor Luke to exalt the cures of the Master above every other phase of his work. But he does not. He continually makes it plain that Jesus healed the physical ailments of men in order to reach their souls. Very often he tells how Jesus left men in their suffering, because there seemed no probability of doing a deeper work than giving bodily strength. When Jesus healed folks of their diseases, and they were satisfied, he was always disappointed.

How Jesus ran away from a group of sick people is told in the fifth chapter of Luke's Gospel. He had healed a leper. He had charged that restored man not to tell any one who had cured him. Quite frequently the Master said to those whom he had blessed physically, "See thou tell no man." It looks as if Jesus did not want to get his name abroad as one who could perform physical miracles. He never charged silence when he had conferred a spiritual blessing. It was difficult for one cured of leprosy to keep silence. Further, his changed condition spoke for itself and called forth commanding questions from all observers. The truth leaked out that Jesus had healed him. "Great multitudes came together to hear, and to be healed of their infirmities." There is no sign of deeper motives than curiosity and desire for bodily health. So we read: "But he withdrew himself in the desert and prayed." He left the multitudes with their aches and their pains and communed with God in a quiet place apart.

You might say that Jesus missed a great chance. You might argue that if he had healed the sick they would have followed him—and others also, won by what they saw. We can not be sure of that. It often worked out otherwise. Folks often want health for their own selfish purposes. This same Luke, in the seventeenth chapter of his Gospel, records how Jesus bade ten lepers to go and show themselves to the priests. As they went they were cleansed. It was by the power and the love of Jesus. But only one, and he a Samaritan, thought of returning to Jesus to express so little as gratitude. They were satisfied with sound bodies to use for their own pleasure and profit.

After Jesus had fed the hungry thousands, first with the Bread of Life and later with the bread that perisheth, they came to him again on a subsequent occasion. He knew why they were before him again. "Verily, verily, I say unto you, ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled." I would not be surprised if Jesus almost regretted the giving of the physical meal. It displaced all thoughts of the better food from their minds.

Jesus went into the desert and prayed, leaving the infirm with their complaints. One who knows the Master might easily guess that he prayed for the multitudes that he left behind. He prayed that they might be more eager for strong souls than for strong bodies; that they might be ready to dedicate any new powers which might come to them to the service of others. Also the Master prayed for himself, that he might be full of the life of God, and be able to impart that divine life to others.

The church should follow Jesus, should place the emphasis as he placed it. There are those who discriminate against the church to-day, because it does not minister primarily to the bodies of men. Some leave the church of Christ for a human institution that promises healing of the body. Some have the "diseases of their mortal minds" read out, but they are diseased in their true minds. The latter state is worse than the former.

The church of Jesus is not a clinic. She performs blessed benevolences, but the greatest of these are for the immortal souls of men. The church does feed the hungry, visit the sick, clothe the naked, but she does something far better. She makes it possible for the hungry to feed themselves, for the naked to clothe themselves, for the sick to have the strength of God.

The first duty of the church is to pray. Even as Jesus left the suffering multitude so that he might gain strength for them, so must Christians do to-day. When a man prays he becomes charged with the Spirit of God. When he is charged with the Spirit of God virtue inevitably will go out from him. People who associate with one who really prays will learn self-help, will experience a sense of uplift, will yearn to know God who alone giveth eternal life. That church that teaches men to pray is fulfilling her mission. Apart from men, alone with God, open to his Word, charged with his Spirit; then back to the needy, giving them the true Life. The church mediates God's life to the souls of men.

The church is for purposes of inspiration and motivation. The church should raise divine ideals before men, and give them a power to follow those ideals. She has the capital for just such work as this. When men are inspired and empowered they will overcome physical barriers.

Sometimes physical impediments are a means to sanctification. Many agencies are appointed for the physical well-being of folks—founded and encouraged by the Christian church, one might say. But there is only one institution on earth that is ordained to mediate the life of God to men. That is the Christian church. We must be true to our main mission. We can not fulfill that mission until, and unless, we pray. As one has greatly said, "We can not do anything until we have prayed, but after we have prayed there is not anything but what we can do."—Pittsburgh Christian Advocate.

A TRIP TO BLUE RIDGE, N. C.

By Mrs. Lee Lipscomb.

I had heard so much of Blue Ridge,
Of its sparkling mountain streams,
That some of its wondrous beauty
Was woven into my dreams.

Well, my dreams came true on August 10, when I reached this beautiful place after a pleasant trip over the Southern, via Asheville, N. C. The scenery along this route between Morristown and Asheville is lovely. That remarkable stream, the French Broad River, follows the railroad for miles and miles, dashing over the rocks, now falling in foamy cascades, then gliding peacefully as it reaches the valley. Then it disappears for a while as the train rushes on, only to appear again in all its romantic beauty.

Arriving at Blue Ridge about 5 p. m., I obtained an inspiring view of the mountain peaks which lifted their majestic heads into the blue sky while the clouds lay upon them like billows of snow. Nestled among the mountains is the Robert E. Lee Hall, a magnificent pure white building with its immense porch and tall, white columns. This hall can accommodate 600 guests and they go there from all the Southern States to enjoy the pure, invigorating mountain air, the wholesome fare and also the lectures and addresses of the most scholarly men and women of the land. There you will find Christian fellowship, association with the most refined, cultured people, and, as one of the guests remarked, they are just like one big family.

I heard such men as Dr. Kessler and Dr. Brown, of Vanderbilt; Dr. Mitchell, of Richmond, Va., and Dr. Weatherford, President of Blue Ridge Association, and others. Dr. Weatherford, with his able assistants, is doing a wonderful work at Blue Ridge as all will testify who have ever been there and breathed its Christian atmosphere. I sometimes wonder if the fool which the Psalmist wrote about could say in his heart there is no God if he had ever been to Blue Ridge, for the mountains are God's thoughts, steadfast, beautiful, and immovable.

A mountain streamlet sings you to sleep at night and feeds the large swimming pool where the young folks bathe and swim. Nestling on the sides of the mountain near R. E. Lee Hall are thirty beautiful and comfortable cottages, placed there by different Southern schools. There the young men and young women reside while attending the Y. M. C. A. and Y. W. C. A. conferences, which meet at Blue Ridge every summer.

If I had time, I would like to tell of my visit to Chimney Rock, the most attractive spot in North Carolina. It is 2500 feet high and on the very top Old Glory flashes its colors in the sunlight and can be seen for miles away.

I also went to Junaluska, the Methodist Assembly grounds, which nestles in the valley surrounded by mountains. With its beautiful lake and picturesque scenery it looks like a ring set with sparkling jewels. The most beautiful building there is the Mission Building, built with Centenary money and recently completed.

Montreat, the Presbyterian assembly grounds, is also a lovely place and the principal building there is the magnificent auditorium, built of native rock, costing $100,000.

Before returning home, I visited my oldest son, who resides at Winnsboro, S. C., near Columbia. This is a pretty town and said to be the oldest in the United States.

The old vine-covered City Hall still stands where Cornwallis had his headquarters.

After being on the road for three days on account of "striking" circumstances I reached home August 25 with many pleasant memories of a delightful trip.

FUNDAMENTALISM VERSUS LIBERALISM.

By Rev. J. A. Poe.

There is no question that looms larger on the horizon of the Christian church to-day, and none that has a sequence comparable to it. I have before me a folder containing a sermon preached by Dr. Harry Emerson Fosdick, of New York, in which he makes a strong plea for the right of the Rationalist to teach his "New Knowledge" in our established churches and schools; insisting that for the good of all concerned the "Fundamentalist" acquiesce till the "New Knowledge" is fully tried out. He claims that the new belief is the result of RECENT discoveries about the creation and other important things; which completely discredits the Bible as authentic history, setting aside the book of Genesis entirely as history. He also finds that to attribute a supernatural birth to all great founders of religion is an "old saw" and that Jesus of Nazareth is no exception; therefore

he is only a great, good human, supcranturally endowed. He also says that the Bible account of Jesus's second coming is only a delusion of the early disciples, and that the Bible is only divinely-humanly inspired, and that much of it is irrelevant to our time.

His strong plea for this change in our belief is that we may make a church fit for the great army of Liberals who are being turned out as the finished product of our atheistic schools. I quote him here: "Ministers often bewail the fact that young people turn from religion to science for the regulative ideas of their lives. But this is easily explicable—science treats a young man's mind as though it were really important. A scientist says to a young man: 'Here is a universe challenging our investigation. Here are the truths we have seen so far. Come study with us! See what we have seen and look further—for science is an intellectual adventure for the truth.' Can you imagine any man who is worth while turning from that call to the church, if the church seems to say: 'Come, we will feed you from a spoon. No thinking is allowed here except such as brings you to certain specified predetermined conclusions.'"

I suppose almost every minister in all our country has received a copy of this folder. It is truly insidious, if not designedly so. It starts out with the assumption that it is generally known that new truths based on scientific research have come to light. Now I am woefully ignorant if any new truth has been discovered relative to creation or revelation in the last century, or even much further back. He seems certain that the church is fossil, and because of that fact no progress can be made in the future. He speaks of "Fundamentalists" as adherents of the things of the dark age. I challenge any one to show where at any time in the history of the world a greater civilization has ever existed than that which rests on the foundation of the so-called Fundamentalists; where a finer type of humanity, morally and socially than that which is the product of the Old Testament Scriptures, with one exception, the product of the New Testament Scriptures as interpreted by orthodox believers. I am frank to confess that so far as knowing just what the dead, dark past holds locked in its shadowdy confines is humanly impossible. It is also just as impossible to know for a certainty what the mists of the unborn future holds. So we find ourselves caught between the veiled future and the forgotten and unknown past; but thanks be to God and His Son our Lord and to the faithful believers and steadfast followers of His divine ethics, we are not in darkness, but have a light to live by, "a light that lighteth every man that cometh into the world." That light is the knowledge of right relationships that results in the largest possible good to all men. That light is the direct result of the teaching of Jesus, both by precept and example. Until the leaders of the "new belief" can give me something better, I am going to hold to the old paths, for I know where they lead me to. I know the type of home life and the system of social life that the accepted faith has developed. Can the Liberals improve on it? If not, why all this ado about a change? Will the teachings of Jesus be any more effective when you have divested him of his divinity? Can he speak with more authority as a mere man than as a god-man? I say a thousand times, No! Any one who knows anything about human nature knows that it will not be held and led by a being that has no claim higher than human authority. The inevitable result of stripping our Christ of his divinity, and our Bible of its inspiration will be rank materialism. The ultimate ruin of our present civilization will be the consequence. The Protestant religion will take its place in the minds of the thinking people of the world among such religions as Mohammedanism, Buddhism, Brahmanism, etc. It will have no higher claim, if as high, because the teachers of these religions claim divine origin for their founders, and inspiration for their books of religion. It seems to me it will mean the final triumph of Romanism, for that church throws a halo of the supernatural around all its rites and ceremonies and invests its ethics with the highest authority of heaven. Such religion has always appealed to the faith and hope of the human race, and will do so till time is no more.

One claim for the "New Knowledge" is that it only can harmonize the Scriptures with science, and bring "so-called revelation" in coincidence with reason. I wonder if all the educated believers of the present and past are and have ever been without the power of reason? What of Clark, Cruden, Melancthon, Erasmus, Milton, Dante, and our Wesley? Were they not the equals of any of the scholars of our day? What of Candler, Hoss, Meek, Bryan, and a host of others both living and dead, that were educated and were intellectual giants, that had no trouble in reconciling their knowledge of things with the teaching of the Bible?

For my part, I am for maintaining our schools and colleges to the extent of our ability; but I think we should either take down our claim for orthodox Christian education, or see to it that Liberalism, Modernism, Materialism or any other ism that is not in accord with the accepted faith of our church is not taught in them.

By this propaganda of fallacious dogma we will have unrest and troubious times in the church, and it will result in moral let-down in many respects, but the church will survive and in the end come out triumphant. Her head shall be lifted up, and Jesus as "Lord of lords and King of kings," shall reign Lord of every human soul.

Lexington, Miss., R. 3.

CONCERNING THE SEASHORE CAMPGROUND SCHOOL.

Dear Brother Carley: I know you will be glad to know of the progress in the plans for the erection of a new dormitory and other equipment at the Seashore Campground School. Brother Morse, the Mississippi Conference Secretary of Education, has been on the coast for the past three weeks directing the campaign for raising at least fifty thousand dollars this fall and is meeting with hearty co-operation in the work. We trust to be in our new dormitory before the session closes.

As we are now the only preparatory school under the control of the Methodist Church in Mississippi, let me give you a little statement of our work for the past few years. The school has been in operation for ten years, and though its equipment has been the crudest and totally inadequate for the work it had to do, yet some facts are worthy of the attention of the church.

We have enrolled something over one thousand pupils in the ten sessions. However, as the graduates of the past year have not had an opportunity for entering college, I shall give you statistics for only nine years.

Number of graduates in nine years	82
Number entering college	65
Percentage of graduates entering college	80
Number entering church schools	47
Number entering Methodist colleges	31
Number entering the ministry	7
Number teaching, in college	4
Number teaching, in public schools	10
Number of Biloxi boys and girls	44
Number of these Methodists	23
Number of these Baptists	4
Number of these Presbyterians	4
Number of these Episcopalians	6
Number of these Catholics	7
Number of Jelly Beans (unadulterated)	1

From these figures you will see that a very large number of our pupils attend college. Practically all our graduates enter college. Those who have completed their college work are now engaged in important avocations.

A remarkable fact of our history is that in the ten years we have had no serious case of illness and no serious accident. For this we devoutly thank God for His goodness.

With the closing of the preparatory department of Millsaps College, we are left alone as the only school where our young men who are not ready for college may be prepared with the subjects best adapted for their college work. May I ask that you let it be known through the columns of the Advocate that we shall be glad to be of any assistance possible to them?

Come to see us when we get into Keller Lodge. The improvements being made will make it as delightful a dormitory as any in the State.

With all good wishes to you and the Advocate.

Fraternally yours,

H. W. VAN HOOK

AN ADVANCED POSITION TAKEN.

By Dr. Stonewall Anderson.

The General Conference Board of Education, under the authority granted it by the General Conference at Hot Springs, has taken an advanced position in regard to moral and religious instruction in the public schools. The General Conference added a new paragraph to the chapter on "Education" in the Discipline, giving the General Conference Board of Education authority "to promote religious education in the homes of the people, in the institutions of the church, in tax-supported and independent institutions, including public schools."

At the meeting of the General Conference Board of Education in June, Bishop Cannon introduced some resolutions on religious education in public schools. These resolutions are in accord with the new legislation by the General Conference. The resolutions were adopted by the Board without opposition. By this act, the Board of Education has committed itself to a program of moral and religious instruction in every department of the public school system of this country.

This is an advance step of far-reaching significance which the Board of Education has taken. If the program inaugurated by this action is carried out, and if other agencies of the church now seeking to promote religious education take the same position in regard to religious instruction in public schools, a great change in public sentiment on this point is just ahead of us.

The Cannon resolutions are in part as follows:

"Resolved, That this Board of Education places upon record its deliberate and positive conviction that moral and religious instruction should be given in every department of the public school system of our country—primary, grammar, and high school grades, colleges and universities; such instruction to be given without cost to the State, if necessary, in the lower grades, and to be offered as optional courses in colleges and universities; such optional courses when completed to be given equal credit with other courses of equal intellectual and cultural value."

This is a great task which the Board of Education has, under the authorization of the General Conference, set for itself, but there is no greater or more fundamental question now before the church than this whole question of Religious Education in its broadest and most comprehensive sense.

LADY ASTOR'S APHORISMS.

From her Address at the Annual Luncheon of the Associated Press:

"Wives come and go, but mothers stay on forever."

"We women do talk too much; but even then we don't tell half we know."

"When you've got the enemy down—make peace."

"You can only overcome evil with good."

"Young women, put into public life what you've always had to put into your home life—unselfishness, vision, courage, and cleanness—the real kind."

"There's so much good in all men; but only good women can bring it out."

"The only solution for unemployment is employment; for the workless, it is work."

"The whole world longs for peace."

"We never get anything in this world—and we never get to heaven—without striving for it."

"Don't just look on our faults—help us to be better!"—Exchange.

NEW TESTAMENT PURIFYING.

By Arthur Madison Shaw.

Paper VI.

Those who are following these studies have, by this time, seen that the fortifications of exclusive immersionists, when closely examined, crumble one by one. We come now to the last stronghold. "The Greek 'BAPTIDZO' means immerse; always immerse, plunge or dip! So say all the lexicons!" On the contrary, nowhere in the New Testament does "baptidzo" mean to immerse. The lexicons generally allow a distinct definition for New Testament usage. Sometimes they specify that it is New Testament usage; sometimes they give it without such specification. This New Testament definition is, "baptize," "wash," "cleanse," "purify." Here are the definitions of some:

Liddell & Scott—"N. T., baptize."

Schrevelins—"N. T.; to wash, perform ablution, cleanse, baptize."

Groves—"to wash, cleanse, baptize; to purify."

Hickie—(Appended to Westcott & Hort's Greek N. T.) "to wash, to cleanse; to baptize; to receive baptism. (Occurring in this sense in Acts, 22:16.)"

Greenfield—"N. T., to wash, perform ablution, cleanse; to immerse, baptize."

These five ought to suffice. I have seen others, and they agree with these. Of the five, Greenfield alone gives "immerse" as a New Testament definition; and it is significant that he places it fourth in order! But suppose that, in the classic Greek, the word did always mean to dip, or immerse. Nothing is more common than for words to acquire a new meaning when used to express new ideas. This happens frequently in New Testament Greek. For example, "Angelos" in classic Greek means "Messenger;" in the New Testament it means Angel. "Pneuma" in the classics means wind, air, or breath; in the New Testament it generally means "spirit," and is so translated. So "Gehenna" means, or did mean, "Valley of the Sons of Hinnom," or "Valley of Lamentation;" and in Palestine was applied to the valley near Jerusalem, where the abominable worship of Moloch had occurred—which in the time of Christ was used as a place for the burning of dead bodies of animals and of executed criminals. The name of this place of continual burnings is appropriately used, in the New Testament, for hell, the place of the damned!

So, whatever might have been the original meaning of "baptidzo" in "profane" Greek, it is clearly used in the New Testament to signify a ceremonial or ritual purification by the use of water. For instance, Matt. 3:11: "'He shall baptize you with the Holy Ghost and with fire;" Acts, 1:5; "Ye shall be baptized with the Holy Ghost not many days hence." Accordingly, "not many days" after this, while the disciples were praying together, Acts, 2:2, "Suddenly there came a sound from heaven, as of a rushing mighty wind, and it" (the sound) "filled all the house where they were sitting. And there appeared unto them cloven" (or forked) "tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost," etc. This was the baptism promised **"not many days hence."** In verses 16-18, Peter explains it: "This is **that which was spoken by the prophet Joel:** And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy. And on my servants and on my handmaidens I will pour out in those days of my Spirit," etc. Set these promises of God one above the other, and what have we?

(1) "I will baptize you with the Holy Spirit."

(2) "I will pour out my Spirit upon you."

These two expressions, "pour out upon" and "baptize," the apostle Peter tells, us mean precisely the same. In verse 33, he further comments: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath shed forth this which ye now see and hear."

While Peter was preaching in the house of Cornelius, the Holy Ghost "fell on all them that heard the Word." (Acts, 10:44.) Paul, writing to Titus (Tit. 3:5-6), refers to this baptism as the "washing of regeneration and the renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ."

Now, our contention is that the **mode of baptism** is not in the word "baptidzo" at all. The word means to purify with water in a ritual sense, i. e., symbolically. But God's own baptism is described in the Scriptures cited above; and "poured out," "coming upon," "shed forth," and "falling on," are the terms used to describe it.

If "baptidzo," in the New Testament, meant mode, we should be justified in using no other mode whatever than that of letting the water **fall upon the person baptized.** And as it is, we may well ponder this proposition: When God does a thing, and tells us how He does it, and then commands us to go and do that thing—it is best for us to use the same mode which He declares He uses! They who baptize **as God baptizes, pour** the element upon the subject!

Oakdale, La.

CULTIVATING A TASTE FOR WHOLESOME READING.

By Dr. E. B. Chappell.

No other revival in the history of the church is to be compared as to permanent results with that which gave birth to Methodism. A number of reasons for this phenomenal success have been suggested, but one of the most important, it seems to me, has received but slight attention. Running through the Wesleyan revival from the very beginning was a clearly defined and intelligently conducted educational program.

Wesley himself was a great teacher as well as a great preacher. He diligently instructed his preachers and sent them forth with orders to instruct the people who were converted under their ministry. He established schools, most of them free schools, in connection with his first chapels, and was the first great religious leader to adopt and promote the Sunday school.

What I wish to call special attention to here, however, is Wesley's earnest effort to develop in his converts a love for wholesome reading. He required his preachers to be not only readers, but also active distributors of good literature. "It cannot be," he wrote to one of his helpers, "that the people should grow in grace unless they give themselves to reading. A reading people will always be a knowing people—a people who talk much will know little. Press this upon them with all your might and you will soon see the fruit of your labor."

The story of his heroic efforts to supply his people with good reading matter constitutes one of the great chapters in English history. "Himself a scholar," says Fitchett, "nurtured from his own childhood in an intellectual atmosphere, Fellow of an historic university, hate of ignorance was for him an instinct and passion. Knowledge and faith, he held, had the closest kinship. No member of his societies must be allowed to remain untaught. And Wesley deliberately set himself to bring within the reach of his people the best literature the world at that day possessed."

He issued during his lifetime between 400 and 500 books and tracts, more than 200 of which were original. These publications covered almost the entire field of literature from simple treatises on theology, ethics and science to the latest popular novel. In 1778 he began the publication of the Arminian Magazine, the first periodical of its kind ever issued. "The vast spread of religious instruction by weekly periodicals and the cheap press," says Dean Farrar, "was inaugurated by him."

For more than a century Methodist preachers in America as well as in England followed the wise example and admonitions of Methodism's great founder. The early circuit riders, when starting on their long rounds, filled their saddle bags with books and tracts and many of our great leaders of the past in both ecclesiastical and secular life were indebted for the awakening which started them on their careers to the literature which found its way into their homes through these heroic servants of God.

In recent times, however, this excellent custom has been abandoned, and as a consequence the life of the church has suffered a serious loss. This is especially true of the Methodist Episcopal Church, South, seventy-five per cent of the membership of which is still rural.

Given an opportunity, country people, and especially young people in the country, will read more than those who live in towns and cities, because they have more leisure and fewer outside distractions. The difficulty is, however, that city people have access to public libraries while a large proportion of country people have but little reading matter except such as is furnished by cheap country papers. Our vast rural membership, therefore, imposes upon us an imperative obligation to see that hundreds of thousands of bright and promising Methodist boys and girls are supplied with wholesome literature that is adapted to their needs.

This demand the Editor and Publishing Agents are seeking to meet by means of our children's, youth's and young people's papers:

Boys and Girls for children under 10.
The Haversack for boys from 10 to 17.
The Torchbearer for girls from 10 to 17.
Our Young People for young people 18 and over.

These publications not only furnish those for whom they are respectively designed with a weekly supply of wholesome and stimulating reading matter, but seek also by wise suggestions to direct the pupils in our Sunday schools into channels of religious activity.

The response to the publication of these papers has been most encouraging. In spite of the period of financial stringency through which we have been passing during the last year, they have a combined circulation of almost three hundred thousand. But the circulation ought to be at least three times that number. And I believe it would rapidly approximate that figure if once our preachers and Sunday school workers could be brought to realize what it would mean to the future lives of our fine country boys and girls to have their imaginations stirred and their interests and vision widened by the weekly reading of such papers as the **Haversack** and the **Torchbearer.** It would save thousands of them from narrowness and frivolity and start them on a quest for the highest and best which would lead them on to careers of usefulness and honor. **And this great end can be achieved by an investment of less than a cent and a half a week for each boy and girl.** Surely any Sunday school that is really interested in the great task of making a higher type of Christian manhood and womanhood and saving our country from the wreck which threatens it by building up a real Christian civilization will not begrudge this small outlay. There is scarcely a school in the country whose members do not spend an average of more than that a week for chewing gum and other like trifles.

Let us adopt for one of our slogans for the new quadrennium: **A million circulation for our Sunday school papers.** This goal attained would mean at once increased Sunday school interest and attendance and enlarged contributions not only to the various beevolences of the church, but also to the regular Sunday school budget, and within a few years a church membership intelligently interested in all phases of religious work.

That the achievement here suggested is not an impossible dream is shown by some facts recently gathered by Mr. H. H. Ahrens, our Circulation Manager. These figures are given not for the purpose of making invidious comparisons nor in the way of criticism or rebuke, but simply for the sake of pointing out to the pastors and Sunday school leaders in some of our fine Conferences a rare opportunity for rendering an invaluable service to the Methodist boys and girls within their bounds and at the same time immensely strengthening the church in the coming generation.

Here are some of the facts gathered:

Our Sunday school enrollment west of the Mississippi is in round numbers 30 per cent of the en-

rollment for the entire church. But the percentage of circulation for our three leading papers in this territory is as follows: Our Young People, 47.7 per cent; The Haversack, 47.6 per cent; The Torchbearer, 51 per cent.

The State of Alabama with a total church membership of about 185,000 takes 1,178 copies of Our Young People. The State of California with a membership of approximately 14,000 takes 1616 copies. If the subscription rate of the Sunday schools of Alabama were equal to that of the schools of California, the circulation of Our Young People in the former State would be about 21,000. Think what that would mean to our Methodist young people in that great State!

North Carolina with a church membership of 225,000 has a circulation of Our Young People of 4056. Missouri with a membership of 128,000 has a circulation of 9,153. And yet there are thousands of young people in the mountain section of North Carolina of pure Anglo-Saxon blood and with capacity for developing into the finest type of American citizenship who are simply starving for the very kind of intellectual and spiritual food with which every issue of Our Young People is filled.

There are many other surprises in the figures digged out by Mr. Ahrens. For instance, West Virginia takes more copies of The Torchbearer and more than 2000 more copies of Our Young People than Virginia; Florida takes about two and one-half times as many copies of Our Young People as Geirgia, and Oklahoma more of each of the three papers than Tennessee. Texas is far ahead of any other State in the combined circulation of the young people's and the two youths' papers, the total for the three being about 40,000. Colorado with about one paper for every three persons enrolled in the Sunday school has the highest average circulation. Its average is almost three times larger than that of South Carolina. More copies of Our Young People are taken in Kansas than in Maryland and three times as many are taken in Idaho as in the District of Columbia.

Am I not right in the statement that these figures suggest a great opportunity for some of our big Conferences? And can the slogan proposed above be regarded as extravagant in the face of facts like those here given?

NOTES FROM EUROPE—III.

By Rev. Wait Holcolmb, General Evangelist, Cartersville, Ga.

Poland, the country of possibilities! Political Poland is now in the throes of governmental change and adjustment. There are two elements seeking control. Pilsudski, Chief of State, is more democratic than the opposing party. He represents the laboring people, and was given a vote of confidence by a majority of seventeen in the Parliament, a few days ago.

Ex-Premier Paderewski was a better pianist than politician. However, if there should be any immediate change, he might be called back to rule the Republic. There will be an election this fall, when the people will vote for members to the Diet and the Senate, who will elect a President. Indications point to the election of Pilsudski as President of Poland.

Near Warsaw is the palace of John Sobieski, which is situated on the Vistula river. It still retains its massiveness and magnificence. it was in the sixteenth century that this great and good king reigned in Poland. He was the first king to grant freedom to the peasants, and his name is revered by all. He also repulsed the Mohammedan invasion and saved Christendom from its ruthless rule.

In the seventeenth century the Austrian, the Russian and the Prussian vultures of prey swooped down upon Poland and tore away her feet, hands and head, leaving only her pulsating heart. Thus remained the dismembered body until after the armistice, when the dove of peace restored the missing parts. The League of Nations did better for Poland than was expected.

The Poland of to-day has come into her own in lost territory. When the new government is established the long-buried, but not dead, national life will be resurrected and assert itself in Europe. With no national debt to handicap it, the people of Poland will build up a formidable nation. While her plains make it difficult to fortify herself, let us hope that wars have ceased forever, and no further invasion will be possible.

As the Poles have always fought for liberty and independence, they are very sympathetic towards democracy and religion. The name of Woodrow Wilson brings an assenting nod of their heads. America appeals to their imagination, and the name of Herbert Hoover thrills them with enthusiasm. They are kindly disposed towards our American Christianity, and the name of the Methodist Mission ranks in popularity with the names of Hoover and Wilson.

The Methodist Church owns a handsome eight-story building on the corner of a beautiful and popular square that is reached by five leading streets, reminding you of the famous Five Points of Atlanta, Ga. The square is a lovely flower garden with roses, geraniums, peonies and bushy evergreens surrounding the lilacs and towering pines in the center. Here in the wonderful city of Warsaw the Methodists have their headquarters for religious and relief work in Poland. A large auditorium for public gatherings is located in this central building.

Prof. F. C. Woodard, of Tennessee, is General Manager of the Polish work. Dr. G. W. Twynham, of West Virginia, has charge of the religious work and is pastor of our English and Polish congregations. Rev. H. K. Kink, of North Carolina, is the assistant in relief and religious work. A finer and abler trio of Christian gentlemen could not be found anywhere. These brethren are ably assisted by a necessary force of conscientious and consecrated Poles and Russians. The work is carried on with the same precision and efficiency as a well regulated business in America.

Bishop Beauchamp and Pastor Twynham are intensely interested in the religious life of those who are thronging to the Methodist mission for life and light. The Poles are in search of spiritual, as well as material things. Many natives who come for enlightenment and instruction positively refuse financial assistance, so anxious are they for the Bread of Life, although hunger is gnawing at their vitals. An old man who has slept at the door of the Mission for three nights, and who attended Sunday services, would not accept alms, although he said that he had not had anything to eat for several days. He was given dinner.

Yesterday we began a series of evangelistic services which were largely attended both morning and evening. I never preached to a more sympathetic and respectful audience in my life. The majority of the congregation were cultured and refined people. However, most of them lost their fortunes as a result of the recent war. One of my hearers was Duke Menszikow, who, in pre-war times, was president of the Russian Duma. He is now a member of the beginners' class for religious instruction. While it is pathetic to watch the wearied faces while preaching, it is very inspiring to see how they drink in the deep truths of the Gospel. The pastor and the evangelist spend the morning hours in private conversation with those who wish to become Christians and identified with the Methodist Mission.

Warsaw, Poland.

CZECHO-SLOVAKIA WELCOMES METHODISM.

By Bishop W. B. Beauchamp.

Surely no nation ever gave a greater welcome to the Methodist Church than the people of Czecho-Slovakia are giving to the Southern Methodist Church. Great crowds come to hear us in the towns and on the public squares of the cities. It is doubtful whether our church ever went to any nation that had greater immediate need for the evangelistic message. The hour is at hand when we must seize this wonderful opportunity for reaching a nation with the mighty gospel of Christ.

This morning at 11 o'clock, Brother Bridges preached to over seven hundred in a small town. I wish it were possible to bring at least one-half dozen men to preach here this fall and winter—men who know how to win other men for Christ.

On August 3, we opened the session of the Mission meeting. Preachers, exhorters, and lay delegates were on hand. It has been a very upper chamber—the presence and power of God are felt by all of us. Never have I known more remarkable testimony of the power of the gospel to save from sin. I suppose this meeting of the Mission is very like the annual meetings of John Wesley and his preachers. The one great regret is that I cannot speak this language; but we cannot fail to feel the spirit of the men who give their testimony in this strange tongue. Seven young men are asking for license to preach, and they have all been converted from Romanism during the past two years. More than a dozen women are asking for training that they may give themselves to church work—these young women also are converts from Romanism. The story of some of these revivals in Czecho-Slovakia carries us back to apostolic days and the days of early Methodism. We shall organize this Mission with some four thousand members, and many thousands in addition have been converted and gone into other churches. We are not able to man the work here, but God is calling into our ministry young men of excellent educational training, and our Bible School will open formally in October, and we hope to equip them for the work of the Methodist ministry. There are four hundred and fifty Russian and Ukrainan students in the English department of our Bible School, and out of this fine group of young men we hope to find our messengers of Methodism to Russia and the Ukrain. We teach them English out of the Bible and our hymn book. So we believe that Czecho-Slovakia is the doorway to Russia, and God has given us here at Prague the opportunity to find the men out of these great nations to carry back to their people the gospel of Christ.

A FRIENDLY UNIVERSE.

This world in which we live, the great universe of which it forms such a tiny part, are after all very friendly to the human creatures that seem to have such a central place in the midst of it all. It may not always look so; appearances at times are rather terrifying than comforting and reassuring; and yet when we weigh all the testimony we are compelled to think that the universe really does look with a very friendly eye upon her latest born child. The sun cheers and warms him; the stars smile a welcome from the other side of space; the flowers put on their brightest colors and threw out their sweetest perfume to greet his senses; the fields feed him with a lavish and delightful assortment of fruits and grains and vegetables; the ocean affords him a world highway, even the grim mountains furnish him with coal and iron to make him master of the earth; the trees give him comfort and shade, and the birds sing in his ears, the only ears in all the world that appreciate music. Surely this is no demon-wrought universe, but God-built; and every part of its great structure must have been laid in wisdom and in love. The very stars in their courses are figting man's battles, and the tides and the seasons are his servants and his friends. He must be God's favored child in God's own world. Why should he not rejoice and be glad in that fact all his days!—Christian Guardian.

The One Great Friend: A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.—Proverbs 18:24.

The Goodness of God: Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Psalm.

Trust and Waver Not: Trust in the Lord with all thine heart; and lean not unto thine own understanding.—Proverbs 3:5.

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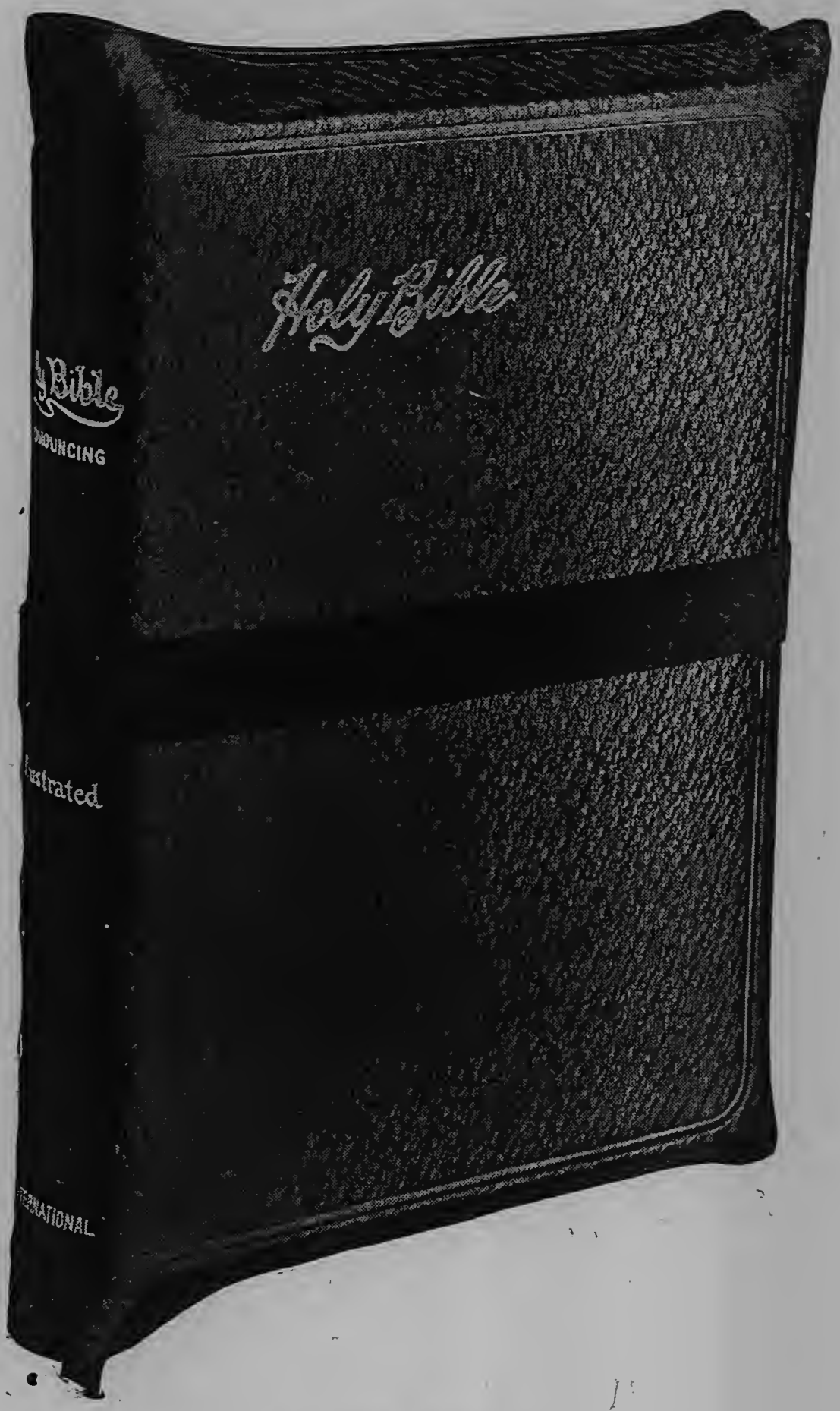

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The Home Circle

THE FINGERS OF THE RAIN.

By Bina E. Payne.

At night when I am tucked in bed,
My prayers and good-nights have been said,
And nurse has gone away,
Sometimes I cannot sleep a wink,
But just lie there and think and think,
And wish that it were day.

It makes me wish that I were good,
And always did the things I should,
The silent dark;
And that there was somebody near,
Or that I even could but hear
Old Towser bark.

Then, sometimes, comes a little tapping,
A gentle, friendly sort of rapping
Upon the window pane;
They make a pleasant sound at night
When one's alone and there's no light,
The fingers of the rain!

—Boston Evening Record.

THE LITTLE RED SHOES.

They were very little and very red and—O, dear me!—how pretty they were, especially to the tiny Louisa May, who had never owned a pair of red shoes in all her short life before.

There were many little folks in the Alcott home, and very, very little money; so when a friend from Boston sent Louisa the red shoes, the whole family stood about to admire and help the small girlie rejoice in the very loveliest things she had ever owned in all her life!

Shoes have to be worn, or they will soon become too tight for little feet, and so it was that Louisa May trotted about that summer, day after day, in her red shoes. They were a perfect fit, and the little girl was happy the whole bright summer long, just because she could look at her own pretty feet and forget that she did not have any of the things that other little girls had.

Well, one day in the early fall, Louisa May put on her red shoes. Then she slipped into a pretty little white dress with red dots on it, and at last her mother tied a big red bow in her hair. Then it was that an idea entered this small girlie's head. She would run away, and see the world! She always had wanted to see it, and this bright day, when she had on a new dress and the wonderful red shoes and the pretty bright ribbon, was the very time!

With Louisa Alcott, a "think" very speedily grew into a "do." So it was that, by and by, the little red shoes trotted along right bravely, turning corner after corner, until at last she had no idea in which direction lay her home! Hours passed, and still the little red shoes trotted along.

By and by the sun hid, and the rain came. Then it was that a very tired and frightened and homesick little girl crept into an open doorway, and curled up in a miserable hall. It rained harder, and then it grew dark. Louisa drew her red shoes up under her short skirts, and sobbed herself to sleep.

Nine o'clock had boomed out from the town clock, when a queer cry rang through the streets, mingling with the ringing of a bell. "Lost!" cried a man's voice. "A little girl, in a red-and-white dress, with a pair of red shoes on!"

"Why-y-y-y!" cried an ecstatic little chirp right under the man's nose. "Why-y-y-y, them's my red shoes you's a finding!"

"And you in 'em, I'm thinking!" cried the man. He flashed the light of the lantern on the forlorn little figure in the doorway, and gave a shout of delight. "I've got her!" he called, and then others came running up out of the darkness, and a very tired but very happy little Louisa May was clasped in her father's arms.

"He found my red shoes, and that's how come he got me," she said in sleepy chirp that night, when her mother tucked her into bed. "And me'n them ain't even, never going away, not no more er tall, Muvver Alcott!"—Harriet Hobson, in Child's Gem.

THE TRUTH ABOUT MISS MUFFET AND THE SPIDER.

Yes, it is perfectly true that I sat on a tuffet to eat my curds and whey. It is also true that a spider sat down beside me, and maybe I did seem frightened away, although as a matter of fact I did exactly what he told me to do, for the minute he sat down he sighed: "Dear me, Miss Muffet, I'm clean tuckered out. Been trying a new stitch in cobwebs. Run over and see how you like the new patters. Very intricate."

So over I ran to examine the stitch. "It's a perfect beauty," I said. "If you sold it in the stores, it would bring a fortune."

"Stores? Sell? What are you talking about? All I ever consent to do in a store is interior decorating in the corners, etc. And nowhere am I less appreciated. I have seen my loveliest, laciest webs swept down in ten seconds—and it took me hours of difficult ballooning to make them."

"Ballooning? Are you an aviator, sir?" I said.

"Aviator? Why, of course! I'm the original aviator! I don't want to seem to boast, but all the things that men are trying to learn about flying in the air in balloons and parachutes I knew centuries ago. Of course the birds may go farther and swifter, but that's because they have a speed mania. Personally I think it is more refined to decorate the corner where you are."

"Would you mind telling me how you do it, sir?"

"I tell you what," said the spider, "we will do a little stunt, you and I. Run indoors, my dear, and fill your curds-and-whey bowl with water."

So I did. And that is when the Mother Goose poet saw me, of course, and clapped me into a verse. But I think it would have been a more interesting poem if he watched a little longer and reported the next event. For I brought out my dish full of water, and, as he directed, I put a block of wood in the center of the water and put him on board this floating island.

He scurried around in every direction crying: "Water, water everywhere! How shall I get to land?"

"Are you scared?" I asked. "I will lift you over, sir."

"Tut! Tut! that was just playing to the gallery, my dear. I shall now proceed to make a fairy bridge. Kindly watch me! See, I rear up on my hind legs and begin spinning a thread. This thread is a lovely liquid substance with which the Lord God has equipped all of us spiders. We spit it out of us, and as we spin it it becomes a delicate bit of gossamer. Ah me! I made it a bit heavy that time; it sinks in the water. But I will try again. Ah! light as air, isn't it? A bit of thistledown, isn't it? This isn't conceit, Miss Muffet; it's gratitude to the Creator for giving me this wonderful equipment. Ah watch! watch! Do you see that zephyr float my tiny thread across the water? When it is strong enough I will skip across my suspension bridge. No Robinson-Crusoe-on-a-desert-island about me! I have my bridge inside me, ready to weave! See, I am now on shore again."

"I think that is very wonderful!" I cried. "What else can you do? That wasn't ballooning, was it?"

"Of course not, my dear. This is ballooning." And he ran up the side of a high fence. He wove a long strand of gossamer, he shaped it into a cradle with his hind feet, and spun long threads to buoy it up. Then in he got and waited for a gust of wind to come along and launch his little airship. Off he sailed! And, landing in an apple tree, he spun a lace dolly on top of an apple blossom. It was a lovely sight.

"I am also a cannibal," he said shrewdly as he snapped at an unfortunate fly and gobbled it up.

"Cruel!" I cried.

"Not a bit of it. Lamb chops were once nice frisky little animals gamboling in the meadows, but you sent the butcher out to get your dinner for you. Pork was once grunting in the pigpen contentedly, steaks were once mooing gently among the buttercups, and chickens were once clucking in the barnyard. Every time you eat an egg you eat a baby chicken! You are really more of a cannibal than I am."

I sat very quiet and looked at him in a friendly way. "The thing I like best about you is when you decorate the fields and fences in the early morning, and the dewdrops catch in the gossamer webs so that it looks like fairyland."

"Those gossamer webs are bridges, my dear Miss Muffet; we spiders spin them on our way to get our breakfast. It's all very practical, really," he sighed.—Miss Muffet Herself, in the Baptist.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Confersnce—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

FINAL REPORT ON THE PROHIBITION POLL.

In its issue of September 9, the Literary Digest gives the final returns from its poll on the prohibition question. Of the 10,000,000 ballots sent out, only a few more than 900,000 were returned—less than ten per cent of the whole. While the Digest seems to think this is a good showing, we should he very slow to accept as conclusive the opinion of so few of the country's voters.

The summary of the poll is given as follows: In the main poll, there were 306,255, or 38.5 per cent for enforcement; 325,549, or 41.1 per cent for modification; 164,454, or 20.4 per cent for repeal.

In the women's poll, there were 48,485, or 44.5 for enforcement; 39,914, or 36.7 per cent for modification; 20,448, or 18.8 per cent for repeal.

In the factory poll, there were 1,453, or 8.4 per cent for enforcement; 10,871, or 62.1 per cent for modification; 4,955, or 29.5 per cent for repeal.

The totals of all the polls are as follows: For enforcement, 356,193, or 38.6 per cent for enforcement; 376,334, or 40.8 per cent for modification; 189,856, or 20.6 per cent for repeal.

Taking these figures for what they are worth, we should say that the results of the poll are altogether in favor of the prohibition cause. While it might seem fair to assume that all those who vote for modification and for repeal are to be counted together as opposed to enforcement, we are convinced that such is not the case; there are probably many people who would like to see a modification if possible, but if the issue should be clearly drawn between enforcement or repeal, we believe a large majority would vote in favor of enforcement. In this connection, we quote tjhe comment of Mr. William Jennings Bryan on the matter: "The second question (for modification) is a wide-open one. It is so wide-open that it is impossible to guess the views of any person who votes 'yes' upon it. The word 'modification' is a very broad word. What kind of modification do those believe in who favor modification? It may he a modification in manner or method of enforcement without any change in the alcoholic content. * * * The Supreme Court would be compelled to nullify any law that permitted enough alcohol to intoxicate, because the Amendment prohibits the manufacture or sale of intoxicating beverages. Shall we assume that people who are opposed to the Amendment are in favor of a modification that would permit the manufacture and sale of intoxicating beverages? One who opposes repeal and yet favors modification must be very confused in his mind and in his reasoning if he favors a modification that would violate the Amendment. * * * It seems to me that the uncertainty as to the meaning of the second question makes the answer to that question of little value. Those in favor of prohibition will naturally assume that all who vote for modification favor a modification that will not violate the Amendment, and can, therefore, he counted with the friends of prohibition. Those who oppose prohibition will naturally count all those who vote in favor of modification against prohibition. It would look like a reflection on a man's intelligence to say that he would vote for a modification that would violate the law instead of voting for repeal."

Of one thing we are convinced—prohibition is here to stay. Even if there should be a slight modification in the Volstead Law, it will never be possible to bring about a modification that would actually violate the Amendment. The law itself will continue to be violated, just as all other laws are violated, but enforcement will become more and more effective, and ultimately we shall enjoy the blessings of a really "dry" country. As we view it, the Digest's poll has much in it to encourage the prohibitionists.

THE METHODIST QUARTERLY REVIEW.

The Methodist Quarterly Review for July has just reached our desk. It presents the following appealing table of contents: Christ Pre-eminent, by S. G. Bland; Religious Education: The Need of the World To-day, by John J. Tigert; The Essential Value of Religion in College and University Training, by James Main Dixon; Personalism in Ethics, by C. P. Atkinson; The Place of the Preacher in the Building of a New World, by C. Bridenthal; Thackeray Impressions and "Digressions," by Edwin Ridley; What Makes Americans Laugh, by Carl Holliday; The Famous Galileo Case, hy John Alfred Faulkner; Possible Church-College Achievements in Curriculum Construction, by Lester Weaver; Some Social Results of the Protestant Revolution, by Guy V. Price; "The Reconstruction of Religion," hy G. B. Winton; Concerning the Constitution of Episcopal Methodism, by Bishop Collins Denny.

The Department of Exegesis, the Editor's Table, Book Reviews, and the Devotional Department are, as usual, suggestive and helpful. Our own preachers at least should read this periodical.

PERSONAL AND OTHER NOTES.

Rev. E. S. Lewis and family, of Greenville, Miss., are at home again after a delightful vacation spent at Biloxi, Miss.

According to an exchange, Southern Methodists contributed an average of $14.43 each to the church last year.

A revival meeting will hegin in the First Methodist Church of Greenville, Miss., on Sept. 17, Drs. Walker and Boyd, of Sanford, Fla., assisting.

Rev. J. C. Glenn, pastor at Foreman, Ark., has heen elected business manager of the Arkansas Methodist. Dr. A. C. Millar will continue as editor.

The prayer meeting attendance at Springhill, La., on the first Wednesday night of September was 78—not a bad showing for a membership of about 190.

We have seen an announcement to the effect that Dr. John H. Hicks, pastor at Canyon City, Texas, has heen elected to the chair of Old Testament Literature at Southern Methodist University.

If a new church is not built at Coahoma, Miss., it will not be the fault of the pastor, Rev. Del Longgrear, who is consistently "hoosting" the movement through "Methodist Matters," the weekly bulletin of the charge.

Rev. R. T. Ware, of Mooringsport, La., reports a great day on the first Sunday of September. He baptized seven infants and received one member into the church, in addition to having a most gracious communion service.

The presiding elder of the New Orleans District, Rev. J. G. Snelling, and his family have moved into the new district parsonage, located at the corner of Octavia and Garfield Streets. The home is a desirable one in every respect.

Rev. A. M. Shaw, of Oakdale, La., reports an average prayer meeting attendance for August of 112. The lowest attendance was 68 (a rainy night), and the highest was 147. The attendance on the first Wednesday night in September was 128.

Sister T. S. Randle, writing from Tyler, Texas, states that her health is improved and that she expects to meet with the brethren at the approaching session of the Louisiana Conference. Her grandson, Tom, will enter Centenary College this fall.

The official board of the West Monroe (La.) Methodist Church has granted the pastor, Rev. J. Lambuth Evans, a vacation for three weeks, and the congregation has supplied the wherewithal for him and his family to spend the time at Hot Springs, Ark.

Rev. E. L. Cargill, pastor of the Pleasant Hill charge, Louisiana Conference, recently closed a good meeting at Belmont. There were five additions to the membership of the church on profession of faith, and the spiritual life of the church was strengthened.

Dr. J. H. Reynolds, president of Hendrix College, who, at the recent General Conference was elected Secretary of the Board of Lay Activities, has decided not to accept the position, and Prof. George Morelock, of McFerrin College, Martin, Tenn., has been elected.

Chaplain John A. Randolph, in requesting us to change the address of his Advocate from Lake Junaluska, N. C., to 27 South Barksdale Street, Memphis, Tenn., states that he expects to be engaged in meetings at Sherard and other points in Mississippi for some weeks.

Rev. W. T. Griffin, Mississippi Conference evangelist, recently assisted Rev. J. B. Cain in a good meeting at Moselle, Miss. He will assist the same pastor in a meeting at Ellisville, Miss., embracing the fifth Sunday in October. Brother Cain has recently organized a fine Epworth League at Ellisville, with forty members.

Mrs. Lillian Williams Beanland, daughter of Rev. W. M. Williams, of Purvis, Miss., who, with her husband, Rev. Gayle Beanland, is engaged in missionary work in Africa, is expected home on a visit by Thanksgiving. Frank Starr, a son of Brother Williams, engaged in business in China, is also expected to reach home on a visit about December 1.

Rev. A. D. Martin, of Lydia, La., in the French Mission District, writes that he has recently held two good meetings, one at Weeks Island and the other at Pecan Island. In these meetings 36 members were received on profession of faith and 44 by certificate. He was assisted by his nephew, Rev. A. J. Martin, who rendered most efficient help. He began a meeting at Lydia last week.

The First Methodist Church of Shreveport, La., is one of the great churches of the connection. About 450 members have been received this year. The pastor, Dr. H. F. Brooks, returned from his vacation for the first Sunday in September and received five members on that day. The Shreveport Times gave a full report of his sermon the following day. The autumn revival will begin on September 27, with Rev. A. C. Fisher and wife assisting.

Dr. H. F. Brooks, pastor of the First Methodist Church of Shreveport, La., writes us as follows: "You may definitely announce that the coming Annual Conference for Louisiana will be held in

the First Methodist Church of this city, and that the pastor and people will be ready to give the brethren of our Conference a most hearty welcome and splendid entertainment. I assure you that nothing will be left undone that will add to their comfort and pleasure. As we progress in our plans, further notice will be given."

Bishop W. N. Ainsworth has approved the appointment of Rev. F. J. Jones as pastor of the Pleasant Grove circuit, Brookhaven District. Brother Jones has entered upon his work, and the three revivals on the new charge have resulted in twenty-nine accessions to the membership of the church. He was ably assisted in the meetings by Rev. J. A. Wells, Rev. W. A. Terry, and Rev. J. E. J. Ferguson. Brother Long assisted him at Mallalieu, where they also had a good meeting, receiving one man 71 years old into the church.

A revival meeting will begin at Epworth Church, this city, on Wednesday evening of this week. The editor of the Advocate will preach on the opening night, Rev. J. W. Raynor will preach on Thursday night, Dr. W. L. Duren will preach on Friday night, and Rev. J. G. Snelling, presiding elder of the New Orleans District, will preach on Sunday night On Monday, Rev. J. L. Sells, pastor of the East End Church, Meridian, Miss., will arrive and will continue the meeting for ten days. Rev. J. E. Selfe is the efficient pastor of this growing church. Methodists of the city are cordially invited to attend the meeting.

At the recent session of the Kentucky Conference, Rev. U. G. Foote, formerly of the Louisiana Conference, was received by transfer from the Southwest Missouri Conference and appointed to the First Methodist Church at Winchester. Rev. G. E. Cameron, also formerly of the Louisiana Conference, was transferred to the St. Louis Conference. Rev. Roy H. Kleiser, formerly of the Mississippi Conference, was appointed for the fourth year to Scott Street Church, Covington, and Rev. W. O. Sadler, another Mississippian, was appointed for the third year to Richmond. Rev. W. E. Arnold, until recently editor of the Central Methodist, the Conference organ, was made Conference Secretary of Education.

The General Council of the Methodist Men's Club has recently granted charters to clubs in the following churches of Southern Methodism: Court Street, Lynchburg, Va.; First Church, Pensacola, Fla.; West End, Nashville, Tenn.; Tryon Street, Charlotte, N. C.; Hamlet, N. C.; Gadsden Street, Pensacola, Fla.; Appalachia, Va.; Eleventh Avenue, Gadsden, Ala.; Clermont, Fla.; Centenary, Murphysboro, Illinois, and Hinton, West Virginia. The Methodist Men's Club has made rapid progress during the five years of its history and the last General Conference unanimously passed a resolution of approval and recognition of its work. Dr. George Stanley Frazer, Sheffield, Alabama, in the General Secretary.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. L. Cady, Baker, La., 2; W. R. Baker, St. Joseph, La., 2; Rev. P. O. Lowrey, Indian Bayou, La., 4; Rev. S. A. Brown, Ripley, Miss., 2.

A VISIT TO PAUL IN PRISON.

By H. K. Carroll, LL.D.

Fortunate is the man who never superannuates himself, who never comes to the time when he has nothing to look forward to. Henry Ford pronounces history "punk;" though it is certainly not that. It is something that is fixed and unchangeable. It is something accomplished and not to be accomplished. It is what is already written. And the vital interest of the world lies in what is to be written. You cannot do things impossible with the past; but you can with the future.

Paul, in prison in Rome, with a splendid page of history behind him and with the sunset sky before him, speaks of his past as negligently as Ford does, and says, I forget it. I might have done better; I might have done worse; but no matter. It is a sealed book, and I do not care to read, or even review it. I made some sacrifices, I endured some hardships, I had some advantages; but what of it? It is all behind me, while the future is before me. What I care about is what I am to do, not what I have done. What is the future to mean to me and to men?

One might suppose that at his age, bearing in his body, as he did, "the marks of the Lord Jesus," in prison and unable to resume his intense itinerancies, confined to the writing of his epistles and to praying, and thinking, and speaking of Christ to his jailers, he could not expect much more active work; but he evidently did. Nothing could abate his energy and enthusiasm. With sublime gesture he dismisses the past, with its achievements and glories, and thrusts out his arms toward the future and says, "I count not myself to have attained or apprehended, but I press forward with body, mind, soul and strength toward the mark. I do not quite know how far toward perfection I may be able to go; nor how much I may be able to accomplish; nor how long my Lord may permit me to stay here. I know that the old Sanhedrin is on my track seeking to do with me what it did to my Master; that the powers of Rome are subservient more and more to Jewish malignity; but I long with an intense longing for renewed activity in gospel work. It is my joy to preach and bear witness, to endure reproach and even stripes for Him who called me to His service; and I am ready and anxious to enter into 'the fellowship of His sufferings' and be 'made conformable unto His death.'"

Oh, but, Paul, you are dreaming. You have been lying in a cramped position in your sleep, and it is a sort of spiritual mirage you are seeing. Your ecstasy will dissolve in exquisite pain presently when your muscles are released and your nerves resume their office. Awake, prisoner of Rome, here are your guards about you to see that you do not escape.

But the venerable man responds, "Indeed, I am not asleep and I am not a dreamer. I will answer you as I answered Festus, who told me much learning had made me mad, turned my brain. It is not in the land of dreams I have been making excursions, but in the realm of reality, the realm in which I live and move and have my being. And I say to you that I confer not with flesh and blood, though I am clothed in it, but with Him who called me to be His apostle to the Gentiles, and lives in me and guides me.

"The impulse which makes me reach forth unto the things before, and press toward the mark is from Him who interrupted me on my way to Damascus to put an end to the heresy which bore His name, and told me that I must fail if I continued to fight against Him. You think I am in an ecstasy. It is not that, for ecstasies are born of the moment and die in a moment. I have a grip which is more than mortal upon things eternal—things not seen—for the things seen are temporal, but the things not seen are real; and I am thinking, not of years, but of unending millenniums, not alone of mortal life, which is subject to the will of men, but of the heavenly life, which I have now, and am to have with Christ hereafter. This earthly life is but a span, but the life of the spirit goes on through cycles and eons which shall never cease. And 'I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'"

And so saying, with deep-set eyes fixed on things beyond the bounds of time and space, and with face shining with faith and hope, Paul gave a gesture of dismissal and turned to the task of finishing his Epistle to the Galatians, taking it up at this point: "For our citizenship is in heaven, from whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself."—Exchange.

"HE MARVELED."

"Yes, we're praying for a revival, but we don't expect it," said a godly woman recently to a companion in a small town. "And others are praying for it, but I don't know of any one that expects it."

Do you expect it? Ah, perchance that explains the church's unbelief!

How far does a "godly" man's prayer, or any prayer, of unbelief get with God? Is not an unbelieving prayer a mockery to him? Does it not make him a liar?

"And he could do there no mighty work," (although he was as ready there as elsewhere), "and he marveled because of their unbelief" (Mark 6, 5, 6).

The healing of the souls of men is a mightier work than the healing of their bodies. And millions of souls are waiting to-day for His healing touch.

When will it be given? When the church—when you and I (Matt. 18, 19)—prays in agreeing, God-given faith, and continues thus until the answer comes, pleading before the Father the sacrifice of Calvary. "The power of the Cross is alone irresistible."

Will you not spread this appeal before God? It may be His command to you to pray for a revival in the church.—Exchange.

He is willing to take the lowest place upon the cross; but he will not take it in your heart and mine. When he was born in the fullness of time, he did not ask for the splendor of the palace. He was born in a manger, reared in a lowly home and grew to his manhood in obscurest station. But the moment he enters the kingdom of the heart, where he is king by conquest and by right, there everything is changed, and with a great intolerance he refuses every place except the first.—G. H. Morrison.

After all, it's only human nature to call the bad part of the world "they" and the good part "we."—Selected.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

When the gentle spirit of MRS. JOSEPH GRAY winged its flight to its heavenly home, there to bask forever in the presence of her Savior and Redeemer, our hearts were left sad and lonely, for she whom we knew and loved had gone from us. With her home-going earth lost one of its sweetest spirits, our church a consecrated member, and our Missionary Society a faithful worker.

The memory of her life of unselfish service so cheerfully rendered is an inspiration to us, and we thank our Heavenly Father that she lived and labored among us. For her, so loyal and true, the plaudit, "Well done, good and faithful servant, enter thou into the joys of thy Lord," was her welcome home.

To her loved ones we would say: "The Master has called her whom you loved to come up higher, and she has entered into that rest prepared for the finally faithful—rest from suffering so patiently borne, rest from labors abundant, rest from striving and sin. She abides in the home where the mansions are prepared and gladly awaits your coming."

In loving remembrance of her beautiful life her Missionary Society dedicates this tribute.

Signed by: Mrs. W. W. Magruder, Mrs. J. S. Wallace, Mrs. Susie Thomas, Committee.

RESOLUTIONS.

Whereas our Heavenly Father has seen fit, in his infinite love and wisdom, to call to his reward MR. WM. LEE GUINN, of Houlka, Miss., and whereas the patient and beautiful life lived among us by this good man deserves commendation, therefore be it resolved:

1. That we, the members of the Methodist Sunday school, shall treasure in our hearts the memory of this good man, and his many kind acts of goodness and the life he lived shall ever be an inspiration to us.

2. That we extend to the bereaved wife, mother, sisters, and brothers and others of the family our sympathy, and pray God's richest blessings upon them.

3. That a copy of these resolutions be given the family of our departed brother, a copy be sent to the New Orleans Christian Advocate, and one to the Times-Post, Houston, Miss., for publication, and that a copy be spread upon the minutes of our Sunday school.

Signed by: Mr. O. T. Gains, Mrs. O. T. Gains, Mrs. R. B. Wessells, Miss Margarette Norman, Committee.

MRS. MARY READ GOODALE.

This noble woman was born in Baton Rouge, La.; married Mr. W. H. Goodale in 1866; died August 26, 1922. She was of a distinguished and cultivated family, a lover of good books. For some years she was organist and primary teacher in First Methodist Church, Baton Rouge. She became Louisiana's foremost temperance lecturer, speaking in many States for prohibition. Miss Frances E. Willard was her intimate friend.

For twenty-seven years she served as president of the Ladies' Aid Society of her church. The care of her pastor's home was dear to her. She was deeply interested in the Woman's Missionary Society. This body of women made her their honorary president and elected her to life membership. Mrs. Goodale loved her family, her friends, her home. She loved her Bible and her Savior. Hers was a great mind and heart.

The funeral services were conducted from her home and from the First Methodist Church by Rev. H. S. Johns and Rev. C. C. Miller. She leaves her devoted daughter, Mrs. Ralph Rhodes, and little grandson, Wilmot Goodale Rhodes, of Savannah, Ga., her nieces, Mrs. J. L. Coontz and Miss Martha Read, of Missouri, and Mrs. R. L. Henry, of Oxford, England.

(Mrs.) MAY GOLDSBY SANDERS.

RESOLUTIONS.

Whereas, Almighty God, in His infinite wisdom, has seen fit to call from earth to Heaven, after a protracted illness, our beloved friend and brother, Judge Frank A. Critz; and

Whereas, we have lost a true and faithful friend and co-worker, and feel that our lives have been better by our having come in touch with his; and,

Whereas, the Board of Stewards of the Methodist Episcopal Church, South, West Point charge, the community, and Sabbath school, by his death, have suffered an irreparable loss, because of his wise counsel and excellent influence, therefore,

Resolved, That we humbly bow to the will of our Heavenly Father, fully realizing that He dispenses justice, and seeks such jewels for his mansions above.

Second—That we endeavor to live as he lived, faithful and true to every obligation of life, and by emulating his noble example to prepare ourselves through faith to meet and live with him in that beautiful mansion, not made with hands, to live eternally in the Heavens.

Third—That we extend to his bereaved family our sincere condolence in this their hour of deepest sorrow.

Fourth—That we have these resolutions published in the city papers and in the New Orleans Christian Advocate, and a copy sent to the family of the deceased.

Signed by: S. B. White, B. L. Smith, Sr., L. J. Howard, Committee.

FROM THE BOONEVILLE CIRCUIT.

Booneville circuit has been blessed with a season of great revivals. The pastor, Rev. J. T. Guliett, who is a local preacher serving as supply, early in the year secured as helpers Revs. W. M. McIntosh and Ed. Phillips, general evangelists, for a meeting at Oak Grove to embrace the third and fourth Sundays in July. A tent was secured, and the meeting netted 220 professions of conversion and reclamation, brought 50 into our church, about 25 into the Baptist and two into the Protestant Methodist churches.

During the Oak Grove meeting, Brothers McIntosh and Phillips were persuaded by Brother J. B. Randolph and others to give the fifth Sunday and week to a meeting at Blythe Chapel. The business men of Booneville financed this meeting and God blessed it with 105 professions of conversion and reclamation, 30 additions to our church, and two to the Baptist. Also a Sunday school was organized that has an attendance around 75. This meeting is making history in the section where it was held.

The second Sunday in August a meeting was started at Blackland, the pastor being assisted by Rev. H. P. Lewis, in which 26 came into our church.

The fourth Sunday and week were given to a meeting at Carolina, the pastor being assisted by Rev. H. P. Lewis, in which there were 41 conversions and reclamations, 31 additions to our church, four applicants to the Baptist, and three to the Protestant Methodist churches.

The total results of these meetings on the Booneville circuit so far as we have tabulated are 390 conversions and reclamations, 137 additions to our church, 31 to the Baptist church, and five to the Protestant Methodist church. To God is given all the glory for this success. H. P. LEWIS.

Trials are God's vote of confidence in us.—F. B. Meyer.

GIRLS! LEMONS WHITEN SKIN AND BLEACH FRECKLES

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, which any drug store will supply for a few cents, shake well, and you have a quarter pint of harmless and delightful lemon bleach. Massage this sweetly fragrant lotion into the face, neck, arms and hands each day, then shortly note the beauty and whiteness of your skin.

Famous stage beauties use this lemon lotion to bleach and bring that soft, clear, rosy-white complexion, also as a freckle, sunburn, and tan bleach because it doesn't irritate.

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and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.
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A NOTE FROM REV. G. D. ANDERS.

Dear Brother Carley: I have been at Hornbeck, La., in a meeting with Brother McVey since last Sunday morning. The gospel is getting a fast hold, and souls have been converted. This is my fifth meeting, making seventy times that I have preached without rest. I have held two for my son on the Ida charge, two for Brother Thomason on the Gibsland charge, and the meeting here with Brother McVey makes five.

I leave next week for Forest Grove, Miss., where I will hold a union meeting for Brother McBride and Brother Allen, Presbyterian and Methodist pastors of that place. I held a meeting there thirty-two years ago with R. W. Tucker, who was pastor there at that time.

I have more work on hand than I can possibly do. You see, Henry, I am busy. I had some good meetings in the spring. I want my old chums to know that I am busy.

Minden, La. G. D. ANDERS.

LEARN THE TRUTH

Confidence

"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference, J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference, Miss Sophie Kuntz, 410 Fern Street, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE.

A Few Facts About the Louisiana State Epworth League.

Owing to the fact that September is Campaign Month for our Conference League finances, I am printing herewith a few facts about our work in order that you may see what you are giving your dollars to.

Four years ago, when we started our new program of work in this Conference we had about 52 Junior, Intermediate and Senior League chapters, with a total membership of about 1500; this has grown annually until to-day we have over 175 chapters with a membership of over 5,000, with new chapters being organized every week.

Our Mission gifts have increased from $400 to over $2,400 annually.

Our gifts for local work have increased from $600 to over $6,000.

Our Annual Assembly, which meets at Mansfield College every June, has produced 30 diplomaed workers and one E. E. degree. We have reached almost every section of the State with institutes, training the Leaguers how to do the work of their local chapter.

Our goal this year is to reach every district with at least two District Institutes and each local chapter with a local institute.

Trained workers are what we want. "Be ye doers of the word?"

What is the Loyalty Legion?

Ans. Are you an Epworth Leaguer? Yes.

Are you a friend to the League? Yes.

Very well then, here's the answer to the question:

All Leaguers and their friends are giving gifts to a fund, annually, which partly finances our State program. This fund is called Loyalty Legion Fund, meaning given by loyal Leaguers and friends.

Our budget for the year calls for $5,300—$3,000 to be raised by gifts and $2,300 to come from the Conference and other sources.

Sunday, September 3, is BIG DRIVE DAY. Be ready to make your gift.

LELAND CLEGG,
Pres. La. State E. League.

MISSISSIPPI CONFERENCE.

We have noticed that nearly all our Epworth League officers, in writing about the League work, invariably have this to say, "Our pastor is very much interested in the Epworth League work," and it makes us feel glad to know that our pastors are so deeply interested in the young life of the church. Whenever we find a pastor (and we have found a few, very few) who is not in sympathy with the Epworth League movement and who will not co-operate with his young folks in this work, we are just sorry for both pastor and the church which he serves. In five or ten years from to-day, what will your church be if it has failed to develop some one to stand in the places now being held by the old people of your congregation? We are glad, we say, that our pastors as a rule are not slow to see and take advantage of this new source of strength and are co-operating to the fullest extent with those who are making an effort to train these young folks for future service as leaders of our great church.

Jackson District.

Our reports from the Jackson District indicate that we certainly have a district secretary there who is very much on the job. Miss Hoskins is making things go for the League in her district. On August 16, Miss Hoskins made a talk to the young people at Forest Hill Church. Brother Wiley Ferguson was holding a meeting there at that time and he and the pastor, Brother Downer, invited Miss Hoskins to make a talk on "Young Peoples' Night" of the meeting. As a result, Miss Hoskins returned to this place on August 27 and completed the organization of an Epworth League. She had with her, to help in the organization: J. W. Marley, Mrs. Marshall, Miss Rosa McNeil, and Mr. C. Cregg Stokes. Mr. Lee Gainey was elected as president of this Chapter.

On Friday, August 25, Miss Hoskins visited the League at Plain. This is a newly organized chapter and is moving along nicely. And on August 31, a visit was made to Byram, where a meeting was in progress, this being "Young Peoples' Night." At both these places talks were made to the young folks.

Many Epworth Leaguers will be interested to know that Miss Rosa McNeil leaves soon to enter Asbury College to prepare for life service.

Meridian District.

Just look at this report from Ralph, which would indicate that there is a District Secretary in the Meridian District, "also too:"

"With much enthusiasm the Meridian District young people have caught the League spirit, and now we are reporting a total of 42 Leagues, divided as follows: Senior 28, Junior and Intermediate 14. The Seniors are divided as follows: towns, 17; country churches, 11. All Junior and Intermediates are in towns. The young people of the rural churches, with the splendid assistance of the pastors, are organizing in every church, and now every pastor's charge in the Meridian District has one or more Leagues with the exception of two charges, and in one of them it will be impossible to organize.

"We plan to send an exhibit to the Mississippi State Fair, including a map of the district showing the location of each League. We ask all Leaguers of the Conference who are present on Methodist Day at the fair to look us up on the League exhibit.

"We boast of a fine Epworth League Union in the City of Meridian under the splendid leadership of the President, Mr. James Smith, and his fine corps of officers. The Union is stressing efficiency and hopes to have a gold seal presented to every chapter in the Union as well as the Union itself at the next Assembly.

The Leaguers of the district appreciate very much the valuable assistance of our presiding elder, Rev. P. D. Hardin, who is always on the lookout for better things in the Epworth League in his rounds. He frequently reports new Leagues. In fact, we feel our elder can't be beat."

We ask for the prayers of Leaguers who read this. We feel sure "The Epworth League's gonna shine this year everywhere."

IMPORTANT ANNOUNCEMENT FROM THE DEPARTMENT OF ARCHITECTURE.

The Department of Architecture was organized by the Board of Church Extension in November, 1917. The immediate recognition accorded to its work by the church indicated that there was a real need for it. There has been a constant growth in the importance and number of enterprises securing service through this Department.

The recent General Conference provided for a permanent Joint Committee on Church and Sunday School Architecture to be composed of ten members equally divided between the Board of Church Extension and the General Sunday School Board. This Joint Committee is to give special study to this important subject and its recommendations will find expression through the Department of Architecture.

Our church in the past has wasted large sums of money in misdirected efforts at church building. There is no reason why this should be the case in the future, as the Department of Architecture makes available a service which will secure any church against serious blunders in the matter of building. The all important thing is to consult the Department at the very beginning of the building enterprise.

This applies to the small church in village or country as well as to the more costly undertakings. The Board of Church Extension is especially interested in improving the type of small church. The development of our work in rural sections is being greatly hindered by the lack of better buildings and better equipment. Wherever there is a real desire to build a modern church which will be a distinct advance over the one room type, the Board, through the Department of Architecture, will make it possible for the congregation to secure the needed architectural assistance.

A pamphlet entitled the Department of Architecture, describing fully the service offered, has just been published by the Board of Church Extension. Rev. I. A. Taylor, Architectural Secretary, is the author of the pamphlet, and copies will be sent free of charge to interested persons, on request. Address Board of Church Extension, 1115 Fourth Avenue, Louisville, Ky.

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St. Macarius, the hermit, lived in the desert in a little community of solitaries. One day there was brought to him that which in the hot desert is the most tempting and exquisite of all luxuries, a bunch of fresh purple grapes with the bloom and mist of their delicious ripeness upon them. Macarius hated the thought of taking them himself; he preferred that another should enjoy the boon, and handed it to one of the brothers; but the same motive was strong in him, and he gave it to another. But, again, this other preferred the enjoyment of a companion to his own; and so, in the absolute unselfishness of that little community, the untouched, tempting grapes were handed from one to another, none wishing to keep what would be pleasant to his fellow, till at last they were handed back to Macarius again.—Canon Farrar.

Relief from Rheumatic Pains

Rheumatism is a constitutional disease. It causes local aches and pains, inflamed joints and stiff muscles; but cannot be permanently relieved by local or external applications. It must have constitutional treatment.

Take the great blood-purifying and tonic medicine, Hood's Sarsaparilla, which corrects the acid condition of the blood on which rheumatism depends, and gives permanent relief. It combines the most effective agents in the treatment of this disease.

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Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting CAPUDINE

SUFFERING?

Most of the pain we suffer is unnecessary. Why continue to endure it—to sacrifice your youth, beauty, and enjoyment to it?

The combination of simple harmless medicines found in

Dr. Miles' Anti-Pain Pills

is especially effective in relieving pain without bad after-effects.

For more than thirty-five years sufferers from headache, neuralgia, backache, toothache, sciatica and pains from other causes have found relief by taking these pills.

Why don't you try them?

ASK YOUR DRUGGIST

IS YOUR CHURCH LIKE THIS?

A woman writing for the Public Ledger, Philadelphia, says: "Since last June I have attended pretty regularly one particular church, and I am the same stranger there that I was ten months ago. The pastor greets me cordially. Others are intent, apparently, upon the circle of friends with whom they love to associate. They do not see newcomers. The denomination to which I particularly refer has just had a campaign to stimulate growth, and the leaders deplore the lack of results. I am not asked to put my finger on the weak spot in their system, but I make bold to suggest it to them. Cultivate a little unselfishness among the laity; let the average member "want" new members, and they will get them. I believe that many a lonely stranger would be not only made happy by a warm welcome in the church which he attends, but would, in many cases, become a working member of that church. I could tell you of many habitual churchgoers who are also church workers who have succeeded only by persistent effort in getting into the active life of the church. It takes little imagination to see in these days of worldly attractions what becomes of those who do not care whether they attend church or not." We know exactly how the writer feels. We have been along the same way. Bnt we have never been able to understand why it is so. Is your church like this?—Selected.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Heidelberg, at Heidelberg, Sept. 17.
Petal, at Petal, Sept. 24, 11 a.m.
Hattiesburg, Broad St., Sept. 24, 7 p.m.
Bon Homie, at Tunison, Oct. 1.
Avera, at Avera, Oct. 4, 7 p.m.
Taylorsville-Mize, at Hebron, Oct. 8.
Williamsburg, at Santee, Oct. 11, 11 a.m.
Prentiss, at Carson, Oct. 12, 11 a.m.
Collins, at Collins, Oct. 15, 11 a.m.
Seminary, at Seminary, Oct. 15, 7 p.m.
New Augusta, at New Augusta, Oct. 18, 7 p.m.
Mt. Olive-Magee, at Mt. Olive, Oct. 22.
Richton, at Richton, Oct. 25, 7 p.m.
Hattiesburg, Court St., Oct. 29, 11 a.m.
Purvis, at Purvis, Oct. 29, 30, 7 p.m.
Oloah, at Oloah, Nov. 1, 11 a.m.
Ellisville, at Ellisville, Nov. 5.
Eucntta, at Goodwater, Nov. 7, 11 a.m.
Silver Creek, at New Hebron, Oct. 12.
Lucedale, Nov. 15, 7 p.m.
Lncedale ct., at Merrill, Oct. 16, 11 a.m.
Leakesville, at Leakesville, Nov. 19.
Hattiesburg, Main St., Nov. 26, 11 a.m.
Sumrall, Nov. 26, 27, 7 p.m.

Pastors, please see to it that your Board of Trustees and your Woman's Missionary Societies have full written reports. W. W. GRAVES, P. E.

Jackson Dist.—Fourth Round.

Fannin, at Fannin, Sept. 23, 24, 11 a.m.
Rankin St., at Pearson, Sept. 24, 7:30 p.m.
Terry, at Byram, Oct. 1, 11 a.m.
Florence, at Plain, Oct. 1, 3:30 p.m.-7:30 p.m.
Canton, Oct. 8, 11 a.m.-3:30 p.m.
Millsaps Mem., Oct. 8, 7:30 p.m.
Bolton and Raymond, at Brownsville, Oct. 15, 11 a.m.
Edwards, Oct. 15, 4:30 p.m.-7:30.
Vaughn, at Deasonville, Oct. 21, 22, 11 a.m.
Benton, Oct. 22, 7:30 p.m.-23, 10 a.m.
Mendenhall and D'Lo, at Bethany, Oct. 25, 11 a.m.
Harrissville, at Harrissville, Oct. 26, 11 a.m.
Capitol St., Oct. 29, 11 a.m.
Galloway Memorial, Oct. 29, 7:30 p.m.
Madison, at Madison, Nov. 1, 11 a.m.
Sharon, at Sharon, Nov. 4, 5, 11 a.m.
Camden, Nov. 5, 3 p.m.-7:30 p.m.
Bentonia, Nov. 12, 11 a.m.-2 p.m.
Satartia, at Satartia, Nov. 12, 7:30 p.m.-13, 10 a.m.
Eden, Nov. 18, 11 a.m.
Yazoo City, Nov. 19, 11 a.m.-2 p.m.
Flora, Nov. 19, 5:30-7:30 p.m.
Monterey, Nov. 25-26, 11 a.m.
Brandon, Nov. 26, 3 p.m.-7:30 p.m.

Let the preachers and laymen put forth every effort, not only to answer the questions of the fourth quarterly conference, but to have full reports. We have had great revivals in all of the charges during the year. "Then let us render unto the Lord thanksgiving for His goodness."

M. L. BURTON, P. E.

Brookhaven Dist.—Fourth Round.

Tylertown, Sept. 16, 17.
Magnolia, Sept. 17, 18.
Adams, at Adams, Sept. 23, 24.
McComb, Centenary, Sept. 24, 25.
Foxworth, at Foxworth, Oct. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 1.
Meadville and Bude, at Meadville, Oct. 8.
Wesson, Oct. 8, 9.
Bayou Pierre ct., at Pleasant Valley, Oct. 15.
Hazlehurst, Oct. 15, 16.
Fernwood ct., at Fernwood, Oct. 21, 22.
McComb, Pearl River Ave., Oct. 22.
Gallman ct., at Gallman, Oct. 28, 29.
Crystal Springs, Oct. 29, 30.
Monticello ct., at Monticello, Nov. 4, 5.
Summit and Topisaw, at Summit, Nov. 5, 6.
Pleasant Grove ct., at Tilton, Nov. 11, 12.
Brookhaven, Nov. 12, 13.
Scotland ct., at Bethel, Nov. 15.
Osyka ct., at Osyka, Nov. 18, 19.
McComb, La Branch st., Nov. 19, 20.
Barlow ct., at Brandywine, Nov. 25, 26.
Georgetown ct., at Georgetown, Nov. 26.

H. M. ELLIS, P. E.

Meridian Dist.—Fourth Round.

Meridian, Central, p.m., Sept. 17.
Meridian, Seventh Ave., at Sageville, Sept. 24.
Meridian, East End, p.m., Sept. 24.
DeKalb, at Spring Hill, Oct. 1, 2.
Cleveland, at Clarks Chapel, Oct. 3.
Enterprise, Oct. 8.
Scooba, Oct. 15.
Porterville, Oct. 15, 16.
Pachuta, at Adams Chapel, Oct. 21, 22.
Quitman, p.m., Oct. 22.
Vimville, at Coker's Chapel, Oct. 29.
Bucatunna, at Chicora, Nov. 5.
Daleville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Poplarville, 11 a.m., Sept. 24.
Escatawpa, at Big Point, 11 a.m., Oct. 1.
Moss Point, 7:30 p.m., Oct. 1.
Americus, at Salem C. G., Thurs., 11 a.m., Oct. 5.
Columbia, 11 a.m., Oct. 8.
Vancleave at New Prospect C. G., 11 a.m., Oct. 12.
Gulfport, 11 a.m., Oct. 15.
Ocean Springs, 7:30 p.m., Oct. 15.
Mentorum, at Mt. Zion, 11 a.m., Oct. 22.
Wiggins, 7:30 p.m., Oct. 22.
Coalville, Wed., 11 a.m., Oct. 25.
Long Beach, Wed., 7:30 p.m., Oct. 25.
Pass Christian, Oct. 29.
Saucier, Wed., 7:30 p.m., Nov. 1.
Picayune, Nov. 5, 6.
Carriere, Mon., 11 a.m., Nov. 6.
Poplarville, Q. C., Mon., 7:30 p.m., Nov. 6.
Lumberton, 9 a.m., Nov. 7.
Logtown, 11 a.m., Nov. 12.
Bay St. Louis, 7:30 p.m., Nov. 12.
Gulfport, Q. C., Tues., 7:30 p.m. Nov. 14.
Pascagoula, Wed., 7:30 p.m., Nov. 15.
Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please collect the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together. W. M. SULLIVAN, P. E.

Vicksburg Dist.—Fourth Round.

Nebo, at Cool Springs, Sept. 30.
Harriston, at Lorman, 11 a.m., Oct. 1.
Fayette, 7 p.m., Oct. 1.
Utica, 11 am., Oct. 6.
Hermanville, at Tillman, 11 a.m., Oct. 7.
Gloster and Liberty, at Gloster, Oct. 8.
Rosetta, at Hopewell, Oct. 9.
Washington, Oct. 15.
Natchez, 4:30 p.m., Oct. 15.
Rocky Springs, Hickory Ridge, 11 a.m., Oct. 22.
Port Gibson, 7 p.m., Oct. 22.
Vicksburg, Crawford St., 7 p.m., Oct. 23.
Vicksburg, Gibson Memorial, 7 p.m., Oct. 25.
Roxie, at Hamburg, Oct. 28.
Centerville, at Stephenson, 11 a.m., Oct. 29.
Woodville, 7 p.m., Oct. 29.
Oak Ridge, Nov. 5.
Rolling Fork, 11 a.m., Nov. 12.
Mayersville, 11 a.m., Nov. 19.
Anguilla, 7 p.m., Nov. 19.
Louise and Holly Bluff, at Louise, 11 a.m., Nov. 26.
Silver City, at ———, 7 p.m., Nov. 26.

J. R. JONES, P. E.

Newton Dist.—Fourth Round.

Trenton, at Independence, Sept. 23, 24.
North Neshoba, at Henry Chapel, Sept. 30, 3 p.m., Oct. 1, 11 a.m.
Deemer, at Deemer, Oct. 1, 2:30 p.m. and 7 p.m.
Harperville and Lena, at Hillsboro, Oct. 7, 8, 11 a.m.
Lake, at Lake, Oct. 8, 7 p.m., 9, 10 a.m.
Neshoba, at Cook's Chapel, Oct. 14, 15.
Philadelphia, Oct. 15, 16.
Union, at Union, Oct. 22.
Shiloh, at Johns, Oct. 25.
Homewood, at Gasque Chapel, Oct. 27, 2:30 p.m., 29, p.m.
Raleigh, at Boykin, Oct. 28, 29.
Montrose, at Montrose, Nov. 1, 11 a.m., 2 p.m.
Walnut Grove, at Zion, Nov. 3.
Carthage, at Bethel, Nov. 4, 5.
Bay Springs, at Bay Springs, Nov. 8, 2:30 p.m.
Laurel, First Church, Nov. 10, 7 p.m.
Laurel, Kingston, Nov. 11, 7-p.m., 12, 7 p.m.
Laurel, West End, Nov. 12, 11 a.m., 2:30 p.m.
Newton, at Newton, Nov. 15.
Chunky, at Suqualena, Nov. 18, 19.
Decatur and Hickory, at Hickory, Nov. 25, 26.

The trustees of church property will please make accurate reports in answer to the disciplinary questions. Reports from Woman Missionary Societies are expected.

J. A. MOORE, P. E.

SLEEPLESSNESS. You can't sleep in the stillest night, if your digestion is bad. Take Hood's Sarsaparilla — it strengthens the stomach and establishes that condition in which sleep regularly comes and is sweet and refreshing.—Adv.

Doctor Discovers New Rupture Remedy

Akron, Ohio.—A prominent Ohio physician has discovered a wonderful new method, which is completely revolutionizing the treatment of rupture. This remedy is totally different from any other—no operation—no cutting, and nothing to "rub on." Anyone can use it without pain or danger and without losing an hour from work.

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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Promotion Day should be observed the last Sunday in September. The school that observes it once will continue to do so.

Rally Day can be observed early in October. We can enroll 5000 new pupils before our Annual Conference if every organized class gets busy.

Many new superintendents will be elected at the fourth quarterly conference. Under the new law, the superintendent nominates the assistant superintendents, with the concurrence of the pastor, all the general officers and departmental superintendents, and the quarterly conference elects.

The Workers' Council is made a regular part of the Sunday school organization, and it is made up of all the officers and teachers of the school, together with representatives from the classes of those above eighteen years of age.

The Sunday school superintendent is called upon to fill the most important office in the church, except that of the pastor. No one will deny the fact that both these important offices need men who are willing to learn something more definite as to the details of their task. The man who is not constantly learning can not lead forward. Only a few in our Conference have taken training in leadership.

At the Aberdeen District Training School we enrolled 28 from five churches. Seventeen did credit work, one in "Primary Organization and Administration," one in the "Methodist Church and Its Work," nine in "Principles of Religious Teaching," and five in "The Pupil." No superintendents were present and only one pastor. The work of training leaders was started and will continue to grow.

The teachers promised to visit every church near Houston and urge the teachers to attend the school if it should be held at Houston next year.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

(Received too late for Issue of September 7)

On the fourth Sunday in August I was with the Lake Circuit Institute, meeting at Eureka. We had a fairly good institute. The schools showed progress. There is one new school on the circuit and some signs of improvement. The reports were not written and therefore there were some items that failed to appear that otherwise would have appeared.

I remained at Eureka through Wednesday, preaching and teaching "Organization and Administration." It was delightful to renew old friendships. One girl united with the church. I trust that the teaching of the book will mean more and definite work in the school.

Saturday, September 2, I went to Providence, on the Georgetown circuit. I enjoyed my visit with these folks very much. There is a large opportunity with them if they are developed. Many seem willing.

Sunday night I dropped in on the meeting at Capitol Street. It starts well. A large and attentive crowd were present to welcome Brother Tolle and to take part in the service.

Please, if you can, give us something for the Sunday school exhibit for the State Fair; send it on. We need the work—handwork, pictures of classes, class books, records, etc. Anything that you think is interesting, send it along. Time is short and the force to do the work with is small. The sooner, the better and the surer.

Please help us with Sunday School Day. We are so far behind. It looks as if everything is moving against us. If our work fails, it is not only we that fail, it will mean the whole church. The church is going forward on the feet of the children. Our investment in them will make or unmake us. Won't you please attend to this most important matter? If you cannot have the program, please take the offering and send it in. Pray for the work and the workers.

Mississippi Methodism is going to have an exhibit at the State Fair. We are responsible for the Sunday school exhibit. If you know of anything that ought to be exhibited for the help or interest of Sunday school workers, won't you please send it to us? Help us get the best exhibit ever offered before.

Records. You are helping to make either a good or a bad one. Below are printed Sunday School Day statistics. What did you do? You cannot perhaps have the Day now, but you can send in an offering. Please take the collection and send it in. If your charge is not represented, get it in by next report.

There are 470 Sunday schools in the seven districts of the Conference. Of these, 131 have sent in Sunday School Day offerings to the amount of $1219.98. This record shows that 339 Sunday schools have sent no offering at all. Offerings have been received from 92 charges, seven of which have sent an offering from every school. We have received no offering at all from 59 charges.

Will you help us to improve this record before Conference?

Fifteen new schools have been organized by the Board this year. That is mighty fine work. One hundred and twenty-one teacher training credits have been issued up to July 1 in our Conference. That is far beyond any former record. Over 3000 new Sunday school scholars have been reported to the Board so far this year. Have Rally Day! Increase your attendance and give us accurate reports at Conference. We will have a gain of 5000. Twenty have united with the church through the effort of employed workers.

JOHN C. CHAMBERS.

Self-Mastery: Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.—Psalm 19: 13, 14.

Faithfulness is success with God.—Porter.

Antiseptic Mul-en-ol

Favorite for forty years.
Old friends can be trusted.
Stomach pains and nausea quickly relieved.
Also fine application for cuts and burns.
15, 30, 60 cts. Sizes
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ASPIRIN

Say "Bayer" and Insist!

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
Toothache	Lumbago
Earache	Rheumatism
Neuralgia	Pain, Pain

Accept only "Bayer" package which contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation. Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

$1,000 Prize Story For 15c.

You Must Not Miss Reading Booth Tarkington's "Alice Adams," the Story the Whole Country Is Talking About.

Washington, D. C. (Special).—Announcement has just been made by the editor of the Pathfinder, that, in keen competition with other publishers, he has paid the highest price for the right to publish "Alice Adams," the great story for which Booth Tarkington recently received the famous $1000 Pulitzer prize. Hundreds of thousands of copies of this novel have been sold in book form at $2 each. This amazingly beautiful story of present-day American life, written in Tarkington's most fascinating style, will begin in the Pathfinder Sept. 23 and be published complete in thirteen issues of that splendid paper. The editor says he will send the paper for this period—13 weeks—to new subscribers who write to The Pathfinder, 209 Langton Station, Washington, D. C., and inclose 15 cents in coin or stamps. You can also order for your friends, at 15 cents each; but send at once so as not to miss the start of the story, Sept. 23. It costs the editor a lot of money to do this, but he believes the fact that the Pathfinder is growing so fast proves it pays to invest in new friends.—Adv.

VACATION IS OVER.

Again the school bell rings at morning and at noon; again with tens of thousands the hardest kind of work has begun, the renewal of which is a mental and physical strain to all except the most rugged.

The little girl that a short time ago had roses in her cheeks, and the little boy whose lips were then so red would have insisted that they had been "kissed by strawberries," have already lost something of the appearance of health.

Now is a time when many children should be given a tonic, which may prevent much serious trouble. No other is so highly to be recommended as Hood's Sarsaparilla, which strengthens the nerves, perfects digestion and assimilation. It aids mental development by building up the whole system.

Equally good as a medicinal preparation are Hood's Pills, which are so well adapted for both children and adults. In small doses they are a gentle laxative, in larger doses an active cathartic.—Adv.

Service to the Church

It would be interesting to learn how many of the Southern Methodists know the exact purpose for which their great Publishing House was established and how many are trying to help it accomplish that purpose. The object in establishing this institution was "to advance the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts, and periodicals," and the people charged with the responsibility of conducting the business of the Publishing House have put forth every effort to accomplish that purpose.

IT IS YOUR BUSINESS.

The Publishing House is owned and operated by the M. E. Church, South, and you, as a member of this great Church, have an interest in the business. Every order for books, Sunday school literature, and Church supplies you send the House helps to build it up. If all the Southern Methodists would buy their literature, books, Sunday school and Church supplies from their own Publishing House, its usefulness would be increased wonderfully.

PROFITS.

There is another great argument for your support. The only way the proceeds of the Publishing House can be used is for the support of superannuated preachers, their widows and orphans. Could there be any cause more worthy?

You have a great printing and publishing plant and a big book business—equal to the best anywhere.

With the parent House at Nashville, Tennessee, and the well-managed branches at Richmond, Virginia, and Dallas, Texas, there is no reason why the usefulness of your Publishing House, with your help, cannot rise to a higher plane of usefulness.

The Publishing House is not suffering from a lack of business, but it is felt that there is a wonderful opportunity for a greater service to Southern Methodists.

Watch the columns of this paper for the opportunities offered you in the advertisements of the House.

PUBLISHING HOUSE M. E. CHURCH, SOUTH

LAMAR & BARTON, Agts., Nashville, Tenn.; Dallas, Tex.; Richmond, Va.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

President's Message.

It gives me great pleasure to introduce to our faithful workers our new worker, Miss Bessie Brand, whose presence among us is made possible by the co-operation of the women in the ranks. In another place will be found a statement by Miss Brand herself, which shows something of what she has been doing during the few weeks she has been in our midst, as Secretary of Rural Work.

The work Miss Brand is able to do now is only preparatory to the more definite thing that this survey will lead up to. Before the close of the fiscal year, we hope to begin work in a center where we may concentrate and work according to a definite program.

The North Mississippi Conference is a pioneer in rural work and we believe others will follow our lead: hence the necessity of leading in the right direction. At the district conferences during the summer, pledges were made to meet the financial obligation that had been apportioned to the separate districts. It is necessary that these amounts be paid as soon as possible, in order that we may know during the fall what we have to depend on. All of the districts have paid some and we are hoping that all of them will complete their share of this fund at once.

In order that we may look forward intelligently, it is necessary that we look back over the first two quarters. According to the Treasurer's report, we sent to the Council Treasurer $4,606.62 at the end of the second quarter. The first quarter we sent an amount not quite equal to that, not much above it. Our annual pledge to the Council as voted at the last session of our Conference is $25,000. Less than half of our pledge has been met and we are past the middle of the third quarter. The fourth quarter is always so full of so many things, we see the necessity of meeting each quarter's part of the annual obligation. May we not redouble our diligence during this last half of the third quarter and work off that part of our pledge which will make it easy to meet the remainder during the last quarter without overstrain? Mrs. Lipscomb reports a gain of $7,500 throughout the connection over the corresponding quarter of last year, which meets nearly half of the deficit for the first quarter. North Mississippi did not meet her share of this gain, but we are confident that before the year is out our pledge will be met in full.

Dr. J. M. Sullivan, director of the Methodist Exhibit at the State Fair at Jackson, has asked that our Conference co-operate with Mississippi Conference in placing an exhibit in the Liberal Arts Building that shall show the progress of our work since its organization. Please bear this request in mind, and send to me any material that will be of interest—photographs of leading workers since organization, attractive posters that have been used with success, items concerning the lives of our missionaries that have been sent out from the Conference, and other items of interest.

MRS. T. M. CLARK, President.

Report of Rural Survey Secretary.

The morning of July 11 found your President giving your Rural Survey Secretary a welcome warm enough to have come from each member of the Missionary Societies in the North Mississippi Conference. Needless to say I am glad to be here. I have spent 26 days visiting the county seats and as many rural churches as possible in the Corinth District. I have made 25 talks, attended 15 meetings, visited 10 institutions, organized four missionary societies, and been in 27 different homes. Everywhere I have found the keenest interest, the most unflagging zeal to carry forward any plans for my itinerary, as well as hearts as warm as the weather in this fair Southland. I hope to do as much in the other districts as I have in the Corinth District. I shall need and appreciate suggestions, co-operation and above all your prayers.

BESSIE BRAND,
Rural Survey Secretary.

Miss Kellog Will Enter Scarritt Training School.

Miss Ruth Kellogg, of Boyle, has offered her services to the Council for definite work, and will enter Scarritt Bible and Training School in September, thanks to the good women of Durant Auxiliaries. Miss Kellogg is one of us, having been reared in this section of the State. Her fellow-workers wanted North Mississippi to receive the blessing of having a worker go out from their midst fully equipped for any task she may find.

When it became known she was a volunteer, members of the Durant auxiliaries pledged themselves to finance her two years in Scarritt, as a memorial to Mrs. Eva Beasley Neblett, the beloved wife of the pastor of the Methodist church at Durant. Miss Kellogg has accepted the members of these auxiliaries as her big sister during her days of study and no doubt prayers of this noble band who have taken this method to honor one of their best workers will be one of the strongest forts this young woman will have before her.

MISSISSIPPI CONFERENCE.

Newton District Conference.

The Newton District Conference of the Woman's Missionary Society met in Laurel at the Kingston church August 1-2. The program was as follows:

August 1, 8 p.m.—Devotional, Rev. L. F. Alford; Address of Welcome, Mrs. L. F. Alford; musical program rendered by the young people of the Kingston Church.

Conference officers present were asked to come forward. Mrs. H. L. McClesky, Mrs. Bradley, and Miss Hunt came and were introduced to the audience.

The audience was then invited to the sub-story of the church and was served delicious home-made cake and ice cream by the ladies of the church.

August 2, 9:30 a.m.—Devotional, Mrs. J. W. Ramsey; Organization of Conference; Roll Call of Auxiliaries; Our Conference Outlook, Mrs. H. L. McClesky; District Outlook, Mrs. Lois Hunt; How Missionary Interest should be aroused in the church through your Auxiliary, Mrs. J. H. Hill; Reports from Auxiliaries; Hymn; Benediction, Rev. J. W. Ramsey.

2 p.m.—Devotional, Mrs. J. J. Henry; Playlet, Service, by Juniors; Presentation of Children's Work, Mrs. Bradley; Round Table Discussion on how to carry on the Junior Missionary Work and Junior League in same organization, led by Mrs. Bradley; Report from Missionary Council, Mrs. McClesky; How to use the Missionary Society for Community good through Social Service Department, Mrs. J. B. Moore; How to catch Women, Young People and Children and hold them, Mrs. Pursell; Consecration Prayer, Mrs. O. S. Lewis; Adjournment.

8 p.m.—Devotional, Miss Alford; Pageant, Garden of Flowers, by Kingston Young People; Solo, Miss Annie Lee Crawford; How to Win Young People, Mrs. Purcell; Talk, Service, by Rev. O. S. Lewis; Report of Committee on Resolutions; Benediction.

Miss Lois Hunt, our new District Secretary, presided over the conference with dignity and ease. The reports from the Auxiliaries showed the result of faithful, consecrated effort put forth by our District Secretary.

It was indeed a great pleasure to have with us at this time two of our former District Secretaries, Mrs. J. C. Clark and Mrs. J. H. Hill.

Our Conference officers, Mrs. McClesky and Mrs. Bradley, brought to us stirring messages of every department of the work, which were very helpful and inspirational.

The presence and sympathetic interest of our Laurel preachers, Rev. O. S. Lewis, J. W. Ramsey and L. F. Alford, proved invaluable.

Rev. L. F. Alford, pastor of the Kingston church, was untiring in his efforts to make the District Meeting the success it was.

The delegates and visitors were most cordially received and royally entertained by the ladies of the Kingston church. They were ever mindful of the comfort and pleasure of the visitors.

MRS. W. L. WALKER,
Secretary.

LOUISIANA CONFERENCE.

From Kentwood, La.

One of the most interesting programs was enjoyed at the Methodist church of Kentwood on Sunday evening, August 13, when the Missionary Society presented "The Missionary Voice" as given in the July number of the Missionary Voice. The walls were artistically decorated with posters of our different mission fields, made by Mrs. A. J. Coburn, our pastor's wife. She also made a most attractive poster for the Voice, from which she gave an interesting and instructive talk.

Miss Mamye Reames, who has been engaged in missionary work, told very graphically of the work of a deaconess, at the conclusion of which she presented "The Little Black Bonnet" as found in the January number of "The Voice."

After the program, subscriptions were taken for The Voice; eight were secured.

A collection was taken recently by members of the Junior Missionary Society for the local fund, and a nice sum was realized.

Pray for our Auxiliary.

Yours in work for our Master,
(Miss) FANNYE REAMES,
Corresponding Secretary, Kentwood Auxiliary.

Dodson's Liver Tone

Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

WAS A BROKEN-DOWN WOMAN

Then I Began Taking Lydia E. Pinkham's Medicines

Donaldsonville, La.—"I write with pleasure to praise your medicine—Lydia E. Pinkham's Vegetable Compound—which has done so much to restore my health. I was a broken-down woman until my husband brought me a bottle of your Vegetable Compound and one of Lydia E. Pinkham's Blood Medicine. I had been having pains every month and at intervals between, was weak and seemed to be smothering at times, but in a week I felt like another woman. I also used Lydia E. Pinkham's Sanative Wash. It did me a lot of good too. I cannot praise your medicines too much and will be more than glad to recommend them to any woman who is suffering from female troubles. You may print my testimonial, as it is true."—Mrs. T. A. LANDRY, 612 Miss. St., Donaldsonville, La.

Note Mrs. Landry's words—"as it is true." Every letter recommending Lydia E. Pinkham's Vegetable Compound is genuine. It is a statement telling the merits of these medicines just as the women in your own neighborhood tell each other about them. For fifty years Lydia E. Pinkham's Vegetable Compound has sold on merit.

Grove's Tasteless Chill Tonic

Destroys Malarial Germs in the Blood. 60c

THE METHODIST MEMORIAL AT CHATTEAU-THIERRY..

By Rev. T. J. O'Neil.

Through the kindness of a friend, I have a picture of the Metbodist Memorial, whicb is the Old Hotel Elephant at Chatteau-Thierry, in the Valley of the Marne, about thirty-nine miles east of Paris, France, remodeled, enlarged, and beautified.

But a short while after that terrible battle that resulted "By the help of God and a few Marines," as expressed by Brigadier General Catlin, in stopping the hitherto victorious German Army, and beginning their retreat which was continuous till the signing of the Armistice, November 11, 1918, Dr. D. W. Bysshe, Superintendent of the Methodist Episcopal Mission of France, visited Belleau Woods, recently evacuated by the Germans, not till they had left a fearful trail of death, however, as attested by the cemetery at the foot of the hill verging the valley, where were to be seen row upon row of graves, each marked by a tiny American Flag, and a white cross.

As the Doctor left his car and drew near the graveyard to salute the silent heroes who had recently made the supreme sacrifice in one of the fiercest battles of the World War, he was greeted by two dough boys who had come up from Chatteau-Thierry, with the words, "They ought to have some fine monument—those guys." To these words the Doctor responded, "They should, indeed, have one of the finest monuments in the world." As he turned away from that pitiful little cemetery to resume his journey, there came to him a vision as from heaven.

The French Government had just recently asked the Methodists to aid in bringing relief to the refugees who were returning to the villages near Chatteau-Thierry. Plans were being made to distribute aid from Chatteau-Thierry to the people in the villages near by, making the Hotel Elephant the temporary depot for supplies, and bospital for the sick and wounded. Instead of making the Hotel only a temporary distributing point, Dr. Bysshe conceived the idea of making it into an enduring monument which should stand for many years as a memorial of the sacrifices made by the American soldiers in and near the Chatteau in 1918.

The Hotel Elephant had been a leading hotel since 1789. It stood through the dark days of the French Revolution. It witnessed tbe evacuation of the town in 1870. It was terribly torn by the two bombardments of the World War, in 1914, and 1918. It was in ruin, when the Methodists purchased it. Because of its broken roof, rain-soaked walls, and great accumulation of filth, it could not be occupied for months after it was purcbased.

Temporary quarters were secured, and relief work was begun at once. The work was extended till thirty-two villages were supplied from this central distributing piont. During the winter of 1918-1919, tons of clothing and provision secured from the American Red Cross and the French Government were distrihuted to the destitute people living in these war-scarred villages, and many wounded soldiers were cared for in the hospital.

In the beautiful Methodist Memorial which has been built of the carcass of the "Elepbant," a program bas been planned to include the following activities:

1. Trained nurses to visit the bomes of the sick, and a weekly clinic to be held in the building, under the supervision of local physicians, for the babies and mothers.

2. A day nursery for the daily care of babies from six montbs to two years of age. These babies are from the homes where the mothers are working to support their families.

3. Educational classes. Popular classes in English are held two evenings in each week. In addition to this, each afternoon, thirty minutes are given to gymnasium work, thirty minutes to preparing lessons for next day, and thirty minutes for games.

4. A Circulating Library, where a thousand carefully censored volumes are in circulation, and where monthly soirees are held with speakers from Paris.

5. The boy scouts. Three troops with fifty scouts have been organized.

6. The Girls' Social Club, where thirty young women meet weekly for self-improvement.

7. War Museum, where a valuable collection of souvenirs of the War is being made.

There is no charge made for any service rendered in this Memorial. All expenses are paid with Centenary money, and the great work being done in this Memorial attests the wisdom of the Centenary Movement, had we no other witness.

QUALITY GOODS
AT LOW PRICES
D. H. Holmes Co.,
LIMITED.

Not a Laxative

Nujol is a lubricant—not a medicine or laxative—so cannot gripe.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try it today.

Nujol
REG. U.S. PAT. OFF.
A LUBRICANT—NOT A LAXATIVE

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Greenwood, Fri., Sept. 15.
Shreveport, Mangum Memorial, Sun., Sept. 17, a.m. (preaching.)
Caddo circuit, at Blanchard, Sun., Sept. 17, p.m.
Ida, at Mira, Wed., Sept. 20.
Coushatta, Sun., Sept. 24, a.m.
Bayou LaCbute, at Elm Grove, Sun., Sept. 24, p.m.
Haynesville, Wed., Sept. 27.
Cotton Valley, Sun., Oct. 1, a.m.
Springhill, Sun., Oct. 1, p.m.
Belcher, Wed., Oct. 4.
Bossier City, Fri., Oct. 6, p.m.
Athens, Sat., Oct. 7; Sun., Oct. 8, a.m.
Homer, Sun., Oct. 8, p.m.
Arcadia, Wed., Oct. 11, p.m.
Pelican, Sat., Oct. 14; Sun., Oct. 15, a.m.
Mansfield and South Mansfield, Sun., Oct. 15, p.m.
Oil City, Wed., Oct. 18, p.m.
Texas Avenue, Fri., Oct. 20, p.m.
Castor, Sun., Oct. 22, a.m.
Bienville, Oct. 22, p.m., Oct. 23, a.m.
Sibley, at Mims, Tues., Oct. 24
Haughton, Wed., Oct. 25.
Mangum Memorial (conference), Fri., Oct. 24, p.m.
Gibsland, Sun., Oct. 29, a.m.
Plain Dealing, at Walker's Chapel, Thurs., Nov. 2.
Wesley, at Carroll Creek, Sun., Nov. 5, a.m.
Ringgold, Mon., Nov. 6.
Grand Cane, Wed., Nov. 8 (conference).
Mansfield, Wed., Nov. 8, p.m. (conference).
Minden, Fri., Nov. 10, p.m.
First Church, Shreveport, Sun., Nov. 12, a.m. (preaching).
Mooringsport, Sun., Nov. 12, p.m.
Noel Memorial, Mon., Nov. 13, p.m. (conference).
Cedar Grove, Wed., Nov. 15, p.m.
First Church, Shreveport (conference), Fri., Nov. 17, p.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Ponchatoula, Wesley, Sept. 17, a.m.
Natalbany, Natalhany, Sept. 17, p.m.
Amite, Sept. 23, p.m. 24, a.m.
Istrouma, Sept. 24, p.m.
Greensburg, Center, Sept. 30, Oct. 1, a.m.
Kentwood, Oct. 1, p.m.
Pine Grove, Pine Grove, Oct. 8, a.m.
Keener Memorial, Oct. 8, 9, p.m.
Baker, Baker, Oct. 14, a.m., 15, p.m.
Springfield, Red Oak, Oct. 15, a.m.
Gonzales, New River, Oct. 22, a.m.
St. Francisville, Oct. 29, a.m.
Olive Branch, Gilead, Nov. 5, a.m.
Clinton, Clinton, Nov. 5, p.m.
Franklinton ct., Fisher, Nov. 12, a.m.
Franklinton, Nov. 12, p.m.
Baton Rouge, First Ch., Nov. 14, p.m.
Hammond, Nov. 15, p.m.
Dunham Springs, Dunham Springs, Nov. 19, a.m.

J. W. LEE, P. E.

Alexandria Dist.—Fourth Round.

Campti ct., at Campti, Sept. 17.
Colfax ct., at Colfax, Sept. 24.
LeCompte ct., at LeCompte, Oct. 1.
Boyce, at Boyce, Oct. 5, p.m.
Winnfield ct., at Dodson, Oct. 8.
Pineville, Oct. 12, p.m.
Columbia ct., at Columbia, Oct. 15.
Glenmora, Oct. 19, p.m.
Jena and Jonesville ct., at Jonesville, Oct. 22.
Winnfield, Oct. 25, p.m.
Trout and Good Pine, at Good Pine, Oct. 26, p.m.
Provencal ct., at Provencal, Oct. 29.
Bunkie, Nov. 2, p.m.
Alexandria, preaching, Nov. 5, a.m.; conference, Nov. 6, p.m.
Marksville ct., at Marksville, Nov. 5, p.m.
Pleasant Hill ct., at Pleasant Hill, Nov. 12.
Natchitoches, Nov. 16, p.m.
Rochelle and Standard, at Rochelle, Nov. 19.

Preachers in charge will please see that the trustees have reports in hand concerning church property. Pastors will also nominate only tbe number of stewards allowed by tbe law of the church. Brethren, arrange your nominations accordingly. The law will be enforced. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Fourth Round.

Branch ct., at Maxie, Sun., Sept. 17. a.m.
Eunice ct., at Eunice, Sun., Sept. 17, p.m.
Crowley, Mon., Sept. 18.
Abbeville, Sept. 24, a.m.
Gueydan and Estherwood, at E., Sept. 24, p.m.
Indian Bayou, Oct. 1, a.m.
Rayne, Oct. 1, p.m.
Franklin, Oct. 8, a.m.
New Iberia, Oct. 8, p.m.
Hornbeck and Peason, at Prospect, Oct. 15, a.m.
Zwolle, Oct. 15, p.m
Lafayette, Oct. 22, a.m.
Opelousas, Oct. 22, p.m.
Morgan City, Oct. 29, a.m.
Jeanerette, Oct. 29, p.m.
Many, Nov. 5, a.m.
Sulphur, Nov. 12, a.m.
Lake Arthur, Nov. 12, p.m.
Merryville, Nov. 19, a.m.
Ludington, Nov. 19, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Fourth Round.

Jonesboro, at Jonesboro, Sept. 17, preaching, 11 a.m.
Calhoun, at Drew, Sept. 21, 2 p.m.
Oak Ridge, at Oak Ridge, Sept. 24, preaching, 11 a.m.
Bonita, at Bonita, Oct. 1, preaching, 11 a.m.
Bastrop, Oct. 4, 8 p.m.
Mer Rouge, at Collinston, Oct. 6, 2 p.m.
Elmore, at Vienna, Oct. 8, preaching, 11 a.m.
Dubach, at Dubach, Oct. 8, preaching, 8 p.m.
Mangham, at Mangham, Oct. 10, 2 p.m.
Gilbert, at Gilbert, Oct. 11, 2 p.m.
Winnsboro, at Winnsboro, Oct. 12, 2 p.m.
Oak Grove, at Oak Grove, Oct. 15, preaching, 11 a.m.
Farmersville, at Farmersville, Oct. 18.
West Monroe, Oct. 20, 8 p.m.
Sinmsboro, at Salem, Oct. 22, preaching, 11 a.m.
Tallulah, Oct. 24, 8 p.m.
Rayville, at Rayville, Oct. 25, 3 p.m.
Midway and Epps, at Epps, Oct. 26, 3 p.m.
Chatham, at Frantam's Chapel, Nov. 1, 11 a.m.
Eros, at Eros, Nov. 3, preaching, 11 a.m.
Waterproof, at St. Joseph, Nov. 5, 3 p.m.
Sicily Island, at Sicily Island, Nov. 12, preaching, 11 a.m.
Lake Providence, Nov. 15, 8 p.m.
Monroe, Nov. 17, 8 p.m.
Bernice, at Bernice, Nov. 19, preaching, 11 a.m.
Ruston, Nov. 20, 8 p.m.

The Licensing Committee will meet at Monroe Sept. 19, 10 a.m.

K. W. DODSON, P. E.

Cuticura Talcum is Fragrant and Very Healthful
Sample free of Cuticura Laboratories, Dept. V. Malden, Mass. 25c. everywhere.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks., Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

WINTERSMITH'S CHILL TONIC
SOLD 50 YEARS
A FINE GENERAL TONIC

CROUP OR WHOOPING COUGH
ROCHE'S HERBAL EMBROCATION
Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.
W. EDWARDS & SON, London, England
All druggists or E. FOUGERA & CO. 90-92 Beekman St. N.Y.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Fourth Round.

Shelby, Sept. 24, a.m.
Shaw, at Shaw, Sept. 24, p.m.
Merigold and Alligator, at Alligator, Oct. 1, a.m.
Jonestown and Rich, at Jonestown, Oct. 1, p.m.
Coahoma and Lyon, at Lyon, Oct. 8, a.m.
Lula and Dundee, at Dundee, Oct. 8, p.m.
Clarksdale, Oct. 9, p.m.
Glen Allen and Avon, at Glen Allen, Oct. 11, p.m.
Leland, Oct. 13, p.m.
Evansville and Dubbs, at Dubbs, Oct. 15, a.m.
Friars Point, Oct. 15, p.m.
Rosedale, Oct. 16, p.m.
Boyle, at Boyle, Oct. 17, p.m.
Cleveland, Oct. 18, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 22, a.m.
Tunica, Oct. 22, p.m.
Benoit and Beulah, at Beulah, Oct. 25, p.m.
Hollandale and Arcola, at Hollandale, Oct. 29, a.m.
Greenville, Oct. 29, p.m.
Gunnison and Deeson, at Gunnison, Nov. 1, p.m.
Duncan and Hillhouse, at Duncan, Nov. 5, a.m.

"The District that sounds no retreat" will make a decidedly better report in every way this fall than last unless some man "plays hooky." Surely neither elder, pastor nor layman will be the guilty party.

JAMES H. FELTS, P. E.

Grenada Dist.—Fourth Round.

Duck Hill Ct., at Hopewell, Sept. 16.
Winona Station, Sept. 17.
Durant, Sept. 17, 18.
Waterford Ct., at Bethel, Sept. 22.
Lamar Ct., at Early Grove, Sept. 23.
Ashland Ct., at Wesley, Sept. 24.
Winona Ct., at Columbiana, Sept. 30, Oct. 1.
Grenada, Oct. 1, 2.
Paris Ct., at Pine Flat, Oct. 7.
Vaiden and West, at Vaiden, Oct. 8.
Tie Plant Ct.., at Tie Plant, Oct. 8, 9.
Poplar Creek Ct., at Friendship, Oct. 14, 15.
Pickens and Goodman, at Pickens, Oct. 15, 16.
Sallis Ct., at McAdams, Oct. 21.
Ebenezer Ct., at Liberty, Oct. 22, 23.
Lexington, Oct. 22, 23.

Doing right never hurt anybody; doing wrong always does.—Garfield.

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Kilmichael Ct., at Salem, Oct. 28.
Coffeeville Ct., at Gray Rock, Oct. 29.
Holcomb Ct., at Holcomb, Oct. 29, 30.

R. A. TUCKER, P. E.

Corinth Dist.—Fourth Round.

Corinth ct., at Shady Grove, Sept. 15.
Kossuth ct., at Kossuth, Sept. 16.
Dumas ct., at Dumas, Sept. 22.
Blue Mountain ct., at Brownfield, Sept. 23, 24.
New Albany ct., at Bethlehem, Wed., Sept. 27.
Potts Camp ct., at Winborn, Sept. 28.
Hickory Flat ct., at Ebenezer, Sept. 29.
Myrtle ct., at Friendship, Sept. 30, Oct. 1.
Tisbomingo ct., at Paradise, Oct. 4.
Golden ct., at Dennis, Oct. 5.
Guntown ct., at Saltillo, Oct. 6.
Baldwyn ct., at Lebanon, Oct. 7, 8.
Burnsville ct., at Burnsville, Oct. 13.
Iuka ct., at Mt. Evergreen, Oct. 14, 15, 11 a.m.
Iuka station, Oct. 15, night; Qr. Conf., Oct. 16, 9 a.m.
Rienzi ct., at Betbel, Wed., Oct. 18.
Marietta ct., at Mt. Nebo, Oct. 19.
Mooreville ct., at Mooreville, Oct. 20.
Mantachie ct., at Mantachie, Oct. 21, 22.
Booneville ct., at Liberty, Friday, Oct. 27.
Booneville station, Qr. Conf., Oct. 27, nigbt; preacbing, Oct. 29, 11 a.m.
Wheeler ct., at Double Springs, Oct. 28.
Silver Springs ct., at El Betbel, Wed., Nov. 1.
Ripley station, Qr. Conf., Friday, Nov. 3, 2 p.m.; preaching, Nov. 5, 11 a.m.
Chalybeate ct., at Mt. Pleasant, Sat., Nov. 4.

N. B.—Let pastors see that written reports are made by Woman's Missionary Society and by Boards of Trustees, answering Questions 13 and 14.

J. B. RANDOLPH, P. E.

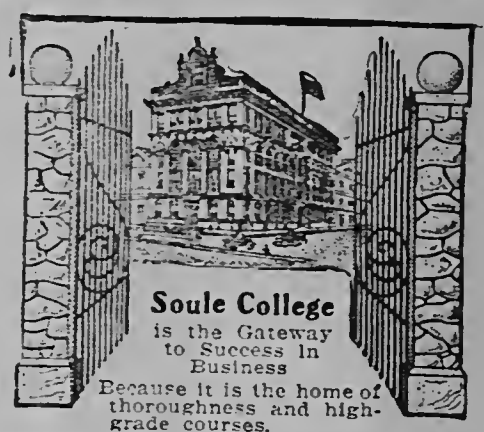
Aberdeen Dist.—Fourth Round.

Amory, Sept. 17, 18.
Houston, Sept. 23, 24.
Pontotoc, Sept. 24, 25.
Woodland, at Palestine, Sept. 26.
Houlka, at Wesley, Sept. 28.
Bellefontaine, at Shady Grove, Sept. 30.
Eupora and Mabin, at Mabin, Oct. 1, 2.
Mathiston, at Mathiston, Oct. 2.
Algomar, at Troy, Oct. 4.
Buena Vista, at Boones Chapel, Oct. 7, 8.
Vardaman, at Vardaman, Oct. 9.
Calhoun City, at Tabernacle, Oct. 10.
Randolph, at Hunters Chapel, Oct. 11.
Tocopola, at Lafayette Springs, Oct. 12.
Salem and Ecru, at Salem, Oct. 13.
Aberdeen, Oct. 15, 16.
Smithville, at Greenbrier, Oct. 17.
Greenwood Springs, at New Hope, Oct. 18.
Nettleton, at Evergreen, Oct. 20.
Prairie and Strong, at Prairie, Oct. 22, 23.
Verona, at Palmetto, Oct. 24.
Shannon and Nettleton, at Nettleton, Oct. 25.
Fulton, at Friendship, Oct. 28, 29.
Tremont, at Hopewell, Oct. 29, 30.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Ethel ct., at Shady Grove, Sept. 16, 17.
Mashulaville ct., at New Hope, Sept. 23, 24.
Shuqualak, preaching, Sept. 24, eveing.
Macon sta., quarterly conference, Sept. 27.
Macon ct., at X'Prairie, Sept. 28.
Artesia, preaching, Sept. 28, evening.
Caledonia, at Caledonia, Sept. 29.
Cedar Bluff, at Siloam, Sept. 30, Oct. 1.
Mayhew, preaching, Oct. 1, evening.
Starkville, Oct. 4.
Crawford and Sbaeffers, at Shaeffers, quarterly conference, Oct. 5.
Chester, at Chester, Oct. 7, 8.
Ackerman, preaching, Oct. 8, evening.
Maybew and Sessums, at Maybew, quarterly conference, Oct. 11.
High Point, at White Hall, Oct. 14, 15.
Noxapater, at Noxapater, Oct. 15, 16.
Louisville, Oct. 17.



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Ackerman and Wier, at Ackerman, quarterly conference, Oct. 19.
McCool, at ———, Oct. 20.
Sturgis, at Mt. Airy, Oct. 21, 22.
Kosciusko sta., Oct. 22, p.m.
Kosciusko ct., at Pearce's Chapel, Oct. 23.
West Point, Oct. 25.
Artesia, Q. C., Oct. 26.
Shuqualak, at Shuqualak, Q. C., Oct. 27.
Columbus, Central, Oct. 31.
Brooksville, Nov. 1.

Pastors will please request Centenary and Educational treasurers to be present with written report, showing what has been raised this year, total amount paid to date, balance due, etc. Also remind the W. M. S. and the Board of Trustees to present a written report at this conference.

A. T. McILWAIN, P. E.

Sardis Dist.—Fourth Round.

Charleston, preaching, Sept. 2; Q. C., Oct. 24.
Hernando, preaching, Sept. 10; Q. C., Oct. 9.
Como, preaching 11 a.m., Sept. 17; Q. C., Oct. 10.
Sardis sta., preaching, p.m., Sept. 17; Q. C., Oct. 13.
Courtland ct., at Chapel Hill, Sept. 23.
Cockrum ct., at Cockrum, Sept. 30.
Olive Branch ct., at Olive Branch, Oct. 1.
Byhalia ct., at Byhalia, p.m., Oct. 1.
Pleasant Hill ct., at Pleasant Hill, Oct. 7.
Coldwater ct., at Coldwater, a.m., Oct. 8.
Senatobia, p.m., Oct. 8.
Crowder ct., at Crowder, Oct. 11.
Sardis ct., at Davis Chapel, Oct. 14.
Arkabutla ct., at Arkabutla, Oct. 15.
Oakland ct., at Tillatoba, Oct. 15.
Mt. Pleasant ct., at New Salem, Oct. 21.
Horn Lake ct., at Eudora, Oct. 21.
Tyro ct., at Looxahoma, Oct. 21.
Shuford ct., at Mt. Ollvet, Oct. 22.
Longtown ct., at Lee's Chapel, Oct. 28.
Crenshaw and Sledge, at C., Oct. 29.
Batesville, Nov. 5.

The duplication of dates in the foregoing appointments is due to the fact that in a few instances the presiding elder will be assisted by others in making this round. The brethren are asked to give special attention to Questions 13, 14, and 15 in getting ready for their conferences.

R. A. MEEK, P. E.

Greenwood Dist.—Fourth Round.

Dublin, at Mattson, Sun., Sept. 10, a.m.
Tutwiler, preaching, Sun., Sept. 10, p.m.
Carrollton, at Longview, Sun., Sept. 17, a.m.
Lambert, at Marks, Wed., Sept. 27, p.m.
Black Hawk, at Black Hawk, Sun., Sept. 24, a.m.
Acona, Sun., Sept. 24, p.m.
Coila, at Eanon, Sun., Oct. 1.
Belzoni, Sun., Oct. 8, a.m.
Swift, at Lotus, Sun., Oct. 8, 3 p.m.
Itta Bena, Sun., Oct. 8, p.m.
Inverness, at Inverness, Wed., Oct. 11, p.m.
Indianola, Sun., Oct. 15, a.m.
Moorehead, Sun., Oct. 15, p.m.
Webb, at Webb, Wed., Oct. 18, p.m.
Sunflower, at Sunflower, Sun., Oct. 22, a.m.
Ruleville, at Ruleville, Sun., Oct. 22, p.m.
Tutwiler, Q. C., Wed., Oct. 25, p.m.
Schlater, at Schlater, Sun., Oct. 29, a.m.
Greenwood, Sun., Oct. 29, p.m.
Minter City, Wed., Nov. 1, p.m.
Drew, at Drew, Thurs., Nov. 2.
Sidon, at Cruger, Sun., Nov. 5, a.m.
Tchula, Sun., Nov. 5, p.m.

A careful and complete report will be expected from the treasurers of the Centenary and Educational Movements, Trustees and Missionary Societies. It will require a little effort on the part of the pastors to secure these, but the Conference will not be complete without them, and we must acknowledge we fail, if we fail.

S. L. POPE, P. E.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 38. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3476.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 21, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE CONDITIONS OF CITIZENSHIP.

According to press reports, seven aliens were recently refused final citizenship papers because it was shown that they had used their citizenship in other countries as a means of avoiding service with the armed forces of the United States during the war, and it was proved that none of them served in the countries of their origin. The judge held that men who would not serve their own country because of residence in this, and would not serve this country because of citizenship elsewhere, were not fit to become citizens of the United States. We fear it will be thus with some when they desire to enter into "the land which is fairer than day." It will be shown that they observed none of the conditions of heavenly citizenship while on earth, and their claim to a heavenly citizenship will be disregarded. Fitness for heaven is determined by the life lived upon earth—and there will be no chance to slip by the barriers against those who have not lived right here.

CHRIST IN THE HOME.

When the Master said to Zacchaeus that he would spend the day with him, we can easily imagine some of the things, at least, that Zacchaeus began to think about. Some of them are not left to imagination, for he began immediately to say that he would observe the strictest regulations concerning the law of the tithe and that he would make ample reparation for all the money he had gained unlawfully. It is of more worth, perhaps, for us to consider what we should think, say, and do if the Master should inform us that he would spend the day in person in our homes. The great probability is that our first thought would be about material things—what room we would give him and what we would have to eat. Jesus would not care about those things—but he should be given the best we have. We wonder if he does get that always. It is very likely, too, that we should begin to wonder how we might amend our home-life so that it would meet his approval. It is probable that we would determine to keep a close watch upon our words and temper, lest we say or do something that would manifestly be improper in his presence. We would probably determine, also, that we would walk circumspectly in the community so long as he was our guest. In other words, we would undertake to adjust ourselves to the great fact of a present Christ. We should say that this adjustment is the great problem of the individual Christian. It is very easy to think of God as absent; to feel that he does not know just what we are doing or thinking at any particular time; to imagine that we are left pretty much to our own devices as a rule. What a change would be wrought in our thinking and speaking and acting if we were always consciously in the presence of the Lord! "This day I must abide at thy house"—what thought-provoking words!

WHAT A STRIKE COSTS.

Now that the strike of the coal miners seems to be settled, the statisticians have begun to estimate the cost of the strike in actual money. One estimate is as follows: Lost wages, $450,000,000; loss of profits to operators, $40,000,000; consumers' loss (excess cost of coal during strike), $100,000,000; railroad loss in decreased freight revenues, $300,000,000; consumers' loss ($1 a ton increase in price to April 1, 1923), $300,000,000. These figures show the staggering total of $1,190,000,000. We are confirmed in the opinion, recently expressed, that a strike is a method of settling industrial disputes by which everybody loses. We suppose the strike of the railway workers has cost even more than the coal strike cost. The wonder is that the country is not in the midst of industrial chaos.

LOST LABOR.

In no other industry that we know of would such loss of labor be calmly endured by the country at large as is endured by the cotton growers of the South as a result of the ravages of the boll weevil. Accord to recent figures, this pest destroyed last year 79 per cent of the cotton growing in the United States, amounting to a total of 6,277,000 bales. The reports received this year show a marked increase over the loss of last year, the loss during September alone being estimated at 830,000 bales. In terms of dollars, this means that the South will lose this year more than $100,000,000. Those who are not directly interested in the growing of cotton may think that the price of the staple is altogether too high; but if they could see practically half their own labor going for naught, we imagine they would call for aid from all sources that they might be saved from such grievous loss. If the United States is to continue as the greatest cotton growing country in the world, it is evident that some way must be found of overcoming the ravages of the boll weevil; and it is evident that this is a matter that affects the nation at large, as well as the cotton growers in the South. It is certain that no halfway or local measures will afford relief.

TIME ENOUGH.

It is a kind of hobby with us that there is time enough to do everything that needs to be done, i. e., every man has time enough to do everything that he ought to do. There is no program in the universe that lays upon any individual the obligation to do more than he is able to do—but there is a very stern requirement that every man shall do all he ought to do. We have all the time there is—and nobody has any advantage of us in that respect. The trouble with most people is not lack of time, but waste of time. Sinclair Lewis, the noted author of "Main Street," of which nearly four hundred thousand copies have been sold, says that he found time to write one of his novels while riding on trains, and he employs the moments that many of us throw away in doing some of his best work. Mr. Lewis even goes so far as to say that he has scant patience with those who are "too tired to work," for that "tired feeling" is often nothing more than the vanquishing of the desire to work by the desire to play. What we ought to do is sometimes a very different thing from what we want or do not want to do.

THE PLODDER.

Most of the world's work is done by plodders. There are unusually endowed individuals who seem to be able to use processes that quickly bring them to the goal of their desires, but most of us have to plod along slowly, sometimes painfully, in order to accomplish with any reasonable degree of success the thing we have undertaken. The plodder should never become discouraged. If he works slowly, he works surely, and he knows the cost of what he has attained. What he lacks in speed, he makes up in thoroughness and complete mastery of his resources. His heavier toil is offset by his freedom from the cares that come with the endowments of genius. An ox-wagon is a slow moving vehicle—but it finally reaches its destination, and it is able to carry a heavy load.

A DIFFICULT DUTY.

Very few people go through life without facing the duty, at one time or another, of apologizing to some one to whom they have done an injustice; yet the performance of that duty is one of the most difficult that fall to their lot. The mere confession of wrong-doing seems to be a reflection upon one's personal integrity, a kind of confession of weakness that must be concealed rather than avoided. Many a helpful friendship has been wrecked upon the shoals of stubbornness. One word of acknowledgment would often clear the way to good feeling and warm appreciation—yet that word remains unspoken. If no wrong has ever been done, there can be no need of an apology; but who can claim immunity from so difficult a duty upon the ground of absolute moral perfection? The eased conscience is always an adequate reward for those who frankly confess their faults, even though there was real humiliation in the confession.

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"I AM THE VINE."

By Rev. R. T. Ware.

"I am the vine, ye are the branches."
How close this union, you see;
The branch cannot live without the vine,
"Neither can ye without me."

"I am the vine, ye are the branches:"
Through me your strength must come.
"Abide in me, and I in you,"
The task will then be done.

"I am the vine, ye are the branches:"
On you the fruit must grow,
The fruit of life, of light, and love,
That from the Savior flow.

"I am the vine, ye are the branches:"
Through you the world shall live;
They shall drink of the strength of the vine.
From the fruit you give.

"I am the vine, ye are the branches:"
"If ye abide in me,"
You shall be purged from all your sins,
And great the yield shall be.

CAN WE TRUST CHRIST AS A TEACHER?

By Bishop W. A. Candler.

It is the habit of many rationalistic men to accept and eulogize Christ as a teacher, while denying His deity and rejecting Him as an atoning Savior. But rationalism is never stationary, and its movement is always away from light into deeper darkness.

We now find men among them who lay claim to great critical learning, denying that Christ may be trusted as a teacher even. They are ready to acknowledge the superior morality that he taught, but outside of these general ethical principles, they deny both his ability and his authority. For example, there is Prof. Kuenen, who, in his "Prophets and Proprecy in Israel," says: "With regard to the revered Master, the rigbt of criticism must be maintained." In other words, the teaching of Christ concerning the Old Testament Scriptures must be revised by the sin-clouded intellects of modern critics.

With reference to what Christ says concerning the Old Testament, Kuenen acknowledges that it contains "ample material for admiration," and this, too, although it may not be accepted as truth.

It is not strange that these men, and those in our own country who follow them, have fallen to analyzing and discrediting the nature of Christ after repudiating the supernatural wherever it seems to appear in Old Testament Scriptures. Indeed, their fundamental error is found in the fact that they refuse any place in history for the supernatural. They exclude God from the world he has made, or else bind Him with processes of nature which they have interpreted as laws of nature.

One cannot logically go with them in their teaching concerning Christ or in their criticism concerning the Old Testament. Of the Old Testament Scriptures, Jesus says, "They are they which testify of me," and He and the Hebrew Scriptures stand together before us for absolute acceptance or absolute rejection. There is no middle ground upon which the logical mind can take position and stand. It is quite true that some of these rationalists, after rejecting the Hebrew Scriptures, attempt to hold faith in Christ by ingenious theories, like the theory of "the "Kenosis." By this Greek term they mean His self-imposed human limitations arising from His becoming very man. They affirm that He emptied himself of all knowledge and descended to the depths of ignorance belonging to our common human nature. Hence they affirm that He made no claim to authority upon any scientific matter and that He assumed no authority in what they now call "historical criticism."

Whatever truth there may be in their Kenotic theories, an intelligent mind cannot believe in any sort of humiliation of the Christ which imposed upon Him ignorance of any subject, but which did not restrain him from speaking upon the subject concerning which he was ignorant. It is quite true that he did not discuss scientific questions, and his teaching is, therefore, in no way involved in the science of His day or of our day. But such is not the case with reference to the Old Testament Scriptures. About them He maintained no such silence as He exercised with reference to the questions of science. On the contrary, with reference to the Old Testament He speaks in the most authoritative and positive manner.

In the Sermon on the Mount, He says: "Think not that I have come to destroy the law and the prophets; I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matthew v:17, 18.)

Speaking to the Pharisees, he said: "Search the Scriptures; for in them ye have eternal life. They are they which testify of me." John v:39.) "Do not think that I will accuse you to the Father: There is one that accuseth you, even Moses, in whom you trust. For had ye believed Moses ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John v:44-47.)

This sharp question which he addressed to the Pharisees might well with equal pertinence be addressed to our modern rationalists; for if they believe not in the writings of Moses, how can they believe in the teaching of Christ? They may eulogize Him as a teacher in extravagant terms, but when they reject His teaching concerning the Old Testament Scriptures, they repudiate Him as a teacher as well as a Savior.

Upon the human nature of Jesus there were limitations. Otherwise the incarnation would not have given us a perfect human Savior, but his humanity was far above that of ordinary men, in that it was sinless. Before men and devils, he could stand and utter the challenge, "Which of you convinceth me of sin?" Not one of his critics who have left any writings during the two thousand years which have elapsed since He appeared among men has ever been able to fix a fault upon him. In view of this amazing fact, we cannot attribute to Him gross error concerning the Old Testament without impugning his sincerity and truthfulness.

Moreover, the humiliation of Christ terminated with his resurrection and ascension. As he talked to two of His disciples on the way to Emmaus after His resurrection, it is recorded of Him that, "Beginning at Moses and all the prophets, he expounded unto them the Scriptures concerning Himself." (Luke 24:27.)

He upbraided these disciples for their unbelief, saying, "O, foolish ones and slow of heart to believe all the prophets have spoken." (Luke 24:25.) Certainly, neither before nor after his resurrection did he leave upon the minds of any of His followers the impression that the Old Testament Scriptures were an uninspired or an unauthoritative body of writings. On the contrary, he taught them to trust the Hebrew Scriptures implicitly, and when his apostles went forth to propagate Christianity, they all with one accord made frequent and confident appeal to the Hebrew Scriptures. If these Scriptures are unreliable, what shall we say of the first preachers of the gospel of Christ? They certainly established the Christian church among both the Jews and the Gentiles. Would we have had any church at all if these men had preached the things which modern rationalistic critics proclaim? Suppose Peter had accepted the views of Graf, or John had ted the teachings of Wellhausen, or Paul had uttered the writings of Kuenen, would there ever have been a Christian church or a New Testament?

And who followed these men in later centuries in maintaining and spreading Christianity? Every one of the Ante-Nicene fathers holds the same views of the Scriptures and preaches in the same apostolic fashion.

The Christian church lived for nearly three hundred years on the Old Testament Scriptures. Justin Martyr, Origen, and Cyprian, and all the rest maintained the broad principles of the organic unity of the Old and New Testaments, and the perfect sufficiency of the Holy Scriptures to reveal God to man.

After the same manner the Reformers wrote and spoke: Luther, Calvin, Wycliffe, Cranmer and Latimer maintained the same position, and after the same fashion taught. Later divines like the Wesleys, George Whitefield and Jonathan Edwards followed in the same holy succession, without doubt or debate concerning the Holy Scriptures.

Nothing has happened in our day to discredit these Scriptures except the destructive criticism. The discoveries in archaeology have all tended to confirm the Old Testament Scriptures. Some twenty-five years ago Prof. A. H. Sayce, of Oxford University, said: "Wherever the Biblical comes into contact with that of its neighbors, Egypt and Assyre-Babylonia, it is confirmed and illustrated even in the smallest detail."

In an admirable article, Prof. Sayce said: "The witness of ancient monuments to the Old Testament Scriptures is of a two-fold nature. It is positive, inasmuch as it proves that they are in agreement with actual facts; and negative inasmuch as it shows how far this is from being the case with documents which lay claim to the same amount of credibility, and deal with the same subject matter, but which really belong to a later age. The witness is therefore complete. Difficulties, no doubt, may still exist here and there, since as long as our knowledge is imperfect, there are things which cannot be satisfactorily explained; but difficulties enough have been already cleared away, confirmations sufficient of the truth of the Biblical record have been produced, to banish such doubts as may have found place in our minds, and to inspire us with a calm confidence, that with the increase of knowledge and the discovery of fresh monuments the difficulties which still remain will be diminished, and the great body of verifying facts continually enlarged."

Every added year brings from ancient ruins and re-discovered manuscripts additional confirmation of the truth of the Old Testament Scriptures as well as attestations of the New Scriptures. Indeed, the critics have been pretty well driven from most of the positions which they held twenty-five years ago concerning the New Testament Scriptures. They pitched the battle then mainly in the book of Acts of the Apostles, but from that field Sir William Ramsay and others, exploring in Asia Minor, have thoroughly routed them.

But let us return to the question raised in this article, "Can we trust the teachings of Jesus when He speaks concerning the Old Testament Scriptures?" If in a matter so important to faith He cannot be trusted, let us no longer eulogize Him as a teacher. Let us reject Him both as a teacher and as a Savior. If upon a topic of such supreme importance He is not as trustworthy as modern critics, we may as well dismiss Him and seek elsewhere for light upon the great subject

of salvation. But if we turn away from Him, to whom shall we go? Certainly not to the critics. They are not agreed among themselves, and one and the same critic does not agree with himself for long. Harnack, for example, has affirmed principles one year that he has abandoned the next until the intelligent reader finds it difficult to state with accuracy what the poor man really believes. Graf, Kuenen, and others are losing their hold upon the critics even, and their successors cannot have a more enduring propaganda than these rationallstic critics have enjoyed for a season. No, we must hold to Christ as our supreme Teacher who alone has the words of eternal life.

NEW TESTAMENT PURIFYING—PAPER VII.

By Arthur Madison Shaw.

Conclusion.

I. We have seen that baptism is referred to in the New Testament, as Purifying; and that the ancient Law, still in force in the time of Christ, specified sprinkling as the mode. Every analogy and symbol that bears upon cleansing supports this view.

1. When the water of baptism is referred to in prophecy, in connection with the promised Kingdom, it is to be sprinkled. Ezek. 36:25: "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you."

2. Peter calls baptism "the answer (or interrogation) of a good conscience toward God." How does a sinner get a "good conscience?" Heb. 10: 22: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed (purified, or baptized!) with pure water."

3. In the New Testament, the real agent of cleansing—that which takes away sin—is represented as the blood of Christ. Let us see how the blood purification is administered. Heb. 9:13-14: "For if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifyeth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." See also Heb., 12:24: "And to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." And, once more, I. Pet., 1:2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

Thus, when God speaks of using water as a purifying agent, He says He sprinkles it! When He baptizes with the Holy Spirit, He pours it out, or sheds it forth! And when the blood of Christ is applied for cleansing, it is sprinkled! There is nothing in the Bible about plunging soul or body in water, or Spirit, or blood! The first verse of that grand old hymn—written by an Immersionist—should be made to conform to the Word of God, thus:

> "There is a stream, a crimson flood,
> Drawn from Immanuel's veins:
> And sinners, sprinkled with the blood,
> Lose all their guilty stains!"

II. Let us briefly recapitulate. What have we learned in these short studies? We have learned,

1. That Baptism is a ceremonial purification with water, and that all such purifications have always been by sprinkling or pouring; that baptism is not, therefore, a birth nor a burial.

2. That it is not essential to the remission of sins, and not to represent Christ's burial, but is a token of the Covenant of Redemption. It is called "the circumcision of Christ;" and is a type of the "washing of regeneration, and the renewing of the Holy Ghost," which Paul declares is "shed on us."

3. That Peter calls it "the answer of a good conscience," and the conscience is made good by sprinkling!

4. That, while baptism was sometimes performed where immersion would have been possible, it was often administered where immersion would have been out of the question!

5. That, when the Israelites were "baptized unto Moses in the cloud and in the sea," the Psalmist says it was by pouring!

6. That, when God speaks of using water as a cleansing agent, it is always to be sprinkled!

7. That, when the blood of Jesus Christ is applied to cleanse us from all sin, it is said to be sprinkled!

8. Finally, that God Himself forever settled the Scripture meaning of the word "baptidzo" when He applied it to the work of His Holy Spirit, and said it was "poured out," "shed forth," and "fell upon" the people!

It is gratifying to me to know that hundreds whose faces I have not seen have followed me in these studies. I thank the Editor for the space so generously allotted me; and am very grateful to him and to many other brethren who have written words of appreciation. We have sought, not victory, but truth; the studies are necessarily brief, but the conclusions are Scriptural, and cannot be overthrown. In the near future, with the Editor's permission, I shall present the subject of infant baptism.

Oakdale, La.

BUT IT IS SO.

Dear Brother Carley: I find myself at variance with your editorial in the August 24 issue of the Advocate, under the caption, "It Is Not So." I believe the church is less spiritual than in former times, that is, our part of the church. I am in no position, of course, to speak for other denominations, but the reports from them indicate there is room to believe that they are suffering from the same trouble we are, and in many cases more so.

Even if the church were no worse than in former times, that would give us but little comfort, for the church has had too little of the Pentecostal fire and zeal throughout all its history.

But I am as firm in my opinion that our denomination is not as spiritual as it was once as any one could be that it is. We have too few in our church that are loyal and true to the vows they took when they joined. There was a time when the rules of our church were enforced against worldliness, but we all know that such is not true of the church of to-day. This gives us a lot of people in the church who are perjurers, for they have vowed to obey the rules of the church, follow its Bible, attend upon the ordinances, and support its institutions, and the largest part of them are doing but little of these things. John Wesley enforced the rules of our church and warned his followers that they had better do it, too. Many of us are at a loss to know just what to do. If we take some offenders to task, and conditions are such that they have to be brought to trial and removed from the church, some pussyfooter will come right along behind us and put them back, even though there seems to be no show of repentance. There was a time, or else I do not read aright our history, when such was not the condition with us.

Wesley said of the people called Methodists, in his day, that ninety per cent of them either had obtained, or were seeking, the baptism of the Holy Spirit. Who thinks that is a fact to-day? I have preached on the person and work of the Holy Spirit to Methodist congregations, to which prominent people belonged, who said they knew nothing of the teaching of the Holy Spirit, nor had they ever heard a sermon on His person or work. We were BORN OF THE SPIRIT as early Methodists, which not only distinguished us from the people of the world, but as well from mere professors of religion.

"Scattering gospel holiness throughout the lands," is our task. There is no place for worldliness among us, but only holy living is to be countenanced. People should understand that if they want to dance, gamble, break the Sabbath, wear extravagant dress, or indulge themselves as the world does, while some denominations permit this and would be glad to have them, such does not become those who are called Methodists. Too strict! Then let our people read the General Rules of our church, and the Bible, all of which we have accepted (see Article of Religion 5), and then say, "too strict." Anything short of this is too low for our profession. Let him deny it who can.

So, in spite of my love for you and the very pleasant associations of past days when you were my teacher and I your student, I must disagree with you in the matter of the editorial, and say that some of us are as tired of hearing certain things, that have no legal or rightcous place in our church, defended as you or any one could be of hearing them denounced. We all love our church. I loved her enough to turn from the church of my mother to her. We are zealous for her, but not enough to wink at her sins. Yes, we believe the revival is coming, and are praying for it, but when it comes it will be shot through with the message of the Bible, warning men to "flee the wrath to come and to be SAVED FROM THEIR SINS." That was the message of Isaiah, Jeremiah, John the Baptist, Jesus the Christ, the Apostles, Wesley and all others who have really glorified God and helped this old world on toward the better land. Forgive me and set me right if I am wrong, but if I am right, bear with me in my folly.

Fraternally yours,

HENRY T. YOUNG.

Natchitoches, La.

MISSISSIPPI METHODIST CELEBRATION.

During the month of August a personal letter was sent out from the general director of the Mississippi Methodist Celebration to each of the preachers and many of the lay members of the Mississippi and North Mississippi Conferences. Committees are actively at work and a creditable exhibit of the work and growth of Methodism in Mississippi is assured. This Celebration will be held during the State Fair, October 16-21, and an extensive section in the Liberal Arts Building has been secured for our exhibit. Thursday, October 19, will be Methodist Day at the Fair, and on that morning we expect to have a great parade in which there will be large groups representing the ministry, men's and women's Bible classes, Epworth Leagues, Colleges, Orphanage, Boy Scouts, etc. There will be many interesting features, and it is hoped that our people will take great interest in being present on Methodist Day, as far as possible, and participating in the parade. It is earnestly requested that all Epworth Leaguers or other young people, who will take part with this section of the parade, notify Miss Emma Taylor Hoskins, 111 Adams Street, Jackson, Miss., not later than October 1.

Will all pastors please bring these matters to the attention of their congregations, and use Lay Leaders in urging attendance? Other information will be furnished from time to time. Shall we not make this a great occasion? It should be one of combined profit and pleasure to our people, and let us unite our efforts to see that it is such.

Fraternally yours,

J. M. SULLIVAN,
General Director.

Jackson, Miss.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

The Epworth League is a mighty agency in the church to train for leadership. From their ranks we recruit many students for our Christian colleges. At the Mansfield Assembly this year, we obtained twenty one new volunteers for Life Service. From this group will come our future missionaries and preachers.

It has been our privilege to be with Brother J. B. Grambling, our enthusiastic Epworth League Field Secretary, in three of his district institutes. We taught the "Methodist Armor," and it was inspiring to see how eager the young people were to study Methodist doctrine and usages. This is one of the outstanding needs of our church—for

our young people to be rooted and grounded in the faith and to fully understand the fundamentals of our glorious Methodism.

We also delivered addresses on the three covenants, Quiet Hour, Fellow-Worker and Stewardship. These are also the three fundamentals of the Christian Education Movement: Prayer, Life Service and Stewardship. These three principles firmly grasped will revive any congregation.

Our aim is to make Christian Education preeminent in the minds and hearts of our people. The main starting point is from a deep experience of grace in the heart. This kind of education must mean a gradual adjustment to the spiritual possessions of the race, with a view to realizing one's own potentialities in Christ and to assisting in carrying forward that complex of ideas, acts and institutions which enter into the make-up of what we call Christian civilization. With tremendous insight, Browning puts these words into the mouth of his Paracelsus:

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception.
And to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in expecting entry for a light
Supposed to be without."

At Monroe, we preached to a large and appreciative congregation. They have not met their full quota for Christian Education, but the board of stewards passed a resolution promising to put it over as soon as the general condition of the country is more favorable.

We will soon be in the midst of the period of the second payment. Some of our subscribers are paying up in full. This is wise, as it sounds the note of victory. We trust a great many of those who did not subscribe during the drive will make a liberal voluntary response this fall. We want full collections, so see your local church collector and have him send on your contribution.

ALBERT S. LUTZ,
Conference Secretary of Education.

"SIR, WE WOULD SEE JESUS." (JOHN 12:21).

By F. A. Dicks.

Suppose the morning papers should announce that a picture of Jesus had been discovered, with proof of its identity. What a thrill it would bring to the heart of Christianity! How the world would treasure and crown it with precious jewels!

Master painters for ages have striven to portray the glorious beauty and grace of his face and form. Yet the pictures of the greatest artists fail to satisfy the ideals of our souls. John tells us, "And the Word was made flesh and dwelt among us, and we beheld His glory as of the only begotten of the Father, full of grace and truth." Like the Greeks, we would see Jesus as He appeared in the flesh. Mortal eyes have ever craved this privilege, but we have the promise that in the glorious hereafter, "We shall see Him as He is."

Stephen in his hour of martyrdom saw Him, and the reflex of His glory made Stephen's face like the face of an angel. Paul saw Him and was blinded by the dazzling light of His countenance. Such are the glimpses which are on record of His glorious beauty and majesty.

Were the Greeks admitted, who desired of Philip the great privilege of seeing Jesus? Surely they were. The Master invited every one to come unto Him who was seeking the way of life. What a thrilling interview that was! These Greek travelers had journeyed far over sea and land to Jerusalem to worship the God of the Jews. Doubtless, they were of the highly cultured class who were familiar with the philosophy of Zeno, Socrates, and Plato. They were men who had pondered over the problems of human life. They had heard of the wonderful Jew—of His mighty miracles, of His gracious words and sweet messages of cheer to the sick and hopeless ones, who had spoken with authority of the way to eternal life. They must see Him face to face and drink of the water of life so freely offered to thirsty souls. When they saw Him, the divine beauty of His face enraptured their cultivated sense of the beautiful, while they listened with eager ears to His voice of power and sweetness, which opened their hearts to this new philosophy—so strange, so gripping, that, having heard it, they came away never more the same men, for they had seen Jesus.

Would we see Jesus? Let us look around and observe the lives of those who have been transformed by looking unto Jesus; catch the inspiration which changes this old human nature and repeats the sweet story of the good Samaritan in a thousand ways; see the passing of the cup of the water of life to earth's thirsty and weary travelers along dusty highways; the speaking words of hope and giving the hand of help to the fainting and despairing; the helping guilty souls to see a wonderful redemption from sin and the shining pathway of a new life. In these miracles of grace, we can see Jesus to-day.

New Orleans, La.

A LETTER FROM AFRICA.

(Published by permission of Rev. W. M. Williams, father of Mrs. Beaniand.)

Nkoi Ebolc Bengon, June 7, 1922.
Mission Protestante Americaine,
Ebolowa, Cameroun, West Africa.

Dearest Everybody: We came in home yesterday afternoon after a two week's visit "on the road" aud in the native villages. Our little bark cottage looked awfully good to me, and my lovely flowers were all trying to see which could seud out the most joyous welcome. The cosmos were all waving their whlte, red and pink heads, and my little six months old rose bushes were boasting of new buds and promises of blooms soon. Today has been a busy one, and those of you who have never been on such a trip can't begin to realize the sensations one gets from unpackling damp and dirty tin trunks filled with soiled clothes and linen, unpacking dirty chop boxes, in which anything might be spilled, from a jar of jam to a tin of cooking oil! The dozeus and dozens of eggs, different and indifferent that had been "dashed" to us, aud the getting back into place everything that didn't have to be either washed, cleaned or sunned! I'm ready to stop for a while now and am more thau content with my little bush-cottage.

I was awfully tired of the road, though I realize that it is through just such trips that we accomplish the greatest good, and come in closer contact with the people, but I was tired of having my cot jerked out from under me every morning, tired of washing my face in the dripping forest and on the wet leaves as we passed early in the day, tired of eating food that tasted like smoke, and tired of being the "observed of all observers!" But now that we are home and were so warmly welcomed by the many new friends that we have so recently made up here, I can retrospect and realize that our trip was a great success, and one that will bear fruit in the days to come.

Such a lovely mail was sent to us as we rested Sunday in Atok, and now that letter-writing seems worth while again, I must get this letter off in this week's post, and I'm wondering if you would be interested in some of the things that we did and saw on the trip.

We left home on Tuesday morning, just two weeks ago, and planned to sleep at Endele, about 15 miles away. Endele is the home of Biwole, the boy who died of influenza during the Evangelists' School here, and so we had to stop there to see about Biwole's wife, make some arrangements for her, and place another boy there to carry on his work. To reach Endele, we have to cross the big Nlon River about ten miles from here and pass the big Government Sleeping Sickness Hospital at Ayos. The doctor, Dr. Jambot, who is stationed there, heard that we wanted to cross, so he sent his big hospital boat over for us, and we crossed with all 20 of our carriers, Gayle's wheel and my big chair all at once. We had hoped to slip through the grounds, for neither of us was dressed to be received as guests, Gayle in his knee breeches, and I in dark road suit and hiking shoes; but before we reached the top of the hill we spied two white men waiting for us, and as they met and greeted us we found out that they were Dr. Jambot, in charge of the hospital, and Lieut. Tourne, Chef of the Subdivision of Dumie, who was there for treatment for a small abscess. They insisted that we stay for "small breakfast" at 11 o'clock, and refused to accept a refusal, so we stayed; and how we did enjoy it! It was a thoroughly new sensation for me, and I was quite impressed with the eight-course luncheon which Dr. Jambot served, and tried to smile and look as if I understood the volley of French that was showered at and around me!

He had a Bulu interpreter there, but as Gayle handled his own part of the conversation, I dismissed the "Interrupter" and let them have the conversation. But I realized again how dreadfully a woman is handicapped when she cannot talk! We got away at two, and had a hard journey in the hot sun for the rest of the way. The boys, especially my chair boys, Ze and Lombo, were very much displeased that we had lost the nice cool morning, and they complained as they ran along: "Those white men certainly did spoil our journey when they made you stay and eat with them!" But all the same they were surprised, for later I heard Ze say in a meeting one afternoon that it was so strange that we of different tribes, who had never seen each other before, should meet as friends, and should eat together as such! The Bulu can't understand how the white man can do those things.

Wednesday we arrived at Nya Mvutu, after a most interesting day traveling through great, huge, dripping forests. I had my butterfly net along and we captured some very beautiful specimens. There were no small towns or tiny villages scattered about, but very large towns and long distances apart. Very few of them had ever seen a white man before, and scarcely any of them a white woman, so they ran along the side of my chair, screaming, and exclaiming over the wonderful thing! Ze, who speaks their language, and likes to tease, would shout as we sped along; "If you'll dash me two eggs, we'll walk slowly so you can see!" If he was told that no eggs lived in that town, off he would scamper, and they would follow, not unlike a stampede.

Thursday as we sat in a wayside palaver house eating our morning lunch and resting awhile, a Houser passed by going to market with his wares. He was wearing his barefoot sandals, but as he approached, he reached down, pulled them off, walking past us barefoot, and then replacing them as he passed on. I asked why he did this, and was told that he did it to show respect, just as a white man removes his hat when he passes a lady! That is a strange, interesting, and mysterious race.

Thursday night we slept very comfortably in a new house built especially for white guests. We held a meeting that afternoon in the headman's palaver house, and granted a request for a school to be placed in his town. Friday we arrived at Efufup, one of our Communion points, and rested for two days. Plans were made for building a new house and a new church there, and we spent Saturday transplanting palm and pawpaw trees to beautify the grounds. To reach Efufup we travel for many miles on the big Government Highway, which the Germans built before they retired in favor of the French occupation. One "fill" that we crossed we counted 29 small bridges, all made of bamboo and bushrope; not a nail was used in a single one. And so with the big river bridge at Abon Mban, which is built entirely of bamboo and bushrope. It seems almost impossible that such should be the case. We had good meetings on Monday and Sunday, and Monday we were off again. Monday I had quite a thrilling experience with a man who had indulged too freely in palm wine, and was happily drunk. He, seeing my push-push chair for the first time, thought it a pretty toy perhaps, and wanted to play with it awhile. He rushed up to Ze, who was pushing in the rear, and tried to take it out of his hand. A struggle ensued, and it was all that Ze could

do, with Lombo's help, to hold possession. I was bouncing and balancing in the chair, but, thanks to my strong boys, I suffered no ill effects except a slight nervous headache from the scare. When I reached the school where Gayle was visiting and told him of my encounter, and showed him the cause of my scare, he, with the headman and a policeman, administered the correct punishment, and sent him soberly on his way! It must have had a good influence on the whole town, for that afternoon, when the drum was beaten for a meeting in the big palaver house, 500 people were there to hear the Word.

In the country and tribes through which we traveled then they have the most peculiar architectural notions that I have ever seen. They begin at one end of a street and build all the houses in a straight row, each as tall, as wide, and as high as its neighbor, and each one rubbing elbows with his neighbor, thus giving you the impression that it is one long house, instead of dozens and dozens. Each house has a small 2x2 foot hole in the front, which serves as door, window and chimney, and from each of these holes one might count the heads of father, mother, from one to six children, the dog and the chickens, and from the cracks between the heads small spirals of smoke from the open fire on the floor, over which the small clay pot boiled and sputtered, in which the family's evening meal was being cooked.

I grant you that I have quite a bit of traveling to do yet before I see all of the world, but never have I seen such crowds, such throngs, and such multitudes of people as I have seen on this trip. I am sure that neither Billy Sunday, Mary Pickford, Barnum and Bailey Circus, or a freak at the World's Fair has ever attracted more attention than I have on this trip. As one passes through these big towns and looks back from the top of the next hill he only sees hundreds and thousands of tiny black exclamation and interrogation points!

We held a meeting in the afternoon and had over 200 present. I wish you might have seen the youngsters dance for us that night. The teacher brought up about 30 youngsters and had them dance in the moonlight for us. Some of them wore shackles of dry nuts on their ankles that rattled merrily and in perfect rhythm as they marched and danced. The leader, in his small, shrill voice, gave the signals, and the way those youngsters followed him, and the way that they managed their lithe bodies was perfectly wonderful. These people are the most graceful I have ever seen, and the use they make of the muscles in their bodies is marvelous. So many of them are handicapped by the heavy brass anklets and necklaces that they cannot move gracefully, but those who haven't been burdened with such finery are certainly masters of the Terpsichorean art.

On Thursday we had dinner with the Governor of the Subdivision of Abon Mban, where we met a Chef of the Dumie Division, and two French merchants. One of them has a sister who has married a man from New Orleans, and lives there. He has spent some time in Mexico and China, and has visited the States, so, of course, he speaks very nice English, and was very entertaining. The Governor was extremely nice, and we thoroughly enjoyed every minute of the new and strange experience. He also served lunch in the true French style, one thing at a time, which covered eight or nine courses. I really think that this meeting of the men in official life is going to mean much to our work here, for each one of them expressed a new interest in the work of the Mission, and offered to do all they could to encourage the people in it, even though they themselves are not Protestants. We held a meeting in the afternoon at the Mission and 455 were present. How they marveled at the wonderful little folding organ, and how loath they were to leave! That night we took the organ out in the street in front of the house where we were sleeping, and soon hundreds gathered and sang until I was tired out. It made a very impressive picture as they stood there, with their brown bodies outlined in the moonlight, singing lustily the songs that a few years ago they didn't know were in existence. And they know the words, too, even the third verses, that we so often omit in our singing at home!

I can so easily understand now why the little Ycbekolle girls who were in school at Metet came to me so often with the request that they be allowed to go fishing, because these people up here live in the water. Wherever you see a small stream, no matter how small, you can see old women, young women, and small girls and boys wading in the water waist-deep, shoving big fishing baskets through the water, or making a trap to catch the larger ones in. Ze says that when he sees a small stream and sees no fishing baskets, or no footprints in the sand, that he feels great grief in his heart, and when asked why, he said that he knew then that it was a long, long distance to the next village!

Sunday we spent in the town of Atok, which is owned by Beyene, the King of all the Mekae tribe, and great man he is. The Governor had sent him a letter, telling him that he must show us every attention, and so we were royally entertained. We slept in the house he had built for the white man, and sent us his soldiers and policemen to use as we wished. Beyene has only 250 wives, and the largest town in the colony perhaps. But now that the French Government is putting a tax of ten francs on every wife after the fifth one, Beyene says that he's giving a woman to every man who comes and says that he wants one and will live in his town. He has a most modern plank house built after the model of the house of the white man, but he has a most beautiful brick house under construction, which will soon be finished. He is very jealous of every one else, because he wishes to keep his reputation as being the King, and when Gayle told him that he had planned to establish a new Communion point on that side of the river, and would put it in the town next to his, he shouted: "I refuse! I refuse to consent!" Then he promised that he would build a big church building, a house for the white man to live in and a house for guests, and furnish all the food for the many guests who would be there at that time. On Sunday at meeting, at which there were 600 present, Gayle announced to the congregation that they would have the next Communion there so that the people would not have the trouble of crossing the river to Efufup, and said that he wanted to see three thousand people present at that time. Beyene, who was in the congregation, lifted up his voice and shouted, "No, there'll be five thousand, five thousand!" Beyene has, until recently, done all he could to oppose the work of the Mission and had refused to allow his wives to become Christians, but since our visit up there last year, he has promised to do better, and now he seems to have had a complete change of heart, for which we are grateful, for with Beyene against us, we can hope for little success in his town, but with him on our side, we can accomplish wonders.

Soon after arriving on Saturday afternoon we heard that a leopard had visited a nearby village, and had killed and eaten a woman, and on Monday we learned the rest of the story and saw the track across the path along which he dragged her body. It seems that she was a young woman of another tribe, and had come to this village to sell kank. She was sleeping alone, and the leopard jumped up on the roof, tearing a hole in the thatch, killed her and then dragged her body to the forest, eating half of it one night and returning for the other half the next night. About 7:30 we passed a tiny village of about half a dozen houses and were so surprised to find six newly-made graves in the street. Ze asked a man who worked in a nearby garden of what kind of sickness so many people had recently died. Imagine our horror when he replied that a leopard had killed them! Poor people, they seem so pitiful in their helplessness! Small children sitting in the street, whose mothers have been killed in this horrible way, look almost as starved as war-ravaged Armenians. It would almost be a kindness should the leopard make his next meal of them. How one's heart goes out to them, and how we long and pray for an orphans' home in the country of neglected children!

I mustn't keep you longer, though I could talk on forever. However, you know that I love you, and am counting the days and weeks until October 7, the date for our sailing from Douala. This week's mail brings us letters from my Chinese brother who expects to meet us in Europe so that we can see some of the sights together, and reach home at the same time. Such a home-coming that will be for us, as well as for dear mother and dad.

This is a harvest time in Africa, and the natives are all busy digging their peanuts and potatoes, and they are showering us with good things to eat. Ebo'o, the pastor here, has just come and set a big basket of lovely Irish potatoes here by my chair. Our own garden is a joy now and we are enjoying every meal eaten in our own little cottage on real china plates, instead of on tin ones. My coffee tastes lots better from a china cup with thin dainty edges, than from a big thick army tin cup.

Since returning we are told by the pastor here who hands in his report that nearly one hundred people have confessed and become Christians since we have come to live on the hill, which is very gratifying; and if you could only see the piles of heathen medicine that have been turned in by these confessing you wouldn't doubt it! I have suggested to the Other Half this morning that he have a pit dug to throw these things in, for so many of them are poisonous and I am afraid to touch them—small bits of bark, bone, leather, animal horns filled with powders of different kinds, bracelets of wire from which dangle all kinds of gruesome objects. There is one brush-looking affair which contains, so they say, the hair of some man's grandmother and grandfather whom he killed many years ago, and he now confesses his crime, and gives up this brush which has contained his witchcraft for all these years.

With all my love for each of you,

Lovingly,

LILLIAN.

(Mrs. Gayle C. Beaniand).

Ebolowa, Cameroun, West Africa.

A WORD OF APPRECIATION.

My dear brethren in the ministry, and also my many friends throughout North Mississippi:

So many of you have written to me expressing your sympathy and assuring me of your prayers for me, that I find it is next to impossible to write a personal letter to each of you; so I take this method of trying to tell you that I appreciate your kind letters more than you can ever know until you pass just where I am passing. And I pray that you may be spared this bitter cup.

I have always loved my brethren in the ministry, and have prayed daily for each of you ever since I have been a pastor. But, brethren, you have never meant quite so much, or been quite so near to me, as now. God bless every one of you. As I have read your sweet letters, I am sure that you do not realize how much they have meant to me in this the darkest hour that I have been called upon to pass through, in the loss of my precious sweet wife. Oh, it was so hard to see her go! But I am sure my loss is heaven's eternal gain.

And to my good people in Brooksville, God's richest blessings be upon every one of you. I have been with good people—people that I loved, and I love them yet—but surely you must be the best people this side of heaven. I am sure that you can never know in this world the gratitude of my heart for all that you have done for me, for I have not the language to express the feeling of my heart.

I also desire to thank the good people of Meridian, Miss., who were so kind to us; also Revs. Paul D. Hardin, presiding elder of the Meridian District, and J. Loyd Decell, pastor of Central Methodist Church, Meridian.

To one, and all, allow me to say, "God bless every one of your." Your brother in Christ,

A. L. DAVENPORT.

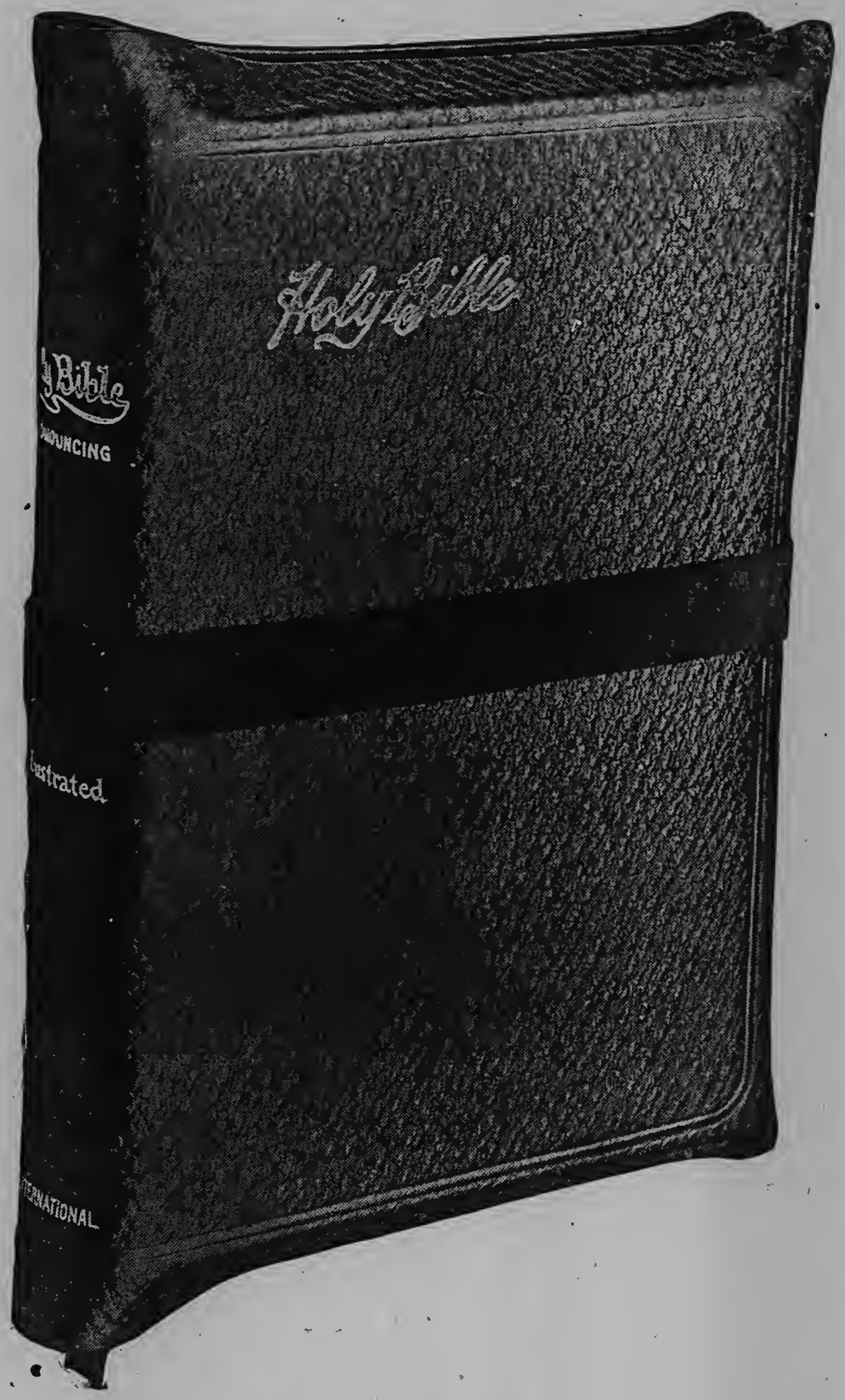
Brooksville, Miss.

The Christian boy should stand for the right just as courageously as he opposes the wrong.—Selected.

The Standard Teachers' Bible

GENUINE LEATHER BINDING

FLEXIBLE



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New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

The Home Circle

THE ANNUAL PROTEST.

Huh? What? Vaeation's over with!
I got to find my books?
W'y ma—w'y, me an' Willie Smith
Just got some more fish hooks!
W'y, we'd made up to catch that bass
Down in th' willer pool!
I don't care who will head my class—
Aw,
Pshaw,
Ma!
I don't wan' tuh go tuh school!

I'll bet th' teacher will be mean;
I know just what she'll do—
She'll say my han's an' face ain't clean
An' make me wash 'em, too!
I'd a heap ruther not to go.
I'll not grow up a fool!
Aw, shucks! A boy don't have no show—
Aw,
Pshaw,
Ma!
I don't wan' tuh go tuh school!

What? Got to carry all them books?
They're awful heavy, ma.
I'm sick! You'd know it by my looks.
I don't care! Just tell pa!
I don't want to be President—
Ain't stubborn as a mule!
You'll whip me? I don't care a cent.
Aw,
I'shaw,
Ma!
I don't wan' tuh go tuh school!

—Selected.

FOOLISH FLORENCE.

Eleanor hurried over to Florence's. She had a scheme in prospect that was altogether too delightful to be enjoyed without the help of some other girl.

"Come on, Florenee," she cried, "there's just time to catch the car for Oakport. What do you think—I've just managed to get father to give me the money for a new hat! We can be all the afternoon picking it out. Hurry!"

Florence slowly finished adjusting her long apron. "Can't go to-day, Nelly," she said. "I've been appointed First Lady of the Dishpan for a while, and then I'm going down to the village to do the week-end marketing."

"Oh, nonsense!" Eleanor spoke crossly; "you are foolish about sueh things. Why don't you let mother do it? She expects to. Aanyway, my mother does."

A picture of tired Mrs. Horton flashed across Florenee's mind. "I won't turn it off this time," she thought; "I'll tell her."

Without saying a word she took the astonished Eleanor by the arm and led her out to the street, and then turned her around. "There," she said, "see that house?"

"Course I do," snapped Eleanor.

"That's where I live," Florenee sweetly informed her; "have lived there for fifteen years. Eat there three times a day. Can go in and stay there any time I want to. I think it costs my father something for taxes and repairs each year. But he never presents any bill to me. Now let's go in."

"You're erazy," Eleanor spoke sulkily; "but we've lost the car anyway."

"This is my room." Florence threw upon the door with a gesture of invitation.

"That's great news! I've been in it a dozen times."

"Perhaps," Florence spoke gently, "you never noticed how many things there are here for my special comfort and pleasure."

"It's a lovely room," agreed Eleanor.

"Sometimes," Florence went on, "I eome up here and take mother by surprise planning something new and dainty for me. It's a habit she's had for years. It seems to make her very happy."

"Well, what next?" Eleanor's foot was tapping the floor impatiently, but her face was flushed.

"The next isn't the last," said Florence; "but the water must be boiling by this time, and I'm due in the kitchen. But when I think of all the things that are done for me at home, I—I sometimes wonder whether I am worth it. And so I try to do a little—— What, going, Nelly?"

"I certainly am. I'm due—somewhere—myself."

—The Girls' World.

KEEPING THE WEEDS DOWN.

It seemed as if the parting of the ways had come—the ways of mother and daughter.

Molly was fifteen. Up to this summer, she had never wanted to go anywhere or do anything without mother. Now, she had fled to her room—after a cold, perfunctory kiss in place of the hug that was her usual good night—fled in angry tears, because her mother had refused to allow her to spend the night with her chum.

The mother, alone downstairs, was most unhappy. She realized that her child must have girl friends, but Molly's choice of a particular friend distressed her. She knew little of the girl, or of her relatives, but from her free-and-easy deportment her use of slang and her general conversation the mother argued that the intimacy could not be beneficial.

So, long into the night, she sat downstairs, alone, thinking, hoping, planning.

The next day was Saturday. Molly belonged to a tennis club that met every Saturday afternoon.

"Bring the girls home to tea, dear," suggested the mother, as Molly, very fresh and pretty in white duck skirt and middy blouse, tennis racket and shoes slung over her shoulder, was about to start.

"Thank you, mother," said Molly, rather coldly. She was still on her dignity. Other girls slept about variously with their friends, why couldn't she?

However, the temptation to extend hospitality was not to be resisted. Therefore, the mother, watching the garden gate late that afternoon, saw with pleasure a group of girls, very pretty in their gay-colored sweaters, preceding her daughter along the garden path.

Molly, on her part, was frankly delighted and proud when she saw her mother prettily and effectively dressed, and the drawing room at its best, gay with flowers, shining with care. The tea table, set near the open window by the veranda, was a picture. It held not merely delicate sandwiches and tempting cookies, iced tea and lemonade but the very best china and the embroidered tablecloth—everything that was used for the most important company. And a friend of her mother's, also dressed as for an important occasion, was pouring tea.

The little festival was a great success.

"Molly will have tea every Saturday," announced Molly's mother as the guests departed. "We shall always be glad to see you."

When they were alone, Molly rushed to her mother and hugged her, to the detriment of her gown.

"You're an angel, mother," she cried. "Giving my friends the best of everything!"

So their ways were one again. The danger was over; for the "chum" did not come back on any subsequent Saturday. The slight effort required to keep her own language and deportment up to the standard of Molly's home was a little too much.

Thus Molly's friendships were formed, little as she knew it, by the principle of the survival of the fittest. She found those girls most congenial who seemed to fit into her home. Years later she understood and blessed her mother's wise censorship.—Youths' Companion

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or cheer some way-worn soul in passing by:
My life, though bare
Of much that seemeth dear and fair
To us on earth, will not have been in vain.

Helen Hunt Jackson.

Remember the Poor: If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof, if I have seen any perish for want of clothing, or any poor without covering; then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.—Job 31:16, 17, 19, 21.

A man generally loses confidence in humanity a year or so after humanity loses confidence in him.—Selected

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

TAKING CARE OF THE YOUNG PEOPLE.

Its young people have constituted the greatest asset of the church in all ages. It is to them that the church must look for a developing leadership; it is from their ranks that the officials of the church, from highest to lowest, must ultimately be drawn; it is by their contributions that the institutions of the church must be supported and its work carried forward. It is of supreme importance, therefore, that the church take care of its young people by nurturing their spiritual life, by training them to perform the duties they will have to assume later as officials, and by bringing them to a realization of their responsibility to God as the trustees of material wealth that is committed to their keeping.

In our church there are two outstanding institutions by means of which the young people may be especially reached and influenced—the Sunday school and the Epworth League. The Sunday school, it is true, is not designed for young people alone, but it is the organization that first attracts their attention and enlists their interest, and it is unquestionably the most influential of our organizations in shaping their character and determining their destiny.

The development of the Sunday school in recent years has been one of the most notable achievements of the church. By persistent efforts on the part of those who have led us in this department of our work, we have been brought to see the necessity of proper organization for the most successful work, and have been made to realize the importance of having trained teachers to instruct the children and young people in the fundamentals of their religious faith. Every year marks an advance in the realization of our ideals; but the goal has not yet been reached. We cannot conceive of a field in which greater returns may be gathered by the faithful pastor and the older members of the church than the Sunday school, which lies at the foundation of our organized activities. No labor is wasted that is faithfully and prayerfully put into this field.

The Epworth League is, likewise, an organization that has as its greatest work the development of the young life of the church. Its program embraces the whole life of the young people to whom it makes its appeal, and its activities are such as to meet their demands for social, cultural, and spiritual development. That it is not failing in its appeal to the spiritual, is to be seen from the fact that a large number of volunteers for life service are coming from its ranks. A careful investigation has shown that a great many of our preachers, home and foreign missionaries, deaconesses, and other trained workers received their inspiration and their first opportunity for definite Christian service in the Epworth League. It is a wise pastor, therefore, who gives his sympathetic and enthusiastic interest to this department of his work. We cannot see how any one who is really concerned about the young people can fail to co-operate with them in carrying on the work of the League in every possible way.

We call attention to the possibilities in connection with the Sunday school and the Epworth League only as a suggestion—there are many other ways in which we may show our young people that we are really interested in them and by which we may lead them into the fullest kind of Christian service. Our whole point is that the church MUST take care of its young people if it expects to hold them within its fold as they reach maturity..

BISHOP AINSWORTH IN MISSISSIPPI.

According to previous announcement, Bishop W. N. Ainsworth will meet with the presiding elders and Board representatives of the North Mississippi Conference at Winona on Wednesday of this week, and with a similar group of the Mississippi Conference at Jackson on Thursday. Bishop Ainsworth will spend two weeks in Mississippi on this trip, preaching at Columbus, West Point, Starkville, Winona, Jackson, Laurel, and Hattiesburg. As will be seen, his itinerary covers a good part of the State, and many of our people will have the opportunity of seeing and hearing one of the most distinguished of our chief pastors. Bishop Ainsworth will be cordially received and gladly heard, both for his own and the work's sake.

DEATH OF REV. THOMAS CAMERON.

Just before the Advocate went to press, we received the following note from Rev. J. H. Holder:

"Rev. Thomas Cameron, eighty years old, charter member of the North Mississippi Conference, died at his home in New Albany, Miss., at seven o'clock p.m., September 15. Brother Cameron had been in failing health for several months and the end was not unexpected. He leaves one son, assistant postmaster at Memphis, Tenn., and one daughter, Miss Ida Cameron, of New Albany.

"Brother Cameron joined the Conference in 1867. He was licensed to preach at the close of the war between the States. He preached for several years in North Alabama, and then became a charter member of the North Mississippi Conference, where the larger part of his life was spent. He was an earnest, noble man, and greatly beloved.

"He was laid to rest in the family burying lot in the New Albany cemetery. Services were conducted by the pastor, Rev. Mellville Johnson, assisted by the writer. A suitable memoir will be prepared."

One by one God calls his saints home. We sorrow with those who mourn the departure of a loved one, but we rejoice that there is "a mansion in the skies" for those who have loved and served the Lord on earth.

PERSONAL AND OTHER NOTES.

An exchange is authority for the statement that the editor of the Dearborn Independent, Henry Ford's paper, is a Methodist preacher.

Rev. A. Brulet, of Greensburg, La., writes that the work of the church is moving along well in that community. Some gracious seasons of refreshing from the presence of the Lord have been experienced.

A Sunday school class, known as the Wesleyan Bible Class, has been organized in the First Methodist Church of Laurel, Miss., with Mrs. Cochran as teacher. The interest is fine and the attendance is growing.

We learn from the "Big Brother," of Greenville, Miss., that Rev. John W. Robertson, our pastor at Rosedale, Miss., recently underwent a serious operation in a hospital at Memphis, Tenn. We trust that he will have a speedy recovery.

We learn from the Arkansas Methodist that ground has been broken for the erection of a $20,000 church at Portland, Ark., where Rev. F. R. Power is pastor. Brother Power was formerly a member of the Louisiana Conference.

Mrs. F. C. Slaton, of Benton, Miss., in renewing her subscription to the Advocate, states that the paper has been coming to her home for more than fifty years. We are always glad to hear from these faithful members of the "Old Guard."

We received the following telegram on Monday morning from Dr. I. W. Cooper, president of Whitworth College, Brookhaven, Miss.: "Officers and teachers, twenty-seven; largest enrollment in history of college." Whitworth is one of our greatest schools for girls.

Rev. P. O. Lowrey, the pastor, has planned an "Efficiency Week" at Indian Bayou, La., September 24-October 1. A fine program, embracing every interest of the church and the community has been prepared, and we are sure much good will result from this occasion.

The meeting now being held at Epworth Church, this city, is making good progress. Rev. J. L. Seils, of Meridian, Miss., arrived on Monday and is doing the preaching daily to growing congregations. The pastor, Rev. J. E. Selfe, is greatly encouraged with the prospects.

Rev. W. W. Holmes, of Lake Charles, La., paid the Advocate office an appreciated call on Monday of this week. He was passing through the city en route to the Seashore Camp Grounds, to attend a meeting of the board of trustees of the Camp Ground property, of which he is a member.

A note from Rev. C. A. Northington, of Lambert, Miss., tells of a good meeting at Belen, in which Rev. W. V. Shearer did the preaching. There were fourteen accessions to the membership of the church. At the time he wrote, the meeting at Lambert was in its second week, with Rev. W. M. McIntosh doing the preaching.

In a personal note to the editor, Rev. Jas. V. Bennett, Mississippi Conference evangelist, speaks of having recently been in a meeting at Fayette, Miss., with Rev. C. F. Emery. He stated that Brother Emery is doing a great work in that splendid community, and that he is greatly beloved by his people. This was the third meeting Brother Bennett has held in Fayette.

Rev. H. H. Wallace, of Pleasant Hill, Miss., writes as follows: "We are having a good year on the Pleasant Hill charge—more additions to the church than have been on this charge in many years. We have good Sunday schools and good prayer meetings. We are remodeling the parsonage and making a pretty home of it. We are hopeful of a good Conference report."

The Business Men's Bible Class of Durant, Miss., planned a visit to the Methodist Orphanage at Jackson, Miss., on last Sunday. They expected to go by automobile, leaving Durant early in the morning and returning in the afternoon. The officers of the class are: J. A. Meredith, president; B. W. Moore, vice president; Walter Odom, Jr., secretary; Mrs. R. P. Neblett, teacher.

The Mississippi Methodist Celebration, to be held during the Mississippi State Fair, ought to be a means of impressing upon the people of the State the significance of Methodism as a vital force in the commonwealth. If the Methodist people of the State will co-operate properly with the Director, Dr. J. M. Sullivan, and his competent staff of assistants, it will mean much to the church.

Rev. K. W. Dodson, presiding elder of the Monroe-Ruston District, Louisiana Conference, has sent a letter to every steward in the district, calling his attention to the fact that the fourth quarter of the Conference year is at hand and that much

depends upon the work of the stewards during the next few weeks. We are sure the letter will have a fine effect in promoting the financial interests of tbe church.

We regret being out of the office on Saturday of last week when Rev. E. C. Gunn, our pastor at Bogalusa, La., called. The corner stone of the new church at Bogalusa was laid last Sunday afternoon. Dr. George Sexton, of Shreveport, was to have delivered the address, but was unable to be present on account of sickness in his family. Dr. W. L. Duren, pastor of Rayne Memorial Churcb, this city, took his place.

We bave just received a note from Rev. Leon 1. McCain, our pastor at Lafayette, La., in which he says: "We have just closed a gracious revival at Jena. Tbere were about forty conversions and reclamations, thirty additions to the Methodist Church, fifty new tithers, and seven new subscriptions to the Advocate. The efficient and gifted pastor, Rev. A. E. Barrett, is rejoicing over the splendid results of the campaign."

Rev. Van R. Landrum of Harlston, Miss., requests us to announce that the annual camp meeting of tbe Americus circuit will be held at Salem Camp Ground, October 3-8, the first sermon being preached on Tuesday evening, October 3. Rev. Jas. V. Bennett will do the preaching. A cordial invitation to attend is extended to everybody, and all former pastors and presiding elders are especially urged to come. The prayers of all the bretbren in behalf of the meeting are requeqsted.

Rev. W. H. Saunders, our pastor at Hazlehurst, Miss., writes concrning the meeting just closed, in which the preaching was done by Rev. Jas. V. Bennett: "The good done will be great and far-reaching. There has not been a man in this town in many years who has given more genral satisfaction and made a deeper impression for the cause of Christ. Brother Jno. L. Carter, our pastor on the Scotland charge, has given great service in song and in general work among the young. He is a good leader in song and one of the most capable and promising young men in the Conference."

From "Methodist Notes" in the Newton (Miss.) Record, we take the following: "Many of the congregation last Sunday morning expressed their appreciation of the talk made by the pastor recounting a three weeks' stay he made once in the city of Jerusaiem, Palestine; and he has promised to continue the talk at some early future date. When he was in Jerusalem the Turks were in control, and a visit to the Temple site was under escort of a paid Turkish guard; but that has been changed since General Allenby, in 1917, representing the Allies, captured the Holy City." Rev. H. G. Hawkins is the pastor.

Rev. J. L. Neill writes from Prague: "Dr. Walt Holcomb reached Prague early on Sunday morning, August 20, and has been with us for the last ten days. He preached every night in the largest theater in Central Europe. This theater is four stories under ground. I do not think I have ever seen a man facing a more difficult situation; yet he has met it bravely, with implicit faith. Last Sunday morning he began a revival with a open-air mass meeting on the public square at Slany, and bas been speaking in Slany each night. The city is just the opposite of what you find in Prague—the rankest socialism rampant. The fact is that it is a Bolshevik center of this entire section. The same success has attended his efforts at Slany, notwithstanding the different conditions."

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. J. B. Cain, Ellisville, Miss. (by W. R. Grayson, Moselle, Miss.), 5; Rev. S. D. Howard, Lake Arthur, La., 3; W. R. Baker, St. Joseph, La., 6; Rev. P. O. Lowrey, Indian Bayou, La., 2; Rev. Geo. H. Thompson, McComb, Miss., 3; Mrs. Pink Clements, Lisbon, La., 2.

MOUNT SEQUOYAH—YOUR OPPORTUNITY.

The interest in Mount Sequoyan, the site of our Western Methodist Assembly, at Fayetteville, Arkansas, is constantly growing. I was there last week, and found that certain business men had almost had to give up their occupations in order to show visitors tbe Assembly site and the ground that will be offered for sale as lots. The best of it is tbat tbe visitors are always deligbted with tbe wonderful situation and the possibilities of development, and many are saying that, just as soon as the plat showing location of lots is ready, they want to select lots and build homes.

Last week a subcommittee and the landscape architect, Mr. S. Herbert Hare, of Kansas City, made a careful study of the topography and reached an agreement about the points under consideration. In a few days his revised plat will be submitted and the Executive Committee will be called to approve, fix prices and let contracts for grading streets and drives, laying water and sewer mains and the erection of the water tower and administration building. It is practically certain that the lots can be ready for sale by Oct. 15.

Only about 150 lots will be for sale, and all will be choice. They will differ in size from 30 by 50 to 50 by 200, and the prices will range from $300 to $2000. Water and sewer mains will be accessible to every lot, and the streets and drives will give ten-minute automobile connection with the depot and stores of Fayetteville, and yet they are hundreds of feet above the surrounding country and in tbe midst of wild scenery. At most resorts lots have a speculative price. Our lots have a high real value because they are near a great Assembly and also a fine university town and have conveniences of the modern city. They can be used for summer homes and the houses rented during tbe other ten months.

Fayetteville can be reached by Pullman in a night's run from most of tbe principal cities of our territory, and a large part of our people can get to the Assembly in a day by automobile. The Assembly grounds are at an altitude of 1,725 feet and no lot is lower than 1,500 feet. The climate is the best all-year climate in the Mississippi Valley, and the products of orchard and farm supply necessities and luxuries at minimum cost.

There are 800,000 Methodists in the patronizing territory. It is not unreasonable to expect that there are 150 who want lots and are ahle to pay for what they want. We have sufficient cash already to make the improvements most needful for opening, June, 1923. If, however, we can sell lots to the amount of $75,000 or $100,000 immediately, we can make improvements before next June, which otherwise would be deferred. There is no doubt that, if we should put agents in the field on salary or commission, all the lots would be sold in thirty days. Is there not a better way? If our people will buy direct, the Assembly will get every dollar paid for the lots and be able to accomplisb more. I therefore make this suggestion: Let every pastor in our territory mention this to his congregation, and let every person who wants a lot immediately notify me. Then when our committee meets, we shall know whether we shall need a selling organization. As the number of lots is limited, prospective purchasers will need to act promptly. Fulfillment of conditions is guaranteed.

Will you help your church to do a big thing? Address Rev. A. C. Millar, Pres., Western Methodist Assembly, 221 E. Capitol Ave., Little Rock, Ark., and mention this paper so that we may know tbrough what medium you got your information.

It is hoped that each State and each Conference will be represented in the buyers of lots. I am expecting 200 applications within thirty days. Remember that this is an investment from which both buyer and the church will get full value.

A. C. MILLAR.

TEACHING A DOG TO TALK.

The late Dr. Alexander Graham Bell, who invented tbe telephone—a lasting monument to his name and fame—was a teacher before he began his experiments in sending speech over wires. In fact, he was on the faculty of our own Boston University as a professor of the mechanics of speech. Dr. Bell's father had also been a teacher, teacbing people who were deaf and who could not speak. So it was natural, perhaps, that the son should follow.

One of his early experiments he described in an article in The National Geographic Magazine, a short time before his death.

"I had," said Mr. Bell, "often wondered whether there was anything in the mouth of a dog to prevent him from speaking, and I began to make experiments with an intelligent Skye terrier that we possessed. By giving suitable kinds of food I soon taught the dog to sit on his hind legs and growl continuously while I manipulated his mouth, and to stop growling when I took my hands away. Taking his muzzle in my hands, I opened and closed the jaws a number of times in succession. That act produced the syllables 'ma-ma-ma.'"

Various other experiments added to the dog's repertoire of sounds until he could say the vowels "ah," and "oo," the diptbong "ow," and the syllables "ma," and "ga."

"Then we began to form words and sentences of those elements," the article continues, "and finally the dog was able to say, 'Ow-ah-oo-gama-ma?' which by the exercise of a little imagination readily passed for 'How are you, grandmamma?'

"The terrier took a bread-and-butter interest in the experiments and often used to stand on his hind legs and try to say the sentence by himself, but without the help of hands on his throat he was never able to do anything more than growl. The fame of the dog soon spread among my father's friends, and people came from far and near to hear him talk."—Exchange.

To me there is no duty we so much underrate as the duty of being happy.—Robert Louis Stevenson.

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Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Died, May 26, in Jackson, Miss., at the home of her daughter, Mrs. Frank McGrew, ANNIE WINGFIELD MASON, beloved wife of J. W. Mason, of Benoit, Miss. The deceased was born in Washington, Ga., April 22, 1853, and moved to Deer Creek, Washington County, in early childhood. After her parents' death, she made her home with her sister and brother-in-law, Col. Robert Sims, and was married from their house, February 20, 1877, the Rev. Stevenson Archer officiating. This marriage was an ideally happy one, through the 45 blessed years that the Master permitted them to journey together.

Mr. and Mrs. Mason united with the Methodist Church in 1888, and in all their subsequent life taught their children by preeept and example to serve the Lord. Six children, three boys and three girls, were given to bless their home; three are living, Mrs. Lowry, of Clinton; Mrs. Jackson, of Benoit, and Mrs. McGrew, of Jackson, Miss.

The writer knew Mrs. Mason when she was a joyous girl, and all through her beautiful Christian life was intimately associated with her. Never did a servant of the Lord work more gladly in his vineyard. Nothing was too difficult if the Master needed her. She was one of those happy Christians who fixed earnest eyes on heavenly things, even though her feet walked in diffieult paths.

Only God knows the eountless little acts of kindness she performed throughout her long, beautiful life. The world was made better because of the influences of her sweet, pure life. None ean fill her place in the chureh and home. Her busy hands are quiet, and the little feet, so eager for the Master's service, are at rest; but they that are with Him are called ehosen and faithful, and they shall see His faee and His name shall be in their foreheads.

MRS. H. L. SUTHERLAND.
Cleveland, Miss.

About 3 o'eloek in the afternoon of the 4th inst., the angel ot death suddenly swept down into the home of Rev. and Mrs. W. A. Hart, of Jonesboro, and took their baby child, GEORGE BEVERLY WILSON HART. George had been sick for about two weeks, but was thought to be better. The end came as a shocking surprise to both friends and the family. George was four years, four months and two days old. His path through time was a short one, yet he filled a noble mission in his short career. He beautifully entwined himself into the hearts and lives of his parents, sisters and brother. In his delirious condition he said his verse that he was accustomed to say when retiring. These sweet memorles, with others, will eternally live in the memory of his father and mother as sweet, heavenly ehimes brought to them by a dove from on high. George was a whole boy, full of pep, keen perception, wide-awake, with an inquisitive mind. But he fulfilled his mission and "was not, for God took him." The many friends of Brother and Mrs. Hart deeply sympathize with them in the loss of their little boy. Brother Hart is a superannuated minister of the West Texas Conferenee, of high standing. He and his good family are remembered in the prayers made by his brethren.

J. C. PRICE, Pastor.

A GREAT MEETING AT CARTHAGE, MISS.

Desiring to give praise only when praise is due, we stop to give report of what we truly believe to be a great meeting in Carthage, led by the well known evangelist, Rev. C. M. Dunaway, one of the general evangelists of the Methodist Episcopal Church, South. This meeting was not great in eburch joining, because the field had been well gleaned; however, we received 13 into the church. Neither was it great only in giving vent to emotion and in shouts; still from day to day the Holy Laugh was heard, and many expressions of joy were given that manifested the intense feeling that prevailed among the people.

But this meeting was great in the depth of work done, in the many testimonies that were backed by a shining faee, given to the transforming work of grace in the heart, and in the many testimonles, given by the members of the church, as being nearer the Lord than they had ever been before, and saying to this humble pastor, they were more ready to help him in prayer meeting, Sunday school, and all church work than they had ever been before.

We saw at least two of the most beautiful servlces that we think we ever saw. One was especially for the ladies and mothers, where we saw fifty-seven ladies, and most of them mothers, kneeling at the altar, praying God's blessings upon them, and pledging themselves to be true to their homes and their children, and standing for the highest morals and the holy religion of our Lord Jesus Christ. The other was a eonseeration service of the young people, when we saw perhaps sixty of our young people offer themselves for Life Service, to be pastors, missionaries, evangelists, laymen and anything God might call them into.

Brother Dunaway is one of the greatest exponents of the Scriptures and forceful gospel preachers. He did wage the most terrific war on sin and the forces of the devil, and present the love of God and the gospel of Christ in the plainest and simplest terms, and the mighty power of God to save from all sin that we ever heard.

Brother T. A. Spinks did so beautifully and sweetly sing the gospel and lead the choir that he did well contribute his part to the success of the meeting. We most heartily recommend these brethren to all who need help in revival meetings.

Faithfully,
T. B. WINSTEAD, Pastor.

FROM GREENWOOD SPRINGS, MISS.

Dear Brother Carley: On the night of September 2, we closed our seven weeks' revival meetings, including seven ehurches. We had for our help during the season Brothers E. C. Driskell, J. R. Murff, Jas. T. McCafferty, and Thomas H. Lipscomb, and in all we had good preaching, good congregations, and good attention and splendid results, considering the disadvantages we had. Some of the meetings we had to close just as the interest was at its best. When Brother Lipscomb had been with us only two days and was, by his great ability as a preacher, attracting the attention of the great crowds and had, it seemed, laid the foundation for a great meeting, he was called suddenly away on aceount of the death of a friend and one of his flock; but in the wind-up we had 28 additions on the charge—22 by profession and 6 by letter and vows. So we feel that the Lord has blessed us and we hope to make a good report at Conference. So mote it be, and we will give God the glory and the praise. Amen.

J. W. JONES, P. C.

WHAT A SMILE DID.

In London, in 1872, one Sunday morning a minister said to me: "I want you to notice that family there in one of the front seats, and when we get home I want to tell you their story." When we got home, I asked him for the story, and he said:

"All that family were won by a smile."

"Why," said I, "How's that."

"Well," he said, "as I was walking down a street one day, I saw a child at a window; it smiled, and I smiled, and we bowed. So it was the second time! I bowed, she bowed. It was not long before there was another child, and I got in the habit of looking and bowing, and pretty soon the group grew, and at last as I went by a lady was with them. I didn't know what to do. I didn't want to bow to her, but I knew the children expected it, and so I bowed to them all. The mother thought that I was a minister, and the children followed me the next Sunday, and found I was a minister. And they thought I was the greatest preacher living, and their parents must hear me. A minister who is kind to a child, and gives him a pat on the head, why, the children think he is the greatest preacher in the world. Kindness goes a great way. And to make a long story short, the father and mother and five children were converted."

Won to Christ by a smile! We must get the wrinkles out of our brows, and must have smiling faces. —D. L. Moody.

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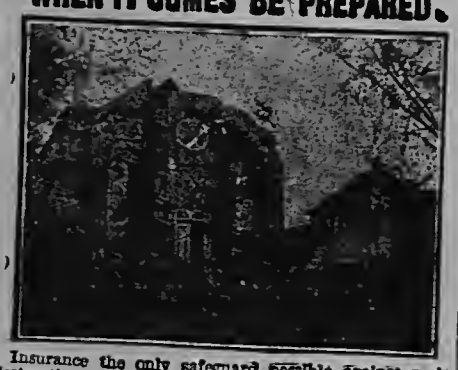

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Epworth League Department

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Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattlesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 311 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NORTH MISSISSIPPI CONFERENCE

In the Columbus District there are several good Leagues. The one at Weir, on the Aekerman and Weir charge, where Rev. W. L. Storment is pastor, is flourishing. These young people are doing a distinct service for the students of the Agricultural High School, which is located at that place. Miss Leo DeLoach, Columbus, is district secretary.

At Maben, in the Aberdeen District, where Rev. W. B. Baker, of the Eupora and Maben charge, is pastor, a good Epworth League has been in progress for some time. Mr. Thomas Allen Hartley is corresponding secretary of this League and is wide awake, seeking all information possible to assist them in the carrying out of the programs. This League had two representatives at the Grenada Conference, in June, Miss Rosa McLemore and Miss Grace Hawkins. Miss Vera Combs, Pontotoc, is district secretary.

The young people of Guntown, in the Corinth District, where Rev. J. J. Garner is pastor, have just been organized, with Miss Levelle Rhodes, as president; Harvey Wilson, vice president; Miss Inez Dougless, secretary, and Miss Annie Booth, treasurer. They have written, through Miss Bessie Brand, for literature and are looking forward to a live organization this fall and winter. Brother Garner, their pastor, was at the Grenada Conference, June 7-9.

Miss Falla Richardson, of Corinth, who has been serving as district secretary for this territory, has resigned, since the death of her father, and has gone back to school to finish her course in preparing for the definite service as a deaconess. We wish her Godspeed. A successor has not as yet been appointed, but the Conference president will likely have these new appointments made within a short time.

Miss Allen Ramsey, of Minneapolis, Minn., who is visiting her mother, Mrs. G. B. Ramsey, in Durant, Grenada District, gave a most comprehensive address to the Senior League at their meeting Sunday, September 10. Miss Ramsey is a Y. W. C. A. secretary in the Northern city, but is a product of Mississippi and Southern Methodism.

R. P. NEBLETT.

MISSISSIPPI CONFERENCE.

Mr. Harrell of the Hattiesburg District wishes to announce that Miss Louise Dawson had been appointed assistant district secretary for his district, in charge of Junior and Intermediate Leagues. Her address is 507 Miller Street, Hattiesburg. Reports of Junior and Intermediate chapters should be mailed direct to her.

Miss Dawson is the present superintendent of Broad Street (Hattiesburg) Junior League. She has been an officer and worker in the Broad Street Chapter, both Junior and Senior, for several years, and is an earnest, consecrated worker, and we feel that our president has made a wise choice in this appointment.

We have been asked to publish a complete list of the officers of the Ellisville Chapter. Here they are: President, G. J. Jordan; Vice President, Miss Grace Carley; Secretary, Miss Mary Allen; Treasurer, Mr. Harrold Ramsey; Era Agent, Mrs. J. B. Cain; Organist, Miss Carathine Turnipseed; Music Director, Miss Carrie Smith; Reporter, Miss Annell Jordan. Superintendents: First, Miss Alice Griffin; Second, Miss Maggie Leguin; Third, Miss Sallie Anderson; Fourth, Miss Myrtis Meador.

Mr. Hawkins recently visited the Ellisville Chapter and talked to the 10 young people who compose that chapter. He says "they are eager to do the work." This chapter is getting a fine start and we are expecting big things of them. Mr. Hawkins also visited the Moselle Chapter and talked to that band of young people.

Mr. Harrell and Mr. Lewis also visited the Moselle Chapter recently, and report them taking on new life and getting ready to do some real work this winter.

Mr. Hawkins congratulates our Epworth Leagues on the splendid showing in payments on our African Special. Read what he has to say about it.

We know that all of you who know Mr. Harbin are anxious to know what he thought of our first assembly. See what he has to say about it next week.

J. H. WEEMS.

Centenary Payments in the Mississippi Conference.

I wish to congratulate the Mississippi Conference Epworth League on behalf of the Centenary Commission for the very splendid work they have done. If everybody would do as well in the payment of their pledges as our Leaguers do, the African Special, your Conference Missionary Secretary could retire, and many new missionaries could go to the foreign fields.

Your splendid devotion to the interest and ongoing of the Kingdom has been an inspiration to me, and I have not forgotten your interest in the cause. Yours for service,

W. D. HAWKINS,
Conference Missionary Secretary.

Congratulations to Mississippi Epworth Leaguers.

Please allow me to call your attention to some statistics that appeared in the Nashville Advocate of September 1, in which it was stated that among the first ten Conferences in Southern Methodism in Epworth League payments on the Centenary, Mississippi Conference is in the seventh place. The total amount paid on the African Special is $8477.23. This is a splendid showing and I feel sure that if it had been placed on the percentage basis on the quota assigned each Conference, we would have been on the roll of honor very much higher than the seventh place.

I am sure you will be interested to know that our quota was $7600 for the five years, and in the third year more has been paid than was asked for. Now I am going to make a special appeal to you that in the two remaining years we double the amount; in other words, let's be 200 per cent instead of 100 per cent. This is a fine showing, and I most heartily congratulate you on your splendid work.

It might be well to say that while the Centenary Campaign was put on in May, 1919, our Conference met in June following, and we agreed to take care of the amount allotted us, namely, $1520 per year. Our first year ended in June, 1920; second, June, 1921; third, June, 1922; fourth will end in June, 1923, and fifth in June, 1924.

Let everyone throw up his hands and say, "Hurrah for the Epworth League!" Yours very sincerely,

W. D. HAWKINS,
President Miss. Conf. Epworth League Assembly.

LOUISIANA CONFERENCE.

Baton Rouge District.

News has come that Baton Rouge is in the race to win the State Shield and are reported to be in fine shape and working hard. Good luck, Baton Rouge.

Shreveport District.

Miss Pearl Williams, a very fine worker from Glenmora, is assisting her pastor, Brother Boddie, and is doing a wonderful work. She had anticipated going to Scarritt this fall, but Brother Boddie has asked her to stay in Glenmora and help with the organization of the work when they get to their new church; so she will teach this fall and go to college next fall, and then on to Scarritt.

The Senior League of Noel Memorial in the past year was of much help to the young people, and in the coming year the League hopes to do even more for the young people. To do this, they must stand up for the League and do all they can to help not only each other but those who are not in the League. These Leaguers are also very sure of obtaining a "Gold Seal" this year, since 25 Intermediates have just been promoted.

First Church reports their League is steadily increasing, despite the fact that so many are away on their vacations. The League is now ready to carry out the new program as given at the Assembly and are working for a Gold Seal this year. In order to do this, every member must be a Gold Seal striver and work to the one end of the greatest year in the history of our League.

New Orleans District.

The New Orleans City Union held their monthly meeting at Rayne Memorial Church on Tuesday, September 12. Among the most important business discussed was the Loyalty Legion (see full report below) and the circus to be given by the Union, announcement of which is also listed below:

New Orleans District Loyalty Legion Returns.

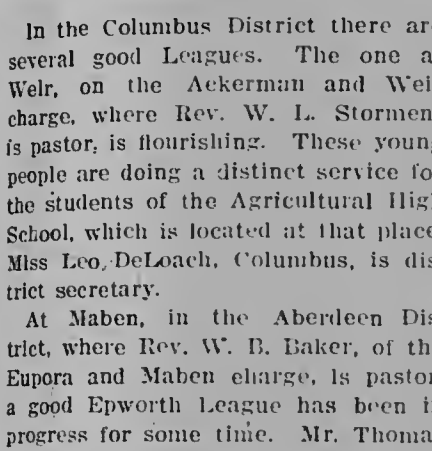
Leagues	Members	Amt. Raised
Algiers	35	$35.00
Carrollton	16	46.00
McDonoghville	23	31.00
Parker Memorial	27	27.00
Rayne Memorial	32	32.00
Second Church (incomplete reports	26	11.00
St. Mark's Hall	15	16.00
First Church	(no report)	

Let's have the returns from the other districts. Is every League in your district 100 per cent?

Oh, the Circus is Coming to Town!

Watch for the date, mark it on your almanac. On Saturday, September 30, the New Orleans Union will present the most stupendous and spectacular spectacle of the season—Big Show,

(Continued on Last Page)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FROM ESTHERWOOD, LA.

Dear Brother Carley: On the 27th of August we began a meeting at Estherwood, La., and closed on the night of Sept. 6. The attendance was splendid from beginning to end of the meeting. Rev. F. M. Freeman, of Crowley, did the preaching for us, beginning on the night of the 28th. His sermons were conscience-searching and very effective. Taking into consideration the number of those who attended the services and who were already members of the church, we can say that the results were indeed gratifying.

A splendid feature about this meeting was the singing. It was led by Brother Walter Fontenot; and all they who have heard him know what a treat we experienced from day to day. We counted ourselves fortunate in being able to command the services of Brother Fontenot, as it meant so much to the singing. The Crowley Methodists are proud of him.

We have a splendid plant at Estherwood. The church is a two-story building, with auditorium up-stairs and one class room. Downstairs there are six class rooms and a large vestibule. The building is well lighted by electricity furnished by Brother Ellis Hoffpauir's Delco plant, at his home nearly two blocks away.

We are glad to report that as a result of this meeting there were added to the church seven by baptism, nine on profession of faith, and two by letter. Among all those to whom we feel grateful for their untiring services are Mrs. Walter Fleshman, who is always so faithful at the organ, and Brother Ellis Hoffpauir, upon whose heart and hands so much of the burden for the success of the church rests. We have added fifty-five to the church—thirty-eight by revivals. On with the revival!

A. A. BERNARD, P. C.
Gueydan, La., Sept. 12, 1922.

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Why Will Ye Die? Cast away from you all your transgressions, whereby ye have transgressed: and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye.—Ezekiel 18:31, 32.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Petal, at Petal, Sept. 24, 11 a.m.
Hattiesburg, Broad St., Sept. 24, 7 p.m.
Bon Homie, at Tunison, Oct. 1.
Avera, at Avera, Oct. 4, 7 p.m.
Taylorsville-Mize, at Hebron, Oct. 8.
Williamsburg, at Santee, Oct. 11, 11 a.m.
Prentiss, at Carson, Oct. 12, 11 a.m.
Collins, at Collins, Oct. 15, 11 a.m.
Seminary, at Seminary, Oct. 15, 7 p.m.
New Augusta, at New Augusta, Oct. 18, 7 p.m.
Mt. Olive-Magee, at Mt. Olive, Oct. 22.
Richton, at Richton, Oct. 25, 7 p.m.
Hattiesburg, Court St., Oct. 29, 11 a.m.
Purvis, at Purvis, Oct. 29, 30, 7 p.m.
Oloah, at Oloah, Nov. 1, 11 a.m.
Ellisville, at Ellisville, Nov. 5.
Eucutta, at Goodwater, Nov. 7, 11 a.m.
Silver Creek, at New Hebron, Oct. 12.
Lucedale, Nov. 15, 7 p.m.
Lucedale ct., at Merrill, Oct. 16, 11 a.m.
Leakesville, at Winburn Chapel, Nov. 15, 11 a.m.
Hattiesburg, Main St., Nov. 26, 11 a.m.
Sumrall, Nov. 26, 27, 7 p.m.

Pastors, please see to it that your Board of Trustees and your Woman's Missionary Societies have full written reports. W. W. GRAVES, P. E.

Jackson Dist.—Fourth Round.

Fannin, at Fannin, Sept. 23, 24, 11 a.m.
Rankin St., at Pearson, Sept. 24, 7:30 p.m.
Terry, at Byram, Oct. 1, 11 a.m.
Florence, at Plain, Oct. 1, 3:30 p.m.-7:30 p.m.
Canton, Oct. 8, 11 a.m.-3:30 p.m.
Millsaps Mem., Oct. 8, 7:30 p.m.
Bolton and Raymond, at Brownsville, Oct. 15, 11 a.m.
Edwards, Oct. 15, 4:30 p.m.-7:30.
Vaughn, at Deasonville, Oct. 21, 22, 11 a.m.
Benton, Oct. 22, 7:30 p.m.-23, 10 a.m.
Mendenhall and D'Lo, at Bethany, Oct. 25, 11 a.m.
Harrissville, at Harrissville, Oct. 26, 11 a.m.
Capitol St., Oct. 29, 11 a.m.
Galloway Memorial, Oct. 29, 7:30 p.m.
Madison, at Madison, Nov. 1, 11 a.m.
Sharon, at Sharon, Nov. 4, 5, 11 a.m.
Camden, Nov. 5, 3 p.m.-7:30 p.m.
Bentonia, Nov. 12, 11 a.m.-2 p.m.
Satartia, at Satartia, Nov. 12, 7:30 p.m.-13, 10 a.m.
Eden, Nov. 18, 11 a.m.
Yazoo City, Nov. 19, 11 a.m.-2 p.m.
Flora, Nov. 19, 5:30-7:30 p.m.
Monterey, Nov. 25-26, 11 a.m.
Brandon, Nov. 26, 3 p.m.-7:30 p.m.

Let the preachers and laymen put forth every effort, not only to answer the questions of the fourth quarterly conference, but to have full reports. We have had great revivals in all of the charges during the year. "Then let us render unto the Lord thanksgiving for His goodness."

M. L. BURTON, P. E.

Brookhaven Dist.—Fourth Round.

Adams, at Adams, Sept. 23, 24.
McComb, Centenary, Sept. 24, 25.
Foxworth, at Foxworth, Oct. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 1.
Meadville and Bude, at Meadville, Oct. 8.
Wesson, Oct. 8, 9.
Bayou Pierre ct., at Pleasant Valley, Oct. 15.
Hazlehurst, Oct. 15, 16.
Fernwood ct., at Fernwood, Oct. 21, 22.
McComb, Pearl River Ave., Oct. 22.
Gallman ct., at Gallman, Oct. 28, 29.
Crystal Springs, Oct. 29, 30.
Monticello ct., at Monticello, Nov. 4, 5.
Summit and Topisaw, at Summit, Nov. 5, 6.
Pleasant Grove ct., at Tilton, Nov. 11, 12.
Brookhaven, Nov. 12, 13.
Scotland ct., at Bethel, Nov. 15.
Osyka ct., at Osyka, Nov. 18, 19.
McComb, La Branch st., Nov. 19, 20.
Barlow ct., at Brandywine, Nov. 25, 26.
Georgetown ct., at Georgetown, Nov. 26.

H. M. ELLIS, P. E.

Meridian Dist.—Fourth Round.

Meridian, Seventh Ave., at Sageville, Sept. 24.
Meridian, East End, p.m., Sept. 24.
DeKalb, at Spring Hill, Oct. 1, 2.
Cleveland, at Clarks Chapel, Oct. 3.
Enterprise, Oct. 8.
Scooba, Oct. 15.
Porterville, Oct. 15, 16.
Pachuta, at Adams Chapel, Oct. 21, 22.
Quitman, p.m., Oct. 22.
Vimville, at Coker's Chapel, Oct. 29.
Bucatunna, at Chicora, Nov. 5.
Daleville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Poplarville, 11 a.m., Sept. 24.
Escatawpa, at Big Point, 11 a.m., Oct. 1.
Moss Point, 7:30 p.m., Oct. 1.
Americus, at Salem C. G., Thurs., 11 a.m., Oct. 5.
Columbia, 11 a.m., Oct. 8.
Vancleave at New Prospect C. G., 11 a.m., Oct. 12.
Gulfport, 11 a.m., Oct. 15.
Ocean Springs, 7:30 p.m., Oct. 15.
Mentorum, at Mt. Zion, 11 a.m., Oct. 22.
Wiggins, 7:30 p.m., Oct. 22.
Coalville, Wed., 11 a.m., Oct. 25.
Long Beach, Wed., 7:30 p.m., Oct. 25.
Pass Christian, Oct. 29.
Saucier, Wed., 7:30 p.m., Nov. 1.
Picayune, Nov. 5, 6.
Carriere, Mon., 11 a.m., Nov. 6.
Poplarville, Q. C., Mon., 7:30 p.m., Nov. 6.
Lumberton, 9 a.m., Nov. 7.
Logtown, 11 a.m., Nov. 12.
Bay St. Louis, 7:30 p.m., Nov. 12.
Gulfport, Q. C., Tues., 7:30 p.m. Nov. 14.
Pascagoula, Wed., 7:30 p.m., Nov. 15.
Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please collect the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together. W. M. SULLIVAN, P. E.

Vicksburg Dist.—Fourth Round.

Nebo, at Cool Springs, Sept. 30.
Harriston, at Lorman, 11 a.m., Oct. 1.
Fayette, 7 p.m., Oct. 1.
Utica, 11 am., Oct. 6.
Hermanville, at Tillman, 11 a.m., Oct. 7.
Gloster and Liberty, at Gloster, Oct. 8.
Rosetta, at Hopewell, Oct. 9.
Washington, Oct. 15.
Natchez, 4:30 p.m., Oct. 15.
Rocky Springs, Hickory Ridge, 11 a.m., Oct. 22.
Port Gibson, 7 p.m., Oct. 22.
Vicksburg, Crawford St., 7 p.m., Oct. 23.
Vicksburg, Gibson Memorial, 7 p.m., Oct. 25.
Roxie, at Hamburg, Oct. 28.
Centerville, at Stephenson, 11 a.m., Oct. 29.
Woodville, 7 p.m., Oct. 29.
Oak Ridge, Nov. 5.
Rolling Fork, 11 a.m., Nov. 12.
Mayersville, 11 a.m., Nov. 19.
Anguilla, 7 p.m., Nov. 19.
Louise and Holly Bluff, at Louise, 11 a.m., Nov. 26.
Silver City, at ———, 7 p.m., Nov. 26.

J. R. JONES, P. E.

Newton Dist.—Fourth Round.

Trenton, at Independence, Sept. 23, 24.
North Neshoba, at Henry Chapel, Sept. 30, 3 p.m., Oct. 1, 11 a.m.
Deemer, at Deemer, Oct. 1, 2:30 p.m. and 7 p.m.
Harperville and Lena, at Hillsboro, Oct. 7, 8, 11 a.m.
Lake, at Lake, Oct. 8, 7 p.m., 9, 10 a.m.
Neshoba, at Cook's Chapel, Oct. 14, 15.
Philadelphia, Oct. 15, 16.
Union, at Union, Oct. 22.
Shiloh, at Johns, Oct. 25.
Homewood, at Gasque Chapel, Oct. 27, 2:30 p.m., 29, p.m.
Raleigh, at Boykin, Oct. 28, 29.
Montrose, at Montrose, Nov. 1, 11 a.m., 2 p.m.
Walnut Grove, at Zion, Nov. 3.
Carthage, at Bethel, Nov. 4, 5.
Bay Springs, at Bay Springs, Nov. 8, 2:30 p.m.
Laurel, First Church, Nov. 10, 7 p.m.
Laurel, Kingston, Nov. 11, 7 p.m., 12, 7 p.m.
Laurel, West End, Nov. 12, 11 a.m., 2:30 p.m.
Newton, at Newton, Nov. 15.
Chunky, at Suqualena, Nov. 18, 19.
Decatur and Hickory, at Hickory, Nov. 25, 26.

The trustees of church property will please make accurate reports in answer to the disciplinary questions. Reports from Woman Missionary Societies are expected.

J. A. MOORE, P. E.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

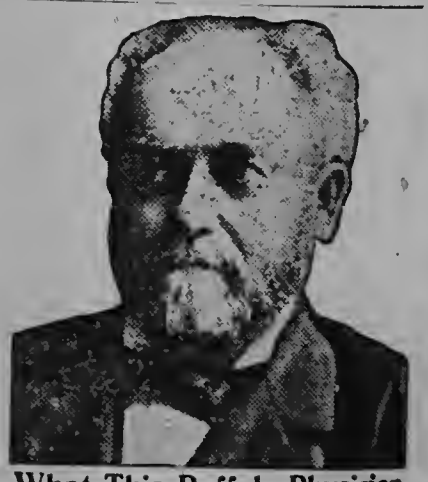
Will quickly stop chills and fever.

Splendid tonic for torpid liver and braeer for poor appetite.

FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

666

Cures Malaria, Chills and Fever, Bilious Fever, Colds and LaGrippe.



What This Buffalo Physician Has Done For Humanity

The picture which appears here of Dr. Pierce of Buffalo, N. Y., was taken in 1910. As a young man Dr. Pierce practised medicine in Pennsylvania and was known far and wide for his great success in alleviating disease. He early moved to Buffalo and put up in ready-to-use form, his Golden Medical Discovery, the well-known tonic for the blood. This strength-builder is made from a formula which Dr. Pierce found most effective in diseases of the blood. It contains no alcohol and is an extract of native roots with the ingredients plainly stated on the wrapper. Good red blood, vim, vigor and vitality are sure to follow if you take this Alterative Extract. Dr. Pierce's Golden Medical Discovery clears away pimples and annoying eruptions and tends to keep the complexion fresh and clear. This Discovery corrects the disordered conditions in a sick stomach, aids digestion, acts as a tonic and purifies the blood. Write Dr. Pierce's Invalids Hotel in Buffalo, N. Y., and receive confidential medical advice without charge. All druggists sell Discovery, tablets or liquid. Send 10c for trial pkg.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Promotion Day, the last Sunday in September, can be made a great occasion. Likewise, Rally Day can be used to bring in a large increase in the membership of the school. We must get them in to teach and train them.

The Greenville District Standard Training School for leadership promises to be a great occasion. Brothers Felts, Chapman, Lewis, Parks, Mathis and others are behind the enterprise. The date of the school is October 16-21. Better write Dr. C. M. Chapman, Shelly, Miss., for information.

So far, Miss Sue L. Taylor, of Potts Camp, is the only one who has sent an exhibit for the State Fair and our Conference exhibit. Send in your best work, that others may see what is being done for our children.

Has your school led a large number to a saving knowledge of our Lord Jesus Christ?

Has your school so carefully taught the truths of Christ to the children that they have been kept from departing from him?

Has your school trained any one for superintendent in case the one you have should be removed?

Has your school trained any number of men and women to become superintendent of the different departments in the school?

Has your school seriously undertaken the training of a sufficient number of teachers to care for all the classes in the school?

Is your school supporting a missionary, or is it interested in any phase of mission work?

Is your school training its members to pray, to give, and to live the life that is Christ's? If you are doing these things, you can call your school a good Sunday school.

MISSISSIPPI CONFERENCE NOTES.

The Meridian Standard Training School is now history. To say the School was a success is to put it mildly. We had VICTORY. The Board of Managers, consisted of: President, P. D. Hardin; Financial Secretary, L. E. Alford; Enrollment Secretary, J. L. Sells; Publicity, J. B. Holland; Entertainment, J. L. Decell, and the other preachers and superintendents of the city. Each of the committees performed. All moneys were collected and bills met. All the books were sold—not one single copy to be sent back. The homes provided for the faculty were delightful. Each school was enlisted in the work. The enrollment was 127. Some of these came only one session; some came two or three sessions. The vast body of them came every time. About 8 were below age to receive credit in a school of this type; 62 credits were issued, and counting the 8 who did creditable work but were only kept from the certificate by age limitation, there were 70. Two who attended each session but were kept from handing in the work were allowed time to send in their papers. This was very creditable indeed. One young man and four young ladies answered a call for life commitment for service. Several parents stood and said they had placed their children on God's altar for service and for trained servants.

The faculty were received gladly and were treated royally. Brother Gladney and myself were entertained at the Rotary, Exchangeites and Kiwanis. Brother Gladney captured the whole town and they elected him a permanent member of the faculty. He not only did great teaching, but he delivered several messages that made profound impressions for the kingdom. Mrs. Bowen had a great class and was received unusually well. I shall always be glad and thankful for the royal, kind, and thoughtful reception of the school to me and the workers. Each teacher was well received. I was besieged from all sides by the different workers who were in the various classes to be sure and have their teacher back. I thank God for victory.

As to the collections, brethren, they are slow. Can you put it over in high and do better? The cause is great, the need greater, the fields ripe, the workers ready, but no means to go forward with. Sunday School Day offerings sent in now will mean victory later.

Pray for the work and the workers.

Yours in Him,

JOHN C. CHAMBERS.

NOTES FROM THE SHUFORD CIRCUIT.

Dear Brother Carley: We have just closed the series of revival services that has taken us around the circuit. Our gain in membership, though not as large as last year, is considerable. We gained over 50 per cent this year of the unchurched for whose evangelization our church is responsible. We received 46 members, all but two of which came by profession of faith. Since coming here 20 months ago our total gain has been 123, or nearly one-third the original membership.

The results of this season's revivals are most largely seen in the deepening of the spiritual life of the people. Bible reading and prayer, an Epworth League, and a prayer meeting came spontaneously as result of meetings, and another League is forming and will be organized as soon as the leaders read the handbook.

I had Brother George, Brother Wroten, and Brother W. A. Wilson to help me in three meetings, and held the other myself. All of the brethren did me excellent service, and every one of the meetings was a success, judged by nearly any standard.

I wish I had space to tell of them all but I must mention the meeting at Lovejoy. God greatly used Brother J. A. George in this place. His ministry here is the more remarkable in that this circuit is his home and he is kin to many of the people and well known to all. They affectionately call him Jesse. Perhaps Christ did not mean that a prophet never had any honor in his own country.

Brother George has held 4 successful meetings in three years on this charge, with 89 additions.

At Lovejoy we had 24 additions and the Baptists 4. We had an exhibition of the old-time power of the gospel to save men and women.

We not only had sin in the church, but were greatly troubled by bootleggers from whom the officers of the law had given us no relief. Under the powerful preaching of Brother George, conviction fell on sinners in the church and out, and they made haste to make things right. Among the number converted were two men who were running stills. The gospel of Christ remains the best remedy for the ills of the world.

We had the old-fashioned grove prayer meetings at sundown, with the men and women meeting in separate bands. We had the mourners [illegible] and the Christian people took the seekers out in the woods and prayed with them and taught them to pray until they found relief, or "came through," as they used to say.

The Saturday night that we received the class it seemed as though we [illegible] have to remain until midnight because while we were giving the candidates the right hand of [illegible] the mourners began to be converted out in the grove and again and again we were interrupted to baptize and add another to the line. Such scenes of joy have not been here in many days.

We not only sang "The Old-time Religion," but got it. It even extended to the pocketbooks of the people, and, in spite of the hard times, this church broke the record for the amount paid by a church on this circuit for the third quarter.

I want to recommend Brother George as one who holds up the hands of the pastor in an exceptional manner. I also like his manner of preaching the doctrines of our church. There are a lot of people who wonder why they are Methodists. But they don't wonder after they listen to Brother George a week. They are mighty proud they are Methodists. We have doctrines and we ought to preach them. We can do it without belittling and demeaning others; it will make the others respect us more, and when our people know why they are Methodists they won't slacken in their loyalty to their church when they happen to get a preacher they don't fancy.

Yours in Christian service,

N. D. GUERRY, P. C.

RUB-MY-TISM, ANTISEPTIC AND PAIN KILLER, FOR INFECTED SORES, TETTER, SPRAINS, NEURALGIA, RHEUMATISM.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Philippians 4:6, 7.

Antiseptic Mul-en-ol

Favorite for forty years.
Old friends can be trusted.
Stomach pains and nausea quickly relieved.
Also fine application for cuts and burns.
15, 30, 60 cts. Sizes
FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

HALF THE FIGHT AGAINST ILLNESS

Keep the Liver Prepared to Do its Duty in Cleansing the System. Black-Draught Will Help.

Kernersville, N. C.—Mrs. Wesley Mabe, who resides near here, says Thedford's Black-Draught is kept in her home all the time, since it has proved very valuable when used to correct derangements of the liver, stomach and bowels, and to help prevent sickness from developing from such conditions.

"For dizziness, headaches, colds, and similar troubles, Black-Draught is a wonder," according to Mrs. Mabe.

"It helps carry away bile and cold the easiest of any medicine I ever saw.

"I have used Black-Draught with my whole family, and will continue to do so, as it has proven its worth. We are glad to recommend Black-Draught. My health is just fine."

Black-Draught has been found a useful adjuvant in breaking up colds, when the use of a laxative or cathartic medicine is indicated. It acts upon the liver as a tonic, helping it to drive poisons and unhealthful matters from the system.

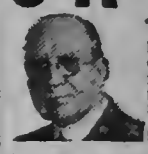
Biliousness, dizziness, coated tongue, bitter taste in the mouth, often warn you that your liver is out of fix. Don't neglect it. Prevention of illness is better than cure. Take Black-Draught, for your liver. Be sure you get Thedford's.

Most druggists sell Black-Draught. Get a package, to-day—Thedford's.—Adv.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.
SOUTHERN DESK CO., Hickory, N. C.

CATARRH



TREATED FREE 10 DAYS to prove quick relief. Dr. Coffee had catarrh, deafness, head noises. He found a treatment that gave complete relief. Thousands used it successfully. Want you to try it free. Write Dr. W. O. COFFEE Dept. 187 Davenport, Iowa.

ASPIRIN

Say "Bayer" and Insist!

BAYER

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
Toothache	Lumbago
Earache	Rheumatism
Neuralgia	Pain, Pain

Accept only "Bayer" package which contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

From Our Superintendent of Supplies.

Starkville, Miss., Aug. 14, 1922.

Dear Mrs. Neal: Have had letters from both Miss Lois Tinsley of the Biloxi Wesley House and Mrs. R. W. Freeman of the Door of Hope, Macon, Ga., telling of their needs in these two institutions that have been given North Mississippi Conferenee women to send contributions to.

At Biloxi Wesley House Miss Tinsley says they have been supplied with an abundance of sheets, pillow cases and towels, but are very much in need of little aprons suitable in color and style for babies one year old and under. Also aprons for five and six year old girls. Wash clothes and safety pins are always needed. If any one has toys their children have outgrown or even new ones they will be very acceptable. The table linen, Miss Tinsley says, needs replenishing. They have a small library and books for children will be gladly received.

Am sending Mrs. Freeman's letter which I am sure will interest our ladies, especially those who have contributed to the institution.

SUSIE THOMAS.

My Dear Mrs. Thomas: Your letter of July 5 was received some days ago and I would have answered ere this but for a few days of illness at that time.

In regard to a change in the list for the needs of this institution, I will say there are no changes that I would make at this time. We have received several boxes from Mississippi this year and they have been such lovely boxes and helped us in the work wonderfully. Almost every box has consisted of baby clothes and just to-day I have seen anew what a blessing the boxes have been to us. We have just had a baby born to-day and the mother had been with us only six days. She had not made a garment for the child, and but for a reserve of some of the little clothes sent in she would have had to borrow clothes. I was just so glad our good friends had provided for us and the little baby be cared for. There have been two other similar cases to this, so you may know just how greatly we are blessed with these contributions.

I wish I knew just how much you wanted to tell your Conference about the work and perhaps I could give the information briefly. I will say, however, that this is only a small institution, the capacity being twelve girls. Just now we have nine girls and eight babies. There have been nine births this year. We receive the girls here on the condition they stay until the baby is a year old. This gives the baby a fair chance for life and the mother an opportunity for caring for it during the nursing period. This time also gives the mother an opportunity for making good and leading a clean, pure life. I should say we only take girls upon first offense, choose whom we class as an occasional offender. We do not receive those who have led a public life.

While here the girls receive training in house work, for they do all the work of the house. We have no educational work in connection with the institution, though it is badly needed in some cases. They are taught to cook and sew by doing the practical work. The principal aim of the work, of course, is to have souls saved. We have family worship both morning and evening and the girls are required to attend church services both Wednesday night and Sunday. It is wonderful to see the change that comes in so many lives and the effort put forth to keep and rear the little baby. We never encourage a mother to release claims to her child, but, on the other hand, we do all we can to help her keep her baby. Very few of them ever give the baby up; even if they can't keep the child with them, they sometimes board it or let relatives keep it. We find that in one or two instances where the child has been given up, the mother grieves and is very unhappy over it. Then we are all almost sure that a girl will not make the same mistake if she has her child to provide for and rear.

I might tell you of some interesting cases that have gone out from this home and of the good work that they have done, but I fear that would be more than you care for.

Please thank your Conference for all the lovely boxes contributed and tell them what a blessing they have been to the little babies and mothers.

If I can give you any further information about the work or can serve you in any way, please let me know.

With best wishes, I am, yours in service,

MRS. R. W. FREEMAN,
Door of Hope, Macon, Ga.

Young People's Rally, Aberdeen District.

The following program was rendered at Tranquil Church, Aberdeen R. F. D., August 18.

11:00 a.m. to 12:30 p.m. Devotional—"Jesus and the Open Country," Mrs. T. W. Baker; "The Creed of a Country Girl" Alice Baker, Tranquil; "The Boy with the Hoe." Ladd Davis, Tranquil; Reading, Miss Harris, Okolona; Solo, Mary Seale Miller, Okolona; Organization; Reports of Auxiliaries; "Our Goals." Houston Young People; "The Journey of a Dollar," Elizabeth Taylor, Tupelo, "Why Should We Study Missions?" Lottie Spencer, Okolona; "The Mission Study Books We Have Enjoyed," Mary Frances Word, Tranquil; "Personal Bible Study and Prayer," Saville Clark, Tupelo; "Young People's Work in the Mill Village, Oline Coffee, Tupelo.

12:30 p.m., Picnic dinner.

2 to 3 p.m. Devotional, Rev. E. H. Cunningham, Okolona; Presentation of District Pennant to Tranquil Young People; Suggestive Program for a Country Church, Miss Bessie Brand, Secretary of Rural Work; Report of Resolutions Committee.

A sunshiny day, a fresh new church, well cleaned surroundings, two hundred fifty friendly Christian people, young and old, a delicious and bountiful dinner, and, best of all, boys and girls happy in rendering service—all these circumstances conspired to make this Young People's Rally a happy occasion.

The Y. P. from Okolona, Houston, Tupelo, Grady's Chapel and Tranquil had fine delegations. Okolona had the banner visiting delegation. Tranquil Y. P., by doing the best work last year, had won the greatest number of credits on the Standard of Excellence and were presented the district banner.

We were fortunate to have with us our new Secretary of Rural Work, Miss Brand, whose message was both practical and inspiring. During the morning session she paid a loving tribute to Miss Belle Bennett, our Council President, who has so recently been translated to the Heavenly home.

Loving greetings were sent to our three volunteers preparing to enter Scarritt in September, Misses Ruth Kellogg, Ruby Berkley, and Willie Weissinger.

Announcement was made of the Methodist exhibit at the State Fair at Jackson and of Methodist Day, set for October 19 at the Fair. Every Y. P. S. Superintendent is urged to have her auxiliary prepare something for this exhibit.

The summer is drawing to a close. I am sure that you have had all sorts of good times. PUT GOD FIRST. Our pledges are not half paid. I am depending on you. The young people of many lands are depending on you. Jesus Christ is depending on you.

MRS. T. W. BAKER,
Tupelo, Miss.

Women Need More and Better Blood

To be strong, well, equal to demands of home, society, office or shop.

It is a fact proven by thousands of grateful letters that Hood's Sarsaparilla is remarkably beneficial to young or older women.

The most common ailments of women drain and weaken the system and sometimes result in anemia, nervous weakness, general break-down.

Hood's Sarsaparilla gives the blood more vitality and better color, makes stronger nerves, and contributes to the length and enjoyment of life.

Stop Laxatives

Which Only Aggravate Constipation

Nujol is a lubricant—not a medicine or laxative—so cannot gripe.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try it to-day.

Nujol

REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which is being treated. Very often one bottle will produce the desired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate constitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

FROM GALLMAN, MISS.

Dear Brother Carley: We are moving along nicely on the Gallman charge. The revival season on this charge has just closed. Brother W. H. Saunders assisted us in our meetings at Gallman and Mt. Pleasant by doing the preaching, which was done well. He is a strong and forceful Gospel preacher. I did the best I could in the other meetings on the charge. The meetings resulted in stimulating the church to more active service, some few conversions and additions to the church, organization of two prayer meetings, and reorganization of two Sunday schools.

The Bethesda Church is now being repaired by putting on a new roof, new floor, new steps, and painting all over, which will add much to its beauty and comfort. My one aim is to get the church to become a working force in the community. We have a strong Woman's Society at Gallman, and have organized an Epworth League Chapter here that is doing good work. Bless the Lord for the success we have had.

Fraternally,
J. T. ABNEY, P. C.

It is the greatest of all mistakes to do nothing because you can do only a little.—Selected.

SUCH PAINS AS THIS WOMAN HAD

Two Months Could Not Turn in Bed. Lydia E. Pinkham's Vegetable Compound Finally Restored Health

Seattle, Washington.—"I had dragging pains first and could not stand on my feet, then I had chills and fever and such pains in my right side and a hard lump there. I could not turn myself in bed and could not sleep. I was this way for over two months, trying everything any one told me, until my sister brought me a bottle of Lydia E. Pinkham's Vegetable Compound. I took it regularly until all the hard pains had left me and I was able to be up and to do my work again. The hard lump left my side and I feel splendid in all ways. I know of many women it has helped,"—Mrs. G. RICHARDSON, 4640 Orcas St., Seattle, Washington.

This is another case where Lydia E. Pinkham's Vegetable Compound brought results after "trying everything any one told me" had failed.

If you are suffering from pain, nervousness and are always tired; if you are low spirited and good for nothing, take Lydia E. Pinkham's Vegetable Compound. You may not only relieve the present distress, but prevent the development of more serious trouble.

FROM MAYERSVILLE, MISS.

Our third quarterly conference has come and gone. We had quite a nice crowd out and a good many came almost 20 miles. We had a nice dinner at the church, which, of course, added greatly to the enjoyment of the occasion.

Our presiding elder, Brother J. R. Jones, preached two fine sermons, which was nothing unusual for him; he has the habit of preaching good sermons. If he has any sorry ones, he always leaves them at home, as he never shows them at church; at least, in nearly four years I have not heard him preach a sorry one. The fact is, we love him very much, he is so kind, brotherly, and helpful in his administration throughout his district.

Well, we have been on a little vacation; most preachers and their families need a vacation once a year, and if they did not, the people "might." We passed through ten counties in our travels in the faithful Ford. We saw fields of corn and cotton growing along the good roads that have been and are being built all through these counties; and good school and church houses all along the way were constant reminders that the people were not only looking after and preparing for the body, but that the soul and mind were also being cared for, which is by far the most important thing. For after these fields of corn and cotton and these splendid churches and school houses have crumbled down and gone into decay, yea and these extensive valleys and mighty hills have passed away, with these bodies returning to dust, the soul, the real man, will be existing either in the ever-unfolding glories of the Father's house—the many mansions with all the redeemed of every age and clime—or, sad thought, wailing and gnashing their teeth in the everlasting fire prepared for the devil and his angels. But I did not start out to write a sermon.

Well, we got up into Leake County, in the bounds of Walnut Grove charge, just in time to attend the third quarterly conference. We found a good crowd out on Saturday (the old-time plan and the best plan I have ever seen tried).

The P. E., Brother J. A. Moore, preached a very fine sermon; then dinner—and the ladies up there have never forgotten how to cook good dinners. After dinner we had an interesting quarterly conference. Then on Sunday back to Sunday school, after which another of those good, strong, scriptural sermons—spiritual food that should be very helpful in developing strong, vigorous, healthy manhood and womanhood. Say, did you know that J. A. Moore could preach that way? I did not. I had never heard him before, but I know it now.

I also met the beloved pastor, Brother Price, who seems to be getting on in favor with his people.

As we served that charge two years several years ago, it was a great treat indeed to wife and me to meet again so many of our old friends.

But we are home again, and our folks seem glad to receive us again. We take courage and go forward.

Yours in Him,

M. J. MILLER.

Of all teachings, that which presents a far distant God is the nearest to absurdity. Either there is none, or He is nearer to every one of us than our nearest consciousness of self. An unapplicable divinity is the veriest of monsters, the most horrible of human imaginations.—George MacDonald.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Coushatta, Sun., Sept. 24, a.m.
Bayou LaChute, at Elm Grove, Sun., Sept. 24, p.m.
Haynesville, Wed., Sept. 27.
Cotton Valley Sun., Oct. 1, a.m.
Springhill, Sun., Oct. 1, p.m.
Belcher, Wed., Oct. 4.
Bossier City, Fri., Oct. 6, p.m.
Athens, Sat., Oct. 7; Sun., Oct. 8, a.m.
Homer, Sun., Oct. 8, p.m.
Arcadia, Wed., Oct. 11, p.m.
Pelican, Sat., Oct. 14; Sun., Oct. 15, a.m.
Mansfield and South Mansfield, Sun., Oct. 15, p.m.
Oil City, Wed., Oct. 18, p.m.
Texas Avenue, Fri., Oct. 20, p.m.
Castor, Sun., Oct. 22, a.m.
Bienville, Oct. 22, p.m., Oct. 23, a.m.
Sibley, at Mims, Tues., Oct. 24
Haughton, Wed., Oct. 25.
Mangum Memorial (conference), Fri., Oct. 24, p.m.
Gibsland, Sun., Oct. 29, a.m.
Plain Dealing, at Walker's Chapel, Thurs., Nov. 2.
Wesley, at Carroll Creek, Sun., Nov. 5, a.m.
Ringgold, Mon., Nov. 6.
Grand Cane, Wed., Nov. 8 (conference).
Mansfield, Wed., Nov. 8, p.m. (conference).
Minden, Fri., Nov. 10, p.m.
First Church, Shreveport, Sun., Nov. 12, a.m. (preaching).
Mooringsport, Sun., Nov. 12, p.m.
Noel Memorial, Mon., Nov. 13, p.m. (conference).
Cedar Grove, Wed., Nov. 15, p.m.
First Church, Shreveport (conference), Fri., Nov. 17, p.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Amite, Sept. 23, p.m. 24, a.m.
Istrouma, Sept. 24, p.m.
Greensburg, Center, Sept. 30, Oct. 1, a.m.
Kentwood, Oct. 1, p.m.
Pine Grove, Pine Grove, Oct. 8, a.m.
Keener Memorial, Oct. 8, 9, p.m.
Baker, Baker, Oct. 14, a.m., 15, p.m.
Springfield, Red Oak, Oct. 15, a.m.
Gonzales, New River, Oct. 22, a.m.
St. Francisville, Oct. 29, a.m.
Olive Branch, Gilead, Nov. 5, a.m.
Clinton, Clinton, Nov. 5, p.m.
Franklinton ct., Fisher, Nov. 12, a.m.
Franklinton, Nov. 12, p.m.
Baton Rouge, First Ch., Nov. 14, p.m.
Hammond, Nov. 15, p.m.
Dunham Springs, Dunham Springs, Nov. 19, a.m.

J. W. LEE, P. E.

Alexandria Dist.—Fourth Round.

Colfax ct., at Colfax, Sept. 24.
LeCompte ct., at LeCompte, Oct. 1.
Boyce, at Boyce, Oct. 5, p.m.
Winnfield ct., at Dodson, Oct. 8.
Pineville, Oct. 12, p.m.
Columbia ct., at Columbia, Oct. 15.
Glenmora, Oct. 19, p.m.
Jena and Jonesville ct., at Jonesville, Oct. 22.
Winnfield, Oct. 25, p.m.
Trout and Good Pine, at Good Pine, Oct. 26, p.m.
Provencal ct., at Provencal, Oct. 29.
Bunkie, Nov. 2, p.m.
Alexandria, preaching, Nov. 5, a.m.; conference, Nov. 6, p.m.
Marksville ct., at Marksville, Nov. 5, p.m.
Pleasant Hill ct., at Pleasant Hill, Nov. 12.
Natchitoches, Nov. 16, p.m.
Rochelle and Standard, at Rochelle, Nov. 19.

Preachers in charge will please see that the trustees have reports in hand concerning church property. Pastors will also nominate only the number of stewards allowed by the law of the church. Brethren, arrange your nominations accordingly. The law will be enforced.

W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Fourth Round.

Abbeville, Sept. 24, a.m.
Gueydan and Estherwood, at E., Sept. 24, p.m.
Indian Bayou, Oct. 1, a.m.
Rayne, Oct. 1, p.m.
Franklin, Oct. 8, a.m.
New Iberia, Oct. 8, p.m.
Hornbeck and Peason, at Prospect, Oct. 15, a.m.
Zwolle, Oct. 15, p.m
Lafayette, Oct. 22, a.m.
Opelousas, Oct. 22, p.m.
Morgan City, Oct. 29, a.m.
Jeanerette, Oct. 29, p.m.
Many, Nov. 5, a.m.
Sulphur, Nov. 12, a.m.
Lake Arthur, Nov. 12, p.m.
Merryville, Nov. 19, a.m.
Ludington, Nov. 19, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Fourth Round.

Oak Ridge, at Oak Ridge, Sept. 24, preaching, 11 a.m.
Bonita, at Bonita, Oct. 1, preaching, 11 a.m.
Bastrop, Oct. 4, 8 p.m.
Mer Rouge, at Collinston, Oct. 6, 2 p.m.
Elmore, at Vienna, Oct. 8, preaching, 11 a.m.
Dubach, at Dubach, Oct. 8, preaching, 8 p.m.
Mangham, at Mangham, Oct. 10, 2 p.m.
Gilbert, at Gilbert, Oct. 11, 2 p.m.
Winnsboro, at Winnsboro, Oct. 12, 2 p.m.
Oak Grove, at Oak Grove, Oct. 15, preaching, 11 a.m.
Farmersville, at Farmersville, Oct. 18.
West Monroe, Oct. 20, 8 p.m.
Simmsboro, at Salem, Oct. 22, preaching, 11 a.m.
Tallulah, Oct. 24, 8 p.m.
Rayville, at Rayville, Oct. 25, 3 p.m.
Midway and Epps, at Epps, Oct. 26, 3 p.m.
Chatham, at Frantam's Chapel, Nov. 1, 11 a.m.
Eros, at Eros, Nov. 3, preaching, 11 a.m.
Waterproof, at St. Joseph, Nov. 5, 3 p.m.
Sicily Island, at Sicily Island, Nov. 12, preaching, 11 a.m.
Lake Providence, Nov. 15, 8 p.m.
Monroe, Nov. 17, 8 p.m.
Bernice, at Bernice, Nov. 19, preaching, 11 a.m.
Ruston, Nov. 20, 8 p.m.

The Licensing Committee will meet at Monroe Sept. 19, 10 a.m.

K. W. DODSON, P. E.

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THE FLYING SQUADRON AT DURANT, MISS.

The "Flying Squadron," an organization of the associated Bible classes, from Jackson, Miss., sent a detachment of more than 50 business and professional men to Durant Sunday night, and one of the most unique, and largely attended religious meeting ever held, was conducted by these men in the open air at "Lee Place," beginning at 7:30 o'clock.

Local committees, who represented every denomination in Durant, had not only extended the invitation to the "Squadron," but had made every provision possible to make the occasion a success. It had been advertised and people from all parts of the county and surrounding country crowded the square at an early hour, where several pieces from the Durant Brass Band, led by Gaston A. Guess and Mrs. Kate Hunoldstein, an organist, began the evening's program with a sacred concert.

More than 1,000 people were assembled by the time the song service, under the direction of Rev. R. P. Neblett, pastor of the First Methodist Church, who was master of ceremonies, began, when, with the use of the stereopticon, words of gospel songs were thrown upon the large screen and the people sang with zest. After prayer by Rev. S. G. Posey, pastor of the First Baptist Church, and announcements, the master of ceremonies, Rev. R. P. Neblett, assured the visitors of Durant's appreciation of their presence and said, as their slogan was "Go Tell the Story," it was the earnest desire and prayer that every one in the vast throng would become earnest messengers and as a result of the service would also "Go Tell the Story."

The service was then turned over to Mr. W. N. Cheney, who was in charge of the body of splendid men, crowding the platform more than fifty strong, who had come to give their witness in song, prayer, and personal testimony to the power of God to save. Mr. Cheney explained that as there had been so many requests for visits from the "Squadron," it had been found necessary to divide in groups and thereby be enabled to have representatives visit several nearby communities at the same time. If the rest of the membership has any more "pep," or evinces any more real religious fervor, and can "Tell the Story" any more effectively than those who composed the company who visited Durant, we do not see how any power on earth can keep them from "taking Mississippi for Christ."

One of the most profound and sacredly sweet testimonies of the two-score given was that which spoke through the "Converted Trombone" of Mr. Roger Philip, when with breathless silence the whole park was literally spellbound while he played "Abide With Me" as a solo.

Young men, strong men, those in middle life, and others passing down the slopes of time told how they had been lifted out of the mire of sin and saved "with an everlasting salvation," to a life of service, as they pleaded with others to come with them into their "new-found joy." Many of these men were converts during the Gipsy Smith revival, recently held in Jackson, but others were converted under the direct influence of "The Squadron," either on some of their trips, or at their prayer meetings, which are held each Wednesday at the Majestic Theatre in the Capitol City.

Colonel John Armstrong delivered the main address of the evening, and when the invitation was given a large concourse of people came forward to shake the hands of those who were asked to stand in line with the ministers of the Durant churches, consecrating themselves to a life of larger service. The churches and Christian people of Durant are deeply in debt to "The Flying Squadron" for their visit, and the impression for good left in the hearts of the community. Their trip and earnest service are greatly appreciated.

REPORTER.

Grove's Tasteless Chill Tonic

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666 quickly relieves Colds and LaGrippe, Constipation, Biliousness, Loss of Appetite and Headaches.

THE CARROLLTON REVIVAL.

There is a school of religious thought which holds that the evangelical ideal is in leading people to know Christ and obtaining decision for him in the Sunday school or "church school." The value of the Sunday school cannot be overrated; it is one of the strongest arms of the church, and it furnishes the major portion of the recruits for the church. The denomination without an aggressive Sunday school policy year by year shows diminishing returns. Still the church is not ready to accept the dictum that the world is to be saved by the Sunday school, that the pulpit must eventually yield its ministeries to the saving agency of the Sniday school. It is true that the time to bring people to Christ is while they are young, and the most effective way of evangelizing them must lie through the informal, personal contact that exists between teacher and pupil. But it is a matter of common knowledge that the vast majority of men and women are led to the Christian life in campaigns like that which Rev. W. M. McIntosh and Rev. Ed. G. Phillips recently closed at Carrollton. In fact, the test was put one evening to an audience of a thousand or twelve hundred people. There were ten present whose conversion to the Christian life was not the result of their attending some revival meeting, while hundreds signified that they were influenced to accept Christ by some revival they had attended. Until the realization of the ideal referred to above, we must hold on to the revival campaign and the method it employs for the saving of souls.

The revival, the greatest in the history of Carroll County, was held in a temporary tabernacle at the north end of the iron bridge midway between the towns of Carrollton and North Carrollton. Great preparations were made, various committees were appointed, and a tabernacle seating a thousand people was erected. The Lord immensely rewarded our huge undertaking, for what the Gipsy Smith meeting was to Jackson the McIntosh revival was to the Twin Cities on the Big Sand. While the revival was under the supervision of the Methodist pastor, all the denominations joined in the great enterprise and made it the great success that it was. The choir numbered one hundred and fifty voices, the largest number, Brother Phillips said, they had had anywhere in the State.

As a result of the two weeks' campaign there were one hundred and fifty-two professions and reclamations; one hundred and twenty-three pledged themselves to tithe; twenty young people pledged themselves to definite Christian service; fifty-two family altars were established; and one hundred and three gave their names for membership in the different churches, more than sixty coming to the Methodist Church. Sunday following the close of the revival the pastor preached at the North Carrollton church to a crowd that filled the church and crowded the aisles. The largest class in the history of the town came forward at the close of the service to be received into membership.

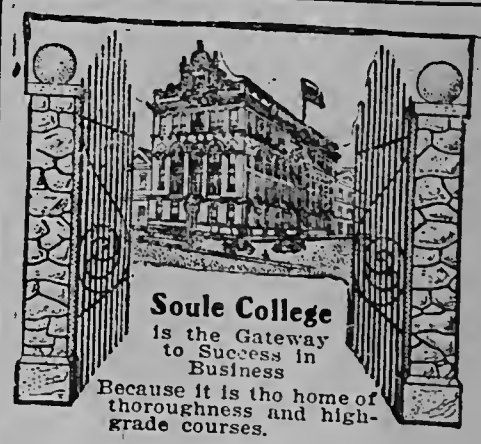
For their hard labor while in our midst, Brother McIntosh and Brother Phillips were given a purse of $717.50, which was suplemented to the amount of $100 from other sources.

Following the revival here, two additional prayer meetings were organized, Sunday school classes formed, and a marked increase in spiritual vigor and growth characterizes all.

On the closing evening of the meeting the proposition was presented to the people to build a permanent tabernacle to be used for all big gatherings by the people of Carroll County. The need of such a meeting place was speedily recognized by all. E. L. Duke, J. R. Bingham, and C. Gillespie were the first to subscribe, giving $100 each. In a few minutes the total in cash and subscriptions amounted to $2000. It was voted to make this community spiritual campaign an annual event, beginning the second Sunday in August; and the tabernacle, or community house, with a seating capacity of fifteen hundred, its comfortable features, rest rooms, etc., shortly to be built, will supply a need long felt in our community.

S. CURTIS YATES.

Carrollton, Miss.



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Epworth League.

(Continued from Page 11)

Side Shows, Peanuts, Popcorn, Pink Lemonade 'n everything. Y. M. C. A. Grounds—Lee Circle. Come early and stay late. Out-of-town folks promised exceptional attention. Wear your home town badge. Don't forget the date—September 30.

Algiers League reported having had an entertainment at which $80 was realized. How do you do it, Algiers?

While regretting very much to see our much loved president, Miss Sophie Kuntz, leave for Scarritt Bible Training School, the Carrollton League is proud to have one of its members in training for more definite and effective service. Our prayers, as well as those from her many Leaguer friends, go with her in her new work. Her going away makes it necessary to appoint a new Conference Reporter and Miss Consuelo Martinez, 314 Broadway, New Orleans, has been appointed. Send all League news to that address for publication in the Advocate.

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 28, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

ENFORCING THE LAW.

When people fully realize that all laws, both those of God and of man, are made to establish justice and promote well-being and happiness, they will come to look upon the violation of law as, in itself, a gross crime, and they will guard the sanctity of the law as they do their very lives. It is a burning shame that so many so-called respectable citizens to-day either openly oppose the enforcement of law or tacitly give their consent to its violation hy an attitude of indifference that encourages law-breakers and discourages those who are sworn to uphold it. We commend to all such a recent statement by Henry Ford: "Starting Monday," he says, "it will cost a man his job, without any excuse or appeal being considered, to have the odor of beer, wine or liquor on his breath, or to have any of these intoxicants on his person or in his home. The Eighteenth Amendment is part of the fundamental law of this country. It was meant to be enforced. Politics has interfered with its enforcement, but so far as our organization is concerned, it's going to be enforced to the letter." The Manufacturers Record, commenting on this statement, very pertinently says: "They say that Henry Ford is 'queer.' He does 'queer' things. Nevertheless the time is coming in this country when breaking of the law, whether by bootlegger or murderer, will land the culprit behind the bars, where he belongs. Respectability, to its shame, has played with fire on enforcement of the liquor laws. Foreigners, such as Parmentier, who was lately here on a financial mission for the French Government, go home and tell how officials at Washington entertained them with 'barrels of champagne.' But the still, small voice of conscience is beginning to operate. The common sense of industrial leaders is showing them that leaders in business cannot violate fundamental law and expect their employes to do otherwise. Bolshevism feeds on law-breaking. Mr. Ford does not have to take public polls to ascertain whether the law or bootleggers should govern America."

THE RIGHT KIND OF CLEAN-UP.

Every now and then we read in the newspapers that some town or city has adopted a "clean-up day," on which all good citizens are expected to clear away rubbish from their premises and the proper departments of the city are supposed to remove all trash, etc., from the streets; the kind of clean-up that most towns and cities need, though, is one that will get rid of the moral disfigurements that most of them are afflicted with. Too many of them are "like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness."

A HIGH PURPOSE.

That a man should resign his position as a member of the Supreme Court of the United States is so unusual as to attract more than ordinary notice. Tho recent resignation of Judge John H. Clarke from that high position has provoked the criticism that he probably has it in mind to become a candidate for the Democratic nomination for the presidency in 1924 In answer to that criticism, Mr. Clarke has issued a statement in which he makes it clear that he was actuated by a high motive in his unusual course, and that he is inspired by a noble purpose. He says: "To a lawyer, there is no higher honor than that which I have had, and when I resigned I did not intend to become and shall not under any circumstances hereafter become a candidate for any public office * * * I resigned that I might have leisure to travel, to read, and to become better acquainted with my soul before it leaves my body." We like those words—"to become better acquainted with my own soul." Too many people seem to have forgot that they have a soul. They seem to think that the whole of their existence is wrapped up in the purely material and physical, and that there is no higher interest that deserves attention. We cannot understand why a man should have to give up his legitimate vocation in order to become acquainted with his soul—but if it is necessary, we honor him for his action. We cannot forget those momentous words of the Master: "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

"THE VICTIM OF CIRCUMSTANCES."

The words used as the caption of this paragraph are sometimes uttered as an excuse for an embarrassing situation in which a man finds himself. There may at times be merit in the excuse, but as a rule it is a weak expedient to remove a deserved reproach. Circumstances are not rational and self-willed things that arbitrarily thrust themselves into a human life to humiliate and discount it; they arise largely out of the acts and habitudes of the individual himself, and are, therefore, subject to his control. In other words, it is too often the case that the man himself is responsible for the circumstances of which he claims to be the victim. It may be that a weak man is shaped by circumstances, but the strong man makes his own destiny.

EMPHASIZE THE SUCCESSES.

In his book, "The Preacher and the Crowd," which has just come from the press, George R. Stuart gives a wealth of helpful suggestions that many of us might use to advantage in our pulpit ministry. His own success as a preacher—and we have heard it stated that he preaches to more people regularly than any other man in America—entitles him to a hearing on any question dealing with pulpit success. Here is a suggestion that is worth much: "No preacher ever growled up an audience. If failure is confronted, it should be treated as an opportunity and turned into a success. An old negro boasted that he could ride any horse. 'No hoss can dus' dis nigger's clo'es.' They led out a hucking broncho. He mounted. In three hucks he hit the earth. He arose with a smile of triumph, ignoring the dirt, and said: 'Dat's de way I does. When I sees a beas' tryin' to be mean, I jumps off and takes a new start.' It is never necessary to lie, but a fall should be treated as a 'jump' if possible. A preacher confronted a very small audience at an evening service. Only one unsaved man was recognized in his audience. He slipped around to five or six consistent Christians and whispered in the ear of each: 'There is an unsaved man here to-night. Pray earnestly that he may be saved.' His sermon and exhortation and invitation were all directed toward the salvation of this man. He asked the right man to approach him. He came to the altar and was converted. There was great rejoicing in the little company. The following Sunday morning the minister had this man publicly testify and describe the wonderful service in which he was converted; then an evangelistic service was announced for the evening hour. The audience was large and a revival of great power and results was started. A fall was made a jump without lying. If the preacher had spent ten minutes growling over the small audience and the absent members, there would have been fewer next time to hear the growler. A preacher should never emphasize the fact that he is a failure. Others will gladly do that for him. Some preachers play the role of being exceedingly humble, and sing, 'O to be nothing,' till the people agree with the pretense."

TOO LATE.

A few weeks ago we used the entombment of forty-seven men in a mine in California, caused by a cave-in, and the vigorous efforts to rescue them, as a lesson to suggest that there are imprisoned souls for whose rescue all too little is being done. News dispatches last week announced the ending of the tragedy—when the debris was finally cleared away, it was found that every one of the men had perished. Help had come too late. In this case, there was no lack of effort to save the imprisoned men—the physical obstacles were simply too great to be overcome before life became extinct; but it was a tragedy, nevertheless, that stirred the nation. What shall we say, then, of those imprisoned souls for whom help comes too late? Every day some of them are perishing. We cannot go to the rescue of those who have already passed on; but is there not one soul we can save if we try? Hurry!

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IN OUR FATHER'S CARE.

The ships glide into the harbor's mouth
And the ships sail out to sea,
And the wind that sweeps from the sunny South
Is as sweet as sweet can be.
There's a world of toil and a world of pains,
There's a world of trouble and care;
But, oh, in a world where our Father reigns
There is gladness everywhere.

The earth is fair in the breezy morn,
And the toilers sow and reap,
And the fullness comes to the tassled corn
Whether we wake or sleep;
And far on the hills, by feet untrod,
There are blossoms that scent the air;
For, oh, in this world of our Father, God,
There is beauty everywhere.

The babe lies soft on the mother's breast,
And the tide of joy flows in;
He giveth, he taketh, and he knoweth best—
The Lord to whom we win.
And, oh, when the soul is with trials tossed,
There is help in the lifted prayer;
For never a soul that loves is lost,
And our Father is everywhere.

The ships sail over the harbor bar,
Away and away to sea;
The ships sail in with the evening star
To the port where no tempests be;
The harvest waves on the summer hills,
And the bands go forth to reap;
And all is right, as our Father wills,
Whether we wake or sleep. —Anonymous.

ASBURY, THE PROPHET OF PRAYER.

By Rev. H. H. Smith.

Nobody has ever been accused of praying too much. Of too much work and of too much play, many have been accused; but of too much prayer, none. The biographers of Bishop Asbury criticize his ascetic habits, and say:

"Not Loyola, with his scourge, had less pity on his poor, feeble frame than Asbury on himself. The poorest slave, who was so much the object of his pity, was better treated by the eruelest master than Asbury treated his poor, frail, emaciated body."

But they never criticize him for rising at four o'clock to pray, though his sick and tired body so greatly needed rest. Such is the high value we unconsciously place upon prayer.

Bushop Hurst says:

"Asbury was a literalist in following the scriptural command, 'Be instant in prayer.' He usually prayed with families at the close of each meal, at taverns, or elsewhere. In every pastoral visit he offered prayer. For years his custom was to pray for each preacher by name daily. On his rides he prayed ten minutes of every hour. Besides he fasted every Friday and at other times besides."

He allowed nothing to interfere with his habit of prayer. Once he tells us that his conscience smote him for lying in bed till six o'clock; not because it made him late in reaching his appointment, but because it deprived him of two hours of meditation and prayer. He usually rose at four o'clock and spent the early morning hours in prayer and Bible reading. No wonder Freeborn Garrettson said of him: "He prayed the best, and prayed the most, of any man I ever knew."

Through his custom of keeping a diary, and faithfully recording his religious experiences, we have the privilege of entering the door of the closet and beholding this prophet of the Lord in communion with his Maker. Through his journal we may come very close to him, so close that we can almost feel the heart throbs as he cries out to be "filled with all the fullness of God."

In this busy, bustling age, when there is too little time reserved for communion with God, let us reverently enter the closet of "the prophet of the long road" and learn something of the secret of prevailing prayer:

"Rose this morning with a determination to fight or die; and spent an hour in earnest prayer. Lord, keep me ever watchful.

"As sure as we draw nigh to God in sincerity He will draw nigh to us. I have given myself to private prayer seven times a day, and found my heart much drawn out in behalf of the preachers, the societies, especially the new places, and my aged parents. And while thus exercised my soul has been both quickened and purified. Let the glory be given to God!

"This was a day of much divine power and love to my soul. I was left alone, and spent a part of every hour in prayer, and Christ was near and very precious.

"Being Good Friday, I devoted myself to fasting and prayer."

He did not allow even the reading of the Bible to become a substitute for prayer. After mentioning that he had read so many chapters of the Bible, and so many pages of other books, he says:

"It is plain to me the devil will let us read always if we will not pray; hut prayer is the sword of the preacher, the life of the Christian, the terror of hell, and the devil's plague.

"I purposed to rise at four o'clock as often as I can, and spend two hours in prayer and meditation, two hours in reading, and one in recreation and conversation; and in the evening, to take my room at eight, pray and meditate an hour, and go to bed at nine o'clock.

"I must spend the whole night in prayer, after the example of my Lord; for temptation is to try me, perhaps for my good, as I have many things to lift me up.

"Rose at five o'clock, prayed five times in private, once in the family, etc."

All great religious leaders have had their severe trials and persecutions, and Bishop Asbury was no exception. During the early days of Methodism in this country a schism was about to take place on account of divergent views concerning the ordinances of the church. Asbury was sorely distressed at this. His journal says:

"After an hour's conference we were called to receive their answer, which was, they could not submit to the terms of union. I then prepared to leave the house, to go to a neighbor's to lodge, under the heaviest cloud I ever felt in America."

Now what did this man of God do when "under the heaviest cloud he ever felt in America?" The next lines in his journal, written the following day, tell us:

"I returned to take leave of Conference, and to go off immediately to the North, but found they were brought to an agreement while I had been praying, as with a broken heart, in the house we went to lodge at; and Brothers Waters and Garrettson had been praying upstairs where the Conference sat. We heard what they had to say; surely the hand of God has been greatly seen in all this."

When his motives were questioned and personal abuse heaped upon him, he took refuge in prayer:

"I received an abusive, anonymous letter (I believe from Mr. Smith) on several subjects. My spirits were low. I came from my knees to receive the letter, and having read it I returned whence I came."

"To work is to pray," according to some well-meaning people; but while Asbury was always working solely for the kingdom of God, he did not consider work a substitute for prayer. We hear him cry out:

"I must not neglect my devotions at any cost of time. * * * I see the need of returning to my twelve times of prayer; I have been hindered and interrupted by pains and fevers.

"I have little leisure for anything but prayer; seldom are there at my command more than two hours in the day, and that space I wish to spend in retired meditation and prayer."—The Methodist Review.

SAFETY SIGNALS.

By Rev. S. J. Davies.

When one travels he is overcome by a desire to tell others concerning the things seen and heard. This is the day of the summer tourist. The voice of the automobile is heard in the land and no man can tell the numbers thereof. The open trail, the forest's shelter, the vast sweep of undulating prairie land, the wayside spring, the towering mountains with the valley streams and cascades, flashing like impearled bridal veils, are Nature's calls to her tired children to seek rest on her ample bosom. There is not only a reversion here to primitive life; there must be also conversion in a sense to Nature's rugged ways, if one would really enjoy and enter fully into the joy and zest of camp life. Nature never works alone for man, but is an anxious mother and zealous nurse to work with man. Co-operation here, as elsewhere, is the law of success and achievement of the best.

* * *

The thousands, yes, tens of thousands of tourists who thread this land of ours during the summer vacation are a fine, genial, representative class of American citizenship. Never a favor asked but that the ready answer came, "Sure—only too glad," or like vigorous replies. Texas is a big State, but its people are bigger. A rancher took us in strangers at his gate, showed a beautiful camp site, furnished water, ice, milk, chickens for dinner, and scorned our puny coin. No wonder W. C. Everett and his crowd look so well favored and healthy. One thing I missed—the real country church. Churches there are in cities and towns, palatial, beautiful, impressive in their massive build, but few indeed are the rural churches. I suppose the automobile is to blame. But are the people on the fertile farms and wide-reaching ranches—as a class, I mean—hearing the gospel? Has the real country church—the center and hub of the community—lost its place and prestige among us? Let him answer who can or may. This is not a criticism—only an expression of what to this writer seemed a sad break in our economy.

The current of ecclesiastical life, energy, and wealth should flow from out the strongly entrenched city churches, and thus furnish means to equip and rebuild the country churches.

This era of good roads and swift, easy transportation should be means of help to this end.

* * *

A hidden spring! Back in the little cave, under the rock, it bubbled and gurgled, while from its source poured through the narrow channel a crystal stream. And the stream went on and on, making all things glad that its magic waters touched. The ferns and grasses bent over it, the sun impearled its spray into jewels, the stars at night watched their quivering lances of light reflected from its bosom, bird and beast, all the thirsting world of animate being, drank of its liberal flow. Its mission, its meaning, its life were to serve and to save. Far off in that mystic voice, that all the things of nature hear and know, the call of river and sea sounded over its hurrying course. Its answer was a louder murmur, a swifter run. From an overhanging cliff a great rock plunged downward right athwart its channel. All its waters halted, for a time, in seeming sur-

prise. Swiftly the message rang backward even to the hidden fountain and the waters began to heap and climb, until with a flash and shout of triumph they shot across the prison bar and fell beyond in pearls of spray. Hidden spring and winding brook have a lesson for me, it may be for you. Some lives are sublime in lowliness. Hidden in some humble home, chained by the strong links of circumstance or strong sense of duty, many, many of them of choicest spirit—God's children of destiny—are living, toiling, hoping, praying on the way, a never-ceasing spring of abounding faith behind them and the call of the River and Sea of Life, eternal, immortal, sounding over the years. And by such hidden springs making glad the way is much of God's work done in this world of need and want.

Coushatta, La.

VISIT TO THE MISSISSIPPI METHODIST ORPHANAGE.

The Business Men's Bible Class of the Methodist church, of Durant, Miss., of which organization J. A. Merideth is president and Mrs. R. P. Neblett, teacher, together with the pastor and several members of the Matron's Class, formed a "Flying Squadron," Sunday, making the journey in automobiles to Jackson, Miss., to be present in the Sunday school of the Methodist Orphans' Home, and take lunch with the 200 children and the workers there.

At 6 o'clock a. m., 12 cars were lined up in front of the City Hall, badges were pinned on those who occupied them, large placards pasted on the windshields and the trip was started down the highway to the capital city, 64 miles away. There were 57 people in all, and with favoring showers, which made the going good and weather cool, the first arrivals were at the Home in Jackson by 9 o'clock, the others following in rapid succession.

At 9:30 the children marched into the chapel, followed by the visitors, and a service was conducted. Prof. G. R. Bennett, superintendent of the Durant Sunday school, assisted Rev. B. F. Lewis, Manager, in carrying out the program. After announcements, the children passed out to the waiting street car and began the trip to Galloway Memorial Church in the city, followed by the "Squadron," who entered their cars, drove through Millsaps College campus, by the New Capitol, and sat in a body with the children for the 11 o'clock service.

After the church services the party, led by Hon. W. H. Petty, Trainmaster of the Illinois Central Railroad, with offices at Durant, returned to the Home, where a splendid lunch was served. After dinner speeches were made by the officers of the class, as they were each introduced: J. A. Merideth, president; W. B. Moore, vice president; Walter Odom, secretary; C. G. Mansfield, treasurer.

Prof. G. R. Bennett, Superintendent of the Durant Sunday school, under whose direction the Class was organized about a year ago, was called on and told the company that the object of the visit to the Home was to get into closer touch, learn the needs, and seek to inspire others to do more for the children in the Home.

Captain F. A. Howell, 83 years young, was another one of the speakers; W. H. Petty, who suggested the trip, just a week ago, and Dr. R. C. Elmore, who was largely responsible for the general arrangements in making the trip, were among the speakers. Gaston A. Guess was presented as the "Big Brother," who presented the Manager with a purse of $126 as part payment for the dinner so faultlessly served by the young ladies of the Home. Mrs. T. R. King, in behalf of the ladies, thanked the children, the faculty and management for their entertainment.

Mr. Sugg, city editor of the Jackson Daily News, as did Mr. McDonald, said that the visit was an eye-opener to him in the workings of the institution. Mrs. R. P. Neblett, teacher of the class, closed the program with a most impressive and inspirational talk, and after a statement from the Manager, Rev. B. F. Lewis, as to the work done, the plans sought to be carried out, and the introduction of the members of the staff, the company passed out to the front steps and posed for a picture.

The buildings were thrown open for the inspection of the visitors, who took advantage of the opportunity to see the dormitories, inspect the kitchen and equipment, so that reports could be made to the people back home of the needs, and tell of the accomplishments of those in charge, as well as the children, who each have a task to perform each day in the care of the Home.

Some of the party went into the city for the meeting of the Associated Bible Classes at the First Baptist Church, while others began the return trip to Durant by 3:30. The last cars arrived by 9 o'clock, having spent a happy and profitable day. REPORTER.

LOUISIANA CONFERENCE EDUCATIONAL NOTES.

Mansfield College opened with the brightest prospects in its history. This is the school for our Louisiana girls. The religious, cultural and home-like atmosphere is conducive to the largest development in safe leadership. The young women educated at Mansfield have taken first rank in the social, educational and religious world.

Centenary College is getting ready for the biggest opening since the founding of the school. The old alumni can well be proud of their Alma Mater. Her name will be heralded far and wide, not merely for athletics, but for real constructive work in developing the highest type of manhood in the field of Christian Education.

It was our pleasure to preach twice to large congregations at First Church, Baton Rouge. They are in the midst of a big campaign to build a large representative church at the capital city of our State, which is also the seat of our Louisiana State University. Plans are now being perfected for the Greater Agricultural College, which will mean more than doubling the present student body. A great responsibility will rest upon this church and the whole State will be interested in this movement.

At Baton Rouge, we have a most excellent, live and efficient Epworth League. These young people keep "open house" every Saturday night and try to provide wholesome and entertaining amusement and pleasure for the young people.

Baton Rouge subscribed liberally for Christian Education, and the Epworth Leaguers promised our collector to assist in the collection of the pledges. We appreciate the help the young people have given in this connection.

In Louisiana, we have four other educational centers: Ruston, Natchitoches, Lafayette and New Orleans. In each of these the local church is doing a magnificent work among the young people in trying to reach them for the Biblical conception of the Kingdom of God.

It was Prof. Max Muller who has given us an authoritative and conclusive testimony on the real value of cultural training in these words:

"The intellectual and moral character of a nation is formed in schools and universities, and those who educate a people have always been its real masters, though they may go by a more modest name."

It is also true that the facts of history eloquently confirm the wise observation of Goethe, that "the destiny of a nation at any time depends upon the opinions of its young men who are under twenty-five years of age."

The Christian Education Movement proposes to put at the heart of American education the spiritual ideals of Christ. It was the church that kept education going before the State caught the vision. Hence, we are in the midst of a great patriotic Americanization movement to restore to our beloved country the Christian education of our fathers. This is fundamental to the life of the church and to the nation. Education in America is now in the sweep of a development and growth unprecedented in all history. Our church has spoken for God and civilization in this Movement. Therefore, let our people respond by paying up their pledges; and those who have not subscribed ought to respond liberally right away.

The Quaker poet of America, John Greenleaf Whittier, wrote this for the motto of a Christian college:

"Light, freedom, truth, be ever these our own,
Light to see truth, freedom to make it known.
Our work God's work, our will His will alone."

ALBERT S. LUTZ,
Conference Secretary of Education.

A SUPERANNUATE HAS A NEW SORROW.

By Rev. T. W. Adams.

The shadows are deepening; the losses are increasing. It seems that I cannot have any surcease of afflictions. A notification of trouble in my brother's home two weeks ago made me hurry to Yazoo City, where he lived. On the 30th day of August he had a fatal stroke of paralysis. From this stroke he never rallied. In a helpless and unconscious condition he lingered for eleven days. At seven minutes to four o'clock in the afternoon of Saturday, the ninth day of the present month, he breathed his last. The next afternoon at three o'clock we laid his precious body to rest in the cemetery at Yazoo City to await the resurrection. Rev. W. J. Ferguson, pastor of the Methodist church at that place, conducted the funeral services, paying his character a rarely beautiful tribute.

Within three years and nine months my dear wife, my only son, and my only brother have left me for the other and better world. I am dumb in the face of these heart-breaking bereavements. I could not be otherwise than grievously distressed. I can say nothing but "Thy will be done." I find some comfort in the words found in the twelfth chapter of Hebrews: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him." I am doing my best not to forget this injunction. I remember, too, what the same author wrote: "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." I learn from these words that the chastisements and scourgings that come to us in the providence of God are not proofs of His displeasure, but rather of His love. Our parents on earth correct us for their own pleasure, but our Father in heaven for our profit. I sometimes think that I am not equal to this profound philosophy. I can not see all the way through it. I am sure that it is true. I do not doubt it at all. I just can not understand it. It does not trouble me that I can not understand it. What does concern me is that I see to it that these things work in me the peaceable fruits of righteousness. To that end I am hoping and praying. May His Holy Spirit work in me mightily!

My brother was the second child and first son of Rev. J. W. and Mrs. L. W. Adams. I was next to him. He was born in Lowndes County, Mississippi, twelve miles south of Columbus. He was born on the twenty-third day of November, 1842. He lacked two months and fourteen days of being seventy-five years of age. His life was a long and uneventful one. He spent all of his life, with a few months excepted, on a farm, and was a splendid and successful farmer. He was totally blind for the last several years of his life, but was always cheerful and happy. It was wonderful to see him groping in midnight darkness and yet buoyant in spirit.

He joined the Methodist Church in early life, and died in its communion at a ripe old age. He was never active in church work, but held steadfastly his connection with the church.

My brother was a manly man. He never knew what fear meant. He had the lion-heart of a Richard. He was a resolute and firm man. He stood out in the open and never failed to deliver his convictions on all questions. Although almost brutally frank, he was loved by a wide circle of friends. Although he and I differed widely in very many things, yet there was never a time we were not in great confidence and love with one another. We were one in heart. When he felt uncertain about living long, he requested his wife to turn over all of his business to me to manage for her.

She is a woman of fine character, but unaccustomed to handling business. Her devotion and loyalty as a wife to my brother for so many years, and burdensome cares in his helplessness have put me under such obligations to her that to care for her and to manage her business and thereby relieve her of burdens is a real pleasure to me.

Many of the friends in Yazoo City were exceedingly attentive and kind to me in my days of distress while in their midst. I shall never forget them for their kindnesses. May God reward them! Their whole-hearted services, rendered day and night, and the beautiful floral offerings and the large gathering at the cemetery attested the love and esteem they bore my dear brother. There were several Confederate Veterans at the cemetery. They were his comrades in arms. My brother entered the army at sixteen years of age, and was mustered out at the end of the war. For his dear wife in her loneliness I hope some who read these lines will pray.

Brookhaven, Miss.

NOTES FROM EUROPE.

By Rev. Walt Holcomb, General Evangelist, Cartersville, Ga.

IV.

From Brussells to Cologne is a short trip to the best entrance to the German Empire. The most wonderful cathedral in Europe stands in the heart of the city. Its towering massiveness is bewildering, and the mountain of polished stone, pushing heavenward, staggers the imagination. The Rheims Cathedral, utterly destroyed by the Germans, was its only rival; and the picture of the ruins crowds upon you as you pause in the presence of this untouched, unharmed and overpowering structure.

A boat ride up the Rhine is different from any other river trip in the universe. The scenery is varied and variegated and unsurpassed in grandeur and loveliness. Castles of ancient days are perched on the most exalted peaks. Some of them are piles of wrecked stone, blown asunder by French cannon long ago, while many of them are modern and massive. Surrounded by tall trees and luxuriant flower gardens, bathed in the mellow moonlight, with the river below, they present an entrancing picture.

The Germans have picked up the rocks and placed them in winding terraces along the steep mountain sides. Beginning at the base, the long row of circles start to shorten until, at the crest, they dwindle to a tiny terrace. Between these stone terraces they have planted the vines which grow the grapes that make the wine of the Rhine. The soil and the sun have put the flavor in the grape and given the wine an unusual taste. The Rhine wine holds the world-record. The vineyards line both sides of the river.

The Army of Occupation is scattered along the banks of the Rhine. The American Army is located at Coblenz and occupies the strongest German fort. "Old Glory" floated in the breeze and was so big and bright that you could almost count the stars and stripes from the deck of the boat. Our American boys looked good in their khaki. While we would rather have met them in Berlin, there was a sense of satisfaction to find them policing on German soil. When they return home it is hoped, however, that they may remain.

From Mainz to Munich carries you through a rich farming section and cities of commercial importance. The frontier of Germany is quite different from the shell-plowed soil on the French and Belgian border lines. It makes the blood boil hot as you climb and crawl from shell holes of the torn-up country of Belgium and France into the unmolested Fatherland. The French are right in holding the Germans to the original demands. The Allies should see that they repair and repay.

Munich is unique and antique. The Bavarian type and style differentiate it from any other city in Germany or the world. The Tyrol spirit and manner are in evidence among the lower and poorer classes. The public and private buildings have an appearance all their own. The city is noted for its antiquated museums and ancient art galleries. The National Academy is the home of the Bavarian and German opera. Thousands of tourists assemble here, as it is the leading gateway to Oberammergau, the little mountain village where the world-renowned Passion Play is presented.

On to Berlin! Well, I should like to have gone there four years sooner, on another mission, with different equipment, and with a larger American constituency. But, alas, I suppose that was not best. Berlin, notwithstanding it was the headquarters of the Beast, has thousands of big-hearted and generous-minded Germans. I have not received such courteous and whole-souled treatment elsewhere in Europe. The Government buildings are among the strongest, most substantial and superb in the world.

While their government may not be as solid as Gibraltar, and their money market is precarious, I do not believe that they are bankrupt. I joked them about Uncle Sam licking them, and they showed no resentment. They say it was a big blunder to sink the Lusitania, and think that was the real reason why the United States came into the gigantic struggle. They admit that they are whipped, but their pride is wounded also. They are better losers than I had anticipated. They smile and chat pleasantly.

While they are not broke, they will not pay a mark more than they are made to. With not an inch of the Fatherland scarred, great industries running at full capacity, the working people practically employed, great crops in every field, and cattle browsing on every hill, there is evidence of increasing prosperity. Really, I think they have enough money to settle with France and to meet the other obligations to the Allies. If Germany will pay her indemnities as fast as possible, it will be her greatest moral, financial, and social asset.

There is one thing absolutely certain—Germany will have no more Kaiser and War Lords to drive the people like deaf, dumb beasts to bloody battle. They would sooner cut their throats than to follow the small group of discredited monarchists. Public sentiment exiled the Kaiser to Holland and the War Lords to the country. They won't let them come to town. Many of them have died since the war, and the others had just as well be dead, as far as political ascendancy is concerned.

Continental Hotel, Berlin, Germany.

SCIENCE AND GOD.

By Rev. S. W. Miller.

Faith in the true God is not discoverable through material resources. A skeptic once asked Judge Longstreet if he could understand how it was that Christ was both human and divine; the Judge said that he did not want to know, that if he did, he would be as wise as God and would have no respect for him. Modern scientists see God through material resources, while the true Christian can see through divine revelation as well as in nature; and as he grasps the hand of the divine Christ by faith, he can feel an assurance of divine comfort and love that no so-called liberalist can feel.

That the world has made discoveries in nature cannot be denied; and yet possibly greater things will come to light. But, mark you, they have only discovered how to use that which God put in this old world when he spoke it into existence—not an atom of new material has entered into it since God created it.

Evolution as to growth, or discovery, or development in science or nature is correct; but there has never been any change in the natural laws under which they were created. The telephone, telegraph, phonograph, wireless telephone and airplane, and untold poisonous gasses are all only discoveries made by man of the things that God put here for our development.

I have lived long enough to see improvements, from the wooden axle ox wagon to the automobile; from the single-stock plow making five furrows to the row to the steam plow; from the telegraph using the paper ribbon to catch the dots and marks, to the present system of catching the sound by ear. These and other discoveries through science are mechanical and intellectual developments. This is natural discovery of things that do exist by which things evolve out of the intellectual ability with which God has endowed man.

Frisco, Texas.

CENTENARY COLLEGE NOTES.

After a successful year and a strenuous summer, we are looking forward to September 25 as the day on which we enter the greatest session in the history of the institution.

All summer long Centenary campus has been the scene of busy activities. Carpenters, plumbers, brick-men, and construction crews have been on the job. New bungalows for teachers have been built, new athletic quarters constructed, and the old brick building completely renovated, overhauled, and beautified. A new radio outfit has been installed, and a new library room and new classrooms have been erected. Additional Laboratory rooms have been created. New and modern administrative offices have been made. It seems but little short of magic, yet the reality stands before us. The buildings are here to speak for themselves.

Not only in material additions and physical equipment, but also in the increase of faculty members, courses of instruction, and those higher standards of measurement, Centenary College has made marked progress. The faculty will compare very favorably with any college of this State or section. Viewed from any angle, the administration of Dr. Sexton has been a constructive one.

We still need a number of books for our library. Several of the brethren have sent in nice contributions, for which we are very grateful. Will not others respond immediately?

The outlook is most promising and we are facing the future with glad hearts. We covet an interest in the prayers of all of God's people.

R. E. SMITH, Dean.

NOTES FROM THE RURAL PASTORS' ASSOCIATION.

By Rev. J. A. Poe.

(An outline of Dr. Howard W. Odum's lectures, delivered at Birmingham, Ala.)

If I should name his lectures, I would give the title, "The Importance of the Rural Community in Making the National Life."

1. The character of the farmer and the nature of his work. The man himself is dealt with in relation to customs, habits, environments, etc. His disadvantage is lack of knowledge of how to get larger returns for labor and lack of better equipment to put what knowledge he has into practice. Then, if he should produce a surplus of any crop, he cannot find a market; it becomes a loss to him, and cause for discouragement. Again, when he goes to buy things he needs, he finds a poor supply and has to take just anything to make out with, often things he does not need and of poor quality. He is handicapped by poor means of transportation, such as poor, weak teams, inferior vehicles, and almost impassable roads, with broken bridges, swollen streams and impassable mudholes. Here we see the need of better roads and better equipment for moving produce to market.

2. He is hindered by bad communication, and in some instances he has almost no means of communication. Mails are slow and often delayed. Telephones in some places are unknown, where, with little effort, the entire section could be connected with this simple and easy means of communication.

3. Rural finances are always bad. The farmer rarely ever has any interest in a banking business, and so rural credits are low and interest high, making it hard for the farmer to get money to carry on successfully the small business that he is compelled to transact.

The foregoing are some conditions pointed out that need relief, that this valuable asset to our national life be preserved and made to prosper.

Some Agencies of Relief Considered.

1. Organization and Co-operation. That the farmer is naturally selfish and not inclined to fraternize is not the cause of his aloofness, for he is truly neighborly and generous. The trouble is to be found in other causes. First, he can exist without the help of his neighbor, and then he has been deceived by being unfortunately organized in the past. His great need, however, is close and true organization and general co-operation, both in buying and selling.

2. Another great need of most rural sections is sanitation. While the city has been forced to enact and enforce sanitation, the country, for the same reason that it has not co-operated in other things, has failed in this matter—it could exist without it. However that may be, country life is suffering for lack of screening and drainage and other sanitary measures.

3. The life of country people is rendered unpleasant and often unhappy for want of social advantages. Homes are scattered, so neighbors do not often see each other. The church and schoolhouses are often inaccessible most of the year because of bad roads and inclement weather. All this tends to cause social unrest and desire for change, and the result is the tendency to leave the country to find segregated centers.

4. The rural church that should contribute largely to the making of country life fails in a large measure because it is not supported by the people to whom it should minister. The house as a rule is not comfortable or adequate. The pastor is usually inefficient, being a novice or a superannuate.

5. The rural school, that all-important factor in every growing state of civilization, is greatly deficient and inadequate. Like the church, the schoolhouse is usually a small, one-room affair, poorly ventilated and lighted, with bad heating facilities. It is often remote from most of the pupils, with bad roads leading to it that could easily be improved, and the teacher often only a young girl who has but little preparation for her important task. The main relief for this condition is larger school funds.

6. A better educated and trained womanhood, that the family life may receive in the beginning the best ideals. The country does not give its women a fair chance, because of the unequal burdens, growing out of the farmer's failing to appreciate the woman's need of recreation, cultivation, and association.

7. Civic efforts—other education. Under this we will group the main point of several subjects. First, the county newspaper could be made to serve a much better purpose and make a large contribution to uplift country life than is commonly done. It should promote publicity in every way possible.

Under proper leadership, rural aesthetics could be developed, improving and beautifying church and school grounds, and the influence would be reflected in a corresponding improvement of home surroudings.

It is the task of the church to develop real leaders that can force recognition. This leadership should be made so strong that it will be able to enlist the co-operation of the Government, measuring and fixing rural values, etc.

CENTENARY NEWS NOTES.

First Church, Pensacola, Fla., Dr. John W. Frazier, pastor, pledges payment of all Centenary and Christian Education Movement pledges due to date, and this by October 20. This pledge was by unanimous action of its Church Conference. It is a great record this church is making, and it needs not to be said that all its work is prospering.

* * *

McKendree Church, Nashville, last week carried through a program of information concerning Centenary enterprises that was well worth while. The stereopticon was used for four nights of the week, the views setting forth Centenary achievements and the needs of various fields. On Sunday, September 24, Centenary speakers were heard at both preaching hours, and during that day the canvass of the membership for Centenary payments began. Final returns are not in, but this great church will make a record that will ispire other congregations to attempt tasks worth while.

* * *

The "One Hundred Per Cent" Sunday Schools in Centenary giving number 1,335. This means that more than thirteen hundred Sunday schools of Southern Methodism have paid to date their Centenary pledges. While this is a good showing, from one viewpoint at least, there are far more schools below this "grade" than have held 100 per cent rating. A special effort should be made to bring your school to this mark by early in October, provided you have not already reached the goal. See what amount is lacking to bring your school to date in Centenary payments, secure this amount and send to John E. Edgerton, Treasurer, Nashville, Tenn.

* * *

Bishop Hoyt M. Dobbs writes from Brazil: "If the home church should see Centenary results as I have seen them on a 5,200 mile journey of twenty-one days through Brazil and the Interior, it would be greatly heartened for the task ahead." And Bishop H. A. Boaz says: "By looking over the records of the work in the Orient I find that great progress has been made and a wonderful work accomplished by means of the Centenary contributions. The foundation has been laid and the way opened for a greater work in the future. The Centenary funds must be collected promptly that the work in these needy fields may be prosecuted in the most efficient way. Our representatives on the field are depending upon the church at home to supply the sinews of war. We must not fail them."

* * *

Of $29,500,000 due to date on Centenary pledges there has been paid approximately $14,550,000 —eighty per cent due, forty per cent paid. Fifteen Conferences have paid more than forty per cent, these in order of percentage paid: Pacific, Missouri, Baltimore, Kentucky, Mississippi, Denver, Virginia, Northwest Texas, Tennessee, Illinois, Louisville, Western Virginia, Southwest Missouri, Northwest Los Angeles. Twenty-three Conferences are forty per cent and below. With eighty per cent of the Centenary appropriations due, and sixty per cent past due, it will be seen that the situation is really a critical one. Concerning this situation Dr. W. G. Cram, Directing Secretary, says:

"We will need at least two and a half million dollars by the first of December to pay the co-operating Boards the amounts due them. We urge our Methodist people who have so generously subscribed to this fund to pay in full as soon as possible, so that the great evangelistic opportunity may not go by unaccepted. The Methodist Episcopal Church, South, set the pace for American Protestantism in this great missionary advance. Even in the midst of the financial crisis we have made a good showing on collections. The crucial test is now upon us. Will we pay in full? We believe we will. The solemn pledges that were made to God will be met with courage and faith. Let the message go all down the line, 'The Centenary in Full,' so the great revival may go forward."

CHURCH EXTENSION NOTICE.

To the Brethren of the North Mississippi Conference: Those who will expect to apply to the Conference Board of Church Extension for help in building or finishing churches or parsonages, should write at once to the Rev. J. T. McCafferty, Amory, Miss., who is the secretary of the Board, for blank applications, and have them filled out carefully. See that the county clerk has given his certificate and that it is properly endorsed by quarterly conference; then return same to the secretary to be placed on calendar for Conference.

The Board's Anniversary will be held Wednesday evening of the opening day of the Conference, and Dr. T. D. Ellis, our new General Secretary, will be with us and address the Conference.

W. M. YOUNG, President.

Leland, Miss.

SUNDAY, OCTOBER 1.

That is the day for all Methodists in North Mississippi to begin to pay up what is due on their Centenary Pledges. You are due to pay the fourth payment. So let pastors tell their congregations, treasurers send notices, collectors see the subscribers, and people pay up on this day and the next few days, until all have done what can be done on this cause. There is too much to do now for us to go slow. We must finish one piece of work and go to the other. Do the Centenary work in one day if you can. The latest Bulletin has been sent to all pastors and treasurers. Present its message to the subscribers and let the great work that is being done with Centenary money rejoice the hearts of our people.

BEN P. JACO,
Secretary and Treasurer.

"LET'S GO!"

To the Pastors and Centenary Treasurers, Mississippi Conference:

October 15 to 22 has been designated as "Pay-up Week" in the Centenary; this date was approved by the Bishop, presiding elders, and Board of Missions at the meeting in Jackson, Sept. 21. Let's make this a "Real Pay-up Week" by putting our very best in this effort to redeem the unpaid pledges.

Our Aim.

To collect during this week all that is due on each pledge, or 80 per cent of the amount subscribed.

Our Plan.

Let the people know about it through: First, 3-minute speakers before each meeting in your church; second, distribute leaflets to the subscribers (write me for them).

Pastor, have a meeting with the Treasurer (with as many helpers as needed), and distribute the names among those who are to collect, so that every one who made a pledge will be called upon personally during this week and urged to pay—all due if possible, otherwise as much as they can. Those who have moved away, write them.

Results

Will be determined largely by the faithfulness of your effort.

Reports.

Please report promptly the amount collected and either send to me or deposit in the bank and notify me.

The need is urgent and we can pay; let's appreciate the splendid harvest by "Paying our Vows to the Most High." Yours for service,

W. D. HAWKINS,
Conference Centenary Treasurer.

A HINT: BE FAIR.

Put the Golden Rule into practice. Judge men not by single acts, but by the sum of all their acts up to date. When men fail—Be Fair.

Some contend with an ancestry with a downward pull. Yours is quite the opposite—Be Fair.

Some struggle with temptations, trials, and environment of which you know nothing. The wonder is not that they failed, but that they stood so long—Be Fair.

Put yourself in his place who has stumbled. If you had faced his conditions with his past, and without the influences that have made you strong, would you have failed?—Be Fair.

Look for strength in people, not weakness; for good, not evil. Most of us find what we search for—Be Fair.

What if the failure has been distressing! As a rule he suffers most whose lapse from that which is true and good is saddest. Lift him up; don't push him further down—Be Fair.

Jesus was always fair. He has been so with you. In spite of your resistance and rejection, he gives you the best of his great love. Some day you will be called upon to tell him why you were not fair with him.—The Rev. J. Wilbur Chapman.

The Standard Teachers' Bible

GENUINE LEATHER BINDING

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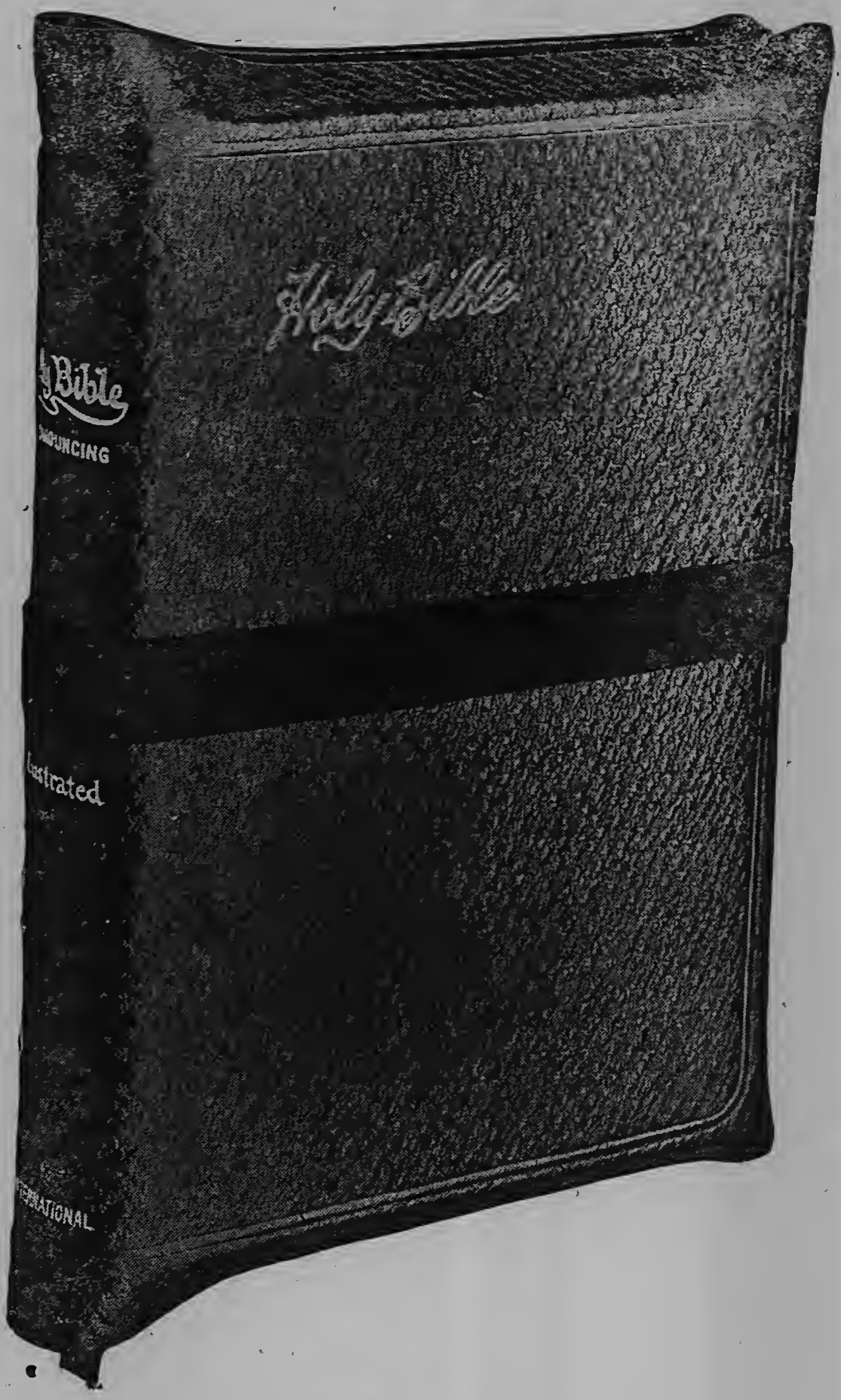

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New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

The Home Circle

THE TWO NANCY BELLES.

The little path Billy and Nan had been following stopped with surprising suddenness before a high board fence. "I wonder what's on the other side," said Billy, eagerly. He stepped back and made a quick running jump. His fingers caught in a crack and he pulled himself up. "Oh, there's a house and a yard and a gray kitten, and oh, Nan, a boy just about as big as I am!"

"Let me see," cried Nan, impatiently. Skipping farther along the fence, she came to a knot-hole in one of the gray boards. She could see the boy standing beside a large horse-trough. "Why, he's sailing a boat," she exclaimed. "I wonder what his name is."

The boy had heard her. "My name is Eric Sanderson," he said with a smile.

"And mine is Billy Laurence, and this is my sister Nan," said Billy. "We came from the summer settlement."

"I thought so," said Eric. "There aren't any children very near here. Won't you come in and see my boat?" he asked politely.

Billy and Nan accepted his invitation with alacrity. Proudly Eric lifted his boat from the water. "I made it myself," he explained as he turned it lovingly about so Nan and Billy could see it better. It was the oddest-appearing boat the children had ever seen. It was stumpy and short, with a queer crooked slant to one side. Its mast rose stiff and straight, and its sail was of dull brown canvas. It was smeared all over with red paint that was thick in some places and thin in others, so that the board it had been whittled from showed through.

"I named her the 'Nancy Belle,'" said Eric.

"Why, that's the name of my boat, too," remarked Billy. Nan gave him a quick little nudge, to remind him that it was impolite to criticize Eric's boat, and that they must not boast about the gold-and-white beauty of Billy's trim, dainty craft.

"I'm sure I couldn't make a boat," she told Eric. "Are you going to enter the contest?"

The toy-boat contest was one of the greatest events of the season. Every year people came for miles to see it. The boys and girls were allowed to guide their boats with a strong cord, but not to touch them. It took a great deal of care and skill to keep them from capsizing and sinking. The first prize was a five-dollar gold piece. Billy and Nan were so sure that their "Nancy Belle" would win, that they had already planned to spend the money for two soft white fluffy rabbits. Eric's eyes shone as he answered Nan's question.

"Yes, indeed, I'm going to try to win," he said. "Last year I didn't have any boat. If only my 'Nancy Belle' didn't leak, I'd be sure to win, but she does leak a little," he added worriedly.

Billy and Nan exchanged glances. Suddenly Billy put out a hand for Eric's boat. "Let me look at it," he told Eric. "Maybe I can help you stop the leak."

It was a lovely summer morning when the tiny boats assembled for the great event. Eric was among the first to arrive with his stumpy little boat. His cheeks crimsoned painfully as he looked at the other boats.

"Never mind, Eric," whispered Nan. "You built yours, and we didn't."

Eric was holding tight to the cord with which he was going to guide his boat, when his foot slipped on a piece of seaweed, and he fell. Dripping and gasping, he scrambled to his feet again. His sharp cry of dismay startled those near him. The "Nancy Belle" had bumped her stumpy bow on a rock, as Eric plunged forward into the water.

"She's leaking," he cried. It was true. The little red-painted boat was settling fast. Nan's eyes sought Billy's. The question in them made Billy wriggle uncomfortably. Then he looked at Eric again, and he felt even worse. Eric was trying vainly to keep his boat afloat. Billy reached forward and thrust something into Eric's astonished hands. It was the cord with which to guide the beautiful toy boat that Billy and Nan loved so much.

"Here, you sail her," said Billy. "Quick! There goes the bugle."

Eric had no time to refuse. In an instant the fleet of tiny white-winged boats were skimming over the sparkling water. A puff of wind overturned two of them. Another struck a bit of driftwood and sank. Billy and Nan gasped as Eric guided the other "Nancy Belle" past a huge rock. Faster and faster the boats moved. Others capsized as the waves grew rougher. Eric's eyes were fixed on his tiny craft. His hand grasped the cord firmly. Skilfully he kept Billy's "Nancy Belle" afloat. Soon only four boats were left. The "Nancy Belle" crept up on them one by one. In a few moments she had passed them and was rounding the spar buoy. Billy and Nan trembled with eagerness.

As the wind filled her sails, the "Nancy Belle" seemed to skim over the waves. It was all Eric could do to hold her without sinking her. He heard nothing, saw nothing, but the little boat. He was astonished when the bugle sounded again. "The 'Nancy Belle,' sailed by Eric Sanderson, wins the contest," rose the joyful cry. "Hurrah for the 'Nancy Belle' and Eric Sanderson!"

It was a wonderful day for Eric. "But I'm going to divide the prize," he told Billy and Nan. "I couldn't have even entered the race, if you hadn't let me take your boat. And—and, what do you think?" he added. "A man looked at my boat and asked me ever so many questions about it. He makes boats himself, splendid big boats that will go anywhere, and he told me that if I would go to school and study hard, by and by he would like to have me help him design and make real boats."

"Oh, Eric, how glad I am!" said Nan, happily. She looked from Billy's "Nancy Belle," trim and beautiful in her shining gold and white paint, to Eric's queer-homely, red-painted "Nancy Belle" with her stumpy mast and brown sail.

"The two 'Nancy Belles,'" she laughed. "Which would you rather have, Billy?"

Billy cradled his own boat a little closer in his arms. "My own, of course," he confessed honestly, "but I'm glad Eric's 'Nancy Belle' showed people what he could do, so he will have a chance to build big boats by and by. You ought to keep her always, Eric."

"I will," said Eric, giving the little red boat a caressing pat.—Lillian E. Andrews, in The Christian Register.

FIDO'S HEROISM.

By Amanda Cordes.

The cat stood hesitating on the corner. A seemingly never-ceasing line of automobiles passed up and down the street. She had made several brave attempts to cross, but each time had been forced to scamper back, narrowly escaping with her life. It was determined to reach the other side and only waited for a favorable opportunity.

Across the street, with lifted ears and body tense, watched Fido, his sharp, bright eyes following every movement of the agile, white feline.

Suddenly, as if she espied an opening she darted in between the automobiles, but it was a false move. An unexpected car swung around the corner and bore down upon her, shutting off a retreat, and panic-stricken she lost the courage to take the one chance of keeping on. Destruction seemed certain, when, like a true hero "Fido" acted. A flash of brown and with lightning-like swiftness he had darted into the death-trap, caught the cat by the neck and whisked her across, all in one incredible second. A car grazed his body, shaving the hair close to his side in a long, wide streak, but he was not hurt. Once again on the sidewalk, he carelessly dropped his burden, as if, his duty done, he had no further interest in her. Perhaps with the diffidence of a hero, he did not wish to be thanked. A sudden embarrassment seized him and he studied an invisible object on the pavement with an all absorbing interest.

The cat picked herself up gingerly and looked around at the dog. Grateful, yet seemingly afraid to express her thanks to one of the sworn enemies of cat-dom, she hesitated, with lifted paw and quivering body. Then the hairless streak on the dog's side caught her attention. With a stealthy movement she crept to him, prepared to spring away at the slightest sign of enmity and stretching out a soft, pink tongue, licked the place. Poor Fido, overcome with confusion, gazed wildly and frantically around. Suppose one of his dog-friends should see him being publicly caressed by a cat! With a sharp bark and a sudden spring he was up and away, disappearing around the corner, and the cat, satisfied that she had adequately expressed her appreciation, trotted off on whatever errand she had in mind.—Our Dumb Animals.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

MEETING OF THE PUBLISHING COMMITTEE.

The regular annual meeting of the Publishing Committee is called to meet in the office of the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La., on Thursday, October 12, at ten o'clock a.m. It is hoped that every member of the Committee can be present.

JNO. F. FOSTER, Chairman.

PAY THOSE CENTENARY PLEDGES.

As will be seen from announcements elsewhere, Sunday, October 1, has been designated as "Pay-up Day" for the Centenary pledges in the North Mississippi Conference, and the week of October 15-22 has been designated as "Pay-up Week" for the same purpose in the Mississippi Conference. We have not been informed whether a special period has been set for the Louisiana Conference or not, but we are sure diligent efforts are being made to bring the payments up to date.

It is gratifying to know that a considerable number of the subscribers in all our territory have kept up with their pledges, and that some have even completed their payments. To all these the warmest commendation should be given, for it is through their thoughtfulness and liberality that the work of the church has been enabled to go forward. There are some, though, who are behind with one or more payments, and some—a very few, we trust—who have made no payments at all. It is to these that we especially address these words of exhortation.

We take it for granted that every subscriber to the Centenary cause made his subscription in good faith, and that it is still his intention to pay the full amount subscribed. In a few cases it may have happened that unavoidable circumstances have made it impossible to meet those pledges thus far; in most of them, however, it is likely that the matter has simply been overlooked until the subscriber feels that there is no special obligation resting upon him. We merely suggest that a pledge is a pledge, and it is binding until its requirements have been met. In business, a man may "charge off" certain losses that have occurred in the course of business; but a solemn pledge cannot be so lightly disposed of.

The greatest incentive to the payment of these pledges now, though, is the urgent need of the money in order that the Centenary enterprises of the church may not suffer loss. As a church, we are concerned for the coming of the Kingdom of God upon earth, and all our activities are directed to that end. If we fail to do what we have undertaken to do, we are not meeting our obligations, and we shall have to bear the blame that falls upon those who are not doing their part in the evangelization of the world. This obligation is so heavy and the responsibility that goes with it is so great that we cannot afford to do less than our very best.

For the encouragement of those who cannot possibly bring their payments up to date, we suggest that a partial payment will be thoroughly acceptable, even though that payment may seem to be insignificantly small. It is certainly better to pay something than not to pay anything at all. A good slogan for the pay-up period would be: "Pay all if you can; at least, pay all you can."

PERSONAL AND OTHER NOTES.

The Standard Training School held at Shreveport, La., September 17-22, had an attendance of 134.

Rev. Osmond S. Lewis, pastor of the First Methodist Church, Laurel, Miss., is assisting the pastor in a revival meeting at Mendenhall, Miss., this week.

Lamar and Barton, Publishing Agents, announce that the new Discipline is ready for distribution. The price is fifty cents. Every official of the church and every Methodist family ought to own a copy.

Dr. C. G. Hounshell, of the Board of Missions, recently underwent a serious surgical operation in a hospital at Chattanooga, Tenn. Reports indicate that he is making satisfactory progress toward recovery.

The Sunday school of the Broad Street Methodist Church, Lakke Charles, La., held its "Commencement exercises" at 7:30 o'clock on last Sunday evening. There were many promotions of pupils to higher departments.

Dr. O. E. Goddard, according to an exchange, has been appointed pastor at Conway, Ark., the seat of Hendrix College. The former pastor, Dr. C. M. Reeves, has been elected to the chair of Religious Education in Hendrix.

We learn from our exchanges that Dr. George Albert Coe has resigned from the chair of Religious Education in Union Theological Seminary, New York, and that he will devote himself to lecturing and writing. He is sixty-one years old.

Rev. W. M. Young, of Leland, Miss., announces that a meeting will begin at Leland on the fourth Sunday in October, with Rev. Del Longgrear, of Coahoma, doing the preaching. The pastor and people are looking forward to a great meeting.

The Advocate office greatly appreciated a call by Rev. W. H. Giles, our pastor at Slidell, La., on Monday morning of this week. He was in the city to visit some sick members of his church and to attend the weekly meeting of the New Orleans Methodist preachers.

Rev. S. Curtis Yates, of Carrollton, Miss., writes: "We are closing out the most successful year in the Carrollton charge in recent years. The fourth quarterly conference was held on the 17th, with the best reports, perhaps, ever brought up." Fine!

Rev. H. A. Wood, our pastor at Waynesboro, Miss., is engaged in a county-wide revival campaign with Rev. H. C. Castles, our pastor at Long Beach, Miss. We are sure Harrison County will be greatly blessed by the ministry of these faithful workers.

Rev. P. E. Riley, pastor of the Methodist church at Polytechnic, Texas, has been elected editor of the Texas Christian Advocate. He succeeds Dr. A. J. Weeks, who is now editor of the Missionary Voice. We give Brother Riley a cordial welcome to the editorial fraternity.

Dr. J. L. Weber, pastor of the Broadway Methodist Church, Paducah, Ky., has been elected State Chaplain of the American Legion for Kentucky. He has been invited to deliver an address at the national convention of the Legion, to be held in New Orleans in October.

We acknowledge the honor of an invitation to attend the marriage of Miss Franklyn Parker Young, daughter of Mr. and Mrs. Duncan F. Young of this city, to Mr. Charles Herbez, on Wednesday evening, October 4, at Parker Memorial Church. Blessings upon the young couple!

We are glad to learn that Rev. J. W. Raper, pastor of the Vaiden and West charge, North Mississippi Conference, seems to have recovered fully from his long illness which kept him from his work for several months during the early part of the year.

A note from Rev. C. F. Emery, of Fayette, Miss., informs us that the wife of Rev. W. W. Cammack, a superannuate member of the Mississippi Conference, underwent a serious surgical operation at a hospital in Natchez on October 21. We earnestly pray that she may soon be restored to health.

We learn indirectly that Grenada College had the largest attendance at its recent opening in its history. Seventy-two high school graduates enrolled in the Freshman class, and there were others who were not prepared for advanced standing. President Countiss has developed one of the finest schools for girls in the church.

Rev. and Mrs. H. E. Carter, of Minter City, Miss., will celebrate their twenty-fifth wedding anniversary on Tuesday evening, October 3. We appreciate the honor of an invitation to attend this happy occasion, and regreat that it is not within our power to accept. We pray Heaven's richest blessings upon these faithful servants of the church.

We take the following from the Nashville Christian Advocate: "Rev. John M. Moose, of the North Mississippi Conference and chaplain in the army for several years past, stationed at Monterey, Calif., received orders on the 2d of September to proceed to the Philippine Islands. He sailed from San Francisco on the 6th. This is his third appointment to that far-off station."

Mr. Horace B. Rickey, son of Rev. and Mrs. H. W. Rickey, of DeRidder, La., was married to Miss Marjorie Bouvier on Saturday evening, September 23, at Parker Memorial Church, this city, Rev. C. C. Wier and Rev. H. N. Brown officiating. Mr. Rickey's mother and several out-of-town guests were present. Mr. Rickey is a teacher in the city schools. The Advocate extends best wishes to the young couple.

Rev. and Mrs. J. G. Snelling and the district stewards and trustees have issued invitations to the opening of the New Orleans District parsonage, on Thursday, October 5. The hours will be from three to six in the afternoon, and from seven to ten in the evening. Brother Snelling has made a large contribution to the welfare of the New Orleans District by leading in this successful movement to provide a suitable home for the presiding elder.

Rev. A. E. Barrett, our pastor at Jena, La., writes: "We have had a great meeting at this place recently. Rev. L. I. McCain, of Lafayette, did the preaching for us. He is a great preacher. He did not 'shun to declare the whole council of God,' and many received the truth and were blessed. Results: fifty-odd professions, thirty additions, and the church greatly revived. Our work is in fine condition at this time, for which I thank God and take courage."

The First Methodist Church of Laurel, Miss., feels highly honored in having Rev. J. T. Nichol-

son, a superannuate member of the Mississippi Conference, in its congregation. Friday, September 21, was his seventy-first birthday, and the Sunday school presented him with a purse of $71 as a token of love and esteem. A beautiful basket of fruit was prepared by members of the social service committee and sent with the offering, besides an extra offering given to Mrs. Nicholson.

Rev. C. A. Northington gives us a fine report of the McIntosh revival recently held at Lambert, Miss. There were thirty-five additions to the membership of the Methodist church, six to the Presbyterian, and fourteen to the Baptist. The revival was one of the greatest in the history of the town. The sum of $700 was raised for the expenses of the meeting. Rev. Ed Phillips was in charge of the singing and children's services, and Miss Robbie Hammell officiated at the piano.

We take the following from the Baltimore Southern Methodist: "On August 23 Bishop Warren A. Candler passed his sixty-fifth milestone. Twenty-four years ago last May, at the General Conference held in this city, he was elected to the episcopacy, and from the viewpoint of service is the oldest active bishop in Methodism. Bishop Berry, who is the active senior bishop of the Methodist Episcopal Church, was elected bishop in May, 1904, and therefore is Bishop Candler's junior in episcopal service by six years."

Rev. H. G. Hawkins, our pastor at Newton, Miss., recently made a round of appointments with the presiding elder, Rev. John A. Moore, and he gives an interesting account of the trip in the Newton Record. He gives the following information concerning the district: the largest congregation is that of First Church, Laurel, which pays its pastor $3000; the next largest membership is at Newton—368; the third largest is at Philadelphia, with 341, but Philadelphia pays the second largest salary in the district; the total number of members in the district is 9,344.

We take the following from a recent issue of the St. Louis Christian Advocate: "Rev. I. D. Borders, for the past two years Conference Missionary Secretary, Southwest Missouri Conference, has been appointed Conference evangelist. Dr. Borders is a preacher of ability and has held numerous meetings during the year and rendered most acceptable service to brother pastors and churches. His appointment is most fortunate and it is unnecessary to say that his services will be very much in demand." Brother Borders has many friends in Mississippi. They will not be surprised to hear of the success attending his ministry.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. H. A. Wood, Waynesboro, Miss., 5; Rev. W. E. Akin, Sibley, La., 6; Rev. S. Curtis Yates, Carrollton, Miss., 2; Rev. A. E. Barrett, Jena, La., 6.

THE CHILDREN'S BIBLE.

The Children's Bible has just come from the press of Charles Scribner's Sons, New York. It is beautifully printed, bound, and illustrated with reproductions of great paintings dealing with Biblical subjects. The price is $3.50. It is not the whole Bible, nor is it merely a collection of stories from the Bible; it consists of suitable portions of the Bible translated in words that can be comprehended by children—not the one-syllable words that are painfully unsatisfactory, but simple words that children are familiar with. A great many grown-ups would read this volume with eager interest. We do not know of anything that could surpass it as a gift book.

CALLING AT MANILA.

By Wm. C. Allen.

It has been seven years since I last was in Manilla. I then was very busy with addresses and meetings. This time (1922) we were there over one night en route to Hong Kong. Every one on the ship prophesied very hot weather because late spring there is the most trying part of the year. As a matter of fact, it was much like good stiff summer weather in eastern America. The difference largely consisted in getting our emotions worked up to the belief that we were likely to suffer in Manila, whilst in America most of us take a certain number of hot days in each year as a matter of course and are fortunate if we keep too busy to think about them.

Yet it was blistering enough on the big sun-heated steel ship to make us decide to go to a hotel for the night. Getting off and on that vessel was a problem. After spending a million or so for her and her equipment the money must have failed when the port-gangway had been built. We were compelled to go down a narrow steep descent, with cleats to keep us from slipping, 30 or 40 feet onto the edge of the dock, and there was no railing—only an unsteady rope to cling to.

Manila looks about as it used to excepting with respect to certain civic improvements. A few big buildings are in course of erection. The Escolta, that half-mile-long narrow street, the heart of business, is so crowded with motor cars that blocks are frequent. The Intramuros, or old walled city, with its massive buildings and quaint Spanish residences, is as full of charm as ever. The American regimen has not touched its centuries-old lights and shadows. The Pasig river has more little steamboats and fewer sampans floating on its turbid waters. Taft Avenue, in the newer quarter, is now lined with pretty foliage and modern houses—trees and flowers grow here unceasingly every month of the year. Americans are good colonizers, as I can testify after sundry visits to our colonies. Manila has no smells. I saw but one fly and no mosquitoes there on this trip. Our officials do not just talk about keeping our hot countries clean—they keep them clean.

Shopping consumed some of our limited time in Manila. Did we seek souvenirs? No; we were after necessities. The shops cater to Filipinos and Americans. You can get practically everything you would need in the United States. Sundaes delightfully constructed of milk from the real or tin cow, and soda drinks just like home, allure the Americans into dim corners of drug stores where they sip cooling refreshments beneath electric fans. My wife knows exactly where to go in Manila. Then I tried to see some men round town, but all were away. I do not forget to tell about the rooms in our hotel where the windows occupied almost all of one side of each apartment and where there was no glass. The outlook was rich in greenery, ferns and palms, old walls and barred windows, deep recesses and blinding sunlight. I would not like the bars across the glassless windows of the houses of our Spanish-founded colonies—Manila included—were it not for their oftimes exquisite beauty. They are straight, or curve outwardly in graceful fashion, whilst behind them are caught glances of pretty pots of plants and simple furniture. Indeed the architectural effects of Japan, China or the Philippines are infinitely more elegant than are our Western types with their stiff lines and massive features. Why do not some of our architects go to the Far East to secure designs that would be adaptable to the exteriors of our western buildings? They and ourselves would be the gainers by such an international development of their noble profession.

The poorer people of the Philippines live in houses made of nipa, a course straw. The living rooms are elevated on posts four feet or more above the ground. The scenes beneath are not always attractive if sometimes interesting. Street care and excellent roads give a casual visitor varied methods of observing the different phases of life in and around the quaint old city.

Like the busy little bee, I improved a few shining hours in endeavoring to ascertain the thought of all sorts of people regarding Philippine independence. I talked to natives on the tram cars, to civilians, soldiers, a newspaper man, and others. The situation seems to be about as it was a few years ago. When I asked an intelligent English-speaking Filipino he would very likely tell me that "all" want independence. A native business man, somewhat dependent on the expenditures of the United States army, will declare that the American occupation is a good thing. Army officers with whom I conversed honestly believed that the Filipinos could not govern themselves if given the opportunity to do so. An American private seemed to feel that the country cost the people of the United States more than it gave them and that the few Americans who made money out of our holding the country were already rich enough. White civilians have declared to me that native politicians stir up a demand for release from American control hoping thereby to enhance their own emoluments and power. So it goes. My own conviction is that the good old Declaration of Independence of 1776 and its reference to "the consent of the governed" may be forgotten in this conflict of opinions and that our retaining the Islands as an impregnable fortress is considered by certain powers as a menace to them which some day they may seek to remove. If such is the case, we may well apprehend that holding the Philippines is subtly endangering our own ideals as to human liberty and may become a source of weakness and danger, not of strength and security, to America.

I conclude writing this simple story as the coast of Manila recedes from view. Just in front of me there stands by the ship rail a young woman holding a baby in her arms. The baby is most sensibly covered with only one thin abbreviated garment. The woman is dressed in a sky-blue coat, outside of black trousers over purple socks encased in green slippers. And this reminds me that we are now bound for China.

Canton Christian College, China.

A TWO-CENT STAMP.

When it comes to giving service cheaply you can't beat the 2-cent postage stamp, the Postoffice Department believes.

The little red square will now carry a letter weighing one ounce to fifty foreign countries and to more than 50,000 postoffices in the United States. The Pan-American postal conference, held at Buenos Aires last September, put its approval upon the 2-cent rate for foreign mail, and it is the belief of postoffice officials that it will soon be universally recognized in the Western Hemisphere.

The 2-cent rate was put into effect near the close of last year to Argentina, Brazil, Costa Rica, Ecuador, Jamaica and Martinique. On March 1 Bermuda and Haiti joined the ranks and in May, Spain and her colonies. Many Americans err by putting 5-cent stamps on letters when only two cents postage is required, it was stated at the department.

The countries with which the United States has 2-cent postage rates are: Argentina, Bahamas, Barbados, Bermuda, Bolivia, Brazil, British Guiana, British Honduras, Canada, Colombia, Costa Rica, Cuba, Dominican Republic, Dutch West Indies (Aruba, Bonaire, Curacao, St. Eustatius, St. Martins), Ecuador, Great Britain, Ireland, Honduras, Jamaica (including Turks, Calcos, Cayman islands), Leeward Islands (Antigua, Barbuda, St. Kitts or St. Christopher, Nevis, Anguilla, Dominica, Monsterrat, Virgin Islands), Martinique, Mexico, Newfoundland, New Zealand, Nicaragua, Panama, Peru, Salvador, Shanghai, China, Spain (including the Belearic Islands, Canary islands and possessions on the North African Coast), Trinidad, Tobago, Western Samoa, Windward Islands (Grenada, St. Vincent, St. Lucia.)—Exchange.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

EVELYN LANN was born November 2, 1914, in Deerford, La., and died August 19, 1922, in Bryceland, La. While very young she gave evidence of faith in Christ, and at the age of six she joined the church while the writer was holding a meeting at

Bryceland. She was regular at Sunday school, and a member of the "Sunbeam Band." Only a few days before her death she said to her mother, "Mamma, I love you and Daddy, but I love Jesus best of all." 'Twas hard, oh, so hard to give her up; but we know she is safe in the Master's fold, and though she cannot come back to us, we can, in the Father's good time, go to her. Dear parents, I would console you in the words of a poet:

"Somewhere on some moving planet,
In the midst of years to be,
In the silence, in the shadow,
Waits her loving heart for thee;
Somewhere in the beckoning heavens,
Where they know as they are known,
Are her empty arms above thee
That shall clasp thee for their own.
Somewhere in the far-off silence
You will feel her vanished hand;
Somewhere you will know the voice
That now you cannot understand."

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Restores Color and Beauty to Gray and Faded Hair
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You Cannot Buy New Eyes
But you can Promote a Clean, Healthy Condition
Use Murine Eye Remedy "Night and Morning."
Keep your Eyes Clean, Clear and Healthy.
Write for Free Eye Care Book.
Murine Eye Remedy Co., 9 East Ohio Street, Chicago

RESOLUTIONS.

Whereas, we, the women of the Missionary Society of the Pineville Methodist Church, do deeply deplore the death, on August 11, 1922, of our Sister, MRS. J. M. HARLE; and whereas, while we miss her gentle presence from our midst, we do not grieve as those who have no hope,

Therefore, be it Resolved: That we extend to the bereaved family our heartfelt sympathy and that a copy of these resolutions he sent to them, a copy be sent to the New Orleans Christian Advocate for publication, and a copy be spread on the minutes of our auxiliary.

Respectfully submitted,
COMMITTEE ON RESOLUTIONS.

A LETTER FROM REV. A. M. BENNETT.

Two years ago next November, we were transferred from North Mississippi to the Memphis Conference by Bishop McMurry. Since that time, with the exception of a few letters to personal friends, we have neither made sign nor written letter to home-folks as to how it goes with us in our new field. We have, however, by reading the Advocate and by summoning a brother occasionally to help us in a protracted meeting from the home field kept better informed as to our former co-laborers. We have rejoiced in the reports of revivals such as those cited by J. B. Randolph over in Prentiss County and others in different parts of the Conference. Our chief object in this little note, however, is to report briefly on two great meetings on our own charge.

One was at White Haven, Tenn., where we united two Methodist and two Presbyterian churches in a meeting under a tent. Rev. L. D. Patterson, D.D., returned missionary of seven years from China, did the preaching. The meeting lasted two weeks. The preaching was very strong and spiritual. Eighty-odd souls were added to the rolls of the different churches, and a number of family altars were erected, and thought has been stimulated in a way to yield fruit for years to come. The judgment, punishment after death as taught by the Scriptures, achievement through faith in Biblical promises, all have more meaning. A number of young people pledged themselves to enter whatever field of life service the Spirit might direct. The Rev. A. J. Notestine led the song service and preached short sermons to the children daily. He is truly an evangelistic singer. The power of his selections in song was only surpassed by the great preaching of Brother Patterson.

The other meeting to which we referred was held at the Levi grammar schoolhouse, in a tent. Rev. J. A. George, of Duncan, Miss., did the preaching and Brother Notestine led the singing. From the first day the meeting prospered. Brother George literally showered his audiences with Scriptural quotations, and arraigned sin in any and all forms. Men who had long been indifferent were aroused, and numbers were converted—the total, I believe, is 30—and 23 were added to the church.

At both these meetings seats were prepared and a number of colored people were in attendance. Uncle Jonas said of Brother George's preaching, "He made the finest collecture dat I ever herd made by a white man." Brother George is a personal worker the like of which is seldom met.

People must not only think, but they must talk to him of their spiritual condition. The Lord bless him and give him great growth, grace and usefulness! A. M. BENNETT, P. C.

Raines, Tenn.

FROM WATERPROOF, LA.

Dear Brother Carley: Please publish a few lines from the above charge. We have four appointments and have held revivals at three points. We held our meeting in Waterproof during the high water and just closed when the levee broke about 18 miles below us and flooded a great section of our farm land. We had a fine meeting and received sixteen members.

We went to Wesley chapel next, where the people are noted for their good dinners and big-heartedness. We had four additions to the church. On the last day of the meeting the good people gave the pastor the nice sum of $50 as a token of appreciation.

We have recently closed a very successful revival in St. Joseph, where the pastor had the co-operation of all the churches of the town. The song services were led by Mr. Otis Spinks. He is a fine young man and truly religious. His work with us will remain through the days and months to come. We received eleven into the Methodist Church on profession of faith, and one went into the Presbyterian Church.

There have been about 34 accessions to the church to date on the charge and still there remains one meeting to be held at Newellton. Our old friend, I. B. Robertson, is the principal of the High School there, and a fine worker in the church.

During August we organized a Senior Epworth League at Waterproof, which now has more than 40 members and is doing good work; also, at the close of our meeting in St. Joseph, we organized an Intermediate League with 16 members.

We are looking forward to a full report by Conference.

Yours in Christ,
H. W. CUDD.

FROM GLENMORA, LA.

Dear Brother Carley: Our church at Glenmora has just closed a gracious revival. Rev. Walter Harbin, one of the general evangelist, as you know, was with us for more than three weeks in August and led us in the most successful revival that I have witnessed in a long time. This was one of the sanest meetings that I have ever seen and one that did more real, lasting good than most revivals that I have seen. Our church was brought to the altar for a real consecration and went out for personal work in real earnestness and won the lost to Christ. It was good to see big, strong men with arm around their brother talking to him about Jesus. The Holy Ghost fell and we all were made happy. I have known Brother Harbin intimately as one of my closest friends for a dozen years and have gone through many a series of meetings with him and heard him preach hundreds of times, but I must confess that he has far surpassed himself as a preacher and soul winner. I have never seen a man so completely under the power of God and as pliable in the hands of the Holy Spirit as was Brother Harbin. His preaching was high-toned and rang clear with the old-time Gospel message. He used absolutely no claptrap methods. I was surprised to find him so willing to let the Holy Spirit have His way. We had a great revival. My congregation is strengthened. There were about one hundred conversions and reclamations. I have nearly eighty applicants for church membership and most of them are on profession of faith. I have baptized about fifty. There were five conversions who gave their names for membership in the Baptist church. There were several family altars established and about ten subscriptions secured for the Nashville Advocate.

Yours faithfully,
D. B. BODDIE.

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To make it soft, fluffy and free from dandruff use
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60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

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"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE.

Monroe-Ruston District Institute.

Our first District Institute was heid August 31 to September 1. Classes in how to teach the Methodist Armor were conducted by Rev. A. S. Lutz, of Shreveport. The first night was given over to the First and Second Department work, Mr. Gramhiing taking the former and Miss Wiikins of Shreveport the iatter. On the second night, Third and Fourth Department work was taken up, Mr. Grambiing taking Third Department and Miss Wilkins Fourth. Suppers were served the Leaguers by the Woman's Missionary Society and Young Woman's Auxiliary, League "pep" songs always making them very enjoyable.

One afternoon was given to recreation. Cars were provided and delegates were taken to view the surrounding country, including the carbon plants and the "Greatest Gas Fieid in America." The delegates also enjoyed a swim in the sait water natatorium. Another enjoyahie feature was the showing of some very interesting stereopticon slides on League work done at Mansfield and Lake Junaluska.

On Sunday, the big Loyalty Legion Drive Day, Brother Lutz preached, in the absence of the regular pastor, and 400 per cent was reached by one League. Mr. Grambiing ied the devotionai meeting Sunday and also assisted in organizing a Junior League in the afternoon. We hope to get some good reports from the newiy organized Junior League.

Alexandria District Institute.

This Institute was held in Aiexandria, Septemher 4, 5 and 6 and surely was "some" meeting. Bunkie, Boyce, Colfax, Glenmora, Olla, Pineviile and Lecompte sent delegates. Since this was the first District Institute, we think this was very good. A splendid district spirit was displayed and many eager eyes are looking forward to a certain Shield to be awarded in June. Brother Lutz's talks on the Methodist Armor every morning and his evening talks on our covenants were very fine. Mr. Grambiing told about the First and Third Departments and the organization of a Methodist Armor Study Class. Miss Wiikins of Shreveport had the Second and Fourth Departments.

One of the most enjoyahie features of the Institute was a swimming party Wednesday—no, I heiieve a mistake was made, the best time of ali was at the supper given at church, where the Assembiy people got real homesick for Mansfield. A splendid District Policy was drawn up and wiii he puhlished later.

Lake Charles District.

Our Senior League at DeRidder has a fine Church History Study Class, composed of 22 members. We are studying the "Beginnings of Methodism," and think it is so interesting. We meet twice a montb, most of the time in the woods, except in bad weather; then we meet at the home of one of the members. After our iesson we enjoy a social hour.

New Orleans District.

Everything is in readiness at the big tent for the Orleans District Circus to be heid Saturday, September 30. Tickets can be obtained from any Leaguer in New Orieans. Wiid animais, strong women, iittie men, clowns and everything that goes to make up a first-class circus wiii be there for your enjoyment, and of course there wiii be a reai hand—so don't miss this rare treat. Out of town Leaguers cordially invited.

MISSISSIPPI CONFERENCE.

On Sunday, September 10, ahout twenty or more Leaguers of the Ellisviiie Chapter made a visit to Laurei to see that League in action and to hear Mr. Ira Fiowers preach. Mr. Flowers is a young Epworth Leaguer of Laurei who is preparing for the ministry in Miisaps College. Ellisviiie Leaguers say they enjoyed both the sermon and the League program very much and feel that they were greatly benefited by their trip.

On Sunday, September 17, Mr. Harreii, Miss Dawson, and Truman Lewis visited the Leagues at Magee, Miss., the occasion being an Epworth League rally in the afternoon. Miss Dawson made her first address as Assistant District Superintendent at this meeting. We are toid her remarks had a teiiing effect on the Magee Leaguers and a number of them expressed their determination to overcome difficulties and make things go in both Junior and Senior chapters there.

On this same day Mr. Harreii sent Thurman Lewis to Moseile to help in the reorganization of that chapter. Neediess to say, Thurman carried several young iadies with him, most of whom were from the Court Street Chapter, Hattiesburg, and ail of them made taiks to the League and were a great heip in the work there. Thurman said, "I just don't know what I wouid have done without them." Sure, why try to!

Some one asks the question, "Are there not more districts in the Mississippi Epworth League Conference than Meridian, Newton, Hattiesburg and Jackson?" We always thought there were, hut so far we have not been abie to hear from any of the others. May we not have something from the Vicksburg, the Brookhaven, and the Port Gihson Districts?

We cail your attention to the foiiowing letter from Mr. Harhin:

Impressions of the Mississippi Epworth League Assembiy.

As he stepped off the train in Brookhaven he heard and saw a iiveiy crowd of Epworth Leaguers singing songs of greetings. The rain didn't seem to matter and the Epworth League Secretary said to himseif, "Weii, this crowd wiii do. If they've got this much pep before things start, sureiy there'ii he an overflow of enthusiasm before the Assembiy is over." And deveiopments justified this prognostication. In work and play there was always that whoiehearted interest that made it a pleasure to work with them. From iittie freckied-faced "Pat," with his big smiie and ciever saiiies, to the biggest and oidest Leaguer in attendance, they were ail there for business, and that business was to become more efficient Epworth Leaguers.

This writer appreciated especiaiiy the valuable assistance he got in the recreational program from Miss Vaiiie Aiisup, of Hattiesburg. It was also a great pieasure to work in harness with Dr. Hounsheii, Miss Gatewood, Brother Deceii, Brother Hawkins, and others.

Several things characterized this Assemhiy. Summed up, it wouid read iike this: Eager desire to know, earnest work in ciasses, joyful participation in piay, deep spirituai atmosphere, hearty co-operation on the part of everybody. What more is needed to make the successfui Assemhiy?

E. O. HARBIN.

FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.

Pills and salts give temporary relief from constipation oniy at the expense of permanent injury, says an eminent medicai authority.

Science has found a newer, better way—a means as simpie as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle iubricating action of Nujoi most closely resembies that of Nature's own lubricant. As Nujoi is not a iaxative it cannot gripe. It is in no sense a medicine. And iike pure water it is harmless and pleasant.

Nujoi is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

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REVIVAL AT MOSELLE, MISS.

Dear Brother Cariey: We have just ciosed a meeting of one week at Moseiie, being assisted by Rev. W. T. Griffin of Summit. Following the revivai of iast year the aim was mainiy to deepen and intensify the spiritual life of the membership, fifty people having already come into the church during the last year. Brother Griffin was at his best and his efforts among us were satisfactory in every way. He is congenial, inteiiigent, and consecrated—a very effective combination. Large crowds were present at every service and the response to his appeals was enough to stir the hearts of us all. Two members were received by certificate, the Epworth League was reorganized, and six subscriptions for the Advocate were taken.

Sincerely,

J. B. CAIN.

Ellisville, Miss.

Dodson's Liver Tone Killing Calomel Sale

Don't sicken or salivate yourself or paraiyze your sensitive liver by taking calomel which is quicksilver. Your dealer seiis each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

Goodyear Raincoat FREE. We will send a handsome Rainproofed, All-Weather Coat to one person in each locality who will show and recommend it to friends. Write to-day to The Goodyear Mfg. Co., 7067-R Goodyear Bldg., Kansas City, Mo.—Adv.

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was made to restore health to people in your condition. It has been of permanent benefit to thousands who were afflicted just as you are. Why don't you try a bottle? Get in line for better health beginning today. Every Drug Store carries Dr. Miles' Medicines.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

The Greenville District for training in leadership will be held at Shelby, October 16-21. The courses offered are as follows: "Beginner Organization and Administration," Mrs. W. W. Adams; "The Pupil," Mrs. J. B. Randolph; "Principles of Religious Teaching," Mrs. J. M. Wyatt; "The Bible and Missions," Rev. E. S. Lewis.

Dr. C. M. Chapman, Registrar.

Rev. J. H. Felts, Educational Director.

Shelby, Miss.

* * *

"Macon, Ga., Sept. 1, 1922.

"Any sound business man would devote a large part of his energy to the cultivation of a field that had brought to him regularly for many years 85 per cent of his business. Reliable statistics prove this to be the exact case in the program of the church. Approximately 85 per cent of all our increase comes through the Sunday school. It behooves all Methodists, therefore, to be as wise in their generation as the children of the world, and devote themselves with renewed energy to the cultivation of this field. We have reached the day when no man is qualified to be a pastor in the church if he is indifferent to this supreme need. Indeed, any pastor must inevitably lose out in the march of progress if he is unconcerned about the culture of the childhood and youth of his church. I am anxious to see this interest have the emphasis that it deserves throughout the State of Mississippi. The observance of Sunday School Day is essential to the progress of the church, and I earnestly hope no charge will be left without report on this important matter, and from every charge numbers of men and women should be encouraged to take such training courses as will properly equip them for skilled service in the Sunday schools.

"W. N. AINSWORTH."

The above letter was written by Bishop Ainsworth to be used in forwarding the Sunday school work of our Conference. Your Board of Sunday Schools is grateful to those who have observed Sunday School Day. If you have not observed the day, will you ask your church for an offering? Send it to Rev. J. E. Stephens, Grenada, Miss.

R. H. B. GLADNEY,
Conf. Supt. of Sunday Schools.

REVIVAL AT PONCHATOULA, LA.

I believe God directed me to ask Rev. C. W. Crisler, D.D., the pastor of our First Church at Baton Rouge, to conduct our revival services. It was a bold step to ask such a pastor to leave the Capitol City of the State to visit our small town; but, under the blessing of God, it has resulted in the most gracious revival the town has had since the church was built. Night after night the building was crowded with patient, eager listeners. Many were unable to get inside. There were no sensational efforts—something altogether different from the usual conduct of such meetings. Many came from other churches and expected noise, the denunciation of certain special sins, and for awhile could not understand why this was absent. But Dr. Crisler condemned all sin. Cultured, intellectual, he always gave an earnest presentation of the Gospel, pleading, beseeching men to be reconciled to God, and at the same time a building up and a constructive appeal for a consecrated, active Christian life. The results are about thirty additions to the church, men and women long prayed for, and they are still coming in. The life of the church has been quickened. There has been spiritual healing of crippled feet, withered hands, and even dead souls raised to life. The church is realizing its true position and duty in this community, living on a higher level. This was evidenced in the attendance at the week-night prayer meeting. This was followed by a meeting of church officials and faithful women, who have determined to begin building a new parsonage right away, after sixteen years of talking.

God also directed me to find a Miss Pierce, a splendid singer, who was an added attraction. Mr. Bean, from Bogalusa, was brought over to lead the choir, and he can do so. This revival will not be as a morning cloud or the early dew. We intend to "continue steadfastly in the Apostles' doctrine, in fellowship, the breaking of bread and in prayer." To God be all the glory.

F. B. HILL, P. C.

FROM MANY, LA.

Dear Mr. Editor: I am having the best year of my ministry. Our prayer meeting at Many has increased from 10 or 12 to 76. I have never seen so much interest taken in the prayer meeting. We had the best congregation Sunday night since coming here; it was indeed a great inspiration to preach to a house full of folks. Our Sunday school is growing; League is well organized and is doing good work. The W. M. S. is doing excellent work.

Our church at Robeline is also on the up-grade. We have one of the best little Sunday schools there in the State. The school is one hundred per cent Centenary. We have just completed five new Sunday school rooms to the church and they are paid for. We have a wide-awake League at Robeline that is proving a blessing to the young people.

I am planning to hold my meeting there beginning the fourth Sunday in this month, with Robt. M. Brown, of Merryville, doing the preaching. I will hold my meeting at Many, beginning fourth Sunday in October, with Henry T. Young, of Natchitoches, doing the preaching.

With best wishes for the Advocate.

Very truly,

J. A. McCORMACK.

TWO RECENT OUTSTANDING EVENTS IN CHINA.

By Lillian Knobles.

The last two months have brought with them two important events for us who live in China. The first was the World Student Christian Conference at Pekin, to which delegates from about thirty different nations came. After the Conference, the delegates divided into teams and toured the different parts of China. Among the team that visited Soochow were two Filipinos, an American Indian, a native of India, a native of Poland, a Frenchman and two Americans. We had six nationalities represented at our luncheon table one day. All spoke English, and you may be sure that we had an interesting conversation. A number of the visitors made splendid addresses to the students. Mr. Shaw from India spoke on the revolutionizing effect of Christianity on the thinking of the people of India. What he said about the breaking down of class distinction, the exalting of woman's position, and other things were so very similar to what has taken place and is taking place in China to-day. It was great to have the students hear such a ringing testimony, from another country, to which they could so heartily say "Amen," because of their own similar experiences.

The second event was the meeting of The National Christian Association in Shanghai last week. There were delegates from all the Christian denominations in all parts of China. It is said that the two greatest impressions made upon the foreign delegates were the high type of Christian Chinese leaders and the spirit of democracy that pervaded all the sessions of the association. The Chinese are looking forward to the time when they can form an indigenous church without denominational differences.

We have had some fighting near Pekin this month. Two of the Northern war lords have been fighting against each other for supremacy in that part of the country. It seems that the fighting has just about come to an end, but it is said that no one can ever tell what turn affairs will take out here. I heard one person ask another, "Well, what do you think about the war in the North?" The other answered, "One never thinks in China; he only observes."

I am becoming more and more "Chinese-ized" all the time. I have improved considerably in my use of chop-sticks, and am able to get about fairly well with my small command of broken Chinese and my great store of gestures.

I had a very interesting trip during the Easter holidays. Nine Chinese young women who are teachers at Davidson School (where I expect to work next year) and four of us missionaries went to Moskanshan, the mountain where the Southern Methodist women have their summer home. We had to make the trip by houseboat and it took a night and a day to go and come. We spent two days on the mountain. It was ablaze with lovely spring flowers—red, purple and yellow azaleas and wisteria growing wild. Only one of the Chinese teachers had ever been on a mountain before. When we got to the top, one of them looked down into the valley and all about her and said, "What a big, wonderful world God has made!"

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FROM FLORA, MISS.

Dear Brother Carley: A word from Flora may be of interest to the readers of the Advocate. On the 19th of March last Brother McIntosh and his singer, Brother Phillips, came to us and held a ten days' meeting, and a good meeting it was, with quite a number of conversions and additions to the churches of our community. We had a real old-time revival. The work continued to go on until we thought we should organize ourselves into an organization of some kind by which we might reach the entire community; so we organized a men's prayer meeting. We met in the Masonic Hall every morning at 7:30 for 25 mornings. After the busy season came, when men were compelled to stay at home more, we decided to meet each week on Wednesday morning at 7:30, indefinitely. We have had in attendance at our prayer meetings from 65 to 97.

Some time ago the "Flying Squadron" of Jackson paid us a visit and immediately we organized a "Local Squadron" of Flora; so now they are going from place to place doing good, and as a result many souls have been saved and added to the church.

We also have our local work well in hand. Committees of 5 to 8 are sent out in the country to see men who do not attend church; they talk to them and pray with them and now quite a number of these hard cases have been saved and attend our meetings. They pray in public, will lead prayer meetings when called on, and the most wonderful thing about it all to me is no one man has ever held prayer service twice; so you see nearly all our men will pray or lead a meeting. The old settlers say there has never been such a revival in this country before in its history. On last Sunday night they took charge of my service at the Methodist church at Flora. The house was filled to overflowing, and we had a great service. To God we give all the praise. Pray for us, that we may take this country for Christ. Your brother in Christ,

J. H. FOREMAN.

MRS. RUTH WILLIAMSON.

A Mother's Advice.

Health Is Vital to You, Mothers!

Birmingham, Ala.—"After becoming a mother my health gave way. I suffered severely with a pain low down in my right side. My sister-in-law, having been cured of a bad case of feminine trouble by taking Dr. Pierce's Favorite Prescription, advised me to take it, which I did. I am now starting on my third bottle and the pain has all left me. My husband said to me the other day, 'That Favorite Prescription must be a wonderful medicine, I don't hear you complaining any more.'"—Mrs. Ruth Williamson, 4016 First Avenue.

You should obtain this famous Prescription now at your nearest drug store, in tablets or liquid, or write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free medical advice. —Adv.

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NEW ORLEANS.

Happiness, content and satisfaction, all doubts answered, all dark places lighted up, Heaven begun here—this is the reward of loving God. In this world tribulations, yes, but good cheer in spite of that.—Dr. George Hodges.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Bon Homie, at Tunison, Oct. 1.
Avera, at Avera, Oct. 4, 7 p.m.
Taylorsville-Mize, at Hebron, Oct. 8.
Williamsburg, at Santee, Oct. 11, 11 a.m.
Prentiss, at Carson, Oct. 12, 11 a.m.
Collins, at Collins, Oct. 15, 11 a.m.
Seminary, at Seminary, Oct. 15, 7 p.m.
New Augusta, at New Augusta, Oct. 18, 7 p.m.
Mt. Olive-Magee, at Mt. Olive, Oct. 22.
Richton, at Richton, Oct. 25, 7 p.m.
Hattiesburg, Court St., Oct. 29, 11 a.m.
Purvis, at Purvis, Oct. 29, 30, 7 p.m.
Oloah, at Oloah, Nov. 1, 11 a.m.
Ellisville, at Ellisville, Nov. 5.
Eucutta, at Goodwater, Nov. 7, 11 a.m.
Silver Creek, at New Hebron, Oct. 12.
Lucedale, Nov. 15, 7 p.m.
Lucedale ct., at Merrill, Oct. 16, 11 a.m.
Leakesville, at Winburn Chapel, Nov. 15, 11 a.m.
Hattiesburg, Main St., Nov. 26, 11 a.m.
Sumrall, Nov. 26, 27, 7 p.m.

Pastors, please see to it that your Board of Trustees and your Woman's Missionary Societies have full written reports. W. W. GRAVES, P. E.

Jackson Dist.—Fourth Round.

Terry, at Byram, Oct. 1, 11 a.m.
Florenee, at Plain, Oct. 1, 3:30 p.m.-7:30 p.m.
Canton, Oct. 8, 11 a.m.-3:30 p.m.
Millsaps Mem., Oct. 8, 7:30 p.m.
Bolton and Raymond, at Brownsville, Oct. 15, 11 a.m.
Edwards, Oct. 15, 4:30 p.m.-7:30.
Vaughn, at Deasonville, Oct. 21, 22, 11 a.m.
Benton, Oct. 22, 7:30 p.m.-23, 10 a.m.
Mendenhall and D'Lo, at Bethany, Oct. 25, 11 a.m.
Harrissville, at Harrissville, Oct. 26, 11 a.m.
Capitol St., Oct. 29, 11 a.m.
Galloway Memorial, Oct. 29, 7:30 p.m.
Madison, at Madison, Nov. 1, 11 a.m.
Sharon, at Sharon, Nov. 4, 5, 11 a.m.
Camden, Nov. 5, 3 p.m.-7:30 p.m.
Bentonia, Nov. 12, 11 a.m.-2 p.m.
Satartia, at Satartia, Nov. 12, 7:30 p.m.-13, 10 a.m.
Eden, Nov. 18, 11 a.m.
Yazoo City, Nov. 19, 11 a.m.-2 p.m.
Flora, Nov. 19, 5:30-7:30 p.m.
Monterey, Nov. 25-26, 11 a.m.
Brandon, Nov. 26, 3 p.m.-7:30 p.m.

Let the preachers and laymen put forth every effort, not only to answer the questions of the fourth quarterly conference, but to have full reports. We have had great revivals in all of the charges during the year. "Then let us render unto the Lord thanksgiving for His goodness."

M. L. BURTON, P. E.

Brookhaven Dist.—Fourth Round.

Foxworth, at Foxworth, Oct. 1.
Bogue Chitto and Norfield, at Bogue Chitto, Oct. 1.
Meadville and Bude, at Meadville, Oct. 8.
Wesson, Oct. 8, 9.
Bayou Pierre ct., at Pleasant Valley, Oct. 15.
Hazlehurst, Oct. 15, 16.
Fernwood ct., at Fernwood, Oct. 21, 22.
McComb, Pearl River Ave., Oct. 22.
Gallman ct., at Gallman, Oct. 28, 29.
Crystal Springs, Oct. 29, 30.
Monticello ct., at Monticello, Nov. 4, 5.
Summit and Topisaw, at Summit, Nov. 5, 6.
Pleasant Grove ct., at Tilton, Nov. 11, 12.
Brookhaven, Nov. 12, 13.
Scotland ct., at Bethel, Nov. 15.
Osyka ct., at Osyka, Nov. 18, 19.
McComb, La Branch st., Nov. 19, 20.
Barlow ct., at Brandywine, Nov. 25, 26.
Georgetown ct., at Georgetown, Nov. 26.

H. M. ELLIS, P. E.

Meridian Dist.—Fourth Round.

DeKalb, at Spring Hill, Oct. 1, 2.
Cleveland, at Clarks Chapel, Oct. 3.
Enterprise, Oct. 8.
Scooba, Oct. 15.
Porterville, Oct. 15, 16.
Pachuta, at Adams Chapel, Oct. 21, 22.
Quitman, p.m., Oct. 22.
Vimville, at Coker's Chapel, Oct. 29.
Bucatunna, at Chicora, Nov. 5.
Daleville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Escatawpa, at Big Point, 11 a.m., Oct. 1.
Moss Point, 7:30 p.m., Oct. 1.
Americus, at Salem C. G., Thurs., 11 a.m., Oct. 5.
Columbia, 11 a.m., Oct. 8.
Vancleave at New Prospect C. G., 11 a.m., Oct. 12.
Gulfport, 11 a.m., Oct. 15.
Ocean Springs, 7:30 p.m., Oct. 15.
Mentorum, at Mt. Zion, 11 a.m., Oct. 22.
Wiggins, 7:30 p.m., Oct. 22.
Coalville, Wed., 11 a.m., Oct. 25.
Long Beach, Wed., 7:30 p.m., Oct. 25.
Pass Christian, Oct. 29.
Saucier, Wed., 7:30 p.m., Nov. 1.
Picayune, Nov. 5, 6.
Carriere, Mon., 11 a.m., Nov. 6.
Poplarville, Q. C., Mon., 7:30 p.m., Nov. 6.
Lumberton, 9 a.m., Nov. 7.
Logtown, 11 a.m., Nov. 12.
Bay St. Louis, 7:30 p.m., Nov. 12.
Gulfport, Q. C., Tues., 7:30 p.m. Nov. 14.
Paseagoula, Wed., 7:30 p.m., Nov. 15.
Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please collect the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together. W. M. SULLIVAN, P. E.

Vicksburg Dist.—Fourth Round.

Harriston, at Lorman, 11 a.m., Oct. 1.
Fayette, 7 p.m., Oct. 1.
Utica, 11 am., Oct. 6.
Hermanville, at Tillman, 11 a.m., Oct. 7.
Gloster and Liberty, at Gloster, Oct. 8.
Rosetta, at Hopewell, Oct. 9.
Washington, Oct. 15.
Natchez, 4:30 p.m., Oct. 15.
Rocky Springs, Hickory Ridge, 11 a.m., Oct. 22.
Port Gibson, 7 p.m., Oct. 22.
Vicksburg, Crawford St., 7 p.m., Oct. 23.
Vicksburg, Gibson Memorial, 7 p.m., Oct. 25.
Roxie, at Hamburg, Oct. 28.
Centerville, at Stephenson, 11 a.m., Oct. 29.
Woodville, 7 p.m., Oct. 29.
Oak Ridge, Nov. 5.
Rolling Fork, 11 a.m., Nov. 12.
Mayersville, 11 a.m., Nov. 19.
Anguilla, 7 p.m., Nov. 19.
Louise and Holly Bluff, at Louise, 11 a.m., Nov. 26.
Silver City, at ———, 7 p.m., Nov. 26.

J. R. JONES, P. E.

Newton Dist.—Fourth Round.

Deemer, at Deemer, Oct. 1, 2:30 p.m. and 7 p.m.
Harperville and Lena, at Hillsboro, Oct. 7, 8, 11 a.m.
Lake, at Lake, Oct. 8, 7 p.m., 9, 10 a.m.
Neshoba, at Cook's Chapel, Oct. 14, 15.
Philadelphia, Oct. 15, 16.
Union, at Union, Oct. 22.
Shiloh, at Johns, Oct. 25.
Homewood, at Gasque Chapel, Oct. 27, 2:30 p.m., 29, p.m.
Raleigh, at Boykin, Oct. 28, 29.
Montrose, at Montrose, Nov. 1, 11 a.m., 2 p.m.
Walnut Grove, at Zion, Nov. 3.
Carthage, at Bethel, Nov. 4, 5.
Bay Springs, at Bay Springs, Nov. 8, 2:30 p.m.
Laurel, First Church, Nov. 10, 7 p.m.
Laurel, Kingston, Nov. 11, 7 p.m., 12, 7 p.m.
Laurel, West End, Nov. 12, 11 a.m., 2:30 p.m.
Newton, at Newton, Nov. 15.
Chunky, at Suqualena, Nov. 18, 19.
Decatur and Hickory, at Hickory, Nov. 25, 26.

The trustees of church property will please make accurate reports in answer to the disciplinary questions. Reports from Woman Missionary Societies are expected.

J. A. MOORE, P. E.

School Desks

Opera Chairs.
Folding Chairs.
Kindergarten Chairs.
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Piles Can Be Cured

(Itching, Blind, Bleeding or Protruding)

Many sufferers have been made very happy over the results obtained from the use of PAZO OINTMENT—60c at any Drug Store.

(Follow the Directions Carefully.)

A REVIVAL AT HAUGHTON, LA.

Dear Brother Carley: Brother J. O. Bennett, of Haughton, La., has not only permitted me to assist him in a meeting at the above place, but suggests that I "write it up," so here goes:

The meeting began the second Sunday in August, the pastor preaching the opening sermon. Rev. R. H. Wynn, D.D., preached at 11 o'clock on Monday, and Rev. A. L. Harper, pastor at Ringgold, La., preached Monday night and Tuesday morning. I reached there for the night service, and preached twice daily then until the close, which was Friday night, August 25. We had splendid attendance and interest from the very beginning. There must have been more than a hundred who professed conversion. Thirty-five were received into the church, all of these by vows except five, who came in by certificate. Two young women decided for mission work, and I think one young man will go into the ministry.

Brother Bennett is doing an excellent work at Haughton. While this rushing age wants young men as leaders in both material and spiritual things, I believe if I were again in the pew I would feel most blessed when the Conference sent me a man ripe not only in years, but in experience as well, for my pastor. There are two things worth while about them: they have had experience, and their lives have stood the test—they can be trusted fully. So while my old friend, Brother Bennett, feels like he is getting on toward the end of his beloved task as a preacher, I predict that the time of greatest victory and usefulness is before him—"The best is yet to be." I pray the Lord to spare him and the other brethren who have stood the test of these years with "nothing against them, Bishop," that they may give to us and to the church the treasure of their mines of experience gathered along the way.

Brother Harper led the singing for us and did excellent work. He has a very warm place in the hearts of the people of Haughton, having held a meeting there a few years ago. He uses a cornet, and knows how to blow and sing, as well as pray and preach.

My association and fellowship with these men of God, and the good people of Haughton, better than whom I have not found, was indeed a blessing to me, and shall linger with me as one of the most blessed experiences of my ministry.

May the Lord perfect that work which He has begun against that day.

Fraternally yours,
HENRY T. YOUNG.

Natchitoches, La.

People look back at my six days a week to see what I mean on the seventh.—Cecil.

If You Are Too Tired to Eat

Take Hood's Sarsaparilla. A well-known Justice of the Peace in Indiana says Hood's Sarsaparilla makes "food taste good." After taking three bottles he eats 3 hearty meals a day, works hard and sleeps well.

A grateful woman writes: "I earnestly recommend all women who wish to be made new, or who are troubled with that tired feeling, to take Hood's Sarsaparilla. It wonderfully relieved me of sour stomach, distress and belching."

Get Hood's, and only Hood's.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting CAPUDINE

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Cockrum ct., at Cockrum, Sept. 30.
Olive Branch ct., at Olive Branch, Oct. 1.
Byhalia ct., at Byhalia, p.m., Oct. 1.
Pleasant Hill ct., at Pleasant Hill, Oct. 7.
Coldwater ct., at Coldwater, a.m., Oct. 8.
Senatobia, p.m., Oct. 8.
Crowder ct., at Crowder, Oct. 11.
Sardis ct., at Davis Chapel, Oct. 14.
Arkabutla ct., at Arkabutla, Oct. 15.
Oakland ct., at Tillatoba, Oct. 15.
Mt. Pleasant ct., at New Salem, Oct. 21.
Horn Lake ct., at Eudora, Oct. 21.
Tyro ct., at Looxahoma, Oct. 21.
Shuford ct., at Mt. Olivet, Oct. 22.
Longtown ct., at Lee's Chapel, Oct. 28.
Crenshaw and Sledge, at C., Oct. 29.
Batesville, Nov. 5.

The duplication of dates in the foregoing appointments is due to the fact that in a few instances the presiding elder will be assisted by others in making this round. The brethren are asked to give special attention to Questions 13, 14, and 15 in getting ready for their conferences.

R. A. MEEK, P. E.

Greenwood Dist.—Fourth Round.

Coila, at Eanon, Sun., Oct. 1.
Belzonl, Sun., Oct. 8, a.m.
Swift, at Lotus, Sun., Oct. 8, 3 p.m.
Itta Bena, Sun., Oct. 8, p.m.
Inverness, at Inverness, Wed., Oct. 11, p.m.
Indianola, Sun., Oct. 15, a.m.
Moorehead, Sun., Oct. 15, p.m.
Webb, at Webb, Wed., Oct. 18, p.m.
Sunflower, at Sunflower, Sun., Oct. 22, a.m.
Ruleville, at Ruleville, Sun., Oct. 22, p.m.
Tutwiler, Q. C., Wed., Oct. 25, p.m.
Schlater, at Schlater, Sun., Oct. 29, a.m.
Greenwood, Sun., Oct. 29, p.m.
Minter City, Wed., Nov. 1, p.m.
Drew, at Drew, Thurs., Nov. 2.
Sidon, at Cruger, Sun., Nov. 5, a.m.
Tchula, Sun., Nov. 5, p.m.

A careful and complete report will be expected from the treasurers of the Centenary and Educational Movements, Trustees and Missionary Societies. It will require a little effort on the part of the pastors to secure these, but the Conference will not be complete without them, and we must acknowledge we fail, if we fail.

S. L. POPE, P. E.

Greenville Dist.—Fourth Round.

Merigold and Alligator, at Alligator, Oct. 1, a.m.
Jonestown and Rich, at Jonestown, Oct. 1, p.m.
Coahoma and Lyon, at Lyon, Oct. 8, a.m.
Lula and Dundee, at Dundee, Oct. 8, p.m.
Clarksdale, Oct. 9, p.m.
Glen Allen and Avon, at Glen Allen, Oct. 11, p.m.
Leland, Oct. 13, p.m.
Evansville and Dubbs, at Dubbs, Oct. 15, a.m.
Friars Point, Oct. 15, p.m.
Rosedale, Oct. 16, p.m.
Boyle, at Boyle, Oct. 17, p.m.
Cleveland, Oct. 18, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 22, a.m.
Tunica, Oct. 22, p.m.
Benoit and Beulah, at Beulah, Oct. 25, p.m.
Hollandale and Arcola, at Hollandale, Oct. 29, a.m.
Greenville, Oct. 29, p.m.
Gunnison and Deeson, at Gunnison, Nov. 1, p.m.
Duncan and Hillhouse, at Duncan, Nov. 5, a.m.

"The District that sounds no retreat" will make a decidedly better report in every way this fall than last unless some man "plays hooky." Surely neither elder, pastor nor layman will be the guilty party.

JAMES H. FELTS, P. E.

Grenada Dist.—Fourth Round.

Winona Ct., at Columbiana, Sept. 30, Oct. 1.
Grenada, Oct. 1, 2.
Paris Ct., at Pine Flat, Oct. 7.
Vaiden and West, at Vaiden, Oct. 8.
Tie Plant Ct.., at Tie Plant, Oct. 8, 9.
Poplar Creek Ct., at Friendship, Oct. 14, 15.
Pickens and Goodman, at Pickens, Oct. 15, 16.
Sallis Ct., at McAdams, Oct. 21.
Ebenezer Ct., at Liberty, Oct. 22, 23.
Lexington, Oct. 22, 23.
Kilmichael Ct., at Salem, Oct. 28.
Coffeeville Ct., at Gray Rock, Oct. 29.
Holcomb Ct., at Holcomb, Oct. 29, 30.

R. A. TUCKER, P. E.

Corinth Dist.—Fourth Round.

Hickory Flat ct., at Ebenezer, Sept. 29.
Myrtle ct., at Friendsbip, Sept. 30, Oct. 1.
Tishomingo ct., at Paradise, Oct. 4.
Golden ct., at Dennis, Oct. 5.
Guntown ct., at Saltillo, Oct. 6.
Baldwyn ct., at Lebanon, Oct. 7, 8.
Burnsville ct., at Burnsville, Oct. 13.
Iuka ct., at Mt. Evergreen, Oct. 14, 15, 11 a.m.
Iuka station, Oct. 15, night; Qr. Conf., Oct. 16, 9 a.m.
Rienzi ct., at Bethel, Wed., Oct. 18.
Marietta ct., at Mt. Nebo, Oct. 19.
Mooreville ct., at Mooreville, Oct. 20.
Mantachie ct., at Mantachie, Oct. 21, 22.
Booneville ct., at Liberty, Friday, Oct. 27.
Booneville station, Qr. Conf., Oct. 27, night; preaching, Oct. 29, 11 a.m.
Wheeler ct., at Double Springs, Oct. 28.
Silver Springs ct., at El Bethel, Wed., Nov. 1.
Ripley station, Qr. Conf., Friday, Nov. 3, 2 p.m.; preaching, Nov. 5, 11 a.m.
Chalybeate ct., at Mt. Pleasant, Sat., Nov. 4.

N. B.—Let pastors see that written repoits are made by Woman's Missionary Society and by Boards of Trustees, answering Questions 13 and 14.

J. B. RANDOLPH, P. E.

Aberdeen Dist.—Fourth Round.

Bellefontaine, at Shady Grove, Sept. 30.
Eupora and Mabin, at Mabin, Oct. 1, 2.
Mathiston, at Mathiston, Oct. 2.
Algomar, at Troy, Oct. 4.
Buena Vista, at Boones Chapel, Oct. 7, 8.
Vardaman, at Vardaman, Oct. 9.
Calhoun City, at Tabernacle, Oct. 10.
Randolph, at Hunters Chapel, Oct. 11.
Tocopola, at Lafayette Springs, Oct. 12.
Salem and Ecru, at Salem, Oct. 13.
Aberdeen, Oct. 15, 16.
Smithville, at Greenbrier, Oct. 17.
Greenwood Springs, at New Hope, Oct. 18.
Nettleton, at Evergreen, Oct. 20.
Prairie and Strong, at Prairie, Oct. 22, 23.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.—Adv.

Verona, at Palmetto, Oct. 24.
Shannon and Nettleton, at Nettleton, Oct. 25.
Fulton, at Friendship, Oct. 28, 29.
Tremont, at Hopewell, Oct. 29, 30.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Caledonia, at Caledonia, Sept. 29.
Cedar Bluff, at Siloam, Sept. 30, Oct. 1.
Mayhew, preaching, Oct. 1, evening.
Starkville, Oct. 4.
Crawford and Shaeffers, at Shaeffers, quarterly conference, Oct. 5.
Chester, at Chester, Oct. 7, 8.
Ackerman, preaching, Oct. 8, evening.
Mayhew and Sessums, at Mayhew, quarterly conference, Oct. 11.
High Point, at White Hall, Oct. 14, 15.
Noxapater, at Noxapater, Oct. 15, 16.
Louisville, Oct. 17.
Ackerman and Wier, at Ackerman, quarterly conference, Oct. 19.
McCool, at ———, Oct. 20.
Sturgis, at Mt. Airy, Oct. 21, 22.
Kosciusko sta., Oct. 22, p.m.
Kosciusko ct., at Pearce's Chapel, Oct. 23.
West Point, Oct. 25.
Artesia, Q. C., Oct. 26.
Shuqualak, at Shuqualak, Q. C., Oct. 27.
Columbus, Central, Oct. 31.
Brooksville, Nov. 1.

Pastors will please request Centenary and Educational treasurers to be present with written report, showing what has been raised this year, total amount paid to date, balance due, etc. Also remind the W. M. S. and the Board of Trustees to present a written report at this conference.

A. T. McILWAIN, P. E.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

WILL ANSWER ANY WOMAN WHO WRITES

Woman Restored to Health by Lydia E. Pinkham's Vegetable Compound Makes This Offer

Cumberland, Md.—"My mother gave me Lydia E. Pinkham's Vegetable Compound when I was between thirteen and fourteen years old and was going to school, because I suffered with pains and could not rest. I did not have any more trouble after that until I was married, then I always was troubled in my back while carrying a child and could not do my work until I took the Vegetable Compound. I am strong, do all my washing and ironing and work for seven children and feel fine. I always have an easy time at childbirth and what it did for me it will do for other women. I am willing to answer any woman if she will write asking what it did for me." —Mrs. JOHN HEIER, 53 Dilley St., Cumberland, Md.

During girlhood and later during motherhood Lydia E. Pinkham's Vegetable Compound brought relief to Mrs. Heier. Her case is but one of many we constantly publish recommending our Vegetable Compound. She is willing to answer your letter. Write to her.

FROM LAKE ARTHUR, LA.

Dear Brother Carley: After a long delay, I will write you a few lines to let you know I am still in the land of the living, and, as our fathers used to say, "upon praying grounds and pleading terms," though my health has not been very good since the first of May. But I am feeling fine now. I have not missed preaching every Sunday this year, and missed Sunday school only twice, and that was because I had a terrible carbuncle—and thought the strain too great to attend Sunday school and preach too.

Things are moving along O. K. up here. Our prayer meeting is fine and well attended—about 40 out last night; the Sunday school is good and doing efficient work; the Woman's Missionary Society is navigating along fine; we have reorganized our Epworth League, and it is well attended; our church attendance at 11 a.m. and 8 p.m. is fine.

Our beloved presiding elder held our third quarterly conference on the 16th of August and preached a fine sermon while here. He is a fine elder indeed, and efficient in his work.

Our revival will open on the first Sunday in October. Rev. Lee R. Sparks, of Franklin, will do the preaching. Come up and be with us.

Everything will come out O. K. in the end, I think.

May God bless the Editor and Manager of the Advocate and all that read it. Yours in Christ.

S. D. HOWARD.

WHAT DID THEY MEAN.

During the Christian Education Movement and the Centenary Movement our people responded in a loyal way to the call of the church. As part of the cultural program of these Movements we asked for hundreds of volunteers of the choicest young people of our church to lay their lives on the altar as the highest expression of their consecration. We were not disappointed in their response and they have conscientiously set their hearts to the task of the Kingdom.

Does this mean our task is finished? No thoughtful man who has unreservedly considered the needs of the Kingdom but is aware that a very large percentage of the young people who respond are not financially able to meet their expenses of training.

Scores of young people are now waiting an opportunity to enter school. Others are drifting from their original decisions. We cannot charge them with a lack of conviction or indifference, but when they find that the church that was so eager to call them to serve is not interested in preparing them, they are forced to question the matter of a serious intent on the part of the church.

Are you not interested to investigate the needs of the volunteers of your charge and district? The undersigned writer or the Conference Life Service Superintendent will be pleased to give you additional information. GARFIELD EVANS.

Nashville, Tenn.

A Cure for Worry: Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Need of Daily Prayer: Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Cotton Valley Sun., Oct. 1, a.m.
Springhill, Sun., Oct. 1, p.m.
Belcher, Wed., Oct. 4.
Bossier City, Fri., Oct. 6, p.m.
Athens, Sat., Oct. 7; Sun., Oct. 8, a.m.
Homer, Sun., Oct. 8, p.m.
Arcadia, Wed., Oct. 11, p.m.
Pelican, Sat., Oct. 14; Sun., Oct. 15, a.m.
Mansfield and South Mansfield, Sun., Oct. 15, p.m.
Oil City, Wed., Oct. 18, p.m.
Texas Avenue, Fri., Oct. 20, p.m.
Castor, Sun., Oct. 22, a.m.
Bienville, Oct. 22, p.m., Oct. 23, a.m.
Sibley, at Mims, Tues., Oct. 24
Haughton, Wed., Oct. 25.
Mangum Memorial (conference), Fri., Oct. 24, p.m.
Gibsland, Sun., Oct. 29, a.m.
Plain Dealing, at Walker's Chapel, Thurs., Nov. 2.
Wesley, at Carroll Creek, Sun., Nov. 5, a.m.
Ringgold, Mon., Nov. 6.
Grand Cane, Wed., Nov. 8 (conference).
Mansfield, Wed., Nov. 8, p.m. (conference).
Minden, Fri., Nov. 10, p.m.
First Church, Shreveport, Sun., Nov. 12, a.m. (preaching).
Mooringsport, Sun., Nov. 12, p.m.
Noel Memorial, Mon., Nov. 13, p.m. (conference).
Cedar Grove, Wed., Nov. 15, p.m.
First Church, Shreveport (conference), Fri., Nov. 17, p.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Greensburg, Center, Sept. 30, Oct. 1, a.m.
Kentwood, Oct. 1, p.m.
Pine Grove, Pine Grove, Oct. 8, a.m.
Keener Memorial, Oct. 8, 9, p.m.
Baker, Baker, Oct. 14, a.m., 15, p.m.
Springfield, Red Oak, Oct. 15, a.m.
Gonzales, New River, Oct. 22, a.m.
St. Francisville, Oct. 29, a.m.
Olive Branch, Gilead, Nov. 5, a.m.
Clinton, Clinton, Nov. 5, p.m.
Franklinton ct., Fisher, Nov. 12, a.m.
Franklinton, Nov. 12, p.m.
Baton Rouge, First Ch., Nov. 14, p.m.
Hammond, Nov. 15, p.m.
Dunham Springs, Dunham Springs, Nov. 19, a.m. J. W. LEE, P. E.

Alexandria Dist.—Fourth Round.

LeCompte ct., at LeCompte, Oct. 1.
Boyce, at Boyce, Oct. 5, p.m.
Winnfield ct., at Dodson, Oct. 8.
Pineville, Oct. 12, p.m.
Columbia ct., at Columbia, Oct. 15.
Glenmora, Oct. 19, p.m.
Jena and Jonesville ct., at Jonesville, Oct. 22.
Winnfield, Oct. 25, p.m.
Trout and Good Pine, at Good Pine, Oct. 26, p.m.
Provencal ct., at Provencal, Oct. 29.
Bunkie, Nov. 2, p.m.
Alexandria, preaching, Nov. 5, a.m.; conference, Nov. 6, p.m.
Marksville ct., at Marksville, Nov. 5, p.m.
Pleasant Hill ct., at Pleasant Hill, Nov. 12.
Natchitoches, Nov. 16, p.m.
Rochelle and Standard, at Rochelle, Nov. 19.

Preachers in charge will please see that the trustees have reports in hand concerning church property. Pastors will also nominate only the number of stewards allowed by the law of the church. Brethren, arrange your nominations accordingly. The law will be enforced. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Fourth Round.

Indian Bayou, Oct. 1, a.m.
Rayne, Oct. 1, p.m.
Franklin, Oct. 8, a.m.
New Iberia, Oct. 8, p.m.
Hornbeck and Peason, at Prospect, Oct. 15, a.m.
Zwolle, Oct. 15, p.m.
Lafayette, Oct. 22, a.m.
Opelousas, Oct. 22, p.m.
Morgan City, Oct. 29, a.m.
Jeanerette, Oct. 29, p.m.
Many, Nov. 5, a.m.
Sulphur, Nov. 12, a.m.
Lake Arthur, Nov. 12, p.m.
Merryville, Nov. 19, a.m.
Ludington, Nov. 19, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Fourth Round.

Bonita, at Bonita, Oct. 1, preaching, 11 a.m.
Bastrop, Oct. 4, 8 p.m.
Mer Rouge, at Collinston, Oct. 6, 2 p.m.
Elmore, at Vienna, Oct. 8, preaching, 11 a.m.
Dubach, at Dubach, Oct. 8, preaching, 8 p.m.
Mangham, at Mangham, Oct. 10, 2 p.m.
Gilbert, at Gilbert, Oct. 11, 2 p.m.
Winnsboro, at Winnsboro, Oct. 12, 2 p.m.
Oak Grove, at Oak Grove, Oct. 15, preaching, 11 a.m.
Farmersville, at Farmersville, Oct. 18.
West Monroe, Oct. 20, 8 p.m.
Sinimsboro, at Salem, Oct. 22, preaching, 11 a.m.
Tallulah, Oct. 24, 8 p.m.
Rayville, at Rayville, Oct. 25, 3 p.m.
Midway and Epps, at Epps, Oct. 26, 3 p.m.
Chatham, at Trantam's Chapel, Nov. 1, 11 a.m.
Eros, at Eros, Nov. 3, preaching, 11 a.m.
Waterproof, at St. Joseph, Nov. 5, 3 p.m.
Sicily Island, at Sicily Island, Nov. 12, preaching, 11 a.m.
Lake Providence, Nov. 15, 8 p.m.
Monroe, Nov. 17, 8 p.m.
Bernice, at Bernice, Nov. 19, preaching, 11 a.m.
Ruston, Nov. 20, 8 p.m.

The Licensing Committee will meet at Monroe Sept. 19, 10 a.m.

K. W. DODSON, P. E.

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A LETTER FROM REV. W. T. GRIFFIN.

Dear Advocate: Recently I have been with Brothers Price, White, Hawkins and Cain in meetings, and found good congregations, and responsive people. The interest grew until the last day at each place. There were conversions and reclamations and renewing of vows in the old-time way, though the political situation had a dire effect on the people in some places.

These pastors, all, are hard at work and are bringing things to pass. Brothers White and Cain organized Leagues; all put new life into Sunday schools, and urged prayer meetings, and some secured subscriptions to the Advocate. "Henry Ford" helps these pastors to travel, and they are reaching the people. Some thirty were received into the church. Brother White, the senior of these pastors, still has a strong hold on the young people; organizing and leading them, they become workers indeed. Plenty of books and good singing helped much in the campaign.

W. T. GRIFFIN.

FROM HAZLEHURST, MISS.

My Dear Dr. Carley: In keeping with my promise, I will give you some notes from this charge. We closed out last night one of the best meetings this town has had in the memory of the oldest citizens of this community. The whole town was brought under the influence of the gospel. The revival started with the meeting held on the courthouse yard, on the evening of the third, by the "Flying Squadron," of Jackson, with the largest crowd that has assembled in Hazlehurst in many days. Some estimate the number at three thousand. I am sure of one thing—that meeting held by the "Squadron" put a religious influence on the community that opened the way for the great results that followed.

Brother Bennett's preaching was clear, strong and was attended by the Spirit of God. I do not know a man in the evangelistic field that gives more satisfactory service and meets the general demands of a situation better than does Brother Bennett. His preaching is founded on Jesus Christ, a supernatural birth, a sinless life and vicarious death, and a gospel that is made powerful by the Holy Spirit. He insists on a personal experience of a conscious salvation, practical living of the gospel life in every department of life, and obedience to the truths of the gospel.

The town was well organized into prayer bands and a men's prayer meeting was held at the Presbyterian church every afternoon, and a great deal of praying was done in the homes of the people by those who had loved ones they wanted saved and wanted the church revived.

All the services were held in our church after the one on the court yard, except the last one, which was held in the Baptist church. Many evenings during the weeks that the meeting was in progress, many were turned away from the door. People stood around the walls of the church and hung on the words of the preacher with rapt attention. On the last night, notwithstanding we were in the large Baptist church, with every inch of space occupied in the main auditorium and Sunday school rooms, with chairs placed in the aisles, with fifty standing round the walls, more than a hundred were turned away for lack of room.

The spirit of co-operation and good fellowship on the part of the people of the other churches was all that could be expected or desired. The spirit was delightful and men stand on the streets this morning and talk of the meeting and the good that was done. Many families erected family altars and pledged to tithe their income.

The singing was conducted by Brother John Carter, our pastor on the Scotland charge, and I am sure that better and more satisfactory service could not have been given. He preached a fine sermon on the first Monday at the eleven o'clock service, and he caught the hearts of the people at the start, and soon worked his way into the life of the community and completely captured the young people. The names of Brother Bennett and Brother Carter will long remain a pleasant memory in the homes and hearts of the Hazlehurst people of all denominations.

The ladies will organize bands into prayer circles in the sections of the town so the places can be reached with as little walking as possible, and the men will have prayer meeting at some time in the week at one of the churches; a matter of special interest is the young men's prayer meeting, that will be held on Thursday afternoon of every week at the Presbyterian church.

To-morrow at 11 a.m., there will be held at the courthouse a general mass meeting to take steps to put in motion a movement to make the bootlegger and the white lightning dealers a little careful how they run their business.

Fifteen united with our church and several will unite with the other churches in the town.

This has been a very busy summer with this pastor. Besides attending the Divinity School at the Seashore Camp Ground, he has spent several weeks in revival meetings—three weeks with Brother Abney, one with Brother Carter, one with Brother McKeown, and one with Brother Watkins. Besides the blessing of the fellowship with these brethren, it was a great privilege and blessing to strive to lead the unsaved into the kingdom and the experience of a conscious salvation.

I think by the time the year closes we will be able to make a fairly good showing for this charge. I am sure that some improvement has been made on many lines of the church work and life. The parsonage has been improved at the expense of about ten or twelve hundred dollars, and the looks of the parsonage have been much improved. By the time we are to make our report at the coming session of the Conference, we hope to be able to make a good showing.

It has been pleasant to be associated with Brother Ellis, the hustling presiding elder, and it has been a real pleasure to have had the Brookhaven District superannuate preacher, the like of whom will be hard to find, Brother T. W. Adams, who has spent two nights with us in the parsonage home and preached twice for us.

Sept. 18. W. H. SAUNDERS.

JUDICIAL DISARMAMENT.

By Joseph F. Doherty, in The Christian Herald.

With the expansion of commerce, litigation inevitably increases. Our regular courts have a more or less fixed capacity. There is a constitutional limitation to the number of Supreme Court Justices that may be elected in New York. The limit has been reached and the courts may be likened to the neck of a bottle, through which must be poured three times the volume of litigation that now percolates out of the mouth of the bottle, if we are to meet the present demands.

The situation is such as to cause concern not only to judges and lawyers but to noble-minded and God-seeking men generally—men who realize that justice is a sine qua non of our civilization and the very foundation stone on which government is based. Some method must be employed to lift this great burden of litigation from the courts and to provide a speedy and effective means of determining disputes.

Such a method, it is believed, has indeed been found in the new Tribunal of Justice established by the Arbitration Society of America. This tribunal widens the neck of the bottle of Justice by providing hundreds of "judges" or arbitrators whose decisions will be as binding as the decisions of Supreme Court Justices—arbitrators who will have special knowledge of every field of activity and whose standing and integrity will be of the highest.

The new tribunal represents a bold departure from the methods of the regular courts of law. It is a voluntary tribunal where the parties to a dispute submit their disagreement to arbitration, at a small fraction of the expense that obtains in the regular courts, without counsel, if they so desire, and without any of the paralyzing delays, appeals, reviews, reversals and new trials..

The Friend of Sinners: Their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.—Luke 5:30-32.

When a man feels that he does his work for God, and not for men only, then it becomes a divine vocation.—Selected.

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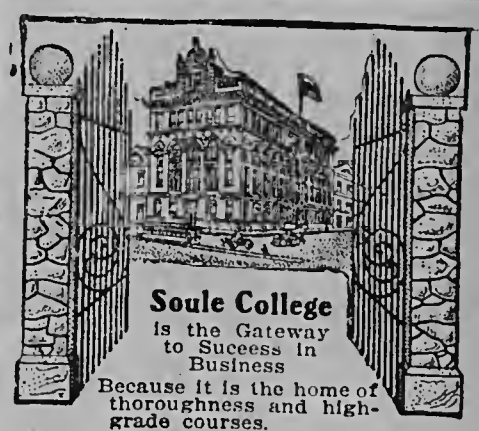

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New Orleans, La.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 40. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3478.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 5, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

PERSONAL EVANGELISM.

One of the greatest joys of the Christian worker is to realize that he has been directly instrumental in bringing some soul into a saving relationship to God. It is doubtless true that there are many Christians who have not experienced such joy, because the fruits of their labors have not immediately appeared; nor are such to be denied the happiness of feeling that they have a part in the coming of the Kingdom. But it is a kind of supreme joy to be able to point to some man or woman who has been won to Christ by a personal appeal. This joy is not experienced by many, perhaps, because they have felt that personal evangelism is something that can be practiced only by those who are especially gifted in dealing with individuals. Some people, of course, have the gift to an unusual degree; but all of us have the opportnity, it may be in a limited way, of saying the word that will be the means, under God, of saving a soul. It ought to bo an encouragement to all Christians, too, to know that almost invariably the sinner to whom they speak will give a respectful, and oftentimes eager, hearing. God prepares the ground as he prepares the seed; and he does not leave the sower to do his work without providential guidance and divine help. It certainly should not be considered a "cross" for one who is happy in the love of God to try to get somebody else to share the joy that is the greater by reason of the sharing. Happy indeed will be the man or woman who is welcomed at the portals of Heaven by those who have entered therein as a result of the personal word lovingly and appropriately spoken.

THE NEAR EAST ATROCITIES.

The recent massacre of Christians in Smyrna by the Turks has aroused a feeling of intense indignation throughout the Christian world, as well it might, and the organizations that are trying to save those persecuted peoples have issued a public appeal for funds for emergency relief. The Near East Relief has the organization on the field capable of handling the situation, but announces that it cannot do so unless it has immediately special funds for that purpose. An urgent appeal for immediate contributions is made, which should be sent to the Treasurer, Near East Relief, 151 Fifth Avenue, New York, designated "Smyrna Relief." After the bitter experiences of the past, it would seem to be unthinkable that the Turks should bo entrusted with the unregulated control of Christian groups—yet the Governments of Europe seem to be content to do the unthinkable thing. There is a strong feeling, too, that the United States should take some positive step toward bringing to an end such an intolerable condition. This feeling was very clearly voiced by Dr. Robert E. Speer at a great mass meeting held in New York on the afternoon of September 24, when he said: "We are not here to feed the fires of hatred against the Turk, nor to propose war, nor to urge our Government to take sides on disputed political issues. But we are here to declare our conviction that religious minorities are entitled to protection, to appeal to our nation to accept its inescapable duty in aiding and establishing a righteous peace in the Near East, and to insist that the Armenian people are entitled to some home of their own where they can be safe and able to take care of themselves." This would seem to be a most opportune time for the League of Nations, the Allies, and all the great Governments to function in behalf of humanity.

A VOTE THAT COUNTS.

According to the Dearborn Independent, a vote was recently taken on the wet and dry question among the inmates of the prisons in the United States, with the result that 133,000 voted dry and only 909 voted wet. We take it that this is a poll that has real significance. It is very well for those who have only their selfish interests and appetites to consider to say that there should be a modification of our present prohibition law; but for those who are paying the penalty for their misdoings, in which liquor played a large part, to say that the country ought to remain dry means that the "pragmatic test" has been applied. "The burned child is afraid of the fire."

COLLECTIONS IN THE CHURCHES.

We can easily understand how a congregation may become restive under repeated calls for money when these calls are made without regard to time, place, or circumstance; but we do not believe good men and women will ever resent the opportunity of contributing to a cause that is clearly and directly connected with the ongoing of the Kingdom of God. There may be individuals in the congregation who will not give and who will complain that the church is nothing more than a money-gathering agency; but the great mass of Christian people will respond heartily and liberally. We sometimes fear that the preachers are more timid about asking for money than the people are about giving; at least, it is probably true that "low-pressure" preachers are responsible for "low-pressure" congregations. The following from the Central Christian Advocate illustrates the point: "The other Sunday Bishop Fred B. Fisher was giving his thrilling story of the Victories of the Cross in his Calcutta area. He told of the victories over problems; the victories he had seen in personal life. Later, for a moment, he spoke of needs in India, in China, in Japan and Korea, with which he is also familiar. He told how the winds of God are blowing. And when he got through he quietly, and without any spirit of criticism whatever, started to say to the congregation, as he sat down, that 'it was understood he was to say nothing about the congregation giving anything, but he would be pleased if—'. He never got any further. A man in the congregation jumped to his feet and called out, 'Who told you that?' That layman took five of those hundred-dollar units and sent his check to the altar. Another and another followed. The offering was $2,650. Evidently the man who 'told him that' misunderstood something."

THINK A MINUTE.

The designation of October 2-9 as Fire Prevention Week calls attention to an economic loss in the United States that is too little realized. The disastrous fire a few weeks ago on the river front in New Orleans, in which the loss amounted to more than $5,000,000 adds point to the campaign. Last year the total loss by fire in the United States was $485,000,000, which means that property worth $925 was destroyed every minute; and in these fires 15,000 lives were lost. Careful investigation has shown that ninety per cent of all fires are caused by carelessness; it would have been possible, therefore, to save most of the property that went up in smoke, and 13,500 of those lives. It has not taken the reader more than a minute to scan these lines—yet, on the average, nearly $1000 worth of property has been consumed by the flames. Think a minute—and safeguard your premises against fire.

A POOR MEMORY.

According to a recent news item, Mr. Henry Ford's secretary called his attention to a deposit of $2,000,000 in a bank at Windsor, Ont., that he had forgotten all about. To our way of thinking, that is a supreme example of a poor memory. When we recall, however, that Mr. Ford's profits for the calendar year 1921 amounted to $76,000,000, and that his present cash balance is said to be about $200,000,000, we can easily believe that money as such has ceased to have any meaning to him except as an instrument with which to carry out his plans. But to forget that he had $2,000,000 in bank! We dare say there has never been another case like it in history.

THE RED CROSS ROLL CALL.

In keeping with its annual custom, the American Red Cross will conduct its "roll call" during the period between Armistice Day, November 11, and Thanksgiving Day. This "roll call" is simply a method of renewing the membership of the Red Cross year by year, and it is conducted for the purpose of enabling the organization to perform those duties which are laid upon it by Congress. We are sure there will be a ready response to this appeal when it is made in November.

New Orleans Christian Advocate

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TO CONTRIBUTORS.

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IF CHURCH LETTERS TOLD THE TRUTH.

(The Rev. W. H. Powers; the energetic and successful pastor of First Church, Ithaca, N. Y., believes that if Church Letters always told the truth some of them would read somewhat as follows.—Editor).

I.

To the Pastor of the Second Secondary Church, Fraternity Burg, N. M.:

This is to certify that Brother Lodge Enthusiast has financially supported this church for three years. We can say without any hesitation that he is one of the most popular men in social and fraternal circles who have ever lived in this city. Not only is he popular in these circles, but he is a recognized leader, as you will realize when I mention to you a few of the offices he holds at the present time. He is at this writing Worshipful Master of the Masons, Goodness of Hope of the Odd Fellows, Virgin Scrus of the Grange, Grand Mogul of the Sons of Indolence, Two-edged Tomahawk of the United Order of Red Men, Tailbearer of the Merciful Mannikins, Big Blizzard of the Arabian Knights, Double-Barreled Dictator of the Knights of Brass Circles, Sublime of the Union League, and Pledge Passer of the Reform Club. A few other offices held by him do not come to me.

He is glad to assume whatever responsibility he can in the church, but his physician has told him he must let up on some of his activities, so he has decided that it is impossible for him to accept any position of responsibility connected with the church. He conscientiously states that he regrets that he cannot attend the prayer meeting because every Wednesday in the month except one is taken by lodge engagements and he feels that after the advice given him by his physician he should stay in and rest that evening. His church attendance averages about one Sunday service a month unless his poor health manifests itself. Brother Lodge Enthusiast will do a good deal for your church socially and financially, but not so much spiritually. They say that he has the ritual of every lodge to which he belongs almost entirely committed. He dropped into the men's class a few Sundays ago and our teacher asked him to look up a reference in Matthew. After searching vainly for it in the vicinity of the Psalms he had to give it up, and our teacher asked Brother Goodman, Lodge Enthusiast's gardener, to read it. Trusting that your acquaintance with our brother may be a source of inspiration to him and that his health may improve so rapidly that he may soon be able to attend the church service bi-weekly, we are Cordially yours,

II.

To the First Disgruntled Church, Nearby City, N. Y.:

This is to certify that Brother and Sister E. Z. Peeved were faithful members of this church until they became displeased with the pastor's attitude and at that time desired to withdraw and unite with your church. At first we were very much grieved, but have learned since that in the past this has been their customary system in changing from one church to the next. It is impossible for us to state how long your church may be able to coddle them. If your supreme desire is to keep them in your membership we would suggest that you hedge a little in your sermons and be diplomatic to a painful and compromising degree outside of the pulpit. It is fortunate that your city has so many churches that are anxious to increase their membership because for several years our brother and sister will be able to go to a new church and by the time they get the rounds, unless conversion overtakes them, there may be a new and unsophisticated pastor in the church they started from. Very frankly yours,

III.

First M. E. Church, College Town, Mass.:

This is to certify that Mr. A. Student has been a member of this church for six years. During that time he has attended on an average of one service every six weeks. One of his chief religious convictions is that Sunday is the best day of the week on which to study; besides by studying on Sunday it leaves more time for social and recreational life on the evenings of the week. Mr. Student is a very bright and likeable young man and on Sundays when there is no studying to do will show considerable interest. We trust that the fellowship of your church will prove helpful to our brother. Sincerely yours,

IV.

Fifth Avenue Church, High-Tone City, Md.:

This letter is to certify that Mrs. Society Light has been a spasmodic member of this church for ten years. Her religious zeal is so thoroughly overwhelmed by her social ambitions that it appears to be almost smothered. She is constantly spending time, labor, and plenty of money to satisfy her social manlaticus, which is one form of softening of the brain. As a member of your church she will come when she isn't too rushed socially, will pay when she has a surplus and thinks of it and will work in the church society except when suffering from the above-mentioned disease. We commend her to your fellowship and trust that for her peace of mind she may not be eclipsed by any social rival. Sincerely,

V.

To the Pastor of the Pleasant Avenue Church, Easytown, Pa.:

This is to certify that Brother Religious Crook has been a misrepresentative member of this church for seven years. During that time he has pledged enough money to build a new church, furnish it and pay the pastor's salary for the first year, and out of the amount pledged has not paid enough on his pledges to buy enough material to give the bell its annual oiling. Our church treasurer says that if our entire membership paid on the same basis as Brother Crook we wouldn't have enough to buy fifty envelopes from Woolworth's in which to mail out the quarterly statements. A while ago Brother Crook told a neighbor that he had pledged $50 toward a benevolent fund, but did not mean to pay it. He made the pledge just so the church could send in a good report in the matter of pledges to this fund. Brother Crook has not said so openly, but it is well understood in the community that he does not consider anything pledged to the church as a debt; it is merely an expression of good will. A few evenings ago at the official board meeting, when the stewards were looking over the accounts of those who were five years or more in arrears, it was suggested that some one approach Brother Cook and ask him to settle up, but finally the plan was abandoned, as it was suggested that such action might injure Brother Crook's feelings, as he is exceedingly sensitive. Some people think it is wiser for a church to owe everybody in creation than to injure the feelings of any of its delinquents. If Brother Crook becomes a member of your church you will do him a favor to give him an opportunity to make a pledge for every good cause and then you will do him another favor by immediately and permanently forgetting that he pledged anything. We would suggest that to save ink the treasurers of the various funds take all Brother Crook's pledges verbally. We are in hopes that at our next General Conference it may be decided to refuse to give the church letter of members who deliberately and habitually dishonor their pledges. If there should be such a thing as "a man without a country," there should likewise be "a man without a church." Sincerely,

VI.

Pastor First Progressively Spiritual Church, Christian City, Mo.

My Dear Brother: You are an exceedingly fortunate pastor while I am a very sorrowful one because I am now issuing you the membership transfer of Brother and Sister Faithful. They have been earnest and consistent members of this church for fourteen years and go from us with the deepest respect of every man and woman in the community and the love of all who knew and worked with them. You will find in the first place that they look upon church attendance as one of their first obligations (they call it privilege). The prayer meeting is their regular weekly engagement and they almost never allow anything else to supplant it. They bring to the prayer meeting with them an earnest prayer and a ringing testimony, and we shall never forget how our hearts have been lifted as we have listened to them and witnessed the light of the Holy Spirit on their countenances. They will not be hesitant to express their displeasure at something that they consider wrong in the church, but they will do it guardedly, and in such a splendid Christian spirit that the criticism will be a stimulus to work. If there is anything you wish done you need have no hesitation in asking the service from Brother and Sister Faithful. They believe in a Christianity of service. If you want them to speak to an unsaved person you may be sure that they will inspire the utmost confidence of that person. Many a time have I heard some woman say, "I wish I could be as good a Christian as Mrs. Faithful." No less than twenty men have told me that if the church had a dozen men like Brother Faithful there would be no limit to its success. Enjoy their fellowship, use their services and count yourself fortunate in having with you such a man and woman of God. The respect, love and sincere prayers of the men and women of this church go with Brother and Sister Faithful to their new home. May God richly bless you as you work together. Sincerely yours.

—From N. Y. Christian Advocate.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

So the Episcopalians have taken the word "obey" out of the marriage service. I suppose it is just as well to eliminate it from the marriage service, as it seldom meant anything to the contracting parties anyhow. Not one in five hundred couples who get married read the marriage service before the ceremony itself. It is one of the most beautiful and solemn and sublime parts of the ritual. A proper study of that marriage service by young people who contemplate matrimony would save some from the tragical results of mismating, for no serious person can read that service without seeing what a sacred thing matrimony is, and that it is not to be taken in hand "unadvisedly, but reverently, discreetly, advisedly, and in the fear of God." So far as the word "obey" is concerned, both as it occurs in the Bible and in the marriage service, it does not mean that the wife is to take orders from her husband. That idea is contrary to the whole Biblical conception of the relation of woman to man; for the Bible, and the Bible alone of all the religions in the world, makes woman man's equal. It means that the wife is subordinate to her husband as the head of the family. The family is God's unit of social organization. Every organization must have a head. Take a business firm with two equal partners, and one of them must be the president, and must be recognized as such in order to the proper management of the business. So in the family. It must have a head, and God ordained that the husband should be the responsible head. So if you are going to run your home on God's plan, the wife must be "subject" to her husband,

and husbands must "love their wives as Christ loved the church, and gave himself for it." I am sorry they have taken the word out of the service, and I hope the Methodists will keep it in; for it expresses the church's ideal of the "holy estate of matrimony."

After the delightful meeting at Tyler, Texas, where I bobnobbed for a week with Perry and Sledd and Dunkle and Duckwood, and enjoyed the music and the prayers and the enthusiasm of the colored preachers in their summer school of theology, I had a week at home with Sister Steel and two of the girls. Gerald had gone coastward, down among the rice-fields and Satsuma orchards to teach, and Virginia had gone to accept a position in a school near Philadelphia. I'm proud of all my girls. They are hustlers, and take to paddling their own canoes like little ducks take to water. Virginia, about 20—I can't keep the run of the almanac with so many birthdays in the family—attended a school near Philadelphia a year ago, through the kindness of her uncle. I understand she was the only girl in the school that would not dance. She made no pose of being more religious than others, but, thank the Lord, she has the Steel backbone, and was quietly loyal to her ideal of a Christian. So when the President of the school learned she was available for a special position he wanted to fill, he telegraphed for my little girl. Amen! If any girl reads this who thinks she must dance to win her way, let her reconsider her "thinks." I missed these two jewels from the home-casket. My pig was growing finely. I have named him Verres, after the Roman praetor who looted Sicily. Like the praetor, my pig never seems to be satisfied. Cicero did not have to make a speech to convict Verres. He submitted the facts, and that was enough. Verres was ruined and Cicero's fame was made as a lawyer. The pig, you understand, is a sanitary institution. I got him from Leboe, the butcher. I did not altogether like his looks, but Leboe assured me that he was a porcine aristocrat in disguise, and I believe he is going to put on the proper appearance in time, for I notice that he curls his tail over his back now, and has a dignified grunt instead of a tackey squeal. I won't have anything tackey around me if I can help it.

I found quite a nice start on the subscription to my book, "Home Life in Dixie During the War." I must have a thousand names before I can risk the expense of publishing it. I don't call for the money now, but do want subscribers at $2. Some have sent the money, and said keep it whether the book is published or not—a contribution, I suppose, to the "superannuate fund!" Dear Dr. Smith, of the University of Virginia, subscribed for several copies, sending the money with instructions to turn the check over to Sister Steel in the event I fail to get the 1000 subscribers. Several friends had asked others to subscribe, and sent a list of subscribers. If a number would do that, we would soon get the required number. Several editors of the church papers that I write for have given me a nice recommendation, and started the names coming. I appreciate that courtesy. It is a way they can help the "forgotten man." Forgotten!

I went to hear Pearson preach in Mansfield. He is a "humdinger!" I don't know what he was doing over in Middle Tennessee, that "dimple on the chin of Dixie," as Bob Taylor used to call it; but he is moving things in the Pelican pines. He preached on: "Wherefore, seeing we are compassed about with so great a cloud of witnesses," etc. Bobbitt's girls were there in full force, and they make a fine show. The sermon was fine, but I expected a little different treatment. I expected he would take the modern baseball game as the analogue of the Olymple race, and illustrate his theme by that. Had he done so, some of his hearers who are enthusiastic "fans" might have forgotten where they were, and started a shout. But he shied off on a different tangent. He is all right.

I am writing this from the Youree Hotel in Shreveport. I had to put the clerk in Hotel Tyler mighty low in the scale on account of his indifference to the comfort of his guests. These clever Youree clerks are the very opposite. Courtesy and kindness are the rule here, so it is a pleasure to stop at the Youree. I am on my way to Sardis—O no, not in Asia Minor where the unutterable Turk is shocking the world by his savage atrocities; but Sardis, Mississippi. It is not far from my early stamping ground, and the older I grow the more memory loves to revert to the scenes of my childhood. The long stretch of a virtuous life behind me makes a pilgrimage to the haunts of early life a genuine joy. Sardis used to be a center of intelligence and social culture and refinement second to few communities in our Southland. I expect to find it so still; yet we have changed in many ways. Even our ideals of culture now are different from what they were when I was young. Children are "kids," making their fathers billy goats, and fathers are "daddies." Every time I hear that word, a little black pickaninny in his shirt-tail bobs up before my mind's eye; for that was what the little darkies on the plantation called their fathers before the war. I would have gotten a good whipping if I had called my father "daddy." And if one of my children should so far forget their raising as to dub me "daddy," they may expect the same treatment now. But everybody to their likes, as the old lady said when she kissed the cow.

A TRIBUTE TO THE LATE REV. THOS. CAMERON.

Dear Brother Carley: I have just noticed the death of Rev. Thomas Cameron, and I wish to drop a flower in his memory. I, with five others of the Memphis Conference, were, by action of the General Conference in 1870, made members of the North Mississippi Conference in its organization, and Brother Cameron came in with us from the Alabama Conference and was made a member of our class. My introduction to him was very pleasant, and in our class examination we became very intimate. Rev. A. C. Allen examined us. Some amusing things occurred, one of which I remember; Brother Cameron took a hearty laugh. It was this: Brother Allen was examining us on the historical part of the Bible, when he asked one brother to give him a sketch of the character of a certain book; he studied for a moment, then said, "Brother Allen, I don't believe I ever heard my father preach from that text."

We were often thrown together, and in 1880 he and his brother, J. D. Cameron, were with me in a camp meeting, in which I enjoyed the preaching of both. The fact is, while J. D. outranked him, I never thought he could beat Tom as a real theological pulpit orator. I have been on his trail in the pastorate and he was everywhere spoken of in the highest terms. To his son and daughter, I would commend you to the care of your father's God, and pray that you may meet him in the eternal beyond where death has no horror, but where life will be in eternal happiness. Yours, of the few charter members of the North Mississippi Conference, in Christ,

S. W. MILLER.

Frisco, Texas.

OUR PERPLEXING SOCIAL PROBLEM.

By Rev. E. N. Evans.

(Extracts from a recent treatise on this subject, which may be had free of charge on request, as it is dedicated and given to our Memorial Home by the author).

This little treatise is not written for people who don't care. If you pray, "God bless me and my wife, son John and his wife, us four and no more," you may cease reading with this paragraph. I am not talking to you.

* * *

Social vice can be dealt with only from the point of approach set forth in the teachings of Jesus. The ancient Hebrews had the most rigid laws and severest penalties of olden times. They did not cure the evil, but the restraint gave them the best homes in that age of the world. They did not seek to cure the disease, they simply killed the patient as a preventive.

* * *

Jesus did not come to condemn and kill sinners, but to forgive sins and make saints out of such as would truly repent and trust in Him. He opened the way and cleared the mind of much confusion of thought when He made a clear distinction between sin and crime. He dealt with sin and left crime to be dealt with by the social order. He abrogated no law of Moses or of Rome. Forgiveness of sin did not pardon crime, nor did it restore to former social position. He forgave the sin of those who were criminals, but left them to expiate their crime as State or society might demand. We may pray for the forgiveness of the sin of the hardest criminal who ever abused society and still demand that he meet the penalty of violated law. The thief on the cross is an example. The organized social order has a duty to protect the home from the criminal. Failure or laxity to do so would destroy the foundation of our civilization.

* * *

There are sinners—social and moral sinners—who are not criminals in character or purpose. They do not deserve or need anything that the State or society can do for them. They are of all sinners the most penitent and pitiable. Even the home that gave them birth and shelter can not lower its moral standard and bring the cloud over the innocent members by retaining them. Gossip and scandal will inflict a penalty more cruel than that of the ancient Hebrew. Inevitable exposure will start these cruel social forces to the cursing of that home, crush these bruised lives, and blight the innocent one for all its days to come.

* * *

Publicity can do no possible good. The absence of information is the only preventive of scandal and gossip. Secrecy may be socially and morally honest—and it can protect society, the home, and the sinner. There is a place and an open door of hope for such as are not criminal and who may voluntarily retire from the home and seek that which alone can save—forgiveness of sin, regeneration of heart, a new life and a new chance. If Jesus can not forgive these of sin and give them a new life, there can be no hope for any sinner. Social recognition that can not be won by a clean and sinless life of Christian service is hardly worth while.

* * *

There are no illegitimate children. None of us choose our own parents. There may be children of illegitimate parents, but they are born with no more guilt than other children. There is not much in blood aside from the physical, except that it may all be bad. Physical birth that is physically perfect is good enough a start, since we all must be born again, and in this new birth we have an option and a prayer. These children should not be killed but spared to the childless homes that need them.

Do you believe that God can forgive and save these? Then our Memorial Home has a place and a mission. It is Christianity in action.

New Orleans, La.

BISHOP W. N. AINSWORTH AND HIS CONSTRUCTIVE PROGRAM FOR THE KINGDOM OF GOD IN MISSISSIPPI.

Dear Advocate: On last Wednesday there was held in the Winona Methodist Church a meeting that marks the beginning of a great forward movement on the part of the Methodists of Mississippi. On Tuesday night before, Bishop Ainsworth preached a great sermon to a large audience in Winona on the Mission of Methodism to the world. In his sermon the Bishop clearly showed that Methodism's chief mission to the world is preaching the gospel and giving to men a new life in Christ Jesus. He declared among other things that the ills of our world and of America can not be cured either by legislation or by argument, but that they can be cured by the renewal of the hearts of the people of the world through trust in and obedience to Jesus Christ. He clearly and forcefully brought out the fact that

while Methodism's chief duty is evangelical, still we Methodists have doctrines. He, through an apt illustration, gave a knockout blow to the doctrine of election, and showed that it is the duty of Methodists to declare unto the world that Christ Jesus purchased salvation for all men alike, and that His invitation is, "Whosoever will." He then skillfully attacked the doctrine of the "final perseverance of the saints," and showed that though a man has been happily converted through faith in Jesus Christ, he may, through willful sin, finally be lost. But his concluding thought was a return to the original proposition, that Methodism's chief mission is to preach Christ. It was a great sermon, that made a profound impression on all his hearers.

The Bishop comes to Mississippi with an aggressive, constructive program that will stir the hearts of all Christians to new activity in the work of the Kingdom. He is asking that the presiding elders examine, each, his district and see if he can use all, or part, of the time of an evangelist. According to the need thus discovered, he is proposing to have the Conference finance men, all of whose time is to be given to the work of evangelism under the direction of the Conference. To give enthusiasm and life to this forward movement, the Bishop will call a meeting in Jackson some time in January, at which he will have all the preachers of Mississippi and at least one thousand laymen.

Thank God, Methodism is at last girding herself for a great forward movement here in Mississippi! Christians, let us all linger much and long at a throne of grace that the Holy Spirit, through our consecrated leader, Bishop Ainsworth, may have the right of way to do the work of God in our great State!

J. TILLERY LEWIS.

Winona, Miss., Sept. 23.

CONSOLIDATED CHURCHES.

By Rev. H. Walter Featherstun, D.D.

When on a rather thickly settled district some years ago, I discovered that in rural sections we had too many weak churches and far too few strong ones. I found that this very unfortunate state of affairs had come about in this way (I have in mind an example): A once strong country church with its Sunday school, prayer meeting and all else in a thriving condition, began to divide up by putting a preaching service at a little public schoolhouse some three or more miles north on the afternoon of the big church's regular preaching Sunday; by and by, another for Sunday night; then another for Saturday night, and all in little public schoolhouses in opposite directions from the big church. Little Sunday schools and smaller prayer meetings were undertaken. Some pastor after awhile organized each of these little groups of members into a church. All of this was justified by the claims that the roads were too bad to go far to church, and that conveyances were scarce, and the example and the facilities presented by the public schools were inviting. The pastor felt glad to report to the conferences—District and Annual—that he had organized three new churches, and expected to build houses for them in the near future. And in some instances poor little, cheap, often stoveless and otherwise inconvenient houses were built. The little Sunday schools and prayer meetings, wanting in the enthusiasm of numbers, and suffering the paucity of leaders, dwindled out. The fine revivals that came of old to the big old church gave place to four little preacher-killing, "pop-gun" protracted meetings, barren of force and meagre in results.

Our mistaken public school authorities set the example of this ruinous division until about all that our rural schools, some twenty years ago, could offer the farmer's child was a poorly equipped little school of three or four months' duration, with grades rarely above the sixth. The result was that Mississippi ranked shamefully low in the illiteracy comparisons with sister States. But a new day has come to us through her consolidated schools: "State Superintendent of Education Bond announces that Mississippi, according to population, has more consolidated schools than any other State in the Union. One hundred and eighty-one consolidated school districts have built a home for the teacher, for which he is charged no rent. Mississippi has more teachers' homes to-day than any other State, irrespective of population. Fifty Mississippi consolidated schools have been approved by the Federal government, and next year will do vocational work in agriculture. These schools will receive Federal aid. The total enrollment in the consolidated schools last season was 75,000. There are 1,600 transporation wagons and trucks transporting 35,000 children."

Methodism must take notice. The consolidated church must come. On the sites of old Antioch and Hebron and the rest so sacred with radiant memories will be built churches unexcelled in our towns, to which on every Sunday motor trucks and automobiles will bring along the splendid roads, already being built, the poor and the rich alike to the Sunday school and every Sunday preaching. It must come—this glad new day.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

Our Shreveport Standard Training School was a pronuonced success. We had a most excellent faculty. Those who attended were serious-minded and did faithful work.

The Christian Education Movement is closely associated with the great work of the Sunday school. Our second objective in this far-reaching campaign is: "To promote the cause of religious education by bringing about a closer and more effective co-operation between our institutions of learning and the Sunday school, and by establishing strong departments of religious education in our colleges and universities." To the best of our ability, we are making an honest effort to come up to these requirements.

In a recent pamphlet sent out is to be found the following paragraph: "Our schools and colleges are thoroughly Christian." "The sense of religious obligation is stronger and more active in our institutions than it ever was," declare our Bishops. "Our educational institutions are loyal to the Bible as the authorized Word of God," said the last General Conference. "Each institution is a special agency of the church for the salvation of the world," say the colleges themselves. This is pre-eminently true of both Centenary and Mansfield Colleges. They are doing the best work in all of their history. The Christian ideal is being upheld in every field of endeavor. There is no greater work in the world. Character is basic to society. It is the noblest fruit of the universe.

If the training of the character, the inculcation of right precepts, the leading to right moral choices, the cultivation of a good conscience, the learning of the way of truth, reverence and holiness; in a word, if the fear of the Lord be indeed the beginning of wisdom, the foundation of all personal, commercial, and national success and happiness, then our Christian institutions having so serious a work in hand, deserve to have our most serious consideration and liberal financial support. More and more our people are coming to see the real position of our church schools and valuing them highly for their constructive program.

Centenary had a very fine opening. The audience filled the college chapel. Good speeches and fine music were on the program. Over three hundred students registered the first day. The dormitories are filled. A building will be started right away to take care of the overflow. We need the money to go into this enterprise. So pay up your pledge. If you have not pledged, give us your subscription.

Our second-payment "Pay-Up-Week" will be from November 1 to 8. We would be glad if the pastors would call attention to this fact during the month of October and urge those in arrears on the first payment to cover both first and second payment during Pay-Up-Week, if possible.

Let the local church collections make prompt remittance and when making returns to the Conference Secretary of Education at Shreveport, La., be sure always to send a complete list of those subscriptions who make payment, and to whom you want credit to be given.

ALBERT S. LUTZ,
Conference Secretary of Education.

THE CENTENARY IN THE MISSISSIPPI CONFERENCE—A LETTER FROM BISHOP AINSWORTH.

My Dear Brother: I beg to call your attention to the approaching "Clean-Up Week" for our Centenary Funds. The Mississippi Conference stands well toward the top in the percentage of our payments on these pledges at the present time, and yet a very large sum is still overdue and unpaid. Financial conditions are certainly improving throughout the country, and we ought to gird ourselves to make a clean sweep of these collections at this time. No pastor can have a more important duty, and each one should summon his appropriate committee and plan to discharge this holy responsibility, without delay.

Wishing you abundant success in "Clean-Up Week," concerning which we will have reports at the Annual Conference, I am, with best wishes,

Sincerely your brother,
W. N. AINSWORTH.

Macon Ga., Sept. 26.

"THE CHILD IN THE MIDST"—THE METHODIST ORPHANAGE, RUSTON, LA.

Some one wrote recently in the Advocate to this effect: "Our Methodist church in Louisiana has neglected three things—Hospitals, Superannuates, Orphanages." I am interested in hospitals, for I robbed one of them of its Lady Superintendent; "The forgotten man" is being thought of; and I often make this statement, that our Orphanage is the most popular institution in our Conference. If I could get in my "Conference Claims" as easily as money for the Orphanage, how happy I would be. Yet our Orphanage ought to be three times its size.

I have before me a report of our Wesleyan Methodist Orphanage in the English Conference. And if I refer to the work being done "over there," please do not condemn me unjustly. I am not making comparisons nor offering suggestions. I simply state a few facts. I have known the English institution from its birth. It is now called The National Children's Home and Orphanage. It started by being called after its founder, Dr. Stephenson's Home and Orphanage. Reviewing the last ten years: In pre-war days it had thirteen branches; to-day it has twenty-eight, housing nearly four thousand children as against half that number in 1914. If you take a map of England and mark off the principal centers, you will find on examination that in each case there is planted a branch of the N. C. O. In 1914 the expenditure was $270,000; this year, 1922, the annual cost will be one million dollars. In all the twenty-eight branches there are cottages or homes, for the management believe in the home system. By that, I mean each cottage houses say from twenty-five children or more. A relative of mine has just given one of these homes—a branch—taking care of one hundred and ten boys, to train them for a seafaring life. War conditions prevented the sending over to the Branch in Canada boys and girls to be trained as citizens for Canada, but the scheme has begun again.

How it would gladden the heart of Bob Vaughan if the Ruston Orphanage could have a Branch at Alexandria, and another at Biloxi—how those boys and girls would enjoy a week or two by the sea! It must be painful to our esteemed Ruston Superintendent to be continually refusing applicants for admission. Our Lord uttered words which we regard as the most beautiful in all the literature of the world—words that showed how deep and tender was the Savior's pity towards the little ones. This work must lie near to the Divine heart. Children who have been orphaned in their infancy by death or orphaned by sin, are often under a handicap in relation to heredity, while those whose parents were unfit to have or care for children

were in even worse case. We helleve in the possibility and the necessity of conversion of children, and when they are brought under such elevating influences as at the Home in Ruston then there is hope for them. Then there is the attention given to giving them a start in life by an education, by learning a trade. The failures are so very few and those who are succeeding are so many, that we are warranted in doing all in our power to extend the operations of the Orphanage. Work Day is upon us. Get husy.

Ponchatoula, La. F. B. HILL.

SAFETY SIGNALS.

By Rev. S. J. Davies.

Tho one who thinks for himself, who fears not to grapple with the great problems of life—the problems of the Here and the Hereafter—are the real heroes of the race. Men who follow blindly are very apt to blind themselves. Fear, prejudice, slavish bondage to custom, traditions, selfish ambition or love of place or office, are the giants in the way of progress. Hear me, a truth that any ways relates to life and destiny has precious little, if any value, to the man who refuses to test its worth In the alembic of his own thought. In fact, this is the only way he can rightly and truly call it his own. Dare to believe great truths, but remember true faith is based on conscious acceptance. Mere credulity is superstition; conscious, inborn, accepted faith is real religion—the only kind worth having. For herein are man and God agreed, if I read my Bible aright. Real thinking, honest thinkIng, the thinking that grapples and struggles, Is the true Insignia of royalty, the hall mark of princes among men. All the feebleminded are not confined to asylums; many are so, because they are too lazy or fearful really to do some downright honest thinking. "As a man thinketh in his heart so is he," are the golden words written on the portal of life by its Giver and Master. Read them well, understand them fully, treasure them in memory's shrine, for these are words of right understanding, words which are an open sesame to the King's palace, wherein are the beauty and joy of life eternal. Only be sure the heart thinketh aright.

* * *

"A new commandment I write unto you, that ye love one another." The Episcopalians, so says the Gazette, wish to add this to the decalogue. It is true that love Is law and the higher spiritual law is love, but the all-compelling power and impulse of love is something vastly more than complying with legal sanctions or Incurring legal penalties. The real life and beauty of love lie in its freedom, not In its compliance with compulsory enactments. Love is higher; it breaks over the barriers of "Thou shalt" and "Thou shalt not." In short, it obeys because it wants or wills to obey what is right and best. The holy passion our Lord was inculcating, can really only live and abide in the heart of one who wills to do God's will. Men can love and neither fear God nor serve him, but it is not divine love. When the dawn bursts with splendor on the Eastern hills I need no command to see—I need only to obey the law of vision and the eye catches the glory of the oncoming day. It seems to me it is something like this the Master meant.

Coushatta, La.

LAW ENFORCEMENT, OR ANARCHY.

A Great Law Enforcement Conference is to he held, December 3 and 4, in New Orleans, La., at the Grunewald Hotel. There will he a mass meeting, Sunday, 7:30 p.m. We are arranging for one or more of the best men to be had to address this meeting. A good program is being arranged for December 4. The afternoon session will be given over to the W. C. T. U. of Louisiana. Mrs. A. C. McKinney, State President, of Ruston, La., will have charge of the 3 o'clock session.

We want all ministers of the Gospel present who can possibly attend. Pastors will please elect two delegates from their charges. We suggest one of them be selected from the young people's organization of the church.

Beer and wine propaganda carried on by the enemies of prohibition must be met in a safe and definite way, and we propose to show the falsity of this wet agitation, so long as the 18th Amendment remains a part of the Federal Constitution. The question now is, Are you for the Constitution or against it? A. W. TURNER,

State Supt. La. Anti-Saloon League.

HARVEST DAY.

In the operation of an institution where orphan children must be provided with a home, clothed, fed, sent to school, and thoroughly equipped for life, it becomes necessary to call upon our people from time to time for the means with which to operate. The Louisiana Methodist Orphanage is now providing for 140 children, giving them every necessity of life, affording them the best of advantages, training, fitting, and equipping them for the highest citizenship. This institution Is owned and operated by the Methodist Church in Louisiana and is entirely dependent on the people of the Methodist Church for the support it must have if this important work is to be carried on. No agents, no collectors, and no solicitors are sent out in the field to secure money. Our only effort Is made through the church and Sunday school, and but two opportunities are afforded our people during the year to contribute to this cause. Easter Sunday in the spring and harvest Day In the fall are devoted to the Orphanage and its claims in all our churches and Sunday schools throughout the State. Sunday, October 15, is Harvest Day for this year. We therefore appeal to the people of the Methodist Church for the necessary support to carry us through the winter and meet the extra expense that cold weather brings. We sincerely trust that no church and no Sunday school will fail to do their utmost for this cause, and that the proceeds this year will go beyond anything that has ever heen raised in the church for the Orphanage. Assuring our people that we are doing the best we can to make this institution worthy in every way of their loyalty and support, and that we are striving to the utmost of our ability to give every child that comes under its care the best of attention and providing them with the hest of opportunities, and trusting that this will be a prosperous year for all Methodism in all its varied field of operations, I am, Sincerely,

ROB'T W. VAUGHAN,

Supt. Louisiana Methodist Orphanage.

Ruston, La., Sept. 30, 1922.

PREACHERS' INSTITUTES TO BE STANDARDIZED.

At the request of the General Conference Board of Education, the Commission on Education, which met at Lake Junaluska last month, adopted a "Minimum Standard for Preachers' Institutes." This minimum standard will be published as an appendix to the Commission's report, which is now being printed. The requirements fixed by the Commission will not be hard to meet. The following are the principal ones:

1. Except in the case of well-established institutes of high standing, these Preachers' Institutes are to be held at our educational institutions—preferably at our standard colleges—and with their co-operation.

2. These Institutes are to be administered by a board of managers, approved hy the Annual Conference Boards of Education.

3. In the interest of economy and efficiency, it is recommended that groups of Conferences unite in the maintenance and conduct of Institutes.

4. Institutes must be held for at least ten consecutive days.

5. Instruction is to be provided both for candidates for admission on trial and for ministers In service in rural church work, Sunday school work, missions, etc., as well as in the regular Conference course of study for undergraduates.

6. Undergraduates must attend the entire session in order to receive credit on the Conference course of study.

7. No credit is to be given unless the student shall have studied the books concerned before coming to the Institute, preferably under the direction of one of our Correspondence Schools.

8. Examinations at the institutes are to be as thorough as those given by the Correspondence Schools, and the passing grade shall be 70 per cent.

9. To give the instruction for the four classes of undergraduates, the faculty shall consist of not less than eight members.

A copy of the report of the Commission can be secured upon request from the Board of Education, 810 Broadway, Nashville, Tenn.

CARROLLTON CHURCH LEADS.

The first church to complete the full **Fourth Payment on Centenary Pledges** was Carrollton, where that prince of laymen, J. R. Bingham, lives. The next to come up were Greenwood Springs, Waterford, Chulahoma, and Love's Station. Several others are nearly up, viz: Aberdeen, Ebenezer, Houlka, New Albany, Prairie, Pine Grove, Derma, Wesley's Chapel, Kossuth circuit; Union Hill, New Albany circuit, Ripley, West Side, Clarksdale, South Union, Chester circuit; Como, Winona.

The churches paying the larger amounts are: Aberdeen, $7,416.50; Amory, $5,146.18; Tupelo, $15,122; Columbus, $6,596.75; Booneville, $5,944.90; Corinth, $5,561.93; New Albany, $12,946.68; Ripley, $6,191; Greenwood, $8,442.70; Clarksdale, $5,190; Grenada, $7,897.65; Water Valley, $7,812.25.

The church paying the largest per cent on its quota is New Albany. Tupelo pays the largest amount. Now let all the others of the six hundred churches collect and send in enough to put them In the 80 per cent paid-up list.

BEN P. JACO,

Conference Secretary and Treasurer.

CHURCH EXTENSION NOTICE.

To the Brethren of the North Mississippi Conference: Those who will expect to apply to the Conference Board of Church Extension for help in building or finishing churches or parsonages, should write at once to the Rev. J. T. McCafferty, Amory, Miss., who is the secretary of the Board, for blank applications, and have them filled out carefully. See that the county clerk has given his certificate and that it is properly endorsed by quarterly conference; then return same to the secretary to be placed on calendar for Conference.

The Board's Anniversary will be held Wednesday evening of the opening day of the Conference, and Dr. T. D. Ellis, our new General Secretary, will be with us and address the Conference.

W. M. YOUNG, President.

Leland, Miss.

When Dr. John Henry Jowett was in Newcastle he Inaugurated a children's service in connection with the church. At the opening service four boys slyly blew their tin whistles in the rear of the gallery. The youngsters were brought before the preacher In the vestry, where they expected a severe reprimand. Much to their astonishment, Dr. Jowett asked, "Can't you play better than that on tin whistles?" And before they could gather their wits together to know how to answer, he added, "I must ask Mrs. Jowett to teach you to play properly." She undertook to teach them, and in a few week's time these same lads gave a fine whistle quartette at the children's service, Mrs. Jowett accompanying them on the piano. Thus they were won and used, and no better helpers could be found than these boys became.—Selected.

Love Is the one essential; pray that God may fill you with it to overflowing. Then will follow the spirit for work, for humility, for self-denial.—Evon Roberts.

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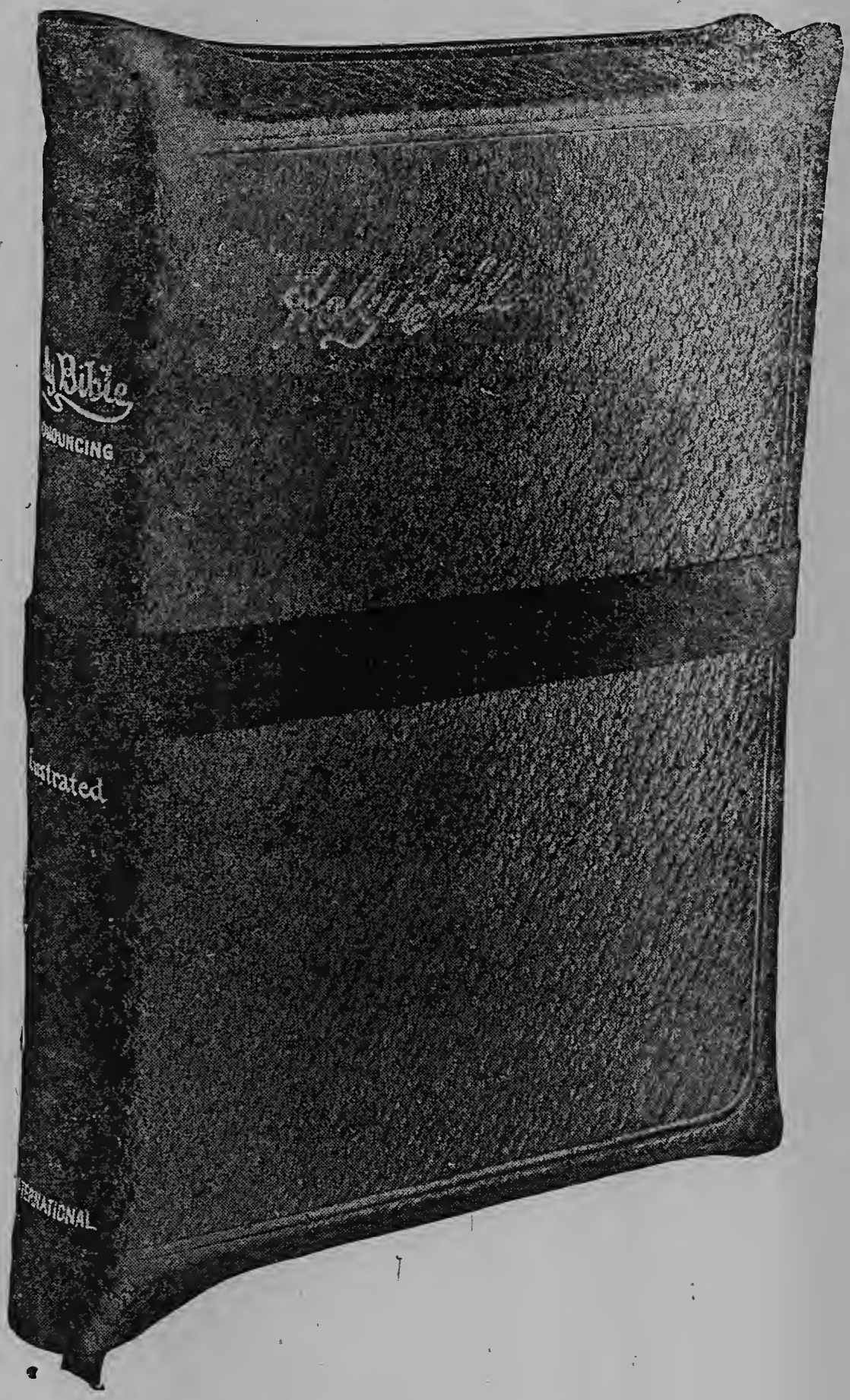

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The Home Circle

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I'll tell you what I'd like to do,
I'd like to live next door to a zoo!

Then the animals I'd have for chums,
And I'd get the adder to do my sums;

And when I'd a task in geography,
The kangaroo would bound for me;

The seal would seal my letters, you see;
And the monkey'd steal dates from the history,

The elephant would lend me his trunk, I know,
When off on my travels I wished to go;

I'd spend the eagles and fly the kites,
And the tapir would light my room o' nights;

I should have great fun, I think, don't you?
If I only lived next door to a zoo!

—Exchange.

"GETTING ALONG."

For some reason I was impressed the other day with the extreme convenience of this expression and the frequency of its use. Really, our vocabulary would be impoverished without these two words that in themselves mean little and may be employed in divers ways.

"I wonder," mused Jeannette, surveying last year's headgear with a criminal eye, "whether I can get along without a new hat this spring?"

"I should think that you could if you just made up your mind to. One can get along without most things in this world if one only thinks so."

Jeannette turned her thoughtful gaze to me. She had that far-off look that denotes a moralizing or philosophical mood.

"Then it's merely an attitude of mind?"

"What?"

"Oh, hats and people—yes, and perhaps husbands. I never looked at it in this way before; but honestly, life is made up with getting along without and getting along with."

"That's true."

"Mary Tompkins gets along with that lazy husband of hers by working twice as hard herself and letting him sleep late in the morning."

"That's because she loves him."

"She thinks she does it for love; but it really isn't affection. It's easier on the whole to work than it is to make him work. 'Getting along' is sometimes a synonym of mental sloth."

I gazed at Jeannette in astonishment.

"You're a pessimist."

"No, I'm a philosopher. Getting along with some things is shiftlessness, pure and simple."

"It doesn't apply to hats."

Jeannette whirled on her hand her last year's brown straw with a wing stuck up jauntily.

"No, not to hats. I never thought of how many significations that phrase has. Now, it isn't creditable to put up with a dirty house and slovenly children as Mame Jones does, with the excuse that she can 'get along' that way as well as any other, and it saves a lot of trouble and soap and backache. But it is highly to my credit if I make the hat do another season and give the money I save to the poor babies who are starving over in France."

Mother came in at that moment.

"Oh, girls, I've been over to see Miss Lyon! Did you ever see anything quite so beautiful as the way she gets along with her deaf old father? And he's so cross when she isn't there. I don't see anything to laugh at."

"There isn't anything, dear," Jeannette explained, "except that we were just talking about the use of that expression. Miss Lyon gets along with her difficult relative, but she has to get along on a very small income."

Mother's eyes danced in her merry way. "But they say that her brother is getting along splendidly in business," she commented.

"While her father is getting along in years," gasped Jeannette. "Oh, the beauties of the English tongue!"

Father's voice was heard in the hall.

"Aren't you people ever going to bed?" he queried. "It's getting along toward midnight. I never knew any women who could talk so much."

And then he wondered why a peal of laughter greeted his remarks in a frivolous manner.

"Get along to bed yourself," was mother's quick retort, for mother was the brightest of us all when she caught the spirit of a thing.—Felicia Buttz Clark, in Western Christian Advocate.

TINY MOUSE-DEER IN CAPTIVITY.

I had secured porcupines, both the common and the brush-tailed variety, Malay honey-bears, monkeys, gibbons, squirrels in variety and a half-grown leopard, but the prizes of my collection were five mouse-deer. They are exquisite miniatures of large deer. The full-grown bucks are between eleven and twelve inches high. They have light spots along the sides and a dark brown streak down the back—markings very much like those of the English fallow deer, but they have no antlers. Many legends and fairy-tales have grown up around Plandok, the mouse-deer, who has won the hearts of Malay children as Brer Rabbit has our own. When I returned to Singapore I was fortunate in getting six more mouse-deer from Yew Kee, the Chinese animal dealer, who had just received them from a trader in Ipoh. I knew that every zoo in America would be glad to display these beautiful little animals; so I nursed them into captivity with unusual tenderness. But in the month before I sailed for America three of them died in spite of my care, for they are very delicate animals and most difficult to accustom to cage-life. At first they beat themselves unmercifully against the sides of their cages and worried a great deal, but finally, after much coaxing and caressing, they became quite tame and even were taken out of their pen to run about the compound. Every morning one of my natives went to the marshes near Singapore to gather the water-plants, which are the favorite food of mouse-deer. We also gave them sweet potatoes chopped fine and a mixture of chopped apples and carrots. For the trip home I made two comfortable crates, with a separate compartment for each animal. Out of Manila one of the does had a little fawn, which was so small that it could lie flat on the palm of my hand. I spent most of my time on the ship in petting them and watching their diet as closely as if they had been babies. In every port I procured fresh water plants for them, kept their cages damp and sprinkled with clean sawdust and gave them fresh water several times a day.—From Specimens and Specimens, by Frank H. Buck, in Asia.

THE CHRISTIAN AND HIS LORD.

Where He appointed to meet His disciples, there He would be in due time. Jesus keeps His tryst. If He promises to meet us at the mercy seat, or in public worship, or in the ordinances, we may depend upon it that He will be there. We may wickedly stay away from the appointed meeting-place, but He never does. He says: "Where two or three are met together in my name, there am I;" He says not, "There will I be," but, "I am there already."

Jesus is always first in fellowship: "He goeth before you." His heart is with His people, His delight is in them, He is never slow to meet them. In all fellowship, He goeth before us.

But He reveals to those who come after Him: "There shall ye see him." Joyful sight! We care not to see the greatest of mere men, but to see Him is to be filled with joy and peace. And we shall see Him, for He promises to come to those who believe in Him, and to manifest Himself to them. Rest assured that it will be so, for He does everything according to His word of promise: "As he said unto you." Catch at these last words of our text, and be assured that to the end He will do for you "as He said unto you."—C. H. Spurgeon.

Miss Margaret Slattery told us that one day she was walking along the street when she heard a little voice say: "Hello, Miss Slattery." She looked around, but saw no one. Again the little voice. She looked everywhere, but still saw no one. Then the little voice said, "Keep-a-lookin' up, Miss Slattery." She said, "I looked up, and up, and up, and finally saw her way up in a tenement house, and when I found her she said, 'You didn't see me, Miss Slattery, because you didn't look high enough.'" The lesson is obvious. Some of us when we think of childhood look down as if it were beneath us.—Selected.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab.l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

MEETING OF THE PUBLISHING COMMITTEE.

The regular annual meeting of the Publishing Committee is called to meet in the office of the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La., on Thursday, October 12, at ten o'clock a.m. It is hoped that every member of the Committee can be present.

JNO. F. FOSTER, Chairman.

STOP THE LEAKAGE.

In a recent issue of the Advocate, under the caption, "Taking Care of the Young People," we discussed the necessity of our using every possible means to provide for the enlistment of our young people in the work of the church in order that they themselves may receive the religious development they need and in order that the church may maintain and increase its efficiency as a means of bringing in the Kingdom of God upon earth. We give below a letter from Dr. Fitzgerald S. Parker, General Secretary of the Epworth League, in which he calls attention to a serious problem—the leakage of the young people from the church during the period of adolescence and early maturity. The startling statement that, in some Conferences, as large a proportion as seventy per cent go back to the world during a period of ten years, is enough to give us serious thought, and to cause us to use redobled efforts to stop this loss. We MUST make full use of the Sunday school and the Epworth League. Dr. Parker's letter is as follows:

"Dear Brother Carley: I notice with much satisfaction your editorial in the current number of the Christian Advocate on 'Taking Care of the Young People.' Several years ago, I made some careful studies of the minutes of the Conferences in order to ascertain what was becoming of the young people who joined the church. I found that, in some Conferences, as large a proportion as seventy per cent of them go back to the world during a period of ten years. This leak can be stopped, but pastors must awaken to the fact that the waste is going on and the Epworth League is especially designed to aid them in this most important work. Just at present we are placing especial emphasis upon the organization of Intermediate Leagues, the purpose of which is to do for the adolescents between the ages of thirteen and seventeen a work of conservation, similar to that that is being done in the Senior League for the younger adults. The leakage in Sunday schools is even greater than that of young people being lost in the church, and the Intermediate League will be particularly adapted to this work of cooperation with the Sunday school.

"Very truly yours,

"FITZGERALD S. PARKER."

OUR ORPHANAGES.

We feel that it is only necessary to call attention to the Annual Work Day for our orphanages in Mississippi and Louisiana in order to insure a hearty and generous response to the appeals of these institutions for needed support. In all our Sunday schools and churches these appeals should be made—and we feel sure they will be made. Let the people have the opportunity of giving to this sacred cause—and see how gladly they will respond. Every human heart is touched by the appeal of helpless childhood.

PERSONAL AND OTHER NOTES.

According to the "Big Brother," the Walker-Boyd meeting in Greenville, Miss., is one of the best ever held in that city.

Rev. John A. Randolph, recently retired from the chaplaincy in the U. S. army, is holding a meeting this week at Chalybeate, Miss.

The address of Dr. Jno. T. Sawyer, an honored superannuate member of the Louisiana Conference, is now 4016 Prytania Street, this city.

The St. John Methodist Church, of Augusta, Ga., established in 1798, celebrated its 124th anniversary on October 1. Dr. Chas. C. Jarrell is the pastor of this historic church.

The next Triennial Convention of the Protestant Episcopal Church will be held in New Orleans in 1925. This is one of the greatest ecclesiastical gatherings held in this country.

Mrs. V. D. Skipper, widow of the late Rev. V. D. Skipper, in renewing her subscription to the Advocate speaks very appreciatively of the meeting recently held in Hazlehurst, Miss., by Rev. Jas. V. Bennett.

Bishop W. A. Quayle, one of the best known of the chief pastors of the Methodist Episcoppal Church, has been forced to give up his work for three months on account of ill health.

Rev. Jno. F. Foster, chairman of the Publishing Committee of the Advocate, was in the city last week and visited at the Advocate office. He is an indefatigable worker in his pastoral charge, Covington, La.

We learn from an exchange that at the recent session of the Southwest Missouri Conference Dr. M. N. Waldrip was received by transfer from the Tennessee Conference and appointed to the Central Methodist Church, Kansas City, Mo.

The new church at Pine Ridge, on the Natalbany charge, Louisiana Conference, will be dedicated on the fifth Sunday in October. The editor of the Advocate has been invited to officiate at that service. Rev. H. C. Murphy is the pastor.

The Sunday School Training School at Shreveport, La., came to a close on Friday night, September 22. About 140 were enrolled, and thirty-nine certificates were issued. An outbreak of dengue fever interfered greatly with the school towards its close.

The Business Men's Bible Class of Durant, Miss., greatly enjoyed its recent visit to the Methodist Orphanage at Jackson, Miss., as is evidenced by the resolutions passed at its meeting on September 24. We are sure much good will result both to the class and the Orphanage from this visit.

President Few of Trinity College, Durham, N. C., has just announced that Mr. James B. Duke, of New York, has made additional large gifts to the college. These gifts include $25,000 to the new gymnasium; $50,000 toward a law building; $50,000 toward a building for the new School of Religious Training. In addition to these gifts, Mr. Duke is adding $1,000,000 to the endowment of Trinity.

Under the auspices of the Southern Co-operative League for Education and Social Service, a Southern Congress for Home Betterment will be held at Nasbville, Tenn., December 3-6. The opening address will be delivered on Sunday afternoon by Dr. Philander C. Claxton, former U. S. Commissioner of Education.

Rev. W. M. Langley, our pastor at Holcomb, Miss., gives us the interesting information that the laymen of the church there have agreed to hold services on Sunday nights when there is no preaching. On Sunday night, September 24, the service was in charge of Brother B. S. Elliott, and there were fifty-three present.

Rev. C. D. Atkinson, Louisiana Conference Sunday School Field Secretary, paid the Advocate office an appreciated call on Monday of this week. He had just been to Franklinton, La., where he had gone in the interest of his work. He gave a good account of church affairs in Franklinton, where Rev. L. W. Cain is the popular and efficient pastor.

Rev. J. W. Pearson, our pastor at Mansfield, La., recently began holding occasional services at the old camp ground ten miles east of Mansfield, just on the edge of the Dolette Hills. This is a historic site, and in former days great revivals were held there. The Mansfield Enterprise of September 21 gives an interesting account of this old camp ground.

Dr. Charles P. M. Sheffey, of Lynchburg, Va., has recently sailed for medical missionary work in the Congo. He received his Master's degree from Randolph-Macon College in 1915, and his medical degree from Johns Hopkins University in 1921. Dr. Sheffey is the son of Mr. Edward Fleming Sheffey, one of the outstanding Christian laymen of Lynchburg.

We take the following from the Texas Christian Advocate: "Dr. W. H. Coleman, pastor of the Central Methodist Church of Fort Worth, is to be congratulated on the formal opening of the new auditorium which, recently completed, gives that church an auditorium space of twice the size of the original building." Dr. Coleman was formerly a member of the Louisiana Conference, where he filled some of the leading appointments.

A recent investigation has shown that the average annual cost per student at Emory University was $336.56, while the student himself pays but $136.91 a year. These figures mean that the student pays only a fraction more than 40 per cent of what his education costs, the university having to raise the balance from endowment or other sources, or suffer a deficit. The situation at Emory is paralleled at other educational institutions. It is evident that we must adequately endow our colleges and universities unless we want the opportunity for higher education restricted to those who are rich enough to pay thousands of dollars a year. We need to pay our Christian Education pledges.

The Methodists of Baton Rouge, La., are engaged in a great campaign to raise funds for the erection of what will probably be the finest church building in Louisiana—one of the finest in the South. A volunteer team of 136 persons are asking for subscriptions during the period September 29-October 5, and thus far have met with gratifying success. It is estimated that the total cost of the building fully equipped will be in excess of $200,000. The site at the corner of North and East Boulevards has been secured, which is generally recognized as the finest location for a church in the city. A banquet inaugurating the campaign was held on the evening of September 29, at which Governor John M. Parker was present, and a strong address in favor of the enterprise was delivered by him. The pastor, Dr. Chas. W. Crisler, is enthusiastically back of the move-

ment. Mr. W. S. Holmes is general chairman, and he is assisted by a finc corps of workers. The building of this church will he an achievement that the whole of Louisiana Methodism will take pride in.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Miss Emily Cook, Crystal Springs, Miss., 2; Miss Winnie Long, Philadelphia, Miss., 2; Rev.. Robt. Thorne, Springhill, La., 5; Rev. P. O. Lowrey, Indian Bayou, La., 3; Rev. A. M. Shaw, Oakdale, La., 2; Rev. P. M. Caraway, Sicily Island, La., 4; Rev. W. M. Williams, Purvis, Miss., 4; S. Montgomery, New Orleans, La. (First Church), 2.

A CALL FROM THE EAST.

By Dr. John S. Chadwick.

On Monday, September 25, there came to the Board of Missions headquarters in Nashville the following cablegram from Bishop James Cannon, Jr.:

"Constantinople.

"More outrages, more looting, morc deportations, more separation of families, more refugees, more misery, more orphans, more death. Greek and Armenia patriarchs have made heart-rending personal appeals for help for their helpless, despairing, suffering, dying people. Have assured them Christian America will help. Freely we have received, freely, quickly we must give. Outrages, deportations, massacres will continue intermittently while Turks rule over Christians. If America was justified in rescuing Cuba from Spain, she has great reason to rescue Christians from Turkey by whatever methods are necessary.

"JAMES CANNON."

The situation in the Near East is a most distressing one, and it grows worse as the days pass. Surely it is time for America to speak and for America to act. Thc churches of the United States have a wonderful opportunity, and theirs is a high obligation to speak in this hour in behalf of the millions of Armenians and other Christians who suffer persecution and who face death. The General Conference of our own church spoke on this question, and its message was morc than one of sympathy for our fellow Christians to distant lands. There was an appeal to our government tq join with nations of Europe in some action looking to the ending of the persecutions and the slaughter of Christians in the Near East. Other church hodies have made practically the same request of our government. As church people and as American citizens, it is our right to appeal to the government in behalf of the Armenians.

But whatever our government may do or may fail to do, the Christian people of America must do all in their power to help relieve the suffering of those distant peoples. The Methodist Episcopal Church. South, has made large contrihutions to Near East Relief. We must do more. This effective agency of relief in the Near East has done a work that will stand always as witness to the liberality of the Christian people of our land. The Board of Missions of our church stands ready to forward promptly all funds for Near East Relief, and urges our people to answer this call. Send your contribution to J. D. Hamilton, Treasurer, Lambuth Building, Nashville, Tenn.

A LETTER FROM JAPAN.

Hiroshima, August 11, 1922.

Dear Friends: I do not know whether any one has written the details, as we know them, of the tragedy our mission is again called on to face, the untimely death of that promising man, Harry Hughes. It still seems like some dreadful dream, from which we must awaken. Mr. Weakley, Mr. Shaver, and Miss Bennett went down on Tuesday, while I stayed here to attend to things here, as we had no news save that Mr. Hughes was drowned. We received the telegram a little after four o'clock Tuesday morning from Mr. Oxford, saying Mr. Weakley would he on the 7:30 train, on his way down. Mr. Weakley knew little more than we did. Mr. Shaver and Miss Bennett went prepared to go if it seemed hest. About an hour after they had gone, a telegram came saying the funeral would he in Kohe Wednesday morning at 9 o'clock. I tried to reach the folks on the train by a telegram, but fortunately it did not reach them. In the afternoon another came saying "cremation decided." Mr. Weakley made all sorts of inquiry about sending bodies on the train or steamer. It would have heen impossihle to send on the train, but might have been possible on the steamer from Beppo, hut all was arranged hefore they reached there. The funeral had heen held in the house and they were just starting out with the body when our Hiroshima folks arrived. Mr. Shaver said he never saw any one so brave under such suffering as Mrs. Hughes. Mr. Weakley said he did not ask Mrs. Hughes for any particulars, hut as far as he could find out, it seems Mr. Hughes was working in his garden with a farmer till quite late. The farmer said he did not go home till tbe lights were on. Mr. Hughes must have eaten his supper, before starting out, hut we do not know. Harry went with him and Harry and a little Japanese hoy were playing by the river. Mrs. Hughes said she heard a cry that sounded like some one with the mouth shut. She was in the dining room. She went out but could see nothing. Harry said, "We cannot see father." From Harry's account his father had crossed the river and swam as far as the bridge and was returning. There was a Matsuri, so it was hard to get any help for some time. The body floated before they found it, and came up opposite the house. The Demarees were out on the yearly boating with the Christians, so did not get home till eleven. The postoffice people watched for him and gave him the telegram when he returned. They went in the automobile, but did not reach Nakatsu till ahout three in the morning. Poor little woman! Alone in her grief all that time. Mr. Weakley said that Mrs. Demaree was entirely unnerved by the shock, and the long time without rest. Mr. Weakley stayed and helped one day and will go again. Miss Bennett will stay on till some things are decided. Mrs. Hughes wishes to start for America as soon as she can. Why it should he permitted that a man of Mr. Hughes' stamp should he taken just as he was fitted to do work, is something we cannot understand. I am ready to go to Natkatsu if it should seem hest for some one else to be with her and Miss Bennett. I suppose it will be hest for a man to go help with thc many things to be done.

For the past week I have been living much in the past, reading old letters, trying to decide which had value and should be kept. In this way I have reviewed most of the history of the mission, its triumphs as well as its trials. Many things hard at the time, in the light of later years appear as hlessings in disguise. Some things we can never know on this side of the Great River. One impression I get of Mrs. J. W. Lambuth, Dr. J. W. Lambuth, as well as our Bishop, is the fact that in everything they found some way to praise God for his goodness. We can say nothing to comfort the dear little woman, but we can pray that the Comforter he sent to her. As Mr. Weakley said to-day, Mr. Hughes was the leader among our younger missionaries and of the greatest promise of any that had come out of late years. May this common sorrow draw us closer to the Master and may we as a mission come to know and to do His will as we have never hefore. I think of Mr. Stewart's last talk to the girls on Sunday hefore he left. He said Christianity meant to the Cross, or rather, by heing faithful, often meant to the Cross, rather than being kept from suffering. I can not put it in as he did, hut it is certainly to the Cross, at some time.

I had such a cheerful letter from Mary Lambuth: while she feels the loss as greatly as ever, she is, Lambuth-like, taking up life and finding much to do for others, even in her grief, and with her mother needing so much care. O for a faith that will not shrink in trials! That old hymn, I cannot recall the words, will now have greater meaning for me.

I suppose the Bishop and Mrs. and Dr. Pinson havc arrived. With much love to all,

NANNIE B. GAINES.

START SOMETHING.

A certain Y. M. C. A. chief complainod recently that not one membcr of his staff had accomplished a solitary thing during the year in the way of original work. They had simply followed the heaten trail. They had done their work faithfully, but they had broken no new ground, and had started no forward movements. They had lots of zeal and energy hut no initiative; and the leader was disappointed. He had expected them to start something.

Possibly the men's very training bad made them followers instead of leaders. As we consider our schools we see that all too much the child is led to depend on the teacher, and when the teacher doesn't teach the child doesn't learn. This is a great handicap, and is apt to cling to the child through life. Children should be taught to use their own initiative, to grind their own grist, to do their own work.

And in amusements we have a similar state of affairs. The movie, the radio, the phonograph, and the player-piano, all assist in making the child helpless to amuse himself. Give a child a playmate, a piece of string, and a few pebbles, and hc ought to amuse himself for hours. But when our amusements are of the penny-in-the-slot variety the child, and the grown-up also, soon lose the power to amuse themselves. This is one of the reasons that the dance craze has heen so widespread, as it and cards seemed to be the only possihilities in the way of amusement to a generation which has really been trained to be dependent.

Even our teachers are tied so fast and hard to the prescribed curriculum and the ever-looming examinations that they lose most if not all of their initiative, and become slaves of the schedule. This has its manifest advantages, but it has equally manifest disadvantages, and tends to turn out machine-made students, and to repress very largely all individual initiative.

And yet the world's progress depends upon this very initiative. The world's advance depends upon its pioneers. There will always he plenty of stand-patters; there will always be plenty of men to champion the past; and there will always be need of far-seeing, courageous, and adventurous souls to sail the unknown seas and seek out the undiscovered lands. We need men who will face facts with seeing eyes and ask, "What does the church need?" "What does the home need?" "What does the State need?" and who will dare to answer their own questions and try to make real their own visions.

New things need not necessarily be big things. The pin was an improvement and a step towards civilization. The marvel of not a few of our modern discoveries is their extreme simplicity. But there are few things which do not need improvements, and there are few of us who cannot suggest and carry out some improvement in our own immediate neighborhood. And so we end where we began. If your church, your community, your homc, your country, have need, in the name of your Master and Lord get busy, and start something to supply those needs.—Christian Guardian.

David Livingstone said of his ancestors: "My great-grandfather fell at the hattle of Culloden, fighting for the old line of kings, but the only family tradition of which I feel proud is this: one of my forefathers on his deathhed said to his children round him, 'I have searched diligently all the traditions of our family, and I never found that there was a dishonest man among our forefathers. If, therefore, any of you take to dishonest ways, it will not be because it runs in our blood. I leave this precept with you, Be honest!'"—Selected.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

DR. CHAS. GALLOWAY—AN APPRECIATION.

On the night of the tenth of August, at his home on the beach, in Mississippi City, Miss., the noble heart of DR. CHAS. GALLOWAY ceased to beat, and in the midst of his greatest usefulness and service to the world, the brave yet gentle spirit slipped off the harness and went home to God. He who was our friend has passed on beyond the horizon, and we know that we will clasp his hand no more till we, too, pass within the veil, but his influence is with us still and we will face the future with more courage because of his life.

With no warning of the approach of the grim reaper, heart failure claimed him, and with no time for any handclasp of farewell his boat turned toward the "harbor lights of home."

"Twilight and evening bell
And one clear call for me,
And may there be no sadness of farewell,
When I put out to sea."

We know that his going was as God willed it, and perhaps as he himself would have chosen; yet we feel that we could better bear the pain of parting if there had been a little time to say "good-by."

He was born January 5, 1865, at Madisonville, Miss., and was a brother of the late Rev. G. H. Galloway of the Mississippi Conference, and a cousin of Bishop Chas. B. Galloway. He married Miss Ida L. Atkins, who preceded him several years ago to the home beyond.

Ten boys and girls were reared to manhood and womanhood, and received the impress of noble, Christian character in their home, which was an ideal one, six of their own and four of a dead sister.

He was a member of the M. E. Church, South, for many years a steward, a Mason, and a noble Christian gentleman. His great heart of sympathy was as big as humanity's need, and went out to every weak, struggling, ready soul on earth, and his hands, strong and tender, were always outstretched to help and lift and lead the discouraged and fallen back to life and hope.

Of magnetic personality, genial and courteous in temperament, his friends were legion, and those who knew him best loved him with a devotion it is the lot of few, perhaps, to inspire. Many from all walks of life followed him to his last resting place.

As a physician his practice was large, and extended to all the towns along the coast.

After funeral services conducted by Rev. W. L. Linfield and Rev. G. E. Grice we laid him to rest beneath a mound of flowers, in His keeping who said, "I am the resurrection and the life." And we know that what to us seemed the sunset, was to him but the herald of the glorious sunrise beyond. And the noble spirit feels no more the contradictions, the limitations and heartaches of this life, but is free to realize its highest ideals and aspirations.

"But oh! for the touch of a vanished hand
The sound of a voice that is still."

E. P.

RESOLUTIONS OF RESPECT.

Whereas, in the providence of God we are in grief over the death of our beloved Christian friend and fellow-worker in the common cause of service to humanity, DR. WILLIAM ROSS KENNEDY, who died in a hospital, Memphis, Tenn., September 19, whose body was buried in Shelby City cemetery, September 20, from the Methodist church, in which he was an official member, with Masonic honors; and

Whereas, in his death we have the loss of a man who will be missed in every walk of life, whose genial and consecrated life influenced others far and near who came under his great love; and

Whereas, since we can but bow to the will of Him in whom we trust, "who doeth all things well," and in our sorrow and short-sightedness pray in this hour for grace in consolation; therefore be it resolved, That

1. Dr. Kennedy was a good man—a choice spirit among his fellows. He loved men because he had the love of His Lord in his heart.

2. Dr. Kennedy was a faithful man. He was never a slacker on anything he believed was right. He took life very seriously—never took time for what many regard as necessary recreation.

3. Dr. Kennedy was a true spiritual Knight. In his church, his teaching of the men's class was the call of God. His preparation for the work was always to the extent of his ability. The results honored God in the lives of those that heard him. In his practice, the sorrowing of the humble in his death was a silent testimony of his Christian love for the poor.

4. We extend to his wife, three sons and two daughters, and other relatives our sincerest love and sympathy in this the loss of a devoted father, a faithful friend and an efficient servant of home, community, and church. We pray his soul may rest in peace in glory with our Lord. Amen.

Signed for the Committee: C. M. Chapman, Pastor; C. T. Jacobs, Chairman of Official Board, and F. W. Bullock, Superintendent Sunday school.

RESOLTUIONS.

Whereas our friend and co-worker, MRS. W. M. WROTEN, has been called from our midst by the grim reaper, death, after an illness of several months, which she bore with Christian fortitude, never once breaking faith, and cheerful to the end; and whereas she has always been loved and honored as the first President of our Missionary Society, and revered for her good works, being always ready to lend a helping hand in time of need, and knowing the comfort brought by her presence at such times, we feel that our Missionary Society sustains a great loss in the death of this Christian character.

Be it therefore Resolved, That individually and collectively we extend our sincere sympathy to the bereaved loved ones, and recommend them to the care of Him who faileth not.

Be it further Resolved, That a copy of these resolutions be sent to her family, also a copy to the New Orleans Christian Advocate, and a copy to the Magnolia Gazette for publication.

Signed by: Mrs. Jerome Ford, Mrs. W. A. Daniel, Committee.

A GREAT REVIVAL AT SULPHUR, LA.

Dear Brother Carley: As it has been some time since you have heard from us, and as we have just a little more than the painting of the fence and a new gate to report, thought it might be well to give a short report of the work here. Of course as you know this is one of the best appointments in the Louisiana Conference, and that is the reason why we are holding on to it.

Doubtless the greatest revival ever held in this section of the country came to a close Sunday, the 17th. We had Brother Dan Kelley and his brother, John. Brother Kelley is known throughout the connection and, in my humble judgment, he is the best that we have. They were only here twelve days, but things were moving all the time. The dance and the card parties were great evils in this section (as they seem to be everywhere), but those who were the leaders in these things said that they would never go to another dance or play another game of cards; and, brethren, that is what I call a revival of religion. We had just as well begin pointing the gun at the enemy, and Brother Kelley did that in due and ancient form. Brother H. T. Young gave us a good start along that line two years ago and we have been going ever since.

We received at the close of the meeting seventy-four, most of them on profession of faith. We received seven from the Catholic church and some from the Baptist, and there are going to be others to follow.

This is our seventh year here and in every way it has been the best. We have received one hundred and ten into the church, and we think that we can duplicate that next year, but we do not know what the Bishop thinks about it.

Hoping that we may have a great year, I am Yours for the Master,

LOUIS HOFFPAUIR, P. C.

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When Your Eyes feel Dull and Heavy, use Murine. It Instantly Relieves that Tired Feeling—Makes them Clear, Bright and Sparkling. Harmless. Sold and Recommended by All Druggists.
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Confidence

"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NORTH MISSISSIPPI CONERFENCE

October has been set aside as the month for the membership campaign, for the Junior and Intermediate Leagues, for this year. Miss Ida Mallory Cobb, Junior and Intermediate Secretary for the General Epworth League Board, has written a strong letter to all the Superintendents of this department for the Annual Conferences, and is confidently expecting the District Secretaries to follow up the work done in a larger way, throughout their respective districts so that each chapter and pastoral charge, as well as individual congregations and communities may be touched and the Juniors organized.

The plans are fully outlined in the Junior and Intermediate Epworthians, fourth quarter, 1922, not necessary to be repeated here; but attention is called to it so the matter can he brought forward. It is desired, and the goal. for this campaign is 50 per cent increase in membership. Miss Campbell and Miss Cobb are doing all they can to make this drive a success, and are praying that all the boys and girls in the Southern Methodist churches may have the chance to he trained as Junior and Intermediate Leaguers, so that they will he ready for the Senior League and the church work which will need them.

In several of the charges this department of the League is going forward splendidly, but in every case there are capahle leaders who are willing to devote themselves to the splendid cause of the children at this period of their developing life.

If there are any of the Junior Leagues that have not reported their organization and their Superintendent to the District Secretaries or the Conference organization, please do so at once that we may know the status of this phase of the work in planning for next year.

MISSISSIPPI CONFERENCE.

All League chapters seem to be taking on new life after the summer months and vacation time, and every one seems to be eager to get down to hard work again and make the wheels spin. Let's everybody catch the spirit of enthusiasm and jump into harness and pull hard, no holding back but always pulling ahead; if you can't find a place to pull, then push. There is a place for every available worker; your pastor needs help; your Sunday school superintendent needs more workers; some one must help keep the prayer meetings going. How about it, Mr. League President? How many workers have you to offer your church as helpers in the work? THE STRIKE IS OFF—LET'S GO TO WORK.

* * *

Was it a Dream?

We thought we read the New Orleans Christian Advocate, and the head lines ran like this:

"The strike is over: Thousands of Epworth Leaguers returning to work all over South Mississippi."

Then we became interested immediately and read on:

"Epworth Leaguers all over south Mississippi have been on strike for two or three months. They made no demands on any one and no one seemed to know why the strike was called; the workers simply failed to report for duty when there was much work to be done. A great number of workers were loyal to the League and pastor and remained at their post of duty during the entire time; hut many joined the ranks of strikers and have been away from their post of duty for some time.

"But now that the summer months are over and vacation time is at an end, Epworth Leaguers everywhere are flocking hack to their old jobs. The officials say work will be found for every Leaguer who wishes to return to work, as well as any new recruits who may have heen secured or who may be secured later."

Wo laid down our paper and walked over to the depot to get more information. There we found a great locomotive, a mighty machine which they told us was the church; she has never failed. "But why," we asked, does she not run better? And we were told by one who we learned was the pastor that because a large part of his working force had failed to report for duty when there was much work to he done, he had been unahle to keep the mighty machine in smooth working trim. Just then we saw a small band of young people approaching. "Who are these?" we ask. And our pastor's face brightened, there appeared a broad smile: "Why these are our mechanics, oilers and other helpers necessary to keep this old machine running smoothly."

And as they drew nearer we recognized our Epworth League Council, every man in working clothes. The leader of the hand—the League president—approached and reported to the pastor that every man was ready for duty.

"All right, Mr. President, let's get this machine going and we will move your train first."

By this time every member of the Council was hard at work. Journal bearings were well oiled, fuel enough to carry us to the next coaling station was put on, the water tank was filled from that living fountain that never shall run dry, and the spiritual fires were made to burn brighter. Steam was soon up, and the League president called the pastor to make a final inspection before the steam was turned on. "She looks good, young folks, but you have overlooked one very necessary thing." "And what is that?" "Sand. You have failed to fill your sand box. You must have plenty of grit or you will never get over the first hard pull." All agreed there must be grit and every fellow ran to get his part, and the great engine was ready.

In the first car of the train we found that the devotional superintendent had loaded up his hand of workers. He had his program committee, watch committee, Quiet Hour, Fellow-workers and Stewardship covenant hands, and other committees necessary to the successful working of his department.

In the next car we find the Second Department superintendent with her different committees and machinery. There is the Hospital committee, the Community welfare committee, a committee to visit the sick and shut-in's, the "Soup and Soap committee," and all the others to make her department go.

In the third car we find the "Joy makers." It seems they have not overlooked anything that would help the Leaguers enjoy themseives throughout the trip, even to the ice cream and cake, lemonade and punch. "We must have plenty of this hecause our Conference President may join us at some station and we have our pastor with us."

In the fourth car is our Fourth Department superintendent with his band of missionaries; not all going to the foreign field, but every one a missionary nevertheless. They have their mission study class and they are spreading missionary propaganda all along the way. This superintendent has persuaded the League Treasurer to ride in his car and presently they will pass through the train and collect their African special and other items on the Chapter budget.

The train moves, the pastor looks happy. Mr. League president says: "The first stop will be the 1923 Assemhly, where we are due to take on supplies: water, fuel, oil and, yes, GRIT enough to run us another year, and there are to he no more strikes on this line."

LOUISIANA CONFERENCE.

Houma District.

Like previous District Institutes reported, the Houma District Institute was a great success. It was very inspiring and has brought each member into closer touch with the work that is before him. The attendance at every night session was from 35 to 45. The morning sessions, of course, were attended by only a few, owing to the fact that so many were at work and school. All those who were able to attend any of the meetings received great blessings from the Institute and the Houma District is in hopes of having another one in April.

Houma Loyalty Legion Report.

Houma Epworth League—Membership, 31; amount raised, $71.

New Orleans District.

From the Second Department Superintendent of the Orleans District

(Continued on Page 14)

Laxatives Replaced
By the Use of Nujol
Nujol is a lubricant—not a medicine or laxative—so cannot gripe.
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try

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A LUBRICANT—NOT A LAXATIVE

TETTERINE
Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

SORES BOILS, CUTS and BURNS have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

WINTERSMITH'S CHILL TONIC
SOLD 50 YEARS
A FINE GENERAL TONIC

Grove's Tasteless Chill Tonic
Restores Health, Energy and Rosy Cheeks. 60c

Take a box with you
If you have headache, backache, toothache, neuralgia, rheumatism, sciatica, you'll be surprised at the quick relief
Dr. Miles' Anti-Pain Pills
will give you.
A package of these pills in your pocket or in your shopping bag may save you hours of suffering.
Buy them of your Druggist.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Sunday, the 24th, was spent in Natchez. We had a most pleasant visit with these folks and their workers. I witnessed their promotion day. They were eager to take steps for a forward movement. I was glad to see the wonderful improvement on the building. They will have to build further to care for their growing Sunday school. There is an air of progress about the church that gives hope for the future. The workers are willing and anxious to go forward.

The Galloway Memorial Sunday school reported 195 present in the Men's Bible Class on Sunday, the 24th. The Capitol Street had the same number. The Galloway Memorial, reported 836 present in their Sunday school Sunday. This is the largest attendance in this school that I have any record of. We are glad to see the work growing and progressing.

Mr. C. W. Alford is our newest Sunday school superintendent. He is in charge of the school at Anding. We bid him Godspeed. Pray for him in this most important work.

Mr. J. P. Jelich, reporting for the past five months of the Lone Pine Sunday school, says that they have on the average an actual attendance of 19 more than the church enrollment. Who else can come up to this? This most active superintendent is over 71 years old.

Rodeheaver's Gospel Songs

Our New Book ready Oct. 1st.

Also: Victory Songs, Awakening Songs Songs for Service

For all religious occasions. Shaped or round notes

Singly prepaid. 45c Cloth, 35c Limp, 30c Manila (Quantities Not Prepaid) 40c, 30c, 25c

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The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

The Sunday School Day fund is $254 behind what it was last year. Won't you please help us to run it up? You can at least take an offering and send it in. Your Board is trying to serve the whole Conference and has been seriously crippled by lack of funds.

Brother Hull presented the Board with his work for the month of August. God's richest blessings upon him and his! Pray for him—he is doing a mighty good work in the Newton District.

FAIR—Please send in as early as you can your exhibit—just one to look after it. There are multiplied things to do. Please assist in anyway you can and get it to us in ample time.

Above all PRAY for the work and the workers. Yours in Him,

JOHN C. CHAMBERS.

(The report of the Treasurer on Sunday School Day receipts came too late to be published this week. It will appear next week.—Editor.)

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Have you read Bishop Ainsworth's stirring appeal to the pastors and superintendents of the Conference? Read it and then heed the earnest exhortation of our Chief Pastor.

Have you forgotten to send me the handwork of your juniors, a photograph of any class or department to be used as a part of the exhibit at the State Fair and for our Conference? Send anything you have and I will return it to you.

The first session of the Greenville District Standard Training School in training for leadership will be held at Shelby, Monday, October 16 at 3 p.m. Instead of the course in pupil study, as formerly announced, we shall give "A Methodist Church and Its Work." We should have at least twelve pastors and superintendents to take this course. Write Dr. C. M. Chapman, Shelby, Miss., and let him know you expect to attend.

Do the new superintendents need any help in starting off the new year? It may be I can give some suggestion that will make the work move off smoothly. It won't cost much to give me a trial.

Brother H. P. Lewis, pastor at Booneville, has spent considerable money in buying chairs, making tables, and screens for nine classes in his elementary department. This week I am teaching a class of ten teachers and an equal number of visitors, using as a text, The Pupil. A few teachers with only the training received during one week will change the atmosphere of the entire school and transform the entire church. A few more demonstrations will convince those who are willing to learn.

ADVERSITY CROWNED THE FRIEND OF MAN.

By Rev. H. W. Ledbetter.

The supreme achievement is the making of a man, the full-orbed man. This not only embodies the education of the entire man, but the testing of that education in life's various activities.

The path to success is not usually strewn with flowers, but beset with adversitles. The triumph of hard-fought battles increases the spirit of attack. The spirit to conquer is encouraged by previous victories. The man who is crowned with success over the rugged issues of adversity sits upon the summit of greatness with hardened fibre and tried soul. He is prepared to hold the fort he has thus won.

The greatest incentives to men in life are beauty, love, and riches. So come with me, young man, and let us tour the world together. We will visit all nature's most ravishing sceneries and gather her most entrancing beautles, and visit the most famous art galleries of the world and rob them of their masterpieces. We will mold these into a monument of unsurpassed beauty and set it on yonder cliff. Again, let us visit the treasures of the world, the jewelry stores, the famous diamond mines, and then let us mold these golds, these gems, these pearls and diamonds, into one supreme monument of riches, and set it on yonder cliff. There it is, personified riches. Then let us visit all the pure hearts of the world, maidens fair and saints lovely, and from their hearts take their sweet loves and mold them into a monument of love, and set it on yonder cliff as personified love. Now let us take the monuments of love and beauty and riches and mold them into one monument. The Monument of Man's Objective Goal. It is placed on the far-off mountain cliff. It is not illusive as the rainbow, but real and obtainable. It is not reachable but by a rugged path. Adversity is crouched by the wayside. Many are bluffed and do not enter the race; others fall by the wayside; but many, strengthened by the assailing force of adversity, are marching ON. Each contested height attained gives renewed strength to push the battle. Adversity, instead of being a foe, has proved a friend. Those who gave up the chase fell not by adversity inherited or produced, but by luxury. It is so much easier to take the evening auto joy ride, than to labor to cross the chasm of the rugged mountain; so much easier to visit the show than shovel the dirt out of the pathway to the goal. But at the close of the day the young man who stuck adhesively and cohesively to his task has won the unit which is a unit of power to forward his next attack. So the adversity of poverty is not always a foe, but often, by forcing strategic movement, becomes a real friend. Many who have obtained large degrees of success by the advantages of adversity would make a wreath of flowers and place it upon the brow of adversity, crowning him the friend of man, and commission him to go forth and push his unwelcome hand into the sides of the possibly great. By the constant struggle of this incontestable energy, one reaches the summit and takes the monument of personified success as his own. As he approaches it, it molds itself into the eternal, and passes into the character of the pursuer, who now becomes the happy possessor; or rather these factors of beauty, riches and love have been molded into his very being by constant pursuit and victory. Adversity is the Uncrowned Friend of Man.

Hammond, La.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

FINLAY, DICKS & CO., INC., NEW ORLEANS.

Dickey's Old Reliable Eye Water

relieves sore eyes. Refreshes and strengthens a tired eye. Doesn't burn or hurt. Get genuine in Red Box. 25c all druggists. Bottle free to ministers.

DICKEY DRUG CO., Bristol, Va.

FROM BAKER, LA.

Dear Brother Carley: We have held all our meetings for this year. We were assisted at Baker by Rev. Leon I. McCain. He preached the Gospel without compromise. Five united with our church on profession of faith, and we are sure the seed sown will yield a fruitful harvest.

Rev. D. L. Griffin was with us at Blackwater and Deerford. There were twenty conversions at Blackwater and five at Deerford. Each church was greatly revived.

Our last meeting was at Bethel. Rev. D. L. Griffin was engaged for this meeting also, but failed to reach us; but the Lord was with us and blessed our effort. Seven were converted here and united with our church.

J. L. CADY.

UNCOMFORTABLE AFTER MEALS?

Then Try a Pinch of Black-Draught. This White-Haired Alabama Lady Says It Helps Her.

Dutton, Ala. — In recommending Thedford's Black-Draught to her friends and neighbors here, Mrs. T. F. Parks, a well-known Jackson County lady, said:

"I am getting up in years; my head is pretty white. I have seen medicines and remedies come and go, but the old reliable came and stayed. I am talking of Black-Draught, a liver medicine we have used for years—one that can be depended upon and one that will do the work.

"Black-Draught will relieve indigestion and constipation if taken right, and I know, for I tried it. It is the best thing I have ever found for the full, uncomfortable feeling after meals.

"Sour stomach and sick headache can be relieved by taking Black-Draught. It aids digestion, also assists the liver in throwing off impurities. I am glad to recommend Black-Draught, and do, to my friends and neighbors."

For simple, common ailments, due to disordered stomach, liver and bowels, you will find Thedford's Black-Draught a useful and valuable remedy. The purely vegetable ingredients of which Black-Draught is composed gently stimulate the liver, increasing the flow of digestive juices, thereby helping to prevent or relieve constipation in an easy, natural way.

Insist upon Thedford's, the original and only genuine Black-Draught powdered herb and root liver medicine.—Adv.

FROM THE DUNCAN AND HILLHOUSE CHARGE.

Dear Brother Carley: Please publish in our paper this account of a revival just closed at Sherard, Miss., on the Duncan and Hillhouse charge, North Mississippi Conference.

Chaplain John A. Randolph was with us eight days for a series of meetings. He has recently retired from the chaplaincy of the United States Army after twenty-four years of active and faithful service. He is now awaiting the session of our Annual Conference, to be held at Water Valley in November, for an appointment. In the meantime, he desires to serve his church and brethren in any capacity he can.

Under his wise and able preaching, we had one of the most glorious revivals that have ever been held at Sherard. The interest was keen from the beginning and continued to grow with each service. The spiritual life of the church was deepened. Numbers of men and women reconsecrated their lives to the service of their Master. He is a great Gospel preacher, and has the peculiar power and ability of giving big thoughts and ideas in the simplest and clearest language. Everybody fell in love with him. We had quite a number from Clarksdale and surrounding communities to attend our services. The Rev. E. Nash Broyles, our popular and efficient pastor at Clarksdale, was one among those who attended.

I commend Brother Randolph to any of the brethren who would like a strong, efficient, spiritual and Gospel preacher in a revival meeting. I love him. God's choicest benedictions upon him and his family!

Everything is moving along nicely here on the Duncan and Hillhouse charge. God has honored our feeble and humble efforts this year. We had only eighty-three members when I arrived on the field, but now we have one hundred and thirty. I have christened more than twenty infants. Finances are up to date.

Our district spirit is fine. Everybody loves our wise and efficient presiding elder, the Rev. J. H. Felts. He is the man for his job. God bless him! What God wants is men great enough to be small enough to be used in His service.

We will be ready when the Annual Conference arrives. God bless you!

Fraternally yours,
J. A. GEORGE, P. C.

A Mighty Arm: Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.—Psalm 89:13, 14.

Reader Takes Newer Form of Iron—Feels Years Younger

"Six weeks ago I saw a special offer in the paper telling how thousands of people grow old in looks and energy long before they are really old in years, because, as examinations by physicians have shown, an enormous number of people do not have enough iron in their blood. I have been taking the newer form of iron known as Nuxated Iron for two weeks: the results are simply astounding. The roses have come back in my lips and cheeks, and I can conscientiously say that I feel ten years younger."

The above is a typical hypothetical case showing the results that have been achieved by a great many people since we started this "satisfaction or money back" offer on Nuxated Iron. We will make you the same guarantee. If, after taking the two week's treatment of Nuxated Iron, you do not feel and look years younger, we will promptly refund your money. For sale by all druggists.

NOTE—Nuxated Iron has been used for years whenever needed in the family of the Advertising Representative of this paper with excellent results. We are able to guarantee that if you do not obtain all and even greater benefits than you expect from Nuxated Iron, the manufacturers will promptly refund your money.—Adv.

Antiseptic Mul-en-ol

Favorite for forty years.
Old friends can be trusted.
Stomach pains and nausea quickly relieved.
Also fine application for cuts and burns.
15, 30, 60 cts. Sizes
FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Taylorsville-Mize, at Hebron, Oct. 8.
Williamsburg, at Santee, Oct. 11, 11 a.m.
Prentiss, at Carson, Oct. 12, 11 a.m.
Collins, at Collins, Oct. 15, 11 a.m.
Seminary, at Seminary, Oct. 15, 7 p.m.
New Augusta, at New Augusta, Oct. 18, 7 p.m.
Mt. Olive-Magee, at Mt. Olive, Oct. 22.
Richton, at Richton, Oct. 25, 7 p.m.
Hattiesburg, Court St., Oct. 29, 11 a.m.
Purvis, at Purvis, Oct. 29, 30, 7 p.m.
Oloah, at Oloah, Nov. 1, 11 a.m.
Ellisville, at Ellisville, Nov. 5.
Eucutta, at Goodwater, Nov. 7, 11 a.m.
Silver Creek, at New Hebron, Oct. 12.
Lucedale, Nov. 15, 7 p.m.
Lucedale ct., at Merrill, Oct. 16, 11 a.m.
Leakesville, at Winburn Chapel, Nov. 15, 11 a.m.
Hattiesburg, Main St., Nov. 26, 11 a.m.
Sumrall, Nov. 26, 27, 7 p.m.

Pastors, please see to it that your Board of Trustees and your Woman's Missionary Societies have full written reports. W. W. GRAVES, P. E.

Jackson Dist.—Fourth Round.

Canton, Oct. 8, 11 a.m.-3:30 p.m.
Millsaps Mem., Oct. 8, 7:30 p.m.
Bolton and Raymond, at Brownsville, Oct. 15, 11 a.m.
Edwards, Oct. 15, 4:30 p.m.-7:30.
Vaughn, at Deasonville, Oct. 21, 22, 11 a.m.
Benton, Oct. 22, 7:30 p.m.-23, 10 a.m.
Mendenhall and D'Lo, at Bethany, Oct. 25, 11 a.m.
Harrissville, at Harrissville, Oct. 26, 11 a.m.
Capitol St., Oct. 29, 11 a.m.
Galloway Memorial, Oct. 29, 7:30 p.m.
Madison, at Madison, Nov. 1, 11 a.m.
Sharon, at Sharon, Nov. 4, 5, 11 a.m.
Camden, Nov. 5, 3 p.m.-7:30 p.m.
Bentonia, Nov. 12, 11 a.m.-2 p.m.
Satartia, at Satartia, Nov. 12, 7:30 p.m.-13, 10 a.m.
Eden, Nov. 18, 11 a.m.
Yazoo City, Nov. 19, 11 a.m.-2 p.m.
Flora, Nov. 19, 5:30-7:30 p.m.
Monterey, Nov. 25-26, 11 a.m.
Brandon, Nov. 26, 3 p.m.-7:30 p.m.

Let the preachers and laymen put forth every effort, not only to answer the questions of the fourth quarterly conference, but to have full reports. We have had great revivals in all of the charges during the year. "Then let us render unto the Lord thanksgiving for His goodness."

M. L. BURTON, P. E.

Brookhaven Dist.—Fourth Round.

Meadville and Bude, at Meadville, Oct. 8.
Wesson, Oct. 8, 9.
Bayou Pierre ct., at Pleasant Valley, Oct. 15.
Hazlehurst, Oct. 15, 16.
Fernwood ct., at Fernwood, Oct. 21, 22.
McComb, Pearl River Ave., Oct. 22.
Gallman ct., at Gallman, Oct. 28, 29.
Crystal Springs, Oct. 29, 30.
Monticello ct., at Monticello, Nov. 4, 5.
Summit and Topisaw, at Summit, Nov. 5, 6.
Pleasant Grove ct., at Tilton, Nov. 11, 12.
Brookhaven, Nov. 12, 13.
Scotland ct., at Bethel, Nov. 15.
Osyka ct., at Osyka, Nov. 18, 19.
McComb, La Branch st., Nov. 19, 20.
Barlow ct., at Brandywine, Nov. 25, 26.
Georgetown ct., at Georgetown, Nov. 26.

H. M. ELLIS, P. E.

Meridian Dist.—Fourth Round.

Enterprise, Oct. 8.
Scooba, Oct. 15.
Porterville, Oct. 15, 16.
Pachuta, at Adams Chapel, Oct. 21, 22.
Quitman, p.m., Oct. 22.
Vimville, at Coker's Chapel, Oct. 29.
Bucatunna, at Chicora, Nov. 5.
Daleville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Columbia, 11 a.m., Oct. 8.
Vancleave at New Prospect C. G., 11 a.m., Oct. 12.
Gulfport, 11 a.m., Oct. 15.
Ocean Springs, 7:30 p.m., Oct. 15.
Mentorum, at Mt. Zion, 11 a.m., Oct. 22.
Wiggins, 7:30 p.m., Oct. 22.
Coalville, Wed., 11 a.m., Oct. 25.
Long Beach, Wed., 7:30 p.m., Oct. 25.
Pass Christian, Oct. 29.
Saucier, Wed., 7:30 p.m., Nov. 1.
Picayune, Nov. 5, 6.
Carriere, Mon., 11 a.m., Nov. 6.
Poplarville, Q. C., Mon., 7:30 p.m., Nov. 6.
Lumberton, 9 a.m., Nov. 7.
Logtown, 11 a.m., Nov. 12.
Bay St. Louis, 7:30 p.m., Nov. 12.
Gulfport, Q. C., Tues., 7:30 p.m. Nov. 14.
Pascagoula, Wed., 7:30 p.m., Nov. 15.
Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please collect the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together. W. M. SULLIVAN, P. E.

Vicksburg Dist.—Fourth Round.

Utica, 11 am., Oct. 6.
Hermanville, at Tillman, 11 a.m., Oct. 7.
Gloster and Liberty, at Gloster, Oct. 8.
Rosetta, at Hopewell, Oct. 9.
Washington, Oct. 15.
Natchez, 4:30 p.m., Oct. 15.
Rocky Springs, Hickory Ridge, 11 a.m., Oct. 22.
Port Gibson, 7 p.m., Oct. 22.
Vicksburg, Crawford St., 7 p.m., Oct. 23.
Vicksburg, Gibson Memorial, 7 p.m., Oct. 25.
Roxie, at Hamburg, Oct. 28.
Centerville, at Stephenson, 11 a.m., Oct. 29.
Woodville, 7 p.m., Oct. 29.

THIS GIRL IS A WONDER.

Do you want to make more money than you ever possessed? If so, learn to make nut and fruit bonbons—the business will net you $90 to $300 per month. You can work from your own home; all who sample your bonbons become regular customers. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Can not you do likewise? I will tell you all about the business. Now is the psychological time to make big money. Write today—Isabelle Inez, 526B Morewood Bldg., Pittsburgh, Pa.—Adv.

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Opera Chairs,
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CANCER HOSPITAL. Intra-venous treatment for cancer. Operation. Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127. ATLANTA, GA.

Oak Ridge, Nov. 5.
Roiling Fork, 11 a.m., Nov. 12.
Mayersville, 11 a.m., Nov. 19.
Anguilla, 7 p.m., Nov. 19.
Louise and Holly Bluff, at Louise, 11 a.m., Nov. 26.
Silver City, at ———, 7 p.m., Nov. 26.

J. R. JONES, P. E.

Newton Dist.—Fourth Round.

Harperville and Lena, at Hillsboro, Oct. 7, 8, 11 a.m.
Lake, at Lake, Oct. 8, 7 p.m., 9, 10 a.m.
Neshoba, at Cook's Chapel, Oct. 14, 15.
Philadelphia, Oct. 15, 16.
Union, at Union, Oct. 22.
Shiloh, at Johns, Oct. 25.
Homewood, at Gasque Chapel, Oct. 27, 2:30 p.m., 29, p.m.
Raleigh, at Boykin, Oct. 28, 29.
Montrose, at Montrose, Nov. 1, 11 a.m., 2 p.m.
Walnut Grove, at Zion, Nov. 3.
Carthage, at Bethel, Nov. 4, 5.
Bay Springs, at Bay Springs, Nov. 8, 2:30 p.m.
Laurel, First Church, Nov. 10, 7 p.m.
Laurel, Kingston, Nov. 11, 7 p.m., 12, 7 p.m.
Laurel, West End, Nov. 12, 11 a.m., 2:30 p.m.
Newton, at Newton, Nov. 15.
Chunky, at Suqualena, Nov. 18, 19.
Decatur and Hickory, at Hickory, Nov. 25, 26.

The trustees of church property will please make accurate reports in answer to the disciplinary questions. Reports from Woman Missionary Societies are expected.

J. A. MOORE, P. E.

Aspirin

Say "Bayer" and Insist!

BAYER

Genuine

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
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Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

Epworth League.

(Continued from Page 11)

comes this splendid report:

The second department superintendents of the various Leagues in New Orleans, under the able supervision of our Second Department Superintendent, Miss Laura Edwards, have banded themselves together to do some definite social service work. Each League has a committee of young people who are responsible for the program each Monday evening at the Mary Werlein Mission. A religious and social program is usually planned and the Monday evening programs are growing popular and are welcomed most heartily by those who attend. The meetings are usually attended by children ranging from five to sixteen years of age.

A Story Telling Hour for Saturday afternoons is being planned. A Leaguer from each League has volunteered to go to the Mission and tell the mission children stories.

There is a wonderful future with unlimited possibilities at the Mary Werlein Mission. Some of our very best workers have gotten their start at the Mission, so may God bless our efforts that the work may continue in His name.

Nearly Organized League.

The very good news comes to us that a Senior League has been organized at Mandeville, La. On Sunday, September 17, Rev. John Foster called a meeting for this purpose. There were 18 members present, with five honorary members. The following officers were elected: President, Mr. H. W. Russ; Vice President, Miss Eddie Brown; Recording Secretary, Miss Ester Russ; Treasurer, Miss Lydia Vix; Corresponding Secretary, Miss Robina Vaught; 1st Department Superintendent, Miss Louise Chapin; 2nd Department Superintendent, Miss Anita Wallace; 3d Department Superintendent, Miss Ella Pain; 4th Department Superintendent, Mrs. W. N. Vaught.

With this splendid material they are hoping to keep up their aim, "Others," and their motto, "All for Christ." We are sure they are going to succeed, too, and our prayers are that God will bless this newly organized League and help them to do great things for the Master.

Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

Church Furniture

WORK OF THE HIGHEST QUALITY AT REASONABLE PRICES

Write for Catalogue

BUDDE & WEIS MFG. CO.

JACKSON, TENNESSEE

FROM THE NEBO CIRCUIT.

Dear Brother Carley: Here comes my report from the Nebo circuit.

We had our first meeting at Oak Grove church, commencing the fourth Sunday in July, with Rev. W. F. Baggett doing the preaching for us. It was well done and was highly appreciated by all who heard him; but, owing to the fact that we have no material here, we had no accessions.

Our next meeting was held at Cool Springs, commencing the second Sunday in August, with the efficient and popular pastor of the Roxie charge doing the preaching for us, Rev. M. L. McCormick. His sermons were strong and forceful. The co-operation between the Methodists and Baptists was the best that I ever saw. There were no accession here, owing to the fact that we have no material here at this time.

Our last and best meeting was held at Nebo church, with Rev. C. A. Schultz, from Anguilla, doing the preaching for us, beginning the first Sunday in September. The presence of the Lord was felt in power from the very beginning of the meeting. People were there from Fayette, Union Church, Barlow, and Meadville, also from the Barlow charge and from Blue Hill to hear Brother Shultz, whom I consider one of the best preachers in a revival that it has ever been my privilege to hear. After the second day I announced that we would have two services a day, but no dinner except for the children.

We had each day a men's prayer meeting, conducted by some of the laymen, and a ladies' prayer meeting over at the church.

The visible results of these meeting are that the churches have been greatly revived. There were eleven accessions to the church at Nebo, with more to follow.

Brethren, pray for us.

Your brother,

C. H. HERRING.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Pleasant Hill ct., at Pleasant Hill, Oct. 7.
Coldwater ct., at Coldwater, a.m., Oct. 8.
Senatobia, p.m., Oct. 8
Crowder ct., at Crowder, Oct. 11.
Sardis ct., at Davis Chapel, Oct. 14.
Arkabutla ct., at Arkabutla, Oct. 15.
Oakland ct., at Tillatoba, Oct. 15.
Mt. Pleasant ct., at New Salem, Oct. 21.
Horn Lake ct., at Eudora, Oct. 21.
Tyro ct., at Looxahoma, Oct. 21.
Shuford ct., at Mt. Olivet, Oct. 22.
Longtown ct., at Lee's Chapel, Oct. 28.
Crenshaw and Sledge, at C., Oct. 29.
Batesville, Nov. 5.

The duplication of dates in the foregoing appointments is due to the fact that in a few instances the presiding elder will be assisted by others in making this round. The brethren are asked to give special attention to Questions 13, 14, and 15 in getting ready for their conferences.

R. A. MEEK, P. E.

Greenwood Dist.—Fourth Round.

Belzoni, Sun., Oct. 8, a.m.
Swift, at Lotus, Sun., Oct. 8, 3 p.m.
Itta Bena, Sun., Oct. 8, p.m.
Inverness, at Inverness, Wed., Oct. 11, p.m.
Indianola, Sun., Oct. 15, a.m.
Moorehead, Sun., Oct. 15, p.m.
Webb, at Webb, Wed., Oct. 18, p.m.
Sunflower, at Sunflower, Sun., Oct. 22, a.m.
Ruleville, at Ruleville, Sun., Oct. 22, p.m.
Tutwiler, Q. C., Wed., Oct. 25, p.m.
Schlater, at Schlater, Sun., Oct. 29, a.m.
Greenwood, Sun., Oct. 29, p.m.
Minter City, Wed., Nov. 1, p.m.
Drew, at Drew, Thurs., Nov. 2.
Sidon, at Cruger, Sun., Nov. 5, a.m.
Tchula, Sun., Nov. 5, p.m.

A careful and complete report will be expected from the treasurers of the Centenary and Educational Movements, Trustees and Missionary Societies. It will require a little effort on the part of the pastors to secure these, but the Conference will not be complete without them, and we must acknowledge we fail, if we fail.

S. L. POPE, P. E.

Greenville Dist.—Fourth Round.

Coahoma and Lyon, at Lyon, Oct. 8, a.m.
Lula and Dundee, at Dundee, Oct. 8, p.m.
Clarksdale, Oct. 9, p.m.
Glen Allen and Avon, at Glen Allen, Oct. 11, p.m.
Leland, Oct. 13, p.m.
Evansville and Dubbs, at Dubbs, Oct. 15, a.m.
Friars Point, Oct. 15, p.m.
Rosedale, Oct. 16, p.m.
Boyle, at Boyle, Oct. 17, p.m.
Cleveland, Oct. 18, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 22, a.m.
Tunica, Oct. 22, p.m.
Benoit and Beulah, at Beulah, Oct. 25, p.m.
Hollandale and Arcola, at Hollandale, Oct. 29, a.m.
Greenville, Oct. 29, p.m.
Gunnison and Deeson, at Gunnison, Nov. 1, p.m.
Duncan and Hillhouse, at Duncan, Nov. 5, a.m.

"The District that sounds no retreat" will make a decidedly better report in every way this fall than last unless some man "plays hooky." Surely neither elder, pastor nor layman will be the guilty party.

JAMES H. FELTS, P. E.

Grenada Dist.—Fourth Round.

Paris Ct., at Pine Flat, Oct. 7.
Vaiden and West, at Vaiden, Oct. 8.
Tie Plant Ct., at Tie Plant, Oct. 8, 9.
Poplar Creek Ct., at Friendship, Oct. 14, 15.
Pickens and Goodman, at Pickens, Oct. 15, 16.
Sallis Ct., at McAdams, Oct. 21.
Ebenezer Ct., at Liberty, Oct. 22, 23.
Lexington, Oct. 22, 23.
Kilmichael Ct., at Salem, Oct. 28.
Coffeeville Ct., at Gray Rock, Oct. 29.
Holcomb Ct., at Holcomb, Oct. 29, 30.

R. A. TUCKER, P. E.

Corinth Dist.—Fourth Round.

Baldwyn ct., at Lebanon, Oct. 7, 8.
Burnsville ct., at Burnsville, Oct. 13.
Iuka ct., at Mt. Evergreen, Oct. 14, 15, 11 a.m.
Iuka station, Oct. 15, night; Qr. Conf., Oct. 16, 9 a.m.
Rienzi ct., at Bethel, Wed., Oct. 18.
Marietta ct., at Mt. Nebo, Oct. 19.
Mooreville ct., at Mooreville, Oct. 20.
Mantachie ct., at Mantachie, Oct. 21, 22.
Booneville ct., at Liberty, Friday, Oct. 27.

Neutralizes Uric Acid!

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money-back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

Booneville station, Qr. Conf., Oct. 27, night; preaching, Oct. 29, 11 a.m.
Wheeler ct., at Double Springs, Oct. 28.
Silver Springs ct., at El Bethel, Wed., Nov. 1.
Ripley station, Qr. Conf., Friday, Nov. 3, 2 p.m.; preaching, Nov. 5, 11 a.m.
Chalybeate ct., at Mt. Pleasant, Sat., Nov. 4.

N. B.—Let pastors see that written reports are made by Woman's Missionary Society and by Boards of Trustees, answering Questions 13 and 14.

J. B. RANDOLPH, P. E.

Aberdeen Dist.—Fourth Round.

Buena Vista, at Boones Chapel, Oct. 7, 8.
Vardaman, at Vardaman, Oct. 9.
Calhoun City, at Tabernacle, Oct. 10.
Randolph, at Hunters Chapel, Oct. 11.
Tocopola, at Lafayette Springs, Oct. 12.
Salem and Ecru, at Salem, Oct. 13.
Aberdeen, Oct. 15, 16.
Smithville, at Greenbrier, Oct. 17.
Greenwood Springs, at New Hope, Oct. 18.
Nettleton, at Evergreen, Oct. 20.
Prairie and Strong, at Prairie, Oct. 22, 23.
Verona, at Palmetto, Oct. 24.
Shannon and Nettleton, at Nettleton, Oct. 25.
Fulton, at Friendship, Oct. 28, 29.
Tremont, at Hopewell, Oct. 29, 30.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Chester, at Chester, Oct. 7, 8.
Ackerman, preaching, Oct. 8, evening.
Mayhew and Sessums, at Mayhew, quarterly conference, Oct. 11.
High Point, at White Hall, Oct. 14, 15.
Noxapater, at Noxapater, Oct. 15, 16.
Louisville, Oct. 17.
Ackerman and Wier, at Ackerman, quarterly conference, Oct. 19.
McCool, at ———, Oct. 20.
Sturgis, at Mt. Airy, Oct. 21, 22.
Kosciusko sta., Oct. 22, p.m.
Kosciusko ct., at Pearce's Chapel, Oct. 23.
West Point, Oct. 25.
Artesia, Q. C., Oct. 26.
Shuqualak, at Shuqualak, Q. C., Oct. 27.
Columbus, Central, Oct. 31.
Brooksville, Nov. 1.

Pastors will please request Centenary and Educational treasurers to be present with written report, showing what has been raised this year, total amount paid to date, balance due, etc. Also remind the W. M. S. and the Board of Trustees to present a written report at this conference.

A. T. McILWAIN, P. E.

FREE BOOK ABOUT CANCER.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it to-day, mentioning this paper.—Adv.

TETTERINE

CLEARS BABY'S SKIN

and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

FROM VERONA, MISS.

Dear Brother Carley: Our pastor, Rev. R. M. Evans, has been sick with fever for twenty-five days—in fact ever since he closed a meeting at Tranquil for Brother Owen. He is still in bed and has some temperature, but we think he is now on the road to recovery, and hope he will soon be able to be up.

The stewards over the work are looking after things as well as they can, and are trying to relieve his mind of anxiety in regard to Conference collections, etc. During the summer he conducted revivals on his own work—all doing good, and building up and strengthening the church spiritually. At Union he had fine congregations and some accessions.

Besides his own work, he held a revival meeting at Strong, and one at Tranquil, both resulting in much good, and accessions and conversions.

We have had a good year. Brother Evans and wife are much loved in the work. We ask prayers of the church in his behalf, that he may be restored speedily, if it is God's will.

(Mrs.) A. C. OATS.

WONDERFUL REVIVAL AT WAYNESBORO, MISS.

The town of Waynesboro, Miss., has recently passed through the throes of a great revival. The pastor spent some two or three months advocating, planning, and advertising for a county-wide revival campaign, having secured the services of Dr. L. J. Miller, general evangelist of the Methodist Church, and one of the South's great preachers, and his able singer, Prof. Ward D. Milam, and wife. The official board, with a vision of great things, aided the pastor in constructing a "Novel Air Dome Tabernacle" of splendid dimensions.

From the first service to the last, the Holy Spirit evidently had his way. inditing the messages of gospel and of song with power, and operating upon the hearts and minds of men and women, boys and girls, bringing them under deep conviction to the feet of Jesus, until they knelt at the altar of prayer and then professed a knowledge of sin forgiven.

Waynesboro seemed to be transformed night after night into a city as the throngs came to the great tabernacle meetings. Pocketbooks of the people were willingly opened to the end that the expenses of the tabernacle and church were easily met, and the workers presented with a most excellent free-will offering.

But best of all, Waynesboro and Wayne County have had a great awakening, souls unnumbered have been blessed, there have been several additions to the churches, and the church generally has been revived.

H. A. WOOD, Pastor.

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about $2. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Athens, Sat., Oct. 7; Sun., Oct. 8, a.m.
Homer, Sun., Oct. 8, p.m.
Arcadia, Wed., Oct. 11, p.m.
Pelican, Sat., Oct. 14; Sun., Oct. 15, a.m.
Mansfield and South Mansfield, Sun., Oct. 15, p.m.
Oil City, Wed., Oct. 18, p.m.
Texas Avenue, Fri., Oct. 20, p.m.
Castor, Sun., Oct. 22, a.m.
Bienville, Oct. 22, p.m., Oct. 23, a.m.
Sibley, at Mims, Tues., Oct. 24
Haughton, Wed., Oct. 25.
Mangum Memorial (conference), Fri., Oct. 24, p.m.
Gibsland, Sun., Oct. 29, a.m.
Plain Dealing, at Walker's Chapel, Thurs., Nov. 2.
Wesley, at Carroll Creek, Sun., Nov. 5, a.m.
Ringgold, Mon., Nov. 6.
Grand Cane, Wed., Nov. 8 (conference).
Mansfield, Wed., Nov. 8, p.m. (conference).
Minden, Fri., Nov. 10, p.m.
First Church, Shreveport, Sun., Nov. 12, a.m. (preaching).
Mooringsport, Sun., Nov. 12, p.m.
Noel Memorial, Mon., Nov. 13, p.m. (conference).
Cedar Grove, Wed., Nov. 15, p.m.
First Church, Shreveport (conference), Fri., Nov. 17, p.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Baker, Baker, Oct. 14, a.m., 15, p.m.
Springfield, Red Oak, Oct. 15, a.m.
Gonzales, New River, Oct. 22, a.m.
St. Francisville, Oct. 29, a.m.
Olive Branch, Gilead, Nov. 5, a.m.
Clinton, Clinton, Nov. 5, p.m.
Franklinton ct., Fisher, Nov. 12, a.m.
Franklinton, Nov. 12, p.m.
Baton Rouge, First Ch., Nov. 14, p.m.
Hammond, Nov. 15, p.m.
Dunham Springs, Dunham Springs, Nov. 19, a.m.

J. W. LEE, P. E.

Alexandria Dist.—Fourth Round.

Pineville, Oct. 12, p.m.
Columbia ct., at Columbia, Oct. 15.
Glenmora, Oct. 19, p.m.
Jena and Jonesville ct., at Jonesville, Oct. 22.
Winnfield, Oct. 25, p.m.
Trout and Good Pine, at Good Pine, Oct. 26, p.m.
Provencal ct., at Provencal, Oct. 29.
Dunkie, Nov. 2, p.m.
Alexandria, preaching, Nov. 5, a.m.; conference, Nov. 6, p.m.
Marksville ct., at Marksville, Nov. 5, p.m.
Pleasant Hill ct., at Pleasant Hill, Nov. 12.
Natchitoches, Nov. 16, p.m.
Rochelle and Standard, at Rochelle, Nov. 19.

Preachers in charge will please see that the trustees have reports in hand concerning church property. Pastors will also nominate only the number of stewards allowed by the law of the church. Brethren, arrange your nominations accordingly. The law will be enforced.

W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Fourth Round.

Franklin, Oct. 8, a.m.
New Iberia, Oct. 8, p.m.
Hornbeck and Peason, at Prospect, Oct. 15, a.m.
Zwolle, Oct. 15, p.m
Lafayette, Oct. 22, a.m.
Opelousas, Oct. 22, p.m.
Morgan City, Oct. 29, a.m.
Jeanerette, Oct. 29, p.m.
Many, Nov. 5, a.m.
Sulphur, Nov. 12, a.m.
Lake Arthur, Nov. 12, p.m.
Merryville, Nov. 19, a.m.
Ludington, Nov. 19, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Fourth Round.

Mer Rouge, at Collinston, Oct. 6, 2 p.m.
Elmore, at Vienna, Oct. 8, preaching, 11 a.m.
Dubach, at Dubach, Oct. 8, preaching, 8 p.m.
Mangham, at Mangham, Oct. 10, 2 p.m.
Gilbert, at Gilbert, Oct. 11, 2 p.m.
Winnsboro, at Winnsboro, Oct. 12, 2 p.m.
Oak Grove, at Oak Grove, Oct. 15, preaching, 11 a.m.
Farmersville, at Farmersville, Oct. 18.
West Monroe, Oct. 20, 8 p.m.
Simmsboro, at Salem, Oct. 22, preaching, 11 a.m.
Tallulah, Oct. 24, 8 p.m.
Rayville, at Rayville, Oct. 25, 3 p.m.
Midway and Epps, at Epps, Oct. 26, 3 p.m.
Chatham, at Frantam's Chapel, Nov. 1, 11 a.m.
Eros, at Eros, Nov. 3, preaching, 11 a.m.
Waterproof, at St. Joseph, Nov. 5, 3 p.m.
Slelly Island, at Slelly Island, Nov. 12, preaching, 11 a.m.
Lake Providence, Nov. 15, 8 p.m.
Monroe, Nov. 17, 8 p.m.
Bernice, at Bernice, Nov. 19, preaching, 11 a.m.
Ruston, Nov. 20, 8 p.m.

The Licensing Committee will meet at Monroe Sept. 19, 10 a.m.

K. W. DODSON, P. E.

MOTHER!

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For the ailing, half-sick housewife such a union is impossible. Often times even the slightest form of housework cannot be accomplished. Yet the work must be done.

Many women struggle along for years suffering from some form of female trouble that make their lives miserable and their homes far from happy.

Lydia E. Pinkham's Vegetable Compound has helped thousands of just such women regain their health and strength. Just give your thought to the following letters and remember that the women who wrote these letters knew how they felt before taking the Vegetable Compound and again afterwards. It helped them—let it help you.

Had Nervous Spells

Horatio, Ark.—"I had nervous spells and awful bad feelings. My right side and my back hurt me all the time and I had been going down in health for six or seven years. For three years I had not been able to do my work without help. I weighed only 95 pounds when my husband's mother persuaded me to take Lydia E. Pinkham's Vegetable Compound. Now I heartily recommend it to all suffering women, as I have gained weight and health. I can do all my work, anything I want to do."—Mrs. JIM REARICK, Horatio, Arkansas.

Reading, Pa.—"I was a nervous wreck and could hardly do my housework. I always had to have help or I would never have got it done. Through the advice of friends I have been taking Lydia E. Pinkham's Vegetable Compound for my nerves and Lydia E. Pinkham's Blood Medicine for my blood and I am feeling fine and doing my work all alone. I can recommend these medicines to any one, for they certainly helped me. I suffered for five years and Lydia E. Pinkham's medicines pulled me through." — Mrs. WALTER U. STOYER, 1218 Mulberry St., Reading, Pa.

Recommends the Vegetable Compound

New Orleans, La.—"I have found relief from my troubles by taking Lydia E. Pinkham's Vegetable Compound and I praise it wherever I go. I could not do my work as it should be done for I would sometimes have to lie down because of the pains I had. A friend induced me to take your Vegetable Compound and I have got great results from it. I keep house and am able to do all my own work. I recommend your Vegetable Compound to my friends who have troubles similar to mine."—Mrs. T. FOECKLER, 1915 N. Derbigny St., New Orleans, La.

Woman's Missionary Society.

LOUSIANA CONFERENCE.

A Letter from The Corresponding Secretary.

To the Auxiliaries of the Louisiana Conference.

Dear Co-workers: I feel that I must say a word in regard to our Week of Prayer, as the time is approaching when it will be observed. The Louisiana Conference should be especially interested in making a liberal offering, as the entire amount given by all Southern Methodism is to be given to our French Mission Work at Houma, La. Some of you may not know that the contract has already been let for the erection of a $16,000 school building on the same site with the MacDonell Wesley Community House, where Miss Ella Hooper, one of our own Louisiana deaconesses, is head resident. Surely, we have an opportunity to help our own, so let us compete with the other Conferences who are going to help us swell the offering.

The building will have adequate class rooms and a chapel for the enrollment of from sixty to one hundred students. There will be a dormitory space, with baths, etc., sufficient for the accommodation of about thirty boys, and an apartment for the Superintendent and his family. It is proposed to remodel the MacDonell Wesley Community House so as to give accommodation for the girls, for the women teachers, and to supply dining room and kitchen space for the entire student body.

Miss Hooper writes that ten girls are already at the Wesley House attending the public school until our building is ready—so eager are they to be under our care.

Mrs. C. F. Niebergall, our president, was in Houma last week to advise with Miss Hooper about the proper location of the building, etc., and she reports that there is a fine spirit in the home and an optimistic outlook for the work and a sympathetic attitude among the Houma people.

Most of these girls come from inaccessible places where they could have no school advantages but for the privilege of being in the Wesley House.

Seven scholarships at $150 each have been donated by individuals and auxiliaries and the opportunity is open for others. The Home Department of the Board of Missions has provided for ten scholarships for boys and an opportunity will be open for Sunday school classes or individuals to supply others. The harvest is ripe! where are the reapers? Yours in service,

Mrs. S. A. MONTGOMERY,
7926 Elm Street,
New Orleans, La.

P. S. Report—Report—REPORT—by October 1.

FROM BENOIT, MISS.

Dear Dr. Carley: We are in the last stretch of this Conference year, and conditions are good for a successful ending. We have had good revivals at all appointments. I was assisted at Winterville by Brother W. M. Young. It is unnecessary to say that we had sound gospel preached. The meeting was a success, and as a result we received seven members.

At Pace I was ably assisted by Brother W. L. Graves. He came to us filled with the Spirit, and did some good preaching, which was honored of God. Graves is sweet-spirited, earnest, and sincere. The meeting resulted in sixteen conversions; eight joined the Methodist church, and eight joined the Baptist church.

We organized an Epworth League with thirty charter members, which has since grown to fifty members. Credit for the League must be given to Mrs. E. S. Jackson, who is the efficient superintendent. The following are officers of the League: Junior Superintendent, Mrs. E. S. Jackson; President, Sallie Cumings; 1st Vice President, Annibell Pace; Secretary, Don Shepherd; Treasurer, Wayne Thornton; Epworth Quarterly Circuit Agent, Mattie Sue Alexander. This is a fine chapter and we are expecting great things of it.

W. R. GOUDELOCK.

FROM HAZLEHURST, MISS.

My Dear Dr. Carley: Last Sunday morning at the eleven o'clock hour the pastor preached on "The True Marks of Discipleship," opened the doors of the church, and two strong young men came forward and gave their hands, and, with fifteen others, came into the church; I baptized 11 adults, and altogether we had a most delightful service. The Spirit of God rested upon the whole congregation and we realized that it was good to be there.

Prayer meetings are running in great interest, and a thing to be most grateful for is the young men's prayer meeting, at which we had fifty-seven on Tuesday of this week.

If any charge has reason to rejoice over the fact that it has a man with special marks of true discipleship, it is this one. Brother F. A. Grimes, formerly of the Mississippi Conference, but now a member of the West Texas Conference, in the superannuate relation, lives in this pastoral field, and is a companionable brother, renders great service in every way possible, enjoys the unbounded respect and shares the love of all. He has recently finished a neat, comfortable bungalow, a home for the retired saint, and will spend the balance of his days here, unless he should recover his health; then he would, doubtless, return to the pastorate of the church. The Woman's Missionary Society of this charge remembered Brother Grimes and his most excellent companion with a kind expression of Christian love at the time they moved into the new home.

W. H. SAUNDERS.

SONGS AMONG THE LEAVES.

A shining music runs along
The laughing leaves of June,
And mingles with the mocker's song
To put the world in tune;
The song that runs among the leaves
In muffled melody
Is from the chorus of the sheaves
In summer's ministrelsy.

A mingled singing I can hear,
Among the gladsome leaves,
And whispered soothings drowse my ear,
When night her darkness weaves;
The breezy fingers lightly fall
On harps among the leaves,
And far off music voices call—
Soft singing from the seas.

O singing Voices in the trees,
How sweet ye are to me;
And choruses of honey bees,
Across the flowery lea;
The buttercups are smiling there,
Where winnowing wings go by,
And meadow larks fly up the stair
That leans against the sky.

I love the singing in the trees;
I love the laughing leaves;
I love the grasses on the leas,
When summer sunshine weaves
The colors on the greening hills,
'Mid rivulets of song,
And where the lonely whippoor-wills
Sing when the shadows throng.

—Charles Coke Woods.

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Iowa Physician Makes Startling Offer to Catarrh Sufferers

Found Treatment Which Healed His Own Catarrh and Now Offers To Send It Free To Sufferers Anywhere.

Davenport, Iowa.—Dr. W. O. Coffee, Suite 726, St. James Hotel Bldg., this city, one of the most widely known physicians and surgeons in the central west, announces that he found a treatment which completely healed him of catarrh in the head and nose, deafness and head noises after many years of suffering. He then gave the treatment to a number of other sufferers and they state that they also were completely healed. The Doctor is so proud of his achievement and so confident that his treatment will bring other sufferers the same freedom it gave him, that he is offering to send a 10 days' supply absolutely free to any reader of this paper who writes him. Dr. Coffee has specialized on eye, ear, nose and throat diseases for more than thirty-five years and is honored and respected by countless thousands. If you suffer from nose, head or throat catarrh, catarrhal deafness or head noises, send him your name and address today.—Adv.

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Washington, D. C. (Special).—People everywhere are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated news and story paper to new readers thirteen weeks for 15 cents. It costs the editor a lot of money to do this, he says it pays to invest in new friends. You will like this paper; it is chuck full of just the kind of reading the people want, as its half-million subscribers testify; it will keep you posted on activities at the nation's capital and the world over. Splendid stories and rare miscellany; question box is a mine of information. Only 15 cents in stamps or coin mailed at once to Pathfinder, 11 Langdon Sta., Washington, D. C., will bring you for 13 weeks the breeziest, cleanest, sanest, most entertaining paper there is; you will be delighted.—Adv.

It is a heroic obedience to obey the laws of God simply because they are God's laws, and not because He has promised to reward the obedience of them.—Lessing.

A HEALTHY WOMAN IS ALWAYS BEAUTIFUL IN THE EYES OF MAN.

Lexington, Ky.—"During the time of middle life I used Doctor Pierce's Favorite Prescription and I cannot praise it too highly for the good it did me. I believe the Favorite Prescription is bound to become a favorite remedy with each woman who gives it a fair trial. I have also used Dr. Pierce's Golden Medical Discovery for stomach trouble and for colds, etc., and I believe it to be the best general tonic that can be had."—Mrs. C. C. Oldham, 553 Breckenridge Street.

The use of Dr. Pierce's Favorite Prescription has made many women happy by making them healthy. Get it at once from your nearest druggist, in either liquid or tablet form. Write Dr. Pierce, President Invalids' Hotel in Buffalo, N. Y., for free, confidential medical advice.—Adv.

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NEW ORLEANS

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 12, 1922. CHAS. O. CHALMERS, Manager.

Editorial.

THE STATE OF THE CHURCH—THE GENERAL CONFERENCE SPEAKS.

Since it has been only a few months since the nineteenth session of the General Conference of the Methodist Episcopal Church, South, adjourned its meetings in the city of Hot Springs, Ark., and since the General Conference is the supreme law-making body of the church, having full powers to make rules and regulations for the church under the limitations imposed by the Restrictive Rules, it may be well to consider the significance of that body with reference to the present state of the church.

Membership.

The representative character of the membership of the General Conference is guaranteed by the disciplinary provisions concerning their election. In accordance with those provisions, the recent General Conference was composed of one clerical member for every forty-eight members of each Annual Conference, and an equal number of lay members. In order that these members may be truly representative of the church as a whole, the clerical representatives must be elected by the clerical members of the Annual Conference, and the lay representatives must be elected by the lay members of the Annual Conference; in order that these representatives may meet all the requirements of character and legislative ability and that they may be truly representative of their constituencies, it is further provided that the clerical delegates must have been traveling preachers at least four calendar years next preceding their election, and they must be in full connection with an Annual Conference at the time of their election and also at the time of holding the General Conference, and the lay delegates must be twenty-five years of age and must have been members of the church for at least six calendar years next preceding their election, and also at the time of holding the General Conference. It would be hard to find a better method of making the General Conference a truly representative body.

Method of Work.

The work of the General Conference is carried on by Standing Committees, composed of one clerical and one lay representative from each Annual Conference, elected by the respective delegations, and by such special committees as the Conference itself may desire and constituted as the Conference itself may direct. These committees elect their own officers, meet at stated times, and consider such matters as are referred to them by the Conference and such as properly come before them. Since the bishops are amenable to the General Conference, the Committee on Episcopacy is charged with the duty and responsibility of passing the character and work of each under review, thus answering to the church as to the faithfulness with which they have performed the duties of their high position. It will thus be seen that the General Conference is the whole church functioning, through its representative capacity, as a legislative body.

The Episcopal Address.

An address, prepared by the bishops, is read at the opening of the General Conference. This address, known as the Episcopal Address, usually gives a review of the work of the church for the preceding quadrennium, deals with the general state of the church, and makes such recommendations as the bishops deem wise. Since the bishops are connectional officers in the highest sense of the term, being general superintendents, they are in position to know, and are supposed to know, the life of the church as few others can. Their conclusions, therefore, are entitled to great weight. Since this is so, it will be of special interest to quote some parts of the Episcopal Address as given before the recent General Conference:

"**A Glance at Our Times.** * * * The world lies heartbroken at the feet of God. Its appeal to him is not to the god of battles, as in olden times, but to the Father of all, whose property is always to have mercy. God knows, and has taught us to know, that the only hope of the race ruined now by sin as at the beginning is in the crucified and risen Christ; and to his church he has committed such a ministry of healing and redemption as was never before known. He has suffered the world to be melted in the fires of war and famine and pestilence, and it waits to be recast in molds which the gospel furnishes, provided Christianity is wise enough to throw itself without reserve into the mighty but glorious task."

"**About Ourselves and Others.** While within the College of Bishops there is a realm of the most absolute candor, and while bishops are much given to having opinions of their own, we are glad to say that we have had a quadrennium of great harmony among ourselves. We can truly say, in the language of the ritual, that we 'are in love and charity with our neighbors.'

"We are glad to be able to state again that we have everywhere met with the heartiest co-operation and the finest courtesy possible on the part of the preachers and people. We have been much refreshed by their unvarying attitude of reverence for our office and of their affectionate regard for ourselves as their co-workers in the Lord's vineyard. Their consideration and loyalty have lightened our burdens, and they have made our hearts glad by their brotherly kindnesses. They have made us better workmen than we could have been without their help in council and in other ways. * * *"

"**The Sunday School.** Despite the limitations by which we have been in a measure bound, we are glad to note an unparalleled prosperity in this department of our work. Much of this progress we can see in the statistics which are given below; but much of it, and perhaps the best part of it, cannot thus be articulated. The intellectual and spiritual appreciation of this arm of power on the part of the church and of the general public, the enlarged grasp of our pastors, superintendents, officers, and teachers of the wonderful work committed to their hands, the enlarged conception our pupils have of the value of the Word of God and their devotion to the study of it, the growing influence of the Sunday school as a means of religious education upon the public thought and upon related institutions, the truly wonderful advance made by tens of thousands of our teachers in preparation for their work, are of such a nature that they cannot be tabulated, but are causes of gratitude to God and of the giving of thanks to our laymen who without material compensation have worked with apostolic zeal and success in this sphere of holy and abiding influence. * * *"

"**Christian Education.** * * * While turning to consider the larger educational day in which we live, let no one say that our work in the past, however desultory and lacking in general support, has been in any sense a failure. It has been far otherwise. It has throughout produced for us leaders who for high devotion and church statesmanship have not been surpassed by the leaders of any other church. * * * We are glad to believe that the sense of religious obligation is stronger and more active in our institutions of higher learning than it was even a few years ago. * * *"

"**Southern Methodist University.** * * * All the regularly constituted religious organizations of the church for young people are in successful operation. This year and last, under the leadership of the President, a most gracious revival of religion has been enjoyed and practically the entire student body brought into a saving knowledge of the Son of God. In this great institution of learning the purpose of the church is being realized.

"The School of Theology is doing splendid work, preparing our young preachers for more efficient service in the ministry and the mission field. * * *."

"**Emory University.** * * * In all departments the spiritual life and Christian character of the institution are most pronounced. No young man can attend any school at Emory without feeling the powerful influence of the strong Christian men in the faculty and student body."

"**About the Church Itself.** * * * We are particularly glad to be able to report in behalf of our own communion that peace and harmony have prevailed throughout our borders. There has been no serious disturbance of the peace of the church anywhere and very few cases of discipline of any kind. There have been, on the other hand, many and marked signs of unity and of improvement in the spiritual state of the church. Among these are: a very great improvement in the support of our preachers and of all the causes which call for material help, the unusually large number of conversions and the consequent increase in membership, the activity and liberality of our people in building churches, the unprecedented attendance of the people upon public religious services, the better use of pastoral and general evangelism in the conduct of great revivals, and the wonderful development of our laymen in the more spiritual aspects of their work. * * *"

"**Our Missionary Work.** * * * The church abroad has caught the spirit of progress in a wonderful way. Centenary giving has outstripped that in the home land. The strides toward self-support during the quadrennium have been beyond anything we have ever known. The spiritual results are still more cheering. There is scarcely a foreign field in which there are not now unusual tokens of a revival. In some it is so unusual as to be almost a new Pentecost. * * *"

"**Of Lay Activities.** * * * It is plainly true that no quadrennium in our history has witnessed such deep and intelligent devotion to the interests of the church on the part of our laymen as has marked the last four years. * * * Church loyalty is but the patriotism of the kingdom of God. And this loyalty to the church we believe has never before flourished as it does now. * * *"

"**Revivals and Evangelism.** * * * When Methodism had crossed the Atlantic the same dominant note called the people of the great wilderness to the altars of a new faith and larger hope. The very existence of Methodism in America

(Continued on Page 8)

New Orleans Christian Advocate

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"DETACHMENT FROM EARTH AND DEVOTION TO GOD."

By Bishop Warren A. Candler.

God's Kingdom is a patriarchy. Its sovereign is the Eternal Father, and its subjects are His children who partake of His divine nature.

This filial relation of the citizens of the Heavenly Kingdom to its patriarchial Ruler implies in its very nature that they live in absolute dependence upon Him and in unfaltering obedience to Him. They cannot give trust or obedience to any other authority in the universe.

Such being the case, every filial citizen of the Kingdom of Heaven must live a life of detachment from the world that now is and of devotion to his God and Father. This principle prevails through every dispensation of the Kingdom of Heaven on earth.

The principle is very manifest in the call of Abraham, in which call God said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee." Such a call wrenched loose from every earthly attachment the father of the faithful and the founder of the Hebrew commonwealth. While it severed every controlling bond of the world, it attached him completely to God. He was to find a country promised him, not by pursuing a journey with a map before him pointing him to the way, but by following God's direction daily. No blueprint of the promised land was put in his hands; but he was commanded to get to the land which God would show him. His journey was to be a personally conducted journey to a divinely granted inheritance.

The essential principle involved in Abraham's call is found also in the conditions of discipleship imposed by the Lord Christ upon all his followers: "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." (Matthew x, 37.) These words do not imply any indifference to parents, but they do signify, as did the call of Abraham, entire detachment from any authority or influence which would get between a human soul and God.

The Christian life is, therefore, a thoroughly unworldly life. It cannot, without damage to it, be subject to any of the maxims of men or the customs of this world which do not conform to the will of God. It must constantly pursue its course in perfect trust and perfect obedience to the Heavenly Father.

And men will not obey any authority upon which they cannot trustfully depend. Hence, the teaching of the Master in the sermon on the mount in which occurs His great words concerning providence and obedience:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also.

"The light of the body is the eye: if therefore, thine eye be single, thy whole body shall be full of light.

"Bt if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!

"No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

"Therefore, I say unto you: Take no thought for your life, what ye shall eat, nor what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matthew, vi:19-23.)

These words of Jesus teach us that we serve the Master with trustful obedience or we do not serve Him at all, and that, if we rely upon earthly things for our sustenance and support, we are serving mammon and severing our relation of children to the Divine Father. Anxious thought for our life is but one manifestation of such distrustful disobedience to our Heavenly Father. A thousand other forms of this worldly spirit are found among men, and where any form of such worldliness is found, it is characterized by attachment to earthly things and detachment from God.

Life in the Heavenly Kingdom, therefore, requires the courage of the highest faith. If we are to seek first the kingdom of God, we must believe in the reality of the Divine Father and rely without hesitation or misgiving on his fatherly care of us.

In the Epistle to the Hebrews, it is stated that, "Without faith it is impossible to please God, and he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." (Hebrews xi:6.)

This must be so in the very nature of the Christian life. If we doubt the existence of our Father in Heaven or distrust his ability or disposition to reward them who seek Him, our hearts will necessarily turn to some lower source of support and authority, and such a turning away from our Father by any one of His children must be exceedingly displeasing to Him. Such an act of filial disregard is a gross reflection upon the divine care of our Heavenly Father. It dishonors Him while it damages the soul which indulges it.

It is not strange that the inspired writers, whose writings make up the Holy Scriptures, warn us so often against worldliness. Attachment to the world and resting in the things of the world for our comfort and support is the fruitful source of all sin. The first sin of the human race sprang from distrusting the word of God and then disobeying His will. Paradise was blighted by the blasting breath of worldliness, and myriads of Edens since have been withered by the same destructive influence.

The teaching of Jesus and the writings of the Apostles are in perfect agreement concerning the peril of the worldly spirit. In the parable of the sower, Jesus teaches us that the good seed was choked by thorns, and He tells us that the thorns are: "The cares of this world, and the deceitfulness of riches." (Matthew xiii:22.)

During the last hours before the crucifixion, the Master pointed out the irreconcilable antagonism of the world to His kingdom and to the children of the kingdom, saying:

"If the world hate you, ye know that it hated me before it hated you.

"If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

"Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John xv, 18, 19, 20.)

His words have been fulfilled in all ages. The roster of the heroes of faith contained in the Epistle to the Hebrews shows that they were forced to suffer for their sainthood. Moses suffered affliction with the people of God rather than indulge the pleasures of sin for a season. Before him Abel, and Enoch, and Noah, and Abraham, Isaac and Jacob, were made to suffer on account of their detachment from this world and devotion to God. All who came after them were found in like condition of militant and unworldly faith. By such faith, "They subduced kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." (Hebrews xi:33, 34.)

"And others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth." (Hebrews xi:36-38.) All these lived lives that were detached from the world and the inspired writer truly says, "The world was not worthy."

By the word world, neither Christ nor the Apostles meant to condemn love of the natural world in which we live. The world that God made does not antagonize Him, but there is a domineering world of vague outline in which the spirit of every age seeks to intercept and set aside the authority of God over human souls. This God-forgetting and God-defying world is the world which Jesus condemned and His apostles deprecated.

Writing to the Romans, St. Paul says of this evil world: "Be not conformed to this world" (the word meaning be not conformed to this age) (Romans xii:2). Writing to the Galatians, he says that Christ gave himself for our sins, that He might deliver us from this present evil world, according to the will of God, our Father." (Galatians 1:4.)

It is evident that we cannot be delivered from the power of such a domineering world except we bring every thought of the mind and desire of the heart in obedience to Christ.

We are sometimes exhorted to take heed to our times. We are told that men must conform to the age in which they live, but this is precisely what Jesus and His apostles taught us we should not do. There has never been an age in the history of our world since sin entered into it when any true man could afford to be subject to the spirit of his times. The faithful follower of Christ must live above his times and descend upon his time with saving influence. Like Abraham of old and all his saintly successors, the children of our Lord must be detached from the world and devoted to God.

"NOT ARITHMETIC—US."

In a city in New York, just previous to a financial campaign, a pastor was talking to one of his laymen. He was a railroad engineer, a man of very moderate income, with a wife, child and a dependent relative to support.

"Pastor," he said, "wife and I have been talking it over, and we have decided that we want to support a native preacher in India. That will be a Centenary contribution."

And the pastor answered, "Fine. Your tithe will take care of that easily, will it not?"

"Oh, no," said John, "this hasn't anything to do with our tithe."

The preacher was puzzled. In his experience, people had usually been trying to figure out how many things they could include under their tithe account. "Why not?" he said. "According to my arithmetic, your tithe ought to more than cover that."

"It isn't a matter of arithmetic," he replied. "It's us. Eighteen years ago, very soon after we were married, I was taken sick and didn't earn anything for two years. But the time came when I was getting better and thinking that soon I would be at work, and one evening, Dolly said, 'John, I think we ought to tithe.' I remember it mighty well. As I looked at her across the table I thought she was going crazy, and I said so. She insisted, however, and as we didn't have any income anyway and no prospects of having any soon, I thought I would humor her. But the idea had gotten a better hold of me than I thought. When the first wages in over two years came, we

had some talk together and promised the Lord the tenth of that and all that should come after. It hasn't been easy always. We have had some pretty heavy expenses, and we began, $1,800 in debt. But we never ceased to tithe. The debts are all paid; we own our home. God has been good to us and we have gotten along comfortably. Now we want to support a native preacher in India. We want to be personally represented over there. Our tithe we have promised to God already. But we want to do this, too."

The point of this story is neither the size of John's income nor the size of his gift. It is his statement. "It isn't a matter of arithmetic. It's us." For the spirit of stewardship is a spirit of glad, loving partnership with God, a partnership real enough to be definite, but too deep to stop with calculation. And when that spirit gets hold of Methodism, there will be a transformed church and a long step toward a transformed world.—Exchange.

GETTING READY FOR CONFERENCE—GETTING THE RECORDS IN SHAPE.

By Rev. W. W. Holmes.

A church register a hundred and seventeen years old, kept consecutively and continuously from 1803 to 1922, would be a rare find, and would certainly be of historic value. About twelve months ago word came to the writer that such a church register was in existence and could be found somewhere within the bounds of the old Bayou Chicot circuit in the Louisiana Conference. All the information received in response to the many inquiries concerning this register was corroberative evidence that the book was all that had been claimed for it.

In McTyeire's History of Methodism a very interesting story is given of the Attakapas circuit and the itinerancy of Thomas N. Lasley in that lonely region. According to McTyeire, Lasley traveled this circuit in 1806; but it was reported that the church register of this circuit carried this data: "Register of Pastors—Name—Rev. Thomas Lasley; Date of Appointment—1803; Term of Service—One Year." Such a book would deserve a place among the historical documents of Methodism. I must confess I was much worked up over this register. I wanted to handle with my own hands a register that had been kept consecutively for more than a century. I wanted to see the names written in this register by Lasley himself, and by Nolley and others of the pioneer preachers who planted Methodism in the great Southwest.

At last this register was located and the preacher in charge was kind enough to send it to me (I would have been willing to make a long trip to get it), but it was not the book I had expected to find and about which I had allowed myself to become so enthusiastic. In the first place, the book could not have been more than 35 years old, for it was printed by our Publishing House in 1887. In the second place, it was practically worthless as a historical record covering a period of 85 years. In fact, any quarterly conference committee examining it at any time would have been compelled to report: "Not well kept." There are many church registers throughout the bounds of our church that are no better kept than this one, may be not as well. This careless and slipshod bookkeeping ought not to be perpetrated. If our records are worth anything, they are worth being made accurate and reliable. There is no better time to start in earnest with this good work than now. Conference is some weeks off, so we have plenty of time to put all the church records in good shape. If this is done, the "new preacher" will have no trouble with the records, and he will have had set for him an example that is worthy of emulation.

In writing this article I am not assuming the position of a record expert. I have been bothered much by the poor records I have found, and I have been ashamed of those I have kept myself. The poverty and inaccuracy of our records prompt me to make a few suggestions which I hope will be helpful.

The Church Register.

I first call attention to the church register and attempt to point out some common errors, with a suggestion of correction.

Some mistakes:

1. The purchase of a small register which is wholly inadequate for a growing church.
2. Where new register is purchased, the failure to transfer from old register to new register the full and complete record.
3. Attempting to make the church roll as recorded in register alphabetical instead of chronological.
4. Delay in making entries on register, and failure to make such entries accurate and in full.
5. "Marking off" names.
6. Correcting the church roll by transferring the "live membership" to other pages in the register.
7. Having no definite person to post register and no definite place in which register may be kept.

Some suggestions of correction:

1. Purchase a register that will be adequate for at least a hundred years. Enlarging a register is better than discarding it.
2. When a new register is purchased there should be copied into it a full and complete record of all the data in old register. Absolutely nothing should be omitted. Names of members, how received, how dismissed, when—everything should be carried to the new register. The copy should be certified and thus it becomes history.
3. A church roll can not well be kept in alphabetical order. It would have to be revised every year. The chronological roll alone has a historical value. Where the church roll is very large it is well to keep in separate book an alphabetical roll of membership, each name having a number corresponding to register number. This becomes a key to the register and by reference to it any name in the register can be quickly located.
4. Delay destroys the accuracy of more church records than any other one thing. A couple is married, a child is baptized, a person is received into the church, a certificate of dismissal is given or a death occurs—don't wait till to-morrow to record. Do it NOW. Let every entry into the register be accurate and in full. Correct names, initials and dates should be given. It is much better to record the name of a married woman with the initials of her husband than with her given name. Everybody will know who Mrs. J. L. Smith is, but few will know Mrs. Susie Smith. Neither "1922" nor "July 1922" is accurate when the date is "July 19, 1922." Be accurate.
5. Many a church register is a regular eyesore. The pages are all splotched and soiled; many names are marked through with pencil; additions are made on margin of page; names of members lost sight of, dismissed by church certificate or by order of church conference are literally marked off. There is absolutely no excuse for this—this running of a pencil mark or red ink through a name. Opposite every name on the church roll is a column plainly marked where disposition of member can be noted.
6. The "Live Membership" should not be transferred to other pages of register unless the church roll has been so marked up as to make a new roll necessary—and in that case the whole roll with all data should be transferred—preferably to a new large register
7. Some definite safe or vault should be selected as a place of safe keeping for all church records. In nearly every community there is some one who would take pleasure in posting register and seeing that it is safely kept. The preacher in charge ought to turn over all data to be posted up at least once a month. He ought often to examine the register, and the quarterly committee appointed to this task ought to be thorough and exacting.

Church Conference Record and Church History.

For a long time the church conference hasn't amounted to much. The church conference record is unappreciated to boot. Few permanent records of any worth are to be found anywhere. Even an interesting church conference is hard to put to record. I offer this suggestion:

Select as secretary or historian some man or woman in every church who has a knack in being able to jot down and make history the interesting things that are constantly occuring in the church, such as: special services, "write ups" in the newspaper, visits of distinguished people, resume of principal business transacted by quarterly conference during the year, etc.

A permanent record into which such items as mentioned above are written, along with the doings of the church conference, will make a record which will be a joy to keep and will never fail to interest.

The Quarterly Conference Record.

Some of our preachers and laymen think lightly of the quarterly conference. They seem to fail to grasp the importance and significance of it. It is THE conference of the local church. Without its authorization no church officers could be elected; no property could be bought or sold for the church. This conference is the church official, and through it the church has its legal standing in the community. Therefore the record of this conference becomes of supreme importance. Carelessness in the keeping of this record may jeopardize the whole church enterprise. It may be directly responsible for the foreclosure and utter ruin of a church. So it becomes very necessary that the business of the conference be carefully and accurately put into this record and that this record be safeguarded through the years.

Our church law requires that all quarterly conference records be taken to the district conference for examination. This is never done—25 or 50 per cent of the records are never taken to conference. There is no penalty attached to this failure in performance of duty. If the salesmen of a manufacturing concern were requested to bring their books to the convention—would the books be brought?

I believe that when a man is elected recording steward it should be with the understanding that he will attend the quarterly conferences and will act as secretary. The quarterly conference record blank should be used as little as possible. The record book has the questions printed out in full. In this day of speed and fountain pens, surely the answers could be written into the book itself. When the conference completes the business, the minutes could be read and approved and the presiding elder could sign the original record then and there. What would be the result? Instead of the minutes' being posted up once a year or may be not at all, the record would be made complete at every quarterly conference. Again, the book would always be at the conference for the inspection of the officials and the presiding elder.

What can be done to make the quarterly conference record for the year complete? The presiding elder and members of the fourth quarterly conference can insist that all minutes not yet recorded be recorded at once; that a full and accurate report be given by every Board of Trustees and that this report be properly recorded. There is church property scattered throughout the bounds of our Conferences that has practically been lost sight of because trustees have failed to report and the quarterly conference has been careless with its records. No quarterly conference record ought to be incomplete at the end of the year if the presiding elder, pastor and recording steward are on the job.

Pastor's Book, Visiting List, Etc.

Every pastor uses a book or visiting list according to his own liking—most of the time according to his own making. I use a looseleaf book with double indexing, one for alphabetical roll of membership, the other for alphabetical roll of streets. These rolls are made with typewriter. The street address given in membership roll is always written with pencil; thus change of address can easily be made without marring the page. In the alphabetical roll of streets, members are listed numerically,

according to the house numbers. These numbers are used in consecutive order, 229, 244, 381, 426, etc. Only the surnames of members are used in this list, with figure to denote number in family who are members of the church, and "S. S." to denote membership in Sunday school. This street list carries name of every family represented in church or Sunday school, or who have expressed preference for my church.

Whatever kind of a book a pastor may use, it should be so perfected by Conference time that a new preacher, by the use of it, could take up the work right where the old pastor left off. All preachers should be mindful of this obligation to their successors, to the church, and to the Kingdom of God. It ought to be the ambition of every preacher who has sown good seed to do his utmost that the harvest be good and bountiful. After all, the success of a preacher is in being able to conserve the work done, and to pass on to his successor all the information and all the available help, that the good work begun may be continued and finally brought to a glorious consummation.

Some preacher will say: "I should worry. I know my church. I am not bothering with records. I am not going to move this year." Who knows? Has he any guarantee of return to his present pastorate? Has he any lease on life? Let us right the records and keep them right.

Lake Charles, La.

A LETTER FROM JAPAN.

(Published by permission of Mrs. I. M. Stevens, Biloxi, Miss.)

Nikko, Japan, July 30, 1922.

My Dearest Family: I am sitting in one of the two bedrooms upstairs in our lovely Japanese house. Right across from me and not so far away is a range of mountains that almost seems to reach to the sky, thickly covered with trees. At the rear of the house is a darling little garden, entirely Japanese, but artistic. From our front door we walk almost out into the street, but we have no men neighbors and are quite private in our house; downstairs is a delightful large room which we use for a dining room and a sitting-room; a tiny kitchen with only hibachie to cook on, and a small trunk room beside the bathroom and a nice little porch at the back.

Sister, Mrs. Akogi, and I reached Nikko yesterday afternoon at four-thirty, tired but thankful to get here. Two girls from Hiroshima had been occupying the house during the month of July, and as they are Northern girls, everything was spotless and invitingly cool. They leave early in the morning, however, and we will have the house the rest of August by ourselves.

I left Hiroshima last Saturday for Gatumber to climb Fugi with Mr. Hereford and Nannie. I stopped over in Kobe with Miss Williams and Miss Newcome, Sunday and Sunday night and left Monday morning at seven-forty-five for G., reaching there at seven in the evening. Don't you think that I am smart, traveling in Japan by myself and not knowing any Japanese? The Japanese train boys are so lovely to us, though, that there isn't any danger of getting lost.

I went out to the clubhouse, two miles from G., in a jinrikasha, where the Herefords met me. Mrs. Hereford had me a delicious supper ready. There was quite a conglomeration of people at the club—four Germans, Canadians, Baptists, and lots of lovely Americans. The Baptists were having their Mission meeting there, and there were about twenty of them. I enjoyed four young girls who are doing work in Northern Japan and had come to G., for the annual Y. W. C. A. We become friends immediately and had such a good time together. I also met Dr. Phelps, head of the Y. work in Japan; also, Dr. and Mrs. Seaman, who had been sent from America to visit the Y. work in the East. I retired early that night and had a good night's rest. Mr. Hereford decided next morning that we would start up Fugi at eleven. We left the Club in an automobile and rode to the foot of Fugi. I had borrowed an outing suit consisting of a khaki divided skirt (very short) and a woolen middy. My shoes were the worst of my outfit, being too low, and I suffered as a result of it.

Let me tell you about Fugi before I begin about the climb. Fugi, is 12,365 feet above sea level, the highest mountain in Japan, and the most famous. The road up is rather wide, getting smaller near the top, and is divided into stations. It goes straight up near the top, the path zigzagging like steps, which keeps it from being perpendicular. The path is mostly of cinders and rock, which is very hard on the feet. At each station is an inn where water and tea can be had, and rice and fish, if necessary. There were five in our party—Mr. Hereford, Nannie, myself, and two Germans, one of whom spoke eleven languages; they had been in Japan only two and one-half months and could speak Japanese fluently.

Well, back to the climb. We got to the foot of the mountain where we got five horses, three guides, a climbing stick each, and a fan as a souvenir. The guides carried our packs and all we had to do was to carry ourselves. We began on horseback about three, and rode to the third station, which was a little more than six miles up. We dismounted here and began climbing. Nannie gave out right at the start, but Mr. Hereford made us walk very slowly and rest every few minutes and she soon regained courage. We climbed about two miles and came to the fourth station, had our supper and rested a while. We started climbing again about seven and made good time to the sixth station. But from the sixth on, I began to give out, became nauseated and really sick. One guide was pushing me while Mr. Hereford was pulling me up, with a rest every ten feet. We had to reach the seventh station however, and, though I urged Mr. Hereford to leave me by the wayside to "die," he would not, and we finally reached the tea house at eleven, completely exhausted. We three slept on a pallet in a corner of the room with about forty other Japanese in the same room. The Germans had deserted us long ere this. I reckon we were too slow for them. We slept until three-thirty (at least I did), got up and began climbing again; we slept in our clothes, so had no dressing to do. As we got near the top, it grew steeper and steeper, and we finally reached the top of the wonderful Mount Fugi at six-forty-five, dead tired, but exultant. We didn't eat any breakfast until about eleven, and finally reached home at one-thirty for lunch. We missed the sunrise at the top because it was cloudy, a sight that I had so longed to see.

Though the view from each station going up was simply magnificent, I am sorry that I can't describe the beauty and grandeur as it really was. We soon got above the clouds and it was beautiful to look down on this sea of white foam, becoming more like a sea the higher we climbed. We had views of wonderful mountain ranges to the east and on the west we looked down on a small plain, beautifully green with wheat fields and three large lakes near the base of the mountain. One of the most interesting sights, however, was to stand near the top and look down on a line of pilgrims coming up, all dressed in white, with small brass bells at their waist, jingling. At least a thousand climbed the day we did, and I have never seen a more picturesque sight. At the ninth station they received a blessing, and it was pathetic to see and feel the uselessness of it all, and, too, their seeming seriousness and faith. Some old men came up that had to be pulled all the way, just to receive the blessing at the top.

There was snow along the sides of the mountain, and it was as cold as winter on the top. I had my heavy sweater and steamer rug and still almost froze. We remained and rested and drank in all of the beauty and grandeur that we could for an hour, then began to make the descent. I can't tell you much about the trip down, as we didn't come down the same path, but down the side of the mountain through rock and cinders about four feet deep. We would get a running start and slide through the cinders, catching ourselves with our sticks. It was great fun for a while, but imagine keeping this up for four hours, your feet getting filled with cinders and beginning to get sore and having to keep right on, because it was too steep to stop. We found a small patch of snow as we came down, and when we tried to get a little to eat, there was a large bank of it under the cinders. We got down to the bashia (something like our busses, but smaller, and drawn by a poor old horse). At eleven, footsore, bones aching, but wildly excited and a little peppy over the satisfaction of knowing that I was able to climb Fuji, the highest mountain in Japan, we rode in this awful little bashia until twelve-thirty, then took an auto at the inn, and reached the clubhouse at one-thirty, where a good dinner was awaiting us. After a long and needed rest, we were all down for supper that evening, feeling fine. It is needless to say that I slept well that night.

The next morning we (the four girls, Mrs. Hereford, Nannie, and I) started on a six and one-half mile hike across the mountain to see one of the most beautiful lakes in Japan. It was a lovely walk and not so hard, though we did not reach the lake until after one o'clock. One delightful thing about Japan is, that everything is so green and fresh looking. The valleys and hills are covered with wheat and rice and the mountains are dense with evergreen trees. There were large white lilies growing along the paths of the mountain, and from the tops of the mountains we had a magnificent view of the surrounding country for miles and miles. Lake Hakani is more beautiful than I can tell you. It extends about a mile and a half across, surrounded by other ranges of mountains with the little picturesque town of Hakane nestled down at the foot of one of the mountains. We crossed the lake in a gasoline launch, spent a few hours with missionaries at Hakane, who served tea and chocolate cake, left the four girls there, and Mrs. Hereford, Nannie and I re-crossed the lake and walked back home that night, arriving a little after dark. The next day Mrs. Towson came up to the clubhouse and had dinner with me, or rather I had dinner with her, as I was her guest. Every one was so lovely to me and so kind that I could have stayed there for several days if board had not been five yen a day, and I had not had a telegram from Sister, telling me to meet her in Tokyo the next morning. I left Gatumber the next morning at three o'clock. Mrs. Hereford and I had to walk two miles to the station, as the Kurimaiya Sans would not come out at that hour. I had about two hours' sleep that night. Mr. and Mrs. Hereford were lovely to me and could not have done more for my pleasure. The trip up Fugi cost me Y 15 and my stay in Gatumber four and a half days was Y 23, which I think was quite expensive. But I am glad to have this great opportunity of seeing the wonderful mountain, Fuji, and to know that I have been to its peak.

There is a saying here that one cannot say "Kekko" until he has seen Nikko, meaning that everything is beautiful and wonderful. And I find that it is true, for Nikko is like paradise and fairyland to me. There are miles and miles of avenues of Cryptemaria trees that simply entice one to wander on and on through the most beautiful woodlands and finally to a mysterious old temple, where pilgrims are chanting their prayers, and the temple bell peals out a melodious but weird sound. This afternoon, we three took our supper and roamed down one of these avenues for about a mile and a half, until we came to a lovely little waterfall, where we ate our supper. My precious loved ones, I simply ached for every one of you, especially mother, father, and auntie. I know now that God sent me to Japan, worked it all out for me and made it all possible for me to do this work. I haven't words to tell you of the beauties of Nikko. It is one of the beauty-spots of the world and I deem it more than a privilege to be here for a month. Water runs continually outside of our house, which gives one such a soothing and peaceful feeling. Our house-keeping is so simple and so easy, that we are enjoying every minute of our stay. At all of the largest temples, there is a bell which chimes out every hour in the day, which adds to the mystery and beauty of it all.

Mary and Mildred, your dear letters came last week, and I loved every word of them. How I would enjoy swimming with you this summer, and

what fun you must be having! Do mother and auntie go in with you as much as they can? Hope father, brother, sister and the babies are all with you now. We haven't heard from father and auntie for quite a while. Will write you a long letter while we are here. I must close and go to bed, for it is quite late. Mr. Akogi and I have a three-mile hike on, to see one of the falls to-morrow if it is pretty weather. Love, a hug and kiss for each of you.

Your own,
JULIA LAKE STEVENS.

WHAT OF THE HOME FIELD?

The Methodist Eppiscopal Church, South, has made such increases in its foreign mission appropriations, and this so emphasized in our discussions of the Centenary, that many Southern Methodists do not know that there has been a larger percentage of increase in appropriations to the home field than to the foreign. And yet this is the situation in so far as regards our connectional missionary program. And if we take into account increased expenditures in the Annual Conferences, local and Conference investments, the gain in expenditures for home work is altogether out of proportion to that in foreign fields.

During the three years 1917-1919 our Board of Missions appropriated to the home field, this including the Woman's Missionary Society appropriations, $1,065,000. For the three Centenary years, 1920-1922, the total was $3,635,000, and adding to this total the ten per cent of all Centenary payments returned to the Annual Conferences for Conference missions—approximately $1,250,000—the total is $4,885,000. And this does not take into account amounts paid on assessments for Conference missions. Of this total of $4,885,000, the Centenary supplied $3,820,500. If pledges were paid to date it would have supplied $1,500,000 additional.

This home mission money has gone to rural work, mountain mission schools, city missions, work among miners, the people of cotton mill communities, of industrial centers and communities, to special evangelistic work, service to the foreigners in our midst, to Indians, to Negroes. For practically the first time in our history we have a real home mission program, and one that would not have been possible but for the Centenary.

Of course our program is in no measure an adequate one. We have made only a beginning in the work of serving the home field, but certainly the home work is not being discriminiated against in the expenditures of the Church's income. Of $35,000,000 expended for all purposes by our Church last year, more than $30,000,000 was for the home work—connectional, conference and local. We must do more for the evangelization of our own land. And one of the most vital things in all our plans and programs is that we provide conference mission funds for the extension of the work in each conference, the sending of preachers to fields now unoccupied, and the better support of the men now serving mission charges. The payment of Centenary pledges will help much to that end—ten pepr cent of all amounts paid by each Conference to be returned to that Conference for its own work. In supporting the Centenary you serve first the work in your own Conference.

A FLOURISHING CHURCH.

By Rev. Robt. Thorne.

Churches may be differently characterized as many professing Christians. There is a worldly church, in which temporal things have more prominence than eternal, the things of earth are more cared for than the things of heaven. There is the formal church, in which the life of religion is neglected while undue emphasis is laid upon its forms. There is the liberal church, in which divergent views may be held in theology, and membership retained therein. There is the lethargic church. It is possessed of powers which, if rightly used, might achieve great things for the power of God; but as it is, they accomplish but little, because their possessor is asleep. But there is the church in which, while temporal matters have attention, spiritual things engage supremely the thought and heart. This church is the flourishing church; and some of the facts regarding it shall now have our attention.

1. It is a divinely bedewed church. It is the scene of the refreshing and invigorating influences of God's Spirit. As the dews through the clear night after the sultry day distill upon the landscape, refreshiug its life, so do the divine influences refresh this church, making it strong and vigorous. Concerning these influences represented as dew, notice some facts:

First—They are personal. God has not created an atmosphere around the soul out of which shall come in the days of its drought moisture to refresh its nature. He does not meet the needs of the soul by His creative acts; He meets them by coming directly into contact with it Himself. Out of no ambient atmosphere is the church revived; but by the direct contact of God therewith by His Spirit.

Second—They are silent. Who ever heard the dew distill? Silent forces are often the mightiest. Those that open the gates of the morning and conduct the king of the day to his throne in the zenith, operate so silently that perhaps only God's ear hears them.

Third—They are penetrating. Dews remain not on the surface of vegetables to sparkle and adorn; they go down into its life and reach even to the tips of its roots. So do the influences of the Holy Spirit in the church; they go down to the depths of its nature.

Fourth—They are proportionate. The hottest day is followed by the most copious dews. There are trying experiences in church life that are like days of merciless heat, when faith, and hope, and love are threatened with destruction. But in these times the dews of God are most abundant.

Fifth—They are daily. The dews do not come once or twice a year—they come when needed. In the heat of the year they come daily. The influences of God's Spirit are not annual blessings; they may be had daily. Thus is the flourishing church bedewed.

2. The flourishing church is, as to itself, a growing church.

First—In beauty—"As the lily." Everything in nature cannot be considered beautiful; but of the many objects which can, surely the lily is one. And so also is the olive tree. It would seem as if the prophet (Hosea) sought the most beautiful objects among his natural surroundings to set forth the moral beauty in which a healthy church grows.

Second—In root strength. The cedars of Lebanon sink their roots deep in the earth, and cast them forth so widely as to cover the ground as great in diameter as the height to which they raise their heads. So does the church sink its roots of faith and love into the soul of truth.

Third—In breadth. "His branches shall spread." When a man becomes a Christian he partakes of Christ's Spirit. His love for man is at once broadened. Love for souls characterizes the true church of Jesus; and in that love it grows.

Fourth—In attractiveness. "Its smell is as Lebanon." The winds that swept over Lebanon bore on their wings delicious odors from the sweet-smelling flowers that grew there. It is said that far out at sea the traveler meets with sweet odors from Ceylon's isle. Even so is the fragrance of the flourishing church deliciously sweet.

3. It is a useful church. "They that dwell under the shadow shall return." No agency for good can stand higher for usefulness than a truly flourishing church.

Springhill, La.

IF YOU WERE RICH.

If you were rich, what would you do with your money? Would you hold your wealth as a trust from God and invest it for the glory of God and the welfare of your fellows? Or would you regard it as a lucky windfall and use it as your own greed, or appetite, or folly might dictate? We like to picture ourselves as saintly beings, too noble to be mean, too public-spirited to be selfish, too generous to be stingy, and too high-minded to be base and sordid. And as we see how some rich men use their wealth it necessarily feel virtuous to realize that if we were rich we would not spend our money as they are spending theirs.

If we were rich, no neighbor of ours would ever want for bread. Our workmen would always be contented and happy because we would always use them well, paying good wages under ideal conditions, and providing alike for present and future needs. We would never have a strike for our men would have nothing for which to strike.

And if we were rich we would not be anxious to add fortune to fortune, but we would be willing to let other men share in our good fortune. We would be public-spirited men and the city in which we lived would have good cause to remember us for we would delight to spend our wealth in public benefactions.

And we would delight to help most liberally the churches and all the organizations which make for human betterment. Our preachers would be paid salaries consistent with the importance of their work; our Sunday schools would be well manned with competent teachers and supplied with all the latest improvements in books and equipment; and the church would be a delight to the eye, and the music as near like angel-songs as human skill could make it. Yes, if we were rich we would be ideal rich men!

This is our dream, but what is the reality? We are worth more money now than we were twenty years ago, but how have we invested it? So far it is every dollar in our own name, and it is likely to stay so. Our income now may be three or four times what it was twenty years ago, but how are we spending it? Then, we spent nearly every cent upon ourselves, and we are doing the same to-day. And if our income were to double to-morrow we would still follow the old plan. We would build or buy a better house, on a better street. We would sell the Ford and buy a McLaughlin. We would get rid of the old rugs and get new and better ones. We would get some luxuries that we have longed for for years. In short we would spend, if not every dollar yet nearly every dollar, upon the gratification of our own pride and appetite.

How many of us are there who can honestly claim that we have regarded increased wealth as a sacred trust? How many of us can plead that as wealth increased we have forgotten self in our enthusiasm for humanity? How many of us are nearer to God and nearer to man, because of our increased earnings or our increased wealth? We venture to say that with most of us wealth has ministered to selfish ease rather than to self-denial; it has helped to build a wall between us and our poorer brethren, rather than to bridge the gap that was already there; it has helped us to forget duty rather than to make us more keenly sensitive to it; in short, wealth has become to many of us not weal-th but ill-th. And the word of the Lord to us to-day is the old, old word of long ago, "Repent ye, for the kingdom of heaven is at hand."—Christian Guardian.

Let the world's strong man do his worst, I know a stronger, and he is the spiritual man; the manhood in which weakness can shelter; the manhood that is formed in the spirit and in the image of our blessed Lord; the manhood, indeed, which is enthroned in the universe, overlooked and sustained by the manhood of Jesus Christ.—R. J. Campbell.

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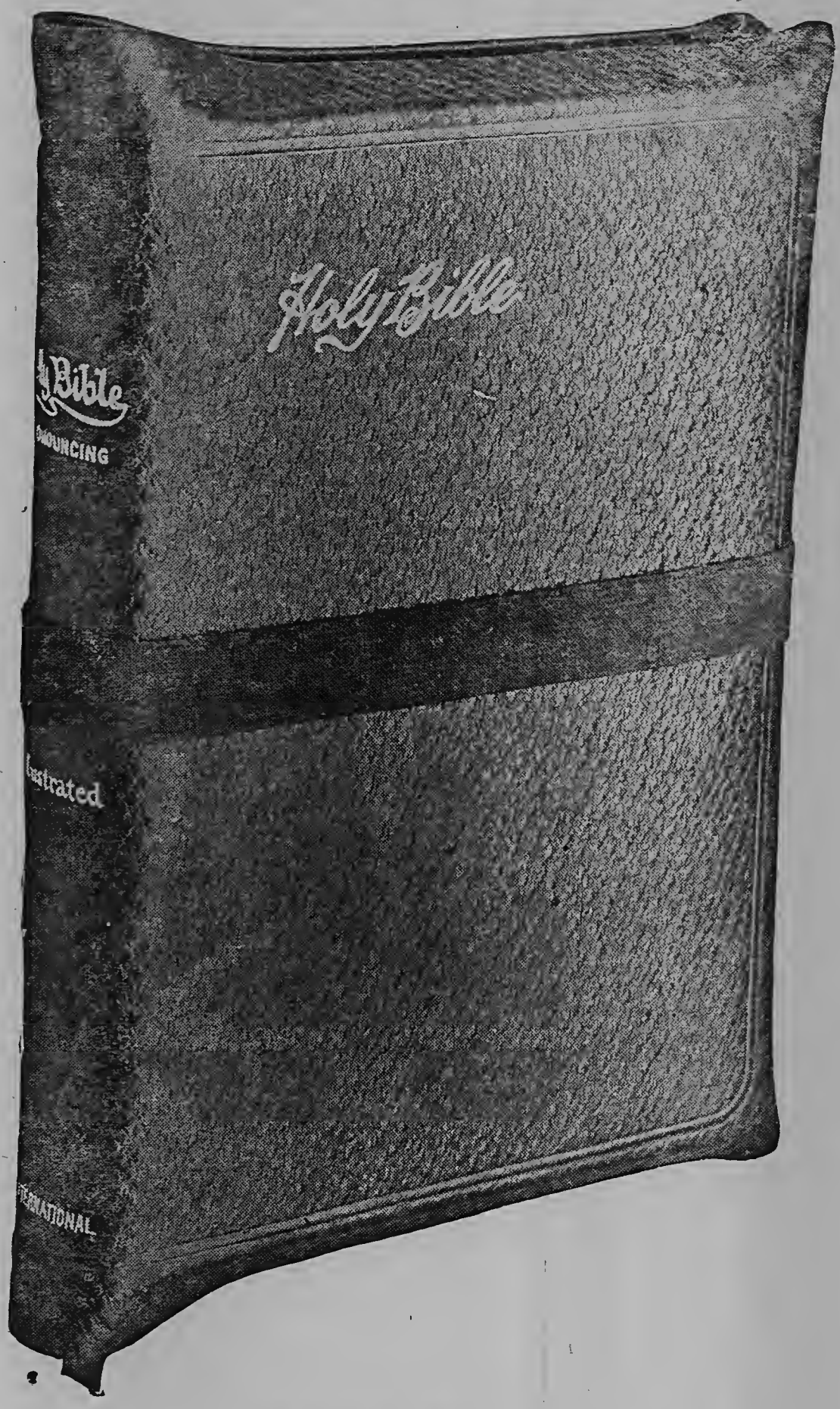

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ADDRESS:

New Orleans Christian Advocate, 512 Camp St., New Orleans, La.

The Home Circle

"GRANDMA'S STORY BOOK."

By Mary E. Klefer.

I like to be sick at my Grandma's.
(Of course I don't mean very ill),
But just-kind-of-dull-and-complainy,
So it feels rather good to keep still.

Then, Grandma will bring me my dinner
Of crackers and soup, tea and toast,
In her prettiest china, lots thinner
Than ours is at home, 'ease she's host.

And when I have eaten it slowly
She asks me if I will have more.
I answer, "I'm not hungry, truly;
I guess that my throat's getting sore.

"I can't talk much, Grandma, but maybe
You could tell me a story or two."
Then she folds back the spread, and before me
Lies her pretty pieced quilt, in view.

"Which one shall I tell first?" asks Grandma.
I point to a block colored brown.
"Just tell me the one about mamma
The day when she wore that brown gown."

Then she tells all about that, and others
Of Mamma's, and Rose's, and Paul's,
(I really don't see how Grandmothers
Can ever remember it all.)

Then "This was a piece that your Grandpa
Bought me on our first trip to town.
This red, was a dress for your mamma.
She cried for a mixed green and brown.

This blue, was a dress of Minerva's,
(She was your mamma's cousin, you see),
She wore it to our house one Sunday
And tore it when climbing a tree.

This striped piece was Billy's. For wearing
It couldn't be beat. Don't you know
Boys always are noted for tearing
Their clothes from their head to their toe?"

But the piece I like best, and the story
'S 'bout the dress that my mamma wore when
She went off to visit her Grandma
And her age, just like mine, was 'bout ten.

—California Christian Advocate.

THE STORY OF A DISH.

By Florence Irma Jennings
(thirteen years old).

I was a pretty little dish, though I say so myself. I was made in a large factory along with many other dishes. When I was finished, the other dishes and I were sent to a place where we were painted. A little Dutch boy and girl and a little house with a red roof and a windmill by its side were painted on me.

Then I was sent to a store, where many things were sold. There were nails, paint, hammers, saws, and things like that for sale. Then there were dishes and pots and pans, too. It was called a hardware store.

One day a lady came in the store and asked for a dish for a little girl. As I was made for a child and could not break easily, the man showed me to her. She thought I was cute and was sure Betty would like me. Betty was her little girl. So I was wrapped up and paid for and taken to her house.

As we reached there Betty ran out to meet us. She had short black curls and dark blue eyes. She was about five years old and very pretty, I must say.

"Oh, mamma! Did you get my dish," she said. "Let me see it right away." So her mother gave me to her and she liked me very much. Then I was sent to the kitchen.

The next morning, and every day after that for a long time, good things were put in me for her to eat.

One day when she was eating out of me she said suddenly, "Mother, I want a new dish. I am tired of this one."

Her father, who was sitting at the table, said, "You can not have a new one till that one is broken."

Now, Betty had a temper when she was angry. She was a spoiled child. She was very angry now and picked me up and threw me on the floor. If I had not been so strong, I might have cracked into pieces; as it was, I was chipped on the side.

"Now Betty, don't get mad. Papa will get you a new one if you will be a good girl," said her father.

I was picked up and carried out and put in a box with some other old dishes that I heard were going to be sent to a charity hospital. I made the box full so we were put on a truck that took us to the hospital.

The next day some dainties for a sick child were put in me. I was placed on a tray with some other things and taken to a bed where a little sick girl lay. Her name was Dolly and she was the sweetest thing I ever saw, though I heard the doctor say she would die soon. She loved me, I know, because she was so careful of me. Every day she would eat out of me. I adored her. She was so sweet. One day she said to me, "You poor dish, I wonder who chipped you up so."

After awhile she died and I and everything and everybody were very sad.

I still remained at this place for over a year, holding food for the little sick children. Then a rich man left a lot of money for this hospital and we old dishes were not needed any more. We were sold to a man who bought and sold old china and glassware.

One day a man came in the store who bought a lot of old bottles and dishes. I happened to be one of the dishes. We were taken away and broken into pieces with a hammer.

Then he fixed us on a fence along the top to keep people from climbing over. I suppose you have seen one like it. There, if you pass to-day, you will see me, the Dutch boy in one place, the girl in another, the house in another, and the windmill in still another.

New Orleans, La.

SPOT FINDS A HOME.

Down on the rug at my feet, writes a correspondent, lies Spot, whose father may have been almost anything. His mother may have been a collie. Spot is perfectly happy. That was not always true, however, until one day he found, entirely unexpectedly, a home for himself.

We used to have a little curly haired dog that we named Goldie from her color, which was a golden brown like burnt sugar. She had a smiling eye and an expressive tail. She would cry if left alone, and she would sit up and beg for sugar as prettily as you could wish.

Goldie was with us for a long time. A day or two before she left us forever we noticed Spot down by the basement door. He was a strange dog, skinny, frightened and homeless. His ribs showed through his hair and his matted coat; his big eyes were filled with misery and loneliness; he trusted no one. From across the street he watched Goldie play.

A few days after the strange black and white dog had appeared in the neighborhood Goldie, reverting to one of her frolicsome puppy tricks, ran after a motor car. She caught it off the block and was returning victorious up the middle of the street when an automobile truck, driven by a fellow whose heart was rock, ran her down and killed her instantly. We picked her up, and neighbors and neighbors' children wept over the little mangled body. Goldie had been every one's friend. And among the mourners, with the neighbors' dogs of various sizes, was the strange dog. He edged close to watch Goldie buried, and he stayed more and more one than ever when the gathering broke up and the neighborhood went back to its workaday cares.

That night we heard a scratching at the screen door. Opening it and turning on the outside light, we saw the strange dog. He was shivering with fright, but as he turned up his agonized face his plea was as plain as if he had spoken. We held the screen door open for him, and he needed only a friendly word to enter the room politely.

Spot has been part of the family ever since that evening. He is sleek and clean and happy now, and I suppose he has forgotten the days when he was a tramp. But as I look at him I cannot help thinking that he came as the result of sound canine reasoning; he knew that the untimely death of poor Goldie had made a vacant place in a good home, and he hurried to apply for it before we should get another dog. Youth's Companion.

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE STATE OF THE CHURCH—THE GENERAL CONFERENCE SPEAKS.

(Continued from First Page)

meant an organized evangelism such as would abide through the ages. From that time our ministry and membership have been faithful to these traditions, and our church by the double plan of education and evangelism has enjoyed the greatest growth within a similar period known in the history of the Christian church. We deem ourselves fortunate in the present arrangement for the continuance and enlargement of this great work. * * *"

"Conclusion. * * * Heretofore our church has been remarkably exempt from these destructive influences and revolutionary tendencies. Our preachers (with few, if any exceptions) have been characterized by purity of doctrine and elevation of life, and the spirit of our people has been marked by the most admirable conservatism of evangelical Christianity.

"We do not discourage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first Methodism has fostered education and walked unafraid along the paths of intellectual culture. From its founders and fathers, who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro and carried about by every wind of doctrine. Modish rationalism must not be permitted to affect our devotion to the established tenets of ancient and abiding Christianity.

"In these times of doubt and distress the message of the enduring gospel of the Son of God, with apostolic accent and authority, must speak tranquility and order to a perturbed and distressed world. The demands of the hour exclude the propagation of novelties and notions. * * * Our office is not to produce a new Christianity, but to preach with the power of the Holy Ghost sent down from heaven 'the old, old story of Jesus and his love.' * * * And the best defense against all the forms of incendiary rationalism on the one hand, and of the fanaticism of ignorance on the other, is a great offensive movement against all the forces of iniquity. * * * To this end, let the spirit of brotherly love prevail in all our borders; let us put away all worldliness out of our hearts and lives; and let unceasing prayer be made to the God of our fathers for the outpouring of his Holy Spirit upon all our people. * * *"

"Concerning the future we have the same confidence that St. Paul had when he wrote to Timothy: 'Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.' * * *"

It seems to us that these declarations of our bishops taken from the Episcopal Address and, in fact, the whole Address, sound the clear and ringing note of optimism, based upon an intelligent understanding of the situation as it exists throughout the church. It is a sane optimism, which takes into account the real difficulties and dangers that exist, but which holds out encouragement for the future, nevertheless. There is no suggestion in it that the church has departed from the faith, that it has become unsound in doctrine, or that its leadership has become inefficient and dangerous; rather, it is a clarion call to go forward valiantly in a united attack upon the strongholds of sin. The Address is signed by all the bishops, in order of seniority, as follows: Eugene R. Hendrix, Warren A. Candler, James Atkins, Collins Denny, John C. Kilgo (now deceased), William B. Murrah, Richard G. Waterhouse, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr.

Doctrinal Standards.

In order to deal with certain representations that were made in memorials, petitions, and resolutions from several Annual Conferences and from district conferences, churches, individuals, and one from the General Board of Missions concerning our Standards of Doctrine, a special Committee on Standards of Doctrine, consisting of one member from each delegation, to be appointed by the delegation, was ordered. This committee was appointed as follows: A. W. Plyler, J. E. Harrison, C. Henley, E. E. Wiley, G. W. Barcus, E. E. Clements, A. J. Lamar, J. H. Light, J. W. Mills, C. A. Slaughter, W. W. Holmes, J. F. Yarbrough, J. B. Winn, J. F. Corbin, J. L. Becker, A. Chappell, R. E. Dickenson, F. S. Onderdonk, J. W. Hunt, B. Anthony, G. B. Winton, J. R. Jones, M. H. Norton, J. A. B. Fry, Herbert Holmes, J. S. Ryang, H. M. North, C. L. McCausland, C. A. Spragins, R. L. Russell, J. B. Cox, W. G. Henry, J. C. Jones, W. Sherman, W. G. Cram, J. E. Harrison, G. W. Hummel, S. Fisher. After mature deliberation this representative committee presented a report in the form of an address to the church, which was adopted. That address, with the omission of the paragraphs in the Episcopal Address to which reference is made, is as follows:

"We, your representatives in General Conference assembled, in view of the fact that there have come to us various memorials and petitions which indicate that in parts of the church and among some of our people there is a degree of alarm lest the time-honored and universally accepted doctrines of our Methodism are not being presented in their purity by certain of our preachers and teachers, send you our greetings and beg to assure you that we, and we believe the great body of our people, still adhere unwaveringly to 'the faith once delivered to the saints.'

"It may be that some, using that liberty which Methodism has always allowed to its representatives, have gone too far in questionable speculations. We would not have our people, our young people in particular, led to accept beliefs contrary to our recognized standards of doctrine. Those standards are amply set forth in our Articles of Religion and in the Apostles' Creed.

"We therefore call upon all Annual Conferences, boards of trustees of our institution of learning, and other responsible officers of our church, to take all necessary steps to 'banish and drive away all erroneous and strange doctrines contrary to God's Word.'

"No article of our faith has been from the beginning more precious or more vital in our history than the divine inspiration and sufficient authority of the Bible. We recall to you once more those emphatic and comprehensive words of our fifth Article of Religion: 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.'

"Such is the faith which we have inherited from our fathers and by which we unfalteringly hold. God has wonderfully rewarded our loyalty. The past quadrennium, the last year especially, has been for our Zion one of unexampled prosperity. Our people have been moved to pour vast sums of money into the treasury of the Lord. Multitudes of souls have been the harvest of our ministry. Our increase of membership last year (91,315) was the greatest we have ever had in one year, and greater than that reached the same year by any other branch of Methodism. Meantime, the young people of our church societies and institutions of learning are offering themselves by the thousand for lives of sacrificial service.

"As enforcing the sentiments for which we would have our people stand, we bring to their attention and commend to their consideration the following weighty paragraphs from the Pastoral Address of our honored and beloved bishops."

This action by the General Conference seems to be a clear-cut declaration of its conviction that the church is sound in faith—"we beg to assure you that we, and we believe the great body of our people, still adhere unswervingly to 'the faith once delivered to the saints.'" The report calls upon all Annual Conferences, boards of trustees of our institutions of learning, and other responsible officers of the church to take all necessary steps to "banish and drive away all erroneous and strange doctrines contrary to God's Word"—an obligation that has always rested upon them and one that they disregard at their peril.

Connectional Institutions and Enterprises.

All the connectional institutions and enterprises of the church, including the activities of all the General Boards, were passed under review by the General Conference and, with perhaps some minor exceptions, were approved and endorsed. These agencies stand to-day with the official backing of the church as a whole—they are the church functioning in their various fields of activity.

Bishops and Other Connectional Officers.

In Report No. 2 of the Committee on Episcopacy, the character and official administration of each of the bishops, called by name, were passed by the General Conference by adoption of the report. All the new bishops and connectional officers were elected by ballot by their brethren sitting as official representatives of the church charged with this great responsibility.

The Closing Address.

The close of the recent General Conference was marked by these striking words spoken by the senior bishop, Bishop Warren A. Candler: "I hope it will go forth that the Methodist Episcopal Church, South, is still a holy and religious institution and that its highest legislation represents that religious spirit that permeates the entire Connection. I think that your legislation, upon the whole, has been inspired by singleness of purpose and has been wise legislation. It will bless the church, I trust, in all its borders and redound to the glory of our God and the salvation of men. Go home, my brethren, into your local churches and the district and Annual Conferences, and continue to manifest the spirit of Christ and to have constant reference to his will, that the people may be kept in the ways of righteousness and peace for his name's sake."

What Is The Significance?

It seems to us that the significance of the actions of the recent General Conference is unmistakable. The General Conference adjourned on Monday, May 22, 1922—not quite five months ago. During its sessions all the interests of the church were fully considered by representative committees and by the body as a whole, and all its actions are authoritative and binding upon the membership of the entire church, and its findings are, in effect, the findings of the whole church through its duly chosen and accredited representatives. Those actions and those findings are official; and they are, and ought to be, reassuring to those who may have been troubled by reports from various sources that the leadership of the church is unsafe, that its faith is imperiled, that its doctrines are being discarded, and that its spiritual life has practically gone into eclipse.

We do not contend that there is no sin in the world; that everything is as it ought to be; that the church membership embraces only those who have been soundly converted; that no preacher anywhere has fallen into error; that the judgment of our leaders is infallible. But we do maintain that the Methodist Episcopal Church, South, is essentially sound in faith, pure in doctrine, in-

creasing mightily in its spiritual resources, growing in grace, and that its leaders are godly men and women who are giving themselves unreservedly to the work to which they have been called and that they are entitled to and ought to have the sympathy, prayers, and hearty co-operation of all our people.

God has blessed the church in the past, as its history proves; there are unmistakable signs that his favor is resting upon it to-day; his continued blessing is conditioned only upon its obedience to the divine will in the future. The supreme tragedy of our ecclesiatical history would be for us to lose sight of the pillar of cloud by day and the pillar of fire by night that have led us all these years and that are still going before to draw us on to the achievement of still greater things for the kingdom of God.

"And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

"And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

"And the Lord said unto him, * * * Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." I Kings 19:13-18.

PERSONAL AND OTHER NOTES.

"I am glad to tell you we are getting along nicely with our work," writes Rev. T. C. Cooper, of Philadelphia, Miss.

The pastor, Rev. J. Early Gray, reports that the work goes well at Moss Point, Miss., and a good report is assured for Conference.

Our church at Durant, Miss., Rev. R. P. Neblett, pastor, has let the contract for new pews to go into the building completed several years ago. It is expected that they will be in place by Thanksgiving. The old pews and pulpit furniture will be sold as soon as a purchaser can be found.

The seventy-sixth Annual Report of the Board of Missions (the latest issue) is now ready for distribution. Every preacher in the church will receive a copy free of charge if he will send his name and address on a postal card to the Board. We trust every preacher will write for a copy at once.

Rev. H. N. Brown, pastor of Parker Memorial Church, this city, has recently returned, with his family, from a visit to California, where he spent a delightful vacation. He was greatly impressed by the Golden West—but he says the deepest impression is the greatness of Louisiana as an opportunity.

Rev. S. L. McNeece writes from Trenton, Miss.: "This year has been a season of refreshing from the presence of the Lord on the Trenton circuit. Our meetings were real revivals, and we have good Sunday schools and prayer meetings. The church seems to be in better condition than it has been in for years."

Rev. R. T. Hollingsworth, formerly of Millsaps College, Jackson, Miss., has been appointed pastor at Pass Christian, Miss., to succeed Rev. H. G. Roberts, the condition of whose health has made it necessary for him to rest until Conference. Brother Hollingsworth is already at his new post of duty and is greatly pleased with the reception given him.

Receiving the spirit of the Flying Squadron, of Jackson, Miss., a section of which visited Newton, Miss., several weeks ago, the men of Newton have organized for more aggressive work and more loyal support of their respective churches, under the name of Laymen's Band. Each Wednesday for a half-hour at noon they hold a meeting attended by from 75 to 100.

Rev. and Mrs. Nolan B. Harmon, of Port Gibson, Miss., have recently returned home from a delightful visit to their sons, Robert, in Washington, D. C., and Rev. Nolan B., Jr., who is pastor at Rockville, Md., just fifteen miles from Washington. During Brother Harmon's absence, the members of the congregation held all the regular services of the church, a layman being chosen to conduct the service. Rev. J. H. Sharp, of the Rocky Springs charge officiated at one service.

By special invitation, Rev. H. G. Hawkins, pastor at Newton, Miss., preached for Rev. A. J. Davis at Hawkins Memorial Church, Meridian, Miss., on Sunday, October 1, baptizing Albert Sidney Eggerton, Jr., infant son of Mr. and Mrs. A. S. Eggerton, of Nashville, Tenn., and grandchild of Mr. W. D. Hawkins, Missionary Secretary of the Mississippi Conference. In the absence of the pastor, the pulpit at Newton was supplied by Rev. R. W. Gibson, a local preacher, who is a student at Clarke College, Newton.

The Greenville District Standard Training School will be held at Shelby, Miss., October 16-21. It will be under the local supervision of Rev. J. H. Felts, presiding elder of the Greenville District, Rev. C. A. Parks, district secretary, and Dr. C. M. Chapman, pastor. The courses of study and the instructors are as follows: "The Junior Pupil," Mrs. W. W. Adams; "The Bible and Missions," Rev. E. S. Lewis; "Principles of Religious Teaching," Mrs. J. M. Wyatt; "A Methodist Church and Its Work," Rev. R. H. B. Gladney.

Rev. Chas. W. Wesley and Miss Ursula Barr were married on September 26, at the residence of the bride's sister, Mrs. Allen Elder, at Moss Point, Miss., Rev. J. Early Gray officiating. Brother Wesley is a student in Emory University, from which he expects to receive his degree soon, after which he will apply for admission into the Mississippi Conference. The bride is a daughter of the late Rev. R. H. Barr, of the Mississippi Conference. The Advocate extends all good wishes to this fine young couple.

We acknowledge the honor of an invitation from Mrs. George W. Newton, of Dallas, Texas, to attend the marriage of her daughter, Allyne, to Mr. Marlin W. Drake. Mr. Drake is a son of Dr. and Mrs. W. Winans Drake, Dr. Drake being pastor of our Noel Memorial Church, Shreveport, La. Mr. Drake is a fine young man who is making his mark in the business life of Shreveport, and the Advocate extends in advance heartiest good wishes to this splendid young couple. They will be at home at 2032 Gilbert Street, Shreveport.

The following interesting report comes from Rev. W. M. Young, of Leland, Miss.: "We had a good-fellowship meeting at Leland last Friday evening, October 6, that was greatly enjoyed by the older people as well as the children. We had a nice program of song service and a most splendid address by the presiding elder, Rev. J. H. Felts, after which refreshments were served, with social good-will that was greatly enjoyed by all. Our fourth quarterly conference comes one week later. We are hoping to clear the decks."

Miss Mildred Lake, of Aberdeen, Miss., and Mr. Guy C. Brown, of New Orleans, were married at the residence of the bride's parents, Mr. and Mrs. W. W. Lake, at Aberdeen, Miss., on September 27, Rev. J. E. Cunningham officiating. The bride is a granddaughter of the late Rev. W. S. Lagrone, of the North Mississippi Conference, and Mr. Brown is a son of Dr. and Mrs. Geo. S. Brown, prominent Methodists of New Orleans. The young couple are at home at 2030 Broadway, this city. The Advocate extends to them heartiest good wishes.

The preachers of the New Orleans District took advantage of the opening of the district parsonage on Thursday of last week to show their respect and esteem for their presiding elder, Rev. J. G. Snelling, and Mrs. Snelling, by presenting them with handsome traveling bags. The point was made that the bags were not to speed their departure, but to make it easy for them to return for visits to their friends. As a man, as a Christian gentleman, as a presiding elder, as a leader of the forces of the Kingdom of God during his quadrennium on the district, Brother Snelling has won the respect, confidence, and love of his brethren.

A memorable event in the history of New Orleans Methodism was the opening of the district parsonage on Thursday of last week. Rev. and Mrs. J. G. Snelling kept open house during the afternoon and evening, and, in spite of very inclement weather, scores of people called and inspected the beautiful home. Mr. and Mrs. Snelling were assisted in receiving by representatives of the Woman's Missionary Societies of the district, by the district trustees, and by the parsonage committee. Delicious fruit punch was served throughout the afternoon and evening. A special feature of the evening was the presence of a large delegation from St. Rose, a point above New Orleans where work has recently been established. Several appropriate addresses were made, and a delightful musical program was provided. The opening prayer was made by Dr. Jno. T. Sawyer. We venture to say that the New Orleans District now has as beautiful, commodious, and conveniently located parsonage as any district in the church, and the presiding elder and his committees are to be congratulated upon the success of their efforts to provide this much-needed home.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. A. A. Bernard, Gueydan, La., 7; Rev. G. L. McNeece, Trenton, Miss., 5; Rev. T. M. Brownlee, Starkville, Miss., 6; Rev. J. F. Watson, Bentonia, Miss., 2; Rev. T. C. Cooper, Philadelphia, Miss., 2; Rev. C. M. Ray, Caledonia, Miss., 5.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

A meeting of marked and unusual interest has been held at Cedar Grove Church. It was an earnest effort on the part of the pastor, Rev. H. L. Johns, to put on a real constructive evangelistic campaign. The spirited singing was conducted by Rev. Jas. B. Grambling, our State Epworth League Secretary. The inspirational addresses were given by the Conference Secretary of Education, who based his remarks on: "The Message of John's Gospel." Chapters from the Fourth Gospel were assigned as daily reading. At the close of every service, a short institute was conducted by Brother Grambling on "Organization for Service." The result will be a thorough organization of the Senior, Intermediate and Junior Epworth League for efficient constructive work. The church will be united and unified as never before. The spiritual good will be seen in transformed lives with a real vision of the blessed Jesus.

We are now entering into the period of the second payment for the Educational pledges, which will begin on November 1. The whole country seems to be recovering from its financial gloom, and days of prosperity are before us. Be sure that in your financial reckoning you remember God's cause first. The Psalmist asked: "What shall I render unto the Lord for all His benefits toward me?" His reply was: "I will pay my vows." We are looking for our Louisiana Methodists to rise up and pay everything in full. "Fine and dandy! Why not?"

"Life is before you! From the fated road
You cannot turn; then take ye up the load.
Not yours to tread or leave the unknown way,
Ye must go o'er it, meet ye what ye may.
Gird up your souls within you to the deed,
Angels and fellow-spirits bid you speed!"

ALBERT S. LUTZ,
Conference Secretary of Education.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Fell asleep, at the Presbyterian Hospital, September 21, 1922, to awake in a brighter world, MRS. LOUISIANA VIRGINIA McKEE, widow of the late Logan McKee. Sister McKee was a native of Shreveport, a member of the Methodist Church, and lived a consistent Christian until her death. When she moved to New Orleans, she united with the Methodist Church here, and in 1914 transferred her membership to Epworth Church, where she worshiped until the end came. She was an active member of the Woman's Missionary Society, always ready to respond to a needy call and make some life brighter. Sister McKee is survived by two sons, three daughters, and several grandchildren. She will be missed by her loved ones and by her co-workers in the Lord's vineyard; yet we feel that she has gone to her heavenly home, where shadows never fall, and where all is joy and peace and love. The funeral services were conducted at the home of her son-in-law, by her pastor, Rev. J. E. Selfe, assisted by Rev. James E. Sells, of Meridian, Miss., and was followed to the grave by many sorrowing friends. May the God she loved, and with whom she has gone to live, comfort the bereaved family.

G. CARTY, Sec.,
Woman's Miss. Society of Epworth.

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A TRIBUTE.

Dear Brother Carley: I have just returned from Glenmora, La., where I attended the funeral of JOHN F. CADY, who died at his home in San Antonio, Texas, Tuesday evening, September 26. John and I were chums during our boyhood days and later married sisters. I loved him even as a brother. He joined the Methodist Church several years ago and was a faithful member of Travis Park Methodist Church, San Antonio, at the time of his death. He was a regular attendant at church and Sunday school. John was a good boy, and we have all confidence that he is now in heaven. He said to loved ones just a few days before his death: "I will soon be gone, but I am going home to heaven." This message brings comfort in this sorrow. We weep not as those who have no hope. He leaves a wife and two little girls, besides a host of friends and relatives. to mourn his departure.

His body was laid away in the cemetery at Glenmora, La., to await the resurrection. Rev. D. B. Boddie, pastor of the Methodist Church, conducted the service, paying a beautiful tribute to his character.

Yours truly,
G. A. MORGAN.

MRS. MARY M. ALFORD was born in Washington Parish, Louisiana, December 18, 1866, and died in the Touro Infirmary, at New Orleans, La., June 8, 1922. Her useful earthly career came to a peaceful end shortly after an operation for a slight bodily ailment. She was a member of the M. E. Church, South, at Franklinton, La. The funeral services were conducted at the church by her pastor, and the remains laid to rest in Ellis Cemetery, to await the resurrection. On November 2, 1887, she was married to Mr. James W. Burris, who died February 6, 1902. To this union seven children were born, two of whom died in infancy, and five are living. On January 26, 1922, she was married to Rev. N. E. Alford, a local elder in the M. E. Church, South, who said: "She possessed as sweet a spirit as any one I ever knew." Her sudden and unexpected death was an irreparable loss to the family. She was a faithful wife, a devoted and attentive mother. She was indeed a good woman, and many were her friends and admirers.

L. W. CAIN.

FROM GREENSBURG, LA.

Dear Brother Carley: I am writing to mention one more of our very successful revival meetings this year; but while I am writing, there comes to me a question. It is this question that I wish to ask, and while it is being asked, let our great people who are called Methodists, ask it of themselves. What is the purpose of the revival meeting in the Methodist church of to-day? I find that many of our people who are considered good church members, and some who hold very responsible positions in the church, are greatly irritated at hearing the word "Holiness;" who seemingly do not understand, or do not care to hear the word preached. These persons, I say, should beware lest they forget the great teachings of that leader, the founder of Methodism.

Any one who has studied the life of John Wesley, if these testimonies be true as recorded in his life, will without doubt see and understand that great doctrine as it is set forth in his teachings.

Every turn in Wesley's thought was the question of soul-saving. He was the greatest of the leaders in his day, in the age in which Methodism was beginning to be born. It is for this reason we believe that John Wesley was the greatest living spiritual leader in that day. Wesley stood directly between two great extremes—that of Deism, and that of the Moravian Theory.

We fail to remember that Wesley taught the doctrine of repentance. He spread Scriptural holiness everywhere. He preached a state of perfection and the experience of sanctification. But we would not be confused with the idea of angelic perfection, or that absolute and infallible perfection, for this is quite impossible with us as long as we remain in this present tabernacle; but we are to be renewed like unto him at that last day.

And so, we say that Wesley identified himself with the greatest nation on earth, and this was done in the 17th Century. Wesley thus distinguished himself above all the rest in that age.

Wesley records in his Journal this passage: "Absolute and infallible perfection I never contended for; sinless perfection I neither contend for, seeing it is not Scriptural. A perfection such as enables a person to fulfill the whole law and so need not the merits of Christ, I do not now, and never shall acknowledge." But while he translates the doctrine into a positive term, he says: "By Christian perfection I mean the state of so loving our neighbor as to rejoice evermore, praying without ceasing, and in everything giving thanks to God. He who experiences these things is scripturally perfect."

Now, the obedience to God's laws must be the voluntary service of a free will, and under the direction of the Holy Spirit. So the purpose of the field-preaching, and the revival meeting throughout Methodism, must be accompanied by the power of the Holy Spirit upon our people. It is one thing to join the church, and quite another to experience the witness of the Spirit. "What shall we say then? Shall we continue in sin that grace may abound? God forbid!" Ought not we as preachers to warn those who are in this way of darkness? May we not say then to our people everywhere: "Thus saith the Lord: Return unto me and I will return unto you."

We have just closed a very fine meeting at Wesley's Chapel. Brother J. S. Rutledge, of Olive Branch circuit, preached for us. Brother Rutledge is a very fine man—of much spirituality, a forceful preacher, and of splendid character and personality. The members of Wesley's Chapel, and those outside the church experienced a real warming up. We prayed very earnestly for our people, and while it seemed that God would not hear and answer our prayers, we continued to call upon him and upon the reason of men and women. God, thus hearing us, sent forth his convincing power; both men and women were converted to God, and were baptized in the faith. Thiteen souls were added to the church at Wesley.

It is my most earnest prayer that God will add his richest blessings to our church and people everywhere.

Fraternally yours,
A. BRULET.

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If: If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways:

Then: Then will I hear from heaven, and will forgive their sin, and will heal their land.—2 Chronicles 7:14.

Confidence

"The American people must realize that confidence in public utility securities cannot be had by constant, unjust criticism. No public utility corporation subject to regulation can finance its requirements out of earnings."—Edward N. Hurley, former head of U. S. Shipping Board.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

NORTH MISSISSIPPI CONFERENCE

The Iuka Epwerth League, Corinth District, North Mississippi Conference, was organized in February of this year and now has a membership of sixty-five. Their meetings are well attended and a majority of the members are very enthusiastic about the work.

Before the beginning of a revival, conducted by the pastor, Rev. W. W. Jones, assisted by Rev. W. M. McIntosh, a resolution to do personal work in the meeting was passed. To lead at least twelve souls to Christ was the goal set, and this was approximately doubled by the Leaguers in their special and individual efforts for those of their age and association.

A later resolution was passed to organize at least three new Epworth Leagues within the county, then hold an Epworth League Institute for the benefit of these newly formed Leagues. On Sunday, September 17, Mr. D. A. Dugger and Mr. C. S. Moser, officers of the League, went to Belmont and addressed a fine meeting, out of which a League was later formed. This League gives promise of being one of the best in the Conference.

It is the purpose of the Iuka Leaguers to visit the cities of Tishomingo and Burnsville, in the near future, for the purpose of organizing Epworth Leagues. What these Leaguers are doing, other workers can do; and if this plan were kept up, it would not be long before every charge and church would be alive with earnest young people developing in service for the kingdom.

LOUISIANA CONFERENCE.

Epworth League News.

The following is a report of Anniversary Day offerings for the different Conferences as reported by the Central Office. We are proud to see the Louisiana Conference third, but hope that next year we will head the list:

Conference—	Amount
Little Rock	$176.41
Florida	169.21
Louisiana	150 88
Memphis	103.07
Virginia	98.70
Southwest Missouri and Missouri	82.50
Texas	77.65
North Alabama	64.04
Northwest Texas	61.17
Tennessee	61.77
St. Louis	52.00
North Arkansas	51.63
Mississippi	48.40
Kentucky	46.57
Western North Carolina	45.21
Holston	41.54
East Oklahoma	39.50
South Georgia	30.07
Upper South Carolina	28.10
Alabama	20.56
Pacific	20.52
Louisville	17.91
South Carolina	16.71
West Texas	16.06
North Mississippi	15.99
Western Virginia	13.67
West Oklahoma	12.22
Illinois	8.31
Arizona	7.75
North Carolina	6.69
North Georgia	3.32
Baltimore	1.50
North Texas	1.45

City Union Institutes.

Announcement is herewith made of two City Union Institutes, namely the New Orleans Union, to be held in New Orleans, October 30 to November 4, at First Methodist Church; and the Shreveport City Union Institute, to be held in Shreveport, November 6 to 11, at First Methodist Church.

Leaguers all over the State who attended the first Institute held I am sure will be delighted to hear that Mr. Harbin will again be the Central Office representative. Watch the Advocate for further announcements of the schools and the faculty.

HOW THE SUNDAY EVENING PROBLEM WAS SOLVED IN SPRINGFIELD, ILL.

Springfield, Ill., has found what is believed to be a unique and effective solution of the summer Sunday evening church problem, in the series of eight open air union services just closed. The services were held in the heart of the downtown district, on the Courthouse grounds, with eighteen churches and religious organizations participating throughout, and it is believed they were unrivaled by any similar services held anywhere in the country, from the standpoint of excellence of the programs provided and the number of people attending each service.

With but one exception, the preaching was by pastors of local churches. Sunday evening, August 13, Bishop Charles Edward Locke, of the Methodist Episcopal Church, stationed in the Philippine Islands, gave a notable address on the subject, "A Great Adventure in the Philippine Islands."

Donald M. Swarthout, of James Millikin University, Decatur, Ill., one of the most capable chorus directors of the Middle West, was engaged for the entire season to lead a chorus of more than one hundred voices in the singing of some of the great sacred choral masterpieces. The Illinois Watch Factory Band, led by Louis Lehman, one of the best musical organizations of the kind in the Middle West, was engaged for the entire season to render special numbers and to accompany the chorus and the audience. At the closing service of the series the chorus and band gave a program of selections from the oratorio, "The Messiah," by Handel, following the sermon.

Two thousand canvas seats were provided for the audience and a large platform was provided for the pastors, chorus and band. A large Magnivox Telemegaphone was provided, which enabled the preacher to reach a vast open air audience with perfect ease.

At least 2000 persons were present at each service, and on three occasions audiences numbering 2,500 persons were present. It is felt beyond a doubt that these services sent out a wholesome spiritual influence, which reached the entire community. The city has a population of about 70,000.

The total cost of the eight services this year will be about $2,600. A large portion of this amount was raised by direct appeal by letter and telephone to more than 4,600 persons, asking for $1 and $2 subscriptions. The Sunday evening collections yielded about $800. The treasurer will have a neat balance left after paying all bills.

The services were held under the auspices of the Summer Union Service Committee, composed of the pastor and one layman from each church particlpating. The following are the officers: Chairman, Rev. Abram G. Bergen, D. D., pastor of the Fifth Presbyterian Church; Vice-chairman, Rev. Wilbert Dowson, pastor of Kumler Methodist Episcopal Church; Secretary, Elmer J. Kneale; Treasurer, William E. Lehne.

A special open-air service was held Wednesday evening, August 9th, with twenty-eight Protestant churches of the city taking part. On this occasion Bishop Thomas Nicholson, resident bishop in Chicago, of the Methodist Episcopal Church, and president of the Anti-Saloon League of America, gave an address on "Safeguarding American Ideals." He made a remarkable appeal for the upholding of the prohibition laws. An audience of 2,000 persons was present.

We talk about the telescope of faith, but I think we want even more the microscope of watchful love.—Selected.

"Put any burden upon me, only sustain me,
Send me anywhere, only go with me;
Sever any tie but the one that binds me
To Thy service and to Thy heart."

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GIRL NOW WELL AND STRONG

Daughter Took Lydia E. Pinkham's Vegetable Compound as Mother Advised

Wauseon, Ohio.—"My daughter always had backache and leg-ache at certain periods and could not be on her feet at those times. We read about Lydia E. Pinkham's Vegetable Compound doing girls so much good so she began to take it. That is two years ago and she is a different girl since then able to do any work she wants to do—although she is still careful not to do heavy work—and so well and strong. We recommend Lydia E. Pinkham's Vegetable Compound to all mothers with ailing daughters, and I give you permission to publish this letter as a testimonial."—Mrs. A. M BURKHOLDER, Route No. 2, Box 1, Wauseon, Ohio.

Something out of balance will affect the finest clock, causing it to gain or lose. The proper adjustment made, all is well. So it is with women. Some trouble may upset you completely.

Lydia E. Pinkham's Vegetable Compound will correct the cause of the trouble and disagreeable symptoms will disappear as they did in the case of Mrs. Burkholder's daughter.

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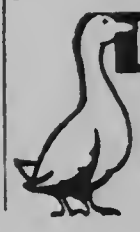

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Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

If you have anything to send to the State Fair at Jackson to show what you have been doing in your Sunday school, you may send it to Rev. John Chambers, Jackson, Miss.

Teachers of the Greenville District, decide to attend the training school to be held at Shelby, beginning October 16. I have never heard of a teacher who regretted that he bad attended one of these schools. One week of study under a competent teacher will be a blessing the rest of your life.

Does any one know how many schools or how many departments in the schools have attained first rank standard? So far as I know, not one. If I am uninformed, please tell me better.

We have schools doing most excellent work, but none have come up to the lowest rank. It is about time we were getting up to the top.

The Business Men's Bible class of Durant recently made a visit to the Orphan's Home at Jackson, led by Rev. R. P. Neblett, pastor. Mr. J. A. Meredith is president of this class and Mrs. Neblett is the teacher. The class saw more of the children in an hour than could be learned in a day of reading. The class saw much to commend and incidentally found out some things to be done for these 200 children of ours. The visit made the class happy, informed the home church of what is being done for the children, will put some other class to work, and make many little hearts happy.

Promotion Day is the habit of our school at West Point. It is a part of the work of the year. It gives the parents an opportunity to see what the school is doing in the way of giving religious instruction. The following program is given, for the benefit of schools that are not in the habit of observing this day:

Song, Primary Department, "There is a Friend for Little Children."
Prayer, by Pastor.
Song, "Lullaby," Marion Graham.
Recitation, "Our Cradle Roll Babies," Helen Rogers.
Cradle Roll Certificates, delivered by Mrs. Snyder.

Beginners.

Song, "We are the Lambs."
Twenty-third Psalm?
Certificates, delivered by Miss Adelaide Hicks, Superintendent.

Primary.

Song, "Hosanna," Wm. Murphy.
Valedictory, Burton McGee.
Review of Work Done, by Mrs. B. M. Howorth.
Song, "World Children for Jesus," five girls.
Sunbeam Song, Katherine Thompson.
Bibles delivered to those completing primary work, Mrs. Howorth, Supt.
Certificates delivered, by Mr. Sid White.

Juniors.

Explanation of Work, Mrs. Schumpert, Junior Superintendent.
Map outline of Paul's Journeys.
Books of the Bible, Dorothy Abbott.
Review of notable places in Bible, Junior Department.
Certificates delivered, by Prof. Schumpert, Superintendent of School.

TREASURER'S REPORT, MISSISSIPPI CONFERENCE.

The following is the Treasurer's report of the amounts contributed by the various schools for Sunday School Day up to September 30, 1922. If there is a mistake, please let us know. This is far short of last year. Won't you at least take an offering and help us out?

Brookhaven District.

School—	Amount
Ebenezer	$ 5.00
McCalls	2.50
Brandywine	7.00
Brookhaven	23.94
Foxworth	4.00
Thompson's Chapel	1.00
McComb, Centenary	22.96
LaBranch Street	6.46
Tilton	4.15
Bethel	6.00
Gallatia	10.00
Hawkins Chapel	2.00
Topisaw	7.15
Wesson	10.00
Adams	11.00
Bethel	2.50
Bogue Chitto	3.70
Fernwood	39.85
Mt. Pleasant	4.06
Magnolia	25.00
Pearl River Avenue	20.00
Pleasant Grove	3.45
Mallalieu	1.80
Bethesda	6.83
New Hope	6.25
Summit	5.30
Pisgah	2.16
Total	$254.06

Hattiesburg District.

Bon Hommie	$ 8.68
Bethel	4.00
Eucutta	3.28
Vossburg	4.34
Pine Grove	7.20
Purvis	14.80
Union Grove	2.35
Collins	14.76
Boyles Chapel	3.09
Heidelberg	4.87
Philadelphia	5.14
Prentiss	10.00
Taiawah	2.50
Good Hope	5.00
Total	$ 90.01

Jackson District.

Benton	$ 12.10
Pelahatchie	6.80
Camden	5.00
Pleasant Hill	6.00
Fannin	4.20
Flora	7.05
Capitol Street	102.98
Madison	14.90
Mt. Olivet	8.00
Forest Hill	3.67
Byram	2.32
Brandon	12.50
Greenfield	2.20
Forest Grove	2.50
Edwards	3.83
Andrews Chapel	1.52
Galloway Memorial	71.00
Millsaps Memorial	1.00
Mendenhall	4.65
Terry	3.60
Spring Ridge	5.06
Cooper	5.00
Rexford	1.65
Total	$287.53

Meridian District.

Bucatunna	$ 4.51
Lynwood	3.12
Andrews Chapel	7.20
Stonewall	2.63
Lauderdale	9.35
Central	20.00
Filth Avenue	3.28
Lost Gap	2.09
Poplar Springs	5.71
State Line	4.25
Quitman	14.00
Coker's Chapel	6.60
Big Rock	1.00
Daleville	1.65
Pleasant Ridge	2.35
Manassa	10.80
Mellen	1.50
Lockhart	3.58
East End	15.00
Sageville	8.88
Langsdale	12.67
Theadville	10.82
Chapel Hill	4.00
Shubuta	15.00
Harper	4.07
Total	$173.86

Newton District.

Kingston	$ 10.55
Montrose	3.50
Mars Hill	5.50
Newton	8.70
Raleigh	5.36
Finkbine Camps	12.50
Shiloh	9.30
New Prospect	5.50
Bay Springs	2.65
Suquaiena	5.50
Gasque Chapel	3.47
Homewood	3.46
Lawrence	5.00
Forest	20.00
West End	3.33
Cook's Chapel	9.15
North Bend	5.00
Philadelphia	11.28
Rose Hill	2.90
Johns	3.65
Independence	5.00
Union	7.00
Chunkey	4.70
Decatur	4.77
High Hill	3.00
Conehatta	3.00
Lake	2.87
Laurel, First	40.00
Total	$206.65

Seashore District.

Biloxi	$ 19.33
Columbia	25.00
Escatawpa	5.41
Gulfport	15.00
Pine Grove	4.70
Ocean Springs	6.00
Picayune	7.06
Mt. Pleasant	21.00
Back Bay	1.67
Bay St. Louis	17.98
Coalville	4.38
Orange Grove	3.00
Logtown	9.57
Moss Point	13.21
Pascagoula	7.08
Vancleave	15.00
New Prospect	4.35
Wiggins	5.41
Total	$185.05

Vicksburg District.

Centerville	$ 7.00
Liberty	6.00
Mayersville	6.00
Nebo	7.00
Rolling Fork	14.06
Gibson Memorial	15.00
Fayette	19.00
Lorman	9.15
Natchez	18.89
Oak Grove	6.00
Crawford Street	20.00
Washington	5.00
Total	$133.10

The Newton District is the only District leading its record last year. Brethren, help us.

Yours in the work,
G. M. LESTER, Treasurer,
P. O. Box 548, Jackson, Miss.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

Dickey's Old Reliable Eye Water

relieves sore eyes. Refreshes and strengthens a tired eye. Doesn't burn or hurt. Get genuine in Red Box. 25c all druggists. Bottle free to ministers
DICKEY DRUG CO., Bristol, Va.

Great and True: Ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.—Deuteronomy 32:3, 4.

Seeing me fall, you know that still the best
Is what I long to do.
—Browning.

A Real Fool: He that trusteth in his own heart is a fool.—Prov. 28:26.

Renew your health by purifying your system with

Calotabs
TRADE MARK REG

The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

Aspirin

Say "Bayer" and Insist!

Genuine BAYER

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
Toothache	Lumbago
Earache	Rheumatism
Neuralgia	Pain, Pain

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.

BISHOP MOORE REPORTS PROGRESS IN BRAZIL.

Bishop John M. Moore returned recently from a visit of several months to Brazil. For the past quadrennium he was in charge of our Conference in Brazil, and when Bishop H. M. Dobbs, assigned to this episcopal district, sailed for South America, Bishop Moore accompanied him. Such a large program of development and advancement had been on during the quadrennium, all of this under the direct supervision of Bishop Moore, that Bishop Dobbs asked his colleague to accompany him to Brazil and give him there the benefit of his counsel and advice.

On his return to this country Bishop Moore reports that the big Centenary program in Brazil goes forward with the promise of another quadrennium of real progress. He says that already fifty-four Centenary churches and twenty-five Centenary parsonages have been built. The administration building of Porto Alegre College is well under way and work has been begun on the Centenary College at Santa Maria. The school buildings at Passo Fundo are practically finished, and the buildings of the American College at Porto Alegre are in course of construction. The Centenary College and the American College are institutions of the Woman's Department of the Board of Missions. Extensive additions to the Granberry College buildings have been made, and our educational work in Brazil is more promising than ever before in the history of our church in that country.

Bishop Moore says that our missionaries and native preachers in every section of our Brazil territory report a strong revival movement in all the Conferences. The Centenary saved the day for Southern Methodism in Brazil in so far as our building enterprises are concerned, for not only were there the extra funds from the church at home, but our Brazilian membership has given as never before. And the heartening of our missionaries and native membership has meant for the church in Brazil a new spirit. We are now firmly entrenched in all that territory, and as we could not have been but for the Missionary Centenary.—Bulletin.

Do not think of your faults; still less of others' faults; look for what is good and strong; and try to imitate it; your faults will drop off like dead leaves, when their times come.—Ruskin.

Warning to Meddlers: He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.—Proverbs 26:17.

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Dr. Andrews, 304 Koch Bldg., Kansas City, Mo.

FROM IUKA, MISS.

Dear Dr.. Carley: We are closing out a good year at Iuka. While some enterprises undertaken have not gone through, we are not giving up, but expect success by the help of the Lord and these good people.

Economic conditions have been the same here as at other places, but our men have stood faithfully and bravely by the church. Their loyalty approaches heroism. They have wrought well.

Our women and young people are diligent and faithful in the various societies and in the Epworth League. We have three weekly prayer meetings—the regular, one for the women, and one for the young people.

The Sunday school has been suffering for want of room, but this will be provided in the future.

Our revival meeting was conducted by our own Rev. W. M. McIntosh, who measures up to the highest standard as a revivalist. He is as good as the best of our general evangelists. The only objection we have to him is, that he does not stay at home enough. He has been busy all the year. Those wanting him for next year had better engage him early.

In the meeting there were eighty-one who gave their names for church membership. Most of them have been received into the various churches of the town. It was a great meeting, the results of which can not be enumerated here.

The people do not expect to break their record for a good report to Annual Conference. Yours faithfully,

WALTER W. JONES.

Antiseptic Mul-en-ol

Favorite for forty years.
Old friends can be trusted.
Stomach pains and nausea quickly relieved.
Also fine application for cuts and burns.

15, 30, 60 cts. Sizes
FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Collins, at Collins, Oct. 15, 11 a.m.
Seminary, at Seminary, Oct. 15, 7 p.m.
New Augusta, at New Augusta, Oct. 18, 7 p.m.
Mt. Olive-Magee, at Mt. Olive, Oct. 22.
Richton, at Richton, Oct. 25, 7 p.m.
Hattiesburg, Court St., Oct. 29, 11 a.m.
Purvis, at Purvis, Oct. 29, 30, 7 p.m.
Oloah, at Oloah, Nov. 1, 11 a.m.
Ellisville, at Ellisville, Nov. 5.
Eucutta, at Goodwater, Nov. 7, 11 a.m.
Silver Creek, at New Hebron, Oct. 12.
Lucedale, Nov. 15, 7 p.m.
Lucedale ct., at Merrill, Oct. 16, 11 a.m.
Leakesville, at Winburn Chapel, Nov. 15, 11 a.m.
Hattiesburg, Main St., Nov. 26, 11 a.m.
Sumrall, Nov. 26, 27, 7 p.m.

Pastors, please see to it that your Board of Trustees and your Woman's Missionary Societies have full written reports. W. W. GRAVES, P. E.

Meridian Dist.—Fourth Round.

Scooba, Oct. 15.
Porterville, Oct. 15, 16.
Pachuta, at Adams Chapel, Oct. 21, 22.
Quitman, p.m., Oct. 22.
Vimville, at Coker's Chapel, Oct. 29.
Bucatunna, at Chicora, Nov. 5.
Daleville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Gulfport, 11 a.m., Oct. 15.
Ocean Springs, 7:30 p.m., Oct. 15.
Mentorum, at Mt. Zion, 11 a.m., Oct. 22.
Wiggins, 7:30 p.m., Oct. 22.
Coalville, Wed., 11 a.m., Oct. 25.
Long Beach, Wed., 7:30 p.m., Oct. 25.
Pass Christian, Oct. 29.
Saucier, Wed., 7:30 p.m., Nov. 1.
Picayune, Nov. 5, 6.
Carriere, Mon., 11 a.m., Nov. 6.
Poplarville, Q. C., Mon., 7:30 p.m., Nov. 6.
Lumberton, 9 a.m., Nov. 7.
Logtown, 11 a.m., Nov. 12.
Bay St. Louis, 7:30 p.m., Nov. 12.
Gulfport, Q. C., Tues., 7:30 p.m. Nov. 14.
Pascagoula, Wed., 7:30 p.m., Nov. 15.
Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please collect the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together. W. M. SULLIVAN, P. E.

Vicksburg Dist.—Fourth Round.

Washington, Oct. 15.
Natchez, 4:30 p.m., Oct. 15.
Rocky Springs, Hickory Ridge, 11 a.m., Oct. 22.
Port Gibson, 7 p.m., Oct. 22.
Vicksburg, Crawford St., 7 p.m., Oct. 23.
Vicksburg, Gibson Memorial, 7 p.m., Oct. 25.
Roxie, at Hamburg, Oct. 28.
Centerville, at Stephenson, 11 a.m., Oct. 29.
Woodville, 7 p.m., Oct. 29.
Oak Ridge, Nov. 5.
Rolling Fork, 11 a.m., Nov. 12.
Mayersville, 11 a.m., Nov. 19.
Anguilla, 7 p.m., Nov. 19.
Louise and Holly Bluff, at Louise, 11 a.m., Nov. 26.
Silver City, at ———, 7 p.m., Nov. 26.

J. R. JONES, P. E.

Newton Dist.—Fourth Round.

Neshoba, at Cook's Chapel, Oct. 14, 15.
Philadelphia, Oct. 15, 16.
Union, at Union, Oct. 22.
Shiloh, at Johns, Oct. 25.
Homewood, at Gasque Chapel, Oct. 27, 2:30 p.m., 29, p.m.
Raleigh, at Boykin, Oct. 28, 29.
Montrose, at Montrose, Nov. 1, 11 a.m., 2 p.m.
Walnut Grove, at Zion, Nov. 3.
Carthage, at Bethel, Nov. 4, 5.
Bay Springs, at Bay Springs, Nov. 8, 2:30 p.m.
Laurel, First Church, Nov. 10, 7 p.m.
Laurel, Kingston, Nov. 11, 7 p.m., 12, 7 p.m.
Laurel, West End, Nov. 12, 11 a.m., 2:30 p.m.
Newton, at Newton, Nov. 15.
Chunky, at Suqualena, Nov. 18, 19.
Decatur and Hickory, at Hickory, Nov. 25, 26.

The trustees of church property will please make accurate reports in answer to the disciplinary questions. Reports from Woman Missionary Societies are expected.

J. A. MOORE, P. E.

Health Brings Beauty

Every Woman Should Read This

Bankston, Ala.—"I had been down with trouble of a feminine character for a good many years. I took medicine from different doctors, but it did not do me any good. Then I heard of Dr. Pierce's Favorite Prescription and I ordered some of this medicine. I took *six* dollars' worth of it and I would not take *sixty* for the good it did me. I surely can praise Dr. Pierce's Favorite Prescription. I don't intend to be without it in my home as long as I can get it. I would advise every woman that is bothered with trouble from which women suffer, to use this Prescription."—Mrs. Williamson, Route 2.

Get this Prescription of Dr. Pierce's in tablets or liquid and see how quickly you will have sparkling eyes, a clear skin and vim, vigor, vitality. Write Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for free medical advice.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

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Every Christian home needs one of these calendars. By introducing them into the homes of your community you can easily earn extra funds for your society. Prices and profits on Christian Home Calendars in quantities of 25 or more are as follows:

Number	Cost	Sell	Profits
25	$ 7.50	$ 8.75	$ 1.25
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100	20.00	35.00	15.00
250	46.50	87.50	41.25
500	82.50	175.00	92.50

Single Calendars, 35c

Combine your order with others and secure the greater discount. Payment for the calendars you order can be made 30 days after delivery. So that you require no capital to start!

LAMAR & BARTON, Dept. B-12, NASHVILLE, DALLAS, RICHMOND

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 6321 Freret St., New Orleans, La.

AN INTERESTING LETTER FROM WEMBO-NYAMA LAND.

Mrs. L. L. Harris.

Let me take you to one of our Missionary Societies. There are seventy-four women present. Watch them as they file in; some tall, lithe and beautiful of form, while some even have beauty in their faces. Others are there, however, with bodies and faces marked and marred by sin. Most of them have little or no clothing on. The meeting you are attending this afternoon is of special interest. First they will sing, "The Great Physician," then Mrs. Anker will give a beautiful talk from the sixth chapter of Galatians, "Be not weary in well-doing." Then the women who have done works of love during the past month will be asked to stand; twenty will respond. They have pounded millet for a blind woman whom they are furnishing with food, and some of them have worked gardens for women who were ill and unable to work. But the thing that will thrill you most will be when one of them, a young married woman, will tell of their going with Mrs. Anker and Miss Foreman to look for an abandoned blind woman they had heard of. After walking for nearly two hours they came to a tiny little hut of grass, built in cone-shaped style, supported by one pole in the center. The highest part, which was in the center, was not more than four feet. The width across the hut at its base, which was its widest part, was about four feet. The door was a palm branch. The entrance was about two feet in height. Inside they found a woman blind, emaciated and starving. She lived alone and had not had food for days. At first she was afraid, and when they asked her to return with them to the Mission she protested and even refused. The people near her were anxious for her to go. The native women of the Missionary Society said, "Let us take her anyway, it is for her good." But at last she consented. By that time it was late—so late that by the time they reached a swamp half mile in length, it was dark. The women carried her all the way in their arms, and had to walk on raised poles through this entire swamp; for in many places the water was more than deep, and the poles were from four to six inches in diameter. She is now in the hospital and is quite contented. The Missionary Society will support her as well as another blind woman in a near by village.

A Missionary Society was organized at Chief Wembo Nyama's village last month with a membership of twenty-two women. They seemed eager to organize, and we are expecting them to follow in the path of the other and older Missionary Society of which I have been telling you.—Centenary Bulletin.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

LOUISIANA CONFERENCE.

Quarterly Report of Woman's Missionary Society, at Jonesboro, La.

Our Woman's Missionary Society is still having a regular meeting every Monday evening. We all enjoy so much our Bible Study, which is taught by Mrs. Fred Callaway. We have for our next lesson next second Monday the second book of Samuel.

Mrs. H. M. Scroggin teaches a very interesting mission study class. We have just finished our first textbook and will begin a new one, the theme of which is the "Negro," next third Monday. All of the Protestant churches are supposed to use the same books in their mission study, hence we most cordially invite ladies from the other churches to join our mission study class.

Last Monday afternoon, Mrs. J. A. Gaar, our auxiliary superintendent of Social Service, conducted a very interesting program on "Social Service," by which we all felt much benefited. "Social Service" presents such a wide field for active service and one in which we have done so little, that we wish many more of our ladies could have heard the program. We feel sure they would be interested in the work. Social service is another thing which belongs to no one church, but to all.

In addition to our business meeting next Monday afternoon, our president has planned to have a study of our minutes and by-laws. All members of our society are urged to be present, as well as other ladies of our church.

We have sent two boxes of clothing off this quarter. The first, valued at $20, contained the fall and winter clothes for the orphan at Ruston which we have been clothing for three years. The second box, containing second-hand clothing and valued at $35, was sent to our French Mission at MacDonell Wesley House.

We had a delegate at our Woman's Missionary Conference of the Monroe-Ruston District at Monroe and felt greatly encouraged by her report. We learned that our standing compared very favorably with that of much larger and older auxiliaries.

In addition to the above, we have raised some money all along, some of which we spent locally and some to be used in foreign fields. And while we know we can not get along without some money and that it is all spent in a good cause, we feel that the money side of our society is of secondary importance compared with the real good of the Woman's Missionary Society. We know that our greatest blessings come from a deeper and fuller spiritual life and through a greater service to mankind. Both of these are made possible by the activities of the Woman's Missionary Society.

Mrs. E. L. WALKER,
Corresponding Secretary.

I own that I am inclined to say grace upon twenty other occasions in the course of the day besides my dinner. I want a form for setting out upon a pleasant walk, for a moonlight ramble, for a friendly meeting or for a solved problem.—Charles Lamb.

Every son of God comes into His presence as one of a brotherhood. And at all worship God seems to ask of each worshipper: "How is it with thy brother?"—Selected.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Pelican, Sat., Oct. 14; Sun., Oct. 15, a.m.
Mansfield and South Mansfield, Sun., Oct. 15, p.m.
Oil City, Wed., Oct. 18, p.m.
Texas Avenue, Frl., Oct. 20, p.m.
Castor, Sun., Oct. 22, a.m.
Bienville, Oct. 22, p.m., Oct. 23, a.m.
Sibley, at Mims, Tues., Oct. 24
Haughton, Wed., Oct. 25.
Mangum Memorial (conference), Frl., Oct. 24, p.m.
Gibsland, Sun., Oct. 29, a.m.
Plain Dealing, at Walker's Chapel, Thurs., Nov. 2.
Wesley, at Carroll Creek, Sun., Nov. 5, a.m.
Ringgold, Mon., Nov. 6.
Grand Cane, Wed., Nov. 8 (conference).
Mansfield, Wed., Nov. 8, p.m. (conference).
Minden, Frl., Nov. 10, p.m.
First Church, Shreveport, Sun., Nov. 12, a.m. (preaching).
Mooringsport, Sun., Nov. 12, p.m.
Noel Memorial, Mon., Nov. 13, p.m. (conference).
Cedar Grove, Wed., Nov. 15, p.m.
First Church, Shreveport (conference), Fri., Nov. 17, p.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Baker, Baker, Oct. 14, a.m., 15, p.m.
Springfield, Red Oak, Oct. 15, a.m.
Gonzales, New River, Oct. 22, a.m.
St. Francisville, Oct. 29, a.m.
Olive Branch, Gilead, Nov. 5, a.m.
Clinton, Clinton, Nov. 5, p.m.
Franklinton ct., Fisher, Nov. 12, a.m.
Franklinton, Nov. 12, p.m.
Baton Rouge, First Ch., Nov. 14, p.m.
Hammond, Nov. 15, p.m.
Dunham Springs, Dunham Springs, Nov. 19, a.m.

J. W. LEE, P. E.

Alexandria Dist.—Fourth Round.

Pineville, Oct. 12, p.m.
Columbia ct., at Columbia, Oct. 15.
Glenmora, Oct. 19, p.m.
Jena and Jonesville ct., at Jonesville, Oct. 22.
Winnfield, Oct. 25, p.m.
Trout and Good Pine, at Good Pine, Oct. 26, p.m.
Provencal ct., at Provencal, Oct. 29.
Bunkle, Nov. 2, p.m.
Alexandria, preaching, Nov. 5, a.m.; conference, Nov. 6, p.m.
Marksville ct., at Marksville, Nov. 5, p.m.
Pleasant Hill ct., at Pleasant Hill, Nov. 12.
Natchitoches, Nov. 16, p.m.
Rochelle and Standard, at Rochelle, Nov. 19.

Preachers in charge will please see that the trustees have reports in hand concerning church property. Pastors will also nominate only the number of stewards allowed by the law of the church. Brethren, arrange your nominations accordingly. The law will be enforced.

W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Fourth Round.

Hornbeck and Peason, at Prospect, Oct. 15, a.m.
Zwolle, Oct. 15, p.m
Lafayette, Oct. 22, a.m.
Opelousas, Oct. 22, p.m.
Morgan City, Oct. 29, a.m.
Jeanerette, Oct. 29, p.m.
Many, Nov. 5, a.m.
Sulphur, Nov. 12, a.m.
Lake Arthur, Nov. 12, p.m.
Merryville, Nov. 19, a.m.
Ludington, Nov. 19, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Fourth Round.

Winnsboro, at Winnsboro, Oct. 12, 2 p.m.
Oak Grove, at Oak Grove, Oct. 15, preaching, 11 a.m.
Farmersville, at Farmersville, Oct. 18.
West Monroe, Oct. 20, 8 p.m.
Simmsboro, at Salem, Oct. 22, preaching, 11 a.m.
Tallulah, Oct. 24, 8 p.m.
Rayville, at Rayville, Oct. 25, 3 p.m.
Midway and Epps, at Epps, Oct. 26, 3 p.m.
Chatham, at Frantam's Chapel, Nov. 1, 11 a.m.
Eros, at Eros, Nov. 3, preaching, 11 a.m.
Waterproof, at St. Joseph, Nov. 5, 3 p.m.
Sicily Island, at Sicily Island, Nov. 12, preaching, 11 a.m.
Lake Providence, Nov. 15, 8 p.m.
Monroe, Nov. 17, 8 p.m.
Bernice, at Bernice, Nov. 19, preaching, 11 a.m.
Ruston, Nov. 20, 8 p.m.

The Licensing Committee will meet at Monroe Sept. 19, 10 a.m.

K. W. DODSON, P. E.

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Gives Southern Methodist Men and Women Safe

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60c at your Druggist's, or from The

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MOTHER!

Your Child's Bowels Need "California Fig Syrup"

FROM PICKENS, MISS.

Greetings from the Pickens charge, Grenada District, North Mississippi Conference, to the Editor of the Advocate, and all readers: We are moving along in our usual (successful) way on the Pickens charge. We have good congregations, prayer meetings and Sunday schools.

Our collections have kept about up to date, during the year, with good prospects for "everything in full" by Conference.

The evangelistic work has been very good. In June we had our meeting in Pickens, with Brother J. W. Ward, of Lexington, to do the preaching, and it was high-class—"a feast of reason and flow of soul" indeed. We seemed to be sitting together in heavenly places in Christ Jesus.

We were at Richland in August, Brother R. P. Neblett, of Durant, preaching; and with songs and sermons he won all hearts. Oh, how those good people love Neblett! The Holy Presence was manifest throughout the week, and we rejoiced together in the Lord.

We were in Goodman the last week in September, with Brother J. T. Lewis, of Winona, doing the preaching.

The Flying Squadron, of Jackson, Miss., was with us, Sunday night, September 24, 125 strong, with an audience estimated at 2000. The music, songs, prayers, and testimonies were of great variety. How we laughted, cried and rejoiced together as those noble men told how the Lord had saved them from sin, and kept their souls by his love and power! Hon. Julian Alexander was master of ceremonies. Hon. Frederick Sullins, closing speaker, called for response from those who would help take Mississippi for Christ, and almost the entire audience gave their hands, pledging to do what they could.

It was wonderful, it was precious, it was thrilling to our souls. May God's blessings abide upon those good men!

The meeting continued during the week, Brother Lewis preaching. He is one of our best preachers and just the man to hold the interest at high tide. We had a crowded house day and night, and our hearts "burned within us," as the man of God unfolded the Holy Scripture, and God's Spirit witnessed with great power. Can we ever forget that meeting? It was good to be there. About 25 have been received into the church on the charge on profession of faith.

Praise God from whom all blessings flow! J. H. SMITH, Pastor.

Give us this day our daily bread.—Matt. 6:2.

Give us our daily bread,
O God, the bread of strength,
For we have learnt to know
How weak we are at length—
As children must be fed.
Give us thy grace, O Lord,
To be our daily bread.

Give us our daily bread,
The bitter bread of grief;
We sought earth's poisoned feasts
For pleasure and relief,
We sought her deadly fruits;
But now, O God, instead,
We ask thy healing grief
To be our daily bread.

—Adelaide Proctor.

The man who experiences the power of the Gospel in his own life has no shame in declaring Jesus Christ to others.—Selected.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Sardis ct., at Davis Chapel, Oct. 14.
Arkabutla ct., at Arkabutla, Oct. 15.
Oakland ct., at Tillatoba, Oct. 15.
Mt. Pleasant ct., at New Salem, Oct. 21.
Horn Lake ct., at Eudora, Oct. 21.
Tyro ct., at Looxahoma, Oct. 21.
Shuford ct., at Mt. Olivet, Oct. 22.
Longtown ct., at Lee's Chapel, Oct. 28.
Crenshaw and Sledge, at C., Oct. 29.
Batesville, Nov. 5.

The duplication of dates in the foregoing appointments is due to the fact that in a few instances the presiding elder will be assisted by others in making this round. The brethren are asked to give special attention to Questions 13, 14, and 15 in getting ready for their conferences.

R. A. MEEK, P. E.

Greenwood Dist.—Fourth Round.

Indianola, Sun., Oct. 15, a.m.
Moorehead, Sun., Oct. 15, p.m.
Webb, at Webb, Wed., Oct. 18, p.m.
Sunflower, at Sunflower, Sun., Oct. 22, a.m.
Ruleville, at Ruleville, Sun., Oct. 22, p.m.
Tutwiler, Q. C., Wed., Oct. 25, p.m.
Schlater, at Schlater, Sun., Oct. 29, a.m.
Greenwood, Sun., Oct. 29, p.m.
Minter City, Wed., Nov. 1, p.m.
Drew, at Drew, Thurs., Nov. 2.
Sidon, at Cruger, Sun., Nov. 5, a.m.
Tchula, Sun., Nov. 5, p.m.

A careful and complete report will be expected from the treasurers of the Centenary and Educational Movements, Trustees and Missionary Societies. It will require a little effort on the part of the pastors to secure these, but the Conference will not be complete without them, and we must acknowledge we fail, if we fail.

S. L. POPE, P. E.

Greenville Dist.—Fourth Round.

Glen Allen and Avon, at Glen Allen, Oct. 11, p.m.
Leland, Oct. 13, p.m.
Transville and Dubbs, at Dubbs, Oct. 15, a.m.
Friars Point, Oct. 15, p.m.
Rosedale, Oct. 16, p.m.
Boyle, at Boyle, Oct. 17, p.m.
Cleveland, Oct. 18, p.m.
Lake Cormorant, at Lake Cormorant, Oct. 22, a.m.
Tunica, Oct. 22, p.m.
Benoit and Beulah, at Beulah, Oct. 25, p.m.
Hollandale and Arcola, at Hollandale, Oct. 29, a.m.
Greenville, Oct. 29, p.m.
Gunnison and Deeson, at Gunnison, Nov. 1, p.m.
Duncan and Hillhouse, at Duncan, Nov. 5, a.m.

"The District that sounds no retreat" will make a decidedly better report in every way this fall than last unless some man "plays hooky." Surely neither elder, pastor nor layman will be the guilty party.

JAMES H. FELTS, P. E.

Grenada Dist.—Fourth Round.

Poplar Creek Ct., at Friendship, Oct. 14, 15.
Pickens and Goodman, at Pickens, Oct. 15, 16.
Sallis Ct., at McAdams, Oct. 21.
Ebenezer Ct., at Liberty, Oct. 22, 23.
Lexington, Oct. 22, 23.
Kilmichael Ct., at Salem, Oct. 28.
Coffeeville Ct., at Gray Rock, Oct. 29.
Holcomb Ct., at Holcomb, Oct. 29, 30.

R. A. TUCKER, P. E.

Corinth Dist.—Fourth Round.

Burnsville ct., at Burnsville, Oct. 13.
Iuka ct., at Mt. Evergreen, Oct. 14, 15, 11 a.m.
Iuka station, Oct. 15, night; Qr. Conf., Oct. 16, 9 a.m.
Rienzi ct., at Bethel, Wed., Oct. 18.
Marietta ct., at Mt. Nebo, Oct. 19.
Mooreville ct., at Mooreville, Oct. 20.
Mantachie ct., at Mantachie, Oct. 21, 22.
Booneville ct., at Liberty, Friday, Oct. 27.
Booneville station, Qr. Conf., Oct. 27, night; preaching, Oct. 29, 11 a.m.
Wheeler ct., at Double Springs, Oct. 28.
Silver Springs ct., at Ei Bethel, Wed., Nov. 1.
Ripley station, Qr. Conf., Friday, Nov. 3, 2 p.m.; preaching, Nov. 5, 11 a.m.
Chalybeate ct., at Mt. Pleasant, Sat., Nov. 4.

N. B.—Let pastors see that written reports are made by Woman's Missionary Society and by Boards of Trustees, answering Questions 13 and 14. J. B. RANDOLPH, P. E.

Aberdeen Dist.—Fourth Round.

Tocopola, at Lafayette Springs, Oct. 12.
Salem and Ecru, at Salem, Oct. 13.
Aberdeen, Oct. 15, 16.
Smithville, at Greenbrier, Oct. 17.
Greenwood Springs, at New Hope, Oct. 18.
Nettleton, at Evergreen, Oct. 20.
Prairie and Strong, at Prairie, Oct. 22, 23.
Verona, at Palmetto, Oct. 24.
Shannon and Nettleton, at Nettleton, Oct. 25.
Fulton, at Friendship, Oct. 28, 29.
Tremont, at Hopewell, Oct. 29, 30.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

Chester, at Chester, Oct. 7, 8.
Ackerman, preaching, Oct. 8, evening.
Mayhew and Sessums, at Mayhew, quarterly conference, Oct. 11.
High Point, at White Hall, Oct. 14, 15.
Noxapater, at Noxapater, Oct. 15, 16.
Louisville, Oct. 17.
Ackerman and Wier, at Ackerman, quarterly conference, Oct. 19.
McCool, at ———, Oct. 20.
Sturgis, at Mt. Airy, Oct. 21, 22.
Kosciusko sta., Oct. 22, p.m.
Kosciusko ct., at Pearce's Chapel, Oct. 23.
West Point, Oct. 25.
Artesia, Q. C., Oct. 26.
Shuqualak, at Shuqualak, Q. C., Oct. 27.
Columbus, Central, Oct. 31.
Brooksville, Nov. 1.

Pastors will please request Centenary and Educational treasurers to be present with written report, showing what has been raised this year, total amount paid to date, balance due, etc. Also remind the W. M. S. and the Board of Trustees to present a written report at this conference.

A. T. McILWAIN, P. E.

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You'll Find Dr. Miles' Medicines at your Drug Store

REVIVAL AT EPWORTH CHURCH, NEW ORLEANS.

Dear Mr. Editor: New Orleans, the metropolitan city of the South, has never been known as an ideal city in which to hold a revival; nevertheless since the great Gipsy Smith meeting there is a very different attitude.

Epworth Church decided several months ago to have a revival, and in a meeting of the Board of Stewards the pastor was authorized to secure, if possible, one of our general evangelists, which he proceeded to try to do. After considerable correspondence with different men it was found difficult to agree upon a time satisfactory to both. We prayed much over the matter and I thoroughly believe we were led to engage Rev. James L. Sells, pastor of the East End Methodist Church, Meridian, Miss.

Brother Sells could he with us for only ten days and in order to get a good start we appealed to some of our brethren in the city, who responded in a truly Methodist way. The meeting began on Wednesday night, the 13th of September, with Dr. Carley preaching; on Thursday, Rev. J. W. Rayner, of St. Mark's; on Friday, Rev. R. H. Harper, of First Church, and on Sunday night our presiding elder, Rev. J. G. Snelling. To say that these men all preached excellent sermons and that each sermon was just what was needed to start the meeting off is putting it very mildly.

Brother Sells, the genial, loving man of God that he is, began on Monday night and preached for ten days, giving us one continual feast of good things from God's great storehouse.

The attendance was fine, the interest continuous, the church was revived, and sinners were converted. Up to the present time twenty-five have been received into the church, twelve on profession of faith and thirteen by certificate. One of the most interesting and unusual results was the baptizing and receiving into church membership Mrs. Hannah Coulter, who is now in her eightieth year.

God greatly blessed us, for which we are truly thankful.

JAMES E. SELFE, P. C.

KIM IK DU—A KOREAN PREACHER OF EXTRAORDINARY POWER.

By Rev. F. K. Gamble.

We have just closed a meeting here in Seoul, about which I am sure you will be interested to hear. The preacher was a Korean evangelist, and indeed he has the evangelistic gift to a marked degree. In his power of graphic description, his apt use of homely illustrations, his ability to attract and hold the crowds, and his delivery of plain, practical, forceful messages, he has reminded me much of Dr. George R. Stuart. The average Korean is rather sober-sided and serious, and the average Korean preacher delivers his message in a dignified manner. But this man, Kim Ik Du, is unique in that he illustrates his message with his facial expressions and bodily movements. He is a splendid caricaturist, and the way in which he takes off the old-time Korean gentleman of leisure, or the new woman, or the countryman riding on the train for the first time, or the grandparents in their ecstatic delight over the arrival of their first grandson, is both ludicrous and fascinating. The big tent which we had erected for the meeting was filled each night with from 2500 to 3500 people, who alternately laughed and cried, always intent to catch every word of the speaker.

With all his humor and pathos, Kim Ik Du is a wonderful preacher of the pure Gospel of Jesus Christ. He is a sincere believer in the power of prayer, and in the truth and power of God's Word. He exposes sin in its subtle as well as its gross forms, exalts Jesus Christ as the only and all-sufficient Savior, and shows the definiteness and certainty of the Christian's hope. It is nothing short of marvelous that such a preacher should be produced during one short generation of the Gospel's preaching in this land. It must be remembered that the first missionaries came to Korea in 1884.

In his genius for work and the strenuous program he carries out, Kim Ik Du is like the founder of our Methodism. The daily program consists of services at 5:30 and 10:30 a.m., and 2:30 and 8:30 p.m. He conducts all these services himself, often preaching more than an hour. After each service he has special prayer for the sick. Thus he is constantly going, working, preaching, praying, from five o'clock in the morning till past midnight, with almost no time for rest. He believes firmly in healing the sick through prayer, though he does not give this a prominent place in his public utterances. He claims no healing power for himself, and does nothing but pray with and for the sick, and try to get them to exercise faith for healing. Quite a number of remarkable cures have been reported. He will not pray with or for a sick person unless that person is a sincere believer in Christ, and always insists that genuine repentance and faith are conditions of physical as well as spiritual healing.

There were 280 converts or new believers enrolled as a result of the meetings, but the greater work was among the Christians, leading them to a deeper consecration and a clearer conception of divine truth. A large number pledged themselves to pay the tithe of their incomes to the Lord's work, and a still larger number pledged themselves to renewed Bible study and prayer.

The collection taken at the close of the meeting resulted in about $250 in cash, besides about thirty hairpins, ten earspoons, twelve wedding rings and other ornaments contributed by the women. I saw the women come to the platform, pull the pins out of their hair, and the rings from their fingers and lay them on the collection plates. Their joy in making such offerings when they had no money was both pathetic and inspiring.

After having heard Kim Ik Du preach, once more I gave thanks to God for the wonderful things wrought among the people of this land through His grace and power. Continue to pray for us. "The fields are indeed white unto harvest" here now. May God help us to improve this opportunity while it lasts, to "work while it is called to-day, for the night cometh when no man can work."

OUR BISHOPS ARE BUSY.

At their meeting in Atlanta several months ago our bishops by unanimous vote adopted the following resolution:

"Resolved, That it is the sense of the College of Bishops that special attention should be given to the consideration of the Centenary and the Education Movements at the session of the fall Conferences; and we believe the Annual Conferences should give ample and appropriate time to the consideration of these causes.

"Resolved, That we are ready to respond to a call for special work at the Annual Conference sessions, where our services may be needed and where other duties will permit; and to serve these interests in any other possible way."

In line with the resolution adopted, our chief pastors have been giving splendid service in representing the Centenary and the Christian Education Movement at all of the sessions of the Annual Conferences held to this time. Usually two bishops have visited each Conference and have presented the Centenary and Christian Education interests.

To this time Bishops Candler, Atkins, Denny, McMurry, Darlington, and DuBose have carried the Centenary message to the Annual Conferences and it has been a service of real value to this great enterprise of the church. Other bishops will be used in addition to those named at the sessions of the Conferences yet to come.

Our bishops see that it is vital both to our missionary interests and to the general prosperity of the church that the Centenary program be carried through. By all in their power they are seeking to stir the conscience of the church concerning its sacred obligation, and they have declared that the Centenary must not fail anywhere.

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TO-MORROW.

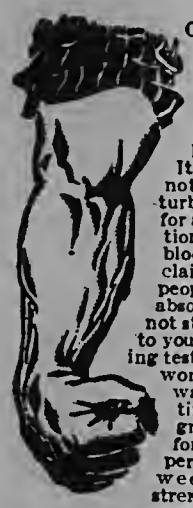
By Margaret E. Sangster, in the Christian Herald.

All of the hope of the unlived years,
All of the dreams that we
Have tried to hold when the heart was cold,
And the road stretched far and free,
All of the sweet imagining,
And the hidden, half-known truth;
All of the joyous faith we fling,
On the altar of our youth.

All of the wonder of early dew,
On a scarce unfolding rose,
When the dawn is high in the waking sky,
And a breeze from heaven blows;
All of the story we have not read,
And the verse we have not learned,
And the rainbow's gleam, when the storm has fled,
And the page we have not turned!

Paths that reach to the far-off blue,
Of the dim horizon line,
Forests sweet, where our willing feet
Walk through long aisles of pine.
All the to-morrows of all the earth,
And all of the years to be—
Tragedy, happiness, death and birth,
Romance and mystery!

There is Strength in Every Tablet of This Newer Form of Iron



One dose often helps commence to enrich your blood and revitalize your wornout exhausted nerves — it is a newer form of iron, like the iron in your blood and like the iron in spinach. It is so prepared that it will not injure the teeth nor disturb the stomach. It is ready for almost immediate absorption and assimulation by the blood while some physicians claim metallic iron which people usually take is not absorbed at all. If you are not strong or well you owe it to yourself to make the following test: See how long you can work or how far you can walk without becoming tired. Next take two five-grain tablets of this newer form of iron — three times per day, after meals for two weeks. Then test your strength again and see how much you have gained.

NOTE — The manufacturers of this newer form of iron known as Nuxated Iron are thoroughly reliable: since its introduction it has reached the stupendous sale of over 4,000,000 packages annually, and it has been used and highly recommended by former U.S. Senators, Members of Congress, Judges of U. S. Courts and many physicians. We are able to guarantee that if you do not obtain all and even greater results than you expect from Nuxated Iron the manufacturers will promptly refund your money.

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AMERICAN BIBLE SOCIETY - - - - - - - Bible House, New York

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 42. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3480.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 19, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

DELIVER YOUR MESSAGE.

An undelivered message is the tragedy of many a life. There are people who have something to say to the world and the world is ready to hear—but they never speak. In the crucible of their own souls have been fused all the elements of experience and reflection that enter into the knowledge that saves, and in their own lives have been wrought out the plans by which great character is builded, and in their hearts are burning the divine fires that inspire to noblest endeavor and achievement—but the world is none the wiser. Man, if you have a message, deliver it—in word, by deed, that the world may hear. If you have no message as yet, climb some mountain peak, push back the curtains of heaven, catch at least a glimpse of the infinite stretches of eternal truth, listen to the Divine Imperative—then speak.

GROW SOME THOUGHTS.

Dr. George R. Stuart, in his fascinatingly interesting book, "The Preacher and the Crowd," says this: "A man can no more deliver great thoughts without growing them than a farmer can deliver on the market a great crop without growing it. Many sermons have a platitudinous rambling around a few commonplace illustrations and assertions, and tire people. The reason is to be found in the fact that the preacher has no resources." We have an idea that Dr. Stuart has come very close to hitting upon the solution of the problem of "why men do not go to church." The average man is a good deal more capable of recognizing and appreciating real thought than a good many preachers seem to give him credit for, and when he goes to hear a man whose business it is to speak in public he expects, as he has a right to expect, to hear something that will at least recognize his intellectual respectability. When "hungry sheep look up and are not fed," they are very likely to lose confidence in the shepherd who fails of his prime mission. Grow some thoughts—they are the best-paying crop in the world.

LISTEN TO THIS!

The Country Gentleman is the oldest and one of the very best agricultural journals in the world. Its position as a reputable representative of the agricultural interests of this country is too well established to need any commendation from us. When it speaks, therefore, it is entitled to a careful hearing. In its issue of October 14, on its editorial page, under the caption, "Who Voted Wet?" it takes such a bold stand for prohibition that we feel we shall be doing the prohibition cause great service by quoting liberally. The editorial in question says: "We are curious about the identity of those who voted in the Literary Digest's national prohibition poll and cast the totals which give the wets the most comfort they have had in months. Who, for instance, are the 60,362 women who voted wet, while only 48,485 voted dry? Do they represent a true cross section of the motherhood of America? Are they mothers of boys and girls, or are they the guardians of hip flasks and caretakers of poodle dogs? Do they speak English without burr or gurgle? Are they, perchance, a fair representation of the neglected wives whose husbands formerly cashed their pay checks at the corner saloon? In Kansas, for example, where a generation has grown up without seeing an open saloon, did the mothers cast the vote of 1006 dry and 685 wet? We are even more curious about how the biggest class and biggest industry in this country is represented in this poll. We trust the Literary Digest in its canvass has been fairer to the farmers than it has been many times in the past when it published symposium articles on important agricultural subjects and quoted as authorities, not the farm press of America, but the city newspapers, often dignifying as authorities the fuzzy-lipped reporters and city-bred editorial writers, many of whom would scarcely know whether a Poland-China is beast, bird or bric-a-brac. * * * But as to the prohibition poll properly representing the sentiment of that almost half of our population which lives on the farms and in agricultural villages and towns and cities, we do not believe it for a moment. Our information is all the other way. Prohibition started with farm folk. * * * The liquor business was never a local industry with farmers, not even as a market for rye and barley, as the farmers have found out from the better prices of recent prohibition days. The brewers and distillers and the crooked politicians spent millions to hold the saloon in rural territories, but the agricultural folk finally rose in determined revolt and banished the saloon, and no poll which records the vote of 900,000 people out of a population of 110,000,000 is convincing evidence that farm folk have changed their mind. * * * Despite all that has been said to the contrary by enemies of prohibition, the Eighteenth Amendment represented a popular majority. It is a majority that has been many years growing. It headed up when the world was aflame with war. Money at that time was as important as men. The biggest lump of money which the nation could possibly find was the two-billion-dollar annual drink bill. We drafted those booze dollars, baptized them in blood and made patriots of them. Later we passed through the most trying reconstruction period of a half century with scarcely a bread line. More latterly still we have seen two great public necessities crippled by strikes and an unparalleled opportunity presented for bloodshed. But there were no open saloons in which to brew frenzy and breed crime, and with the exception of the Herrin riot, and a few small outbursts, the strikes passed off peaceably. * * * How about the one-third of our population which on June thirtieth had $16,618,705,000 in savings accounts in American banks? Do they wish to return to the spendthrift days of the open saloons? Do the so-called main poll totals of 306,225 for enforcement, 325,519 for modification and 164,453 for repeal take proper account of the best judgment of this vast army of savings fund depositors? Do these figures represent the sentiment of Henry Ford and the other automobile manufacturers, of the packers, the railway executives, the steel makers, the machinery manufacturers and the heads of these other industries which mean so much to our national prosperity and which have found absence from work less and accidents fewer under prohibition? * * * The poll seems unfair, inadequate, unrepresentative to us particularly if it is to be used as embodying the sentiment of the agricultural half of this nation. * * * In the meantime there is need for more sober thought on this whole question. Prohibition is here and here to stay. It is the duly constituted law. Its enemies are noisy, but they are not so numerous as the thoughtless might suppose. A few frogs in a small pond make a big racket. We have let the diehards all have their say, we have humored them beyond the proper boundaries of patience. Now let's start putting the flag above passion. Let's begin being Americans." In that last statement, "Let's begin being Americans," there is much food for thought for those who either violate the law themselves or condone its violation by others. True Americans stand by the Constitution.

THE AMERICAN LEGION.

The national convention of the American Legion is in session in New Orleans this week. It is estimated that at least 75,000 visitors are in the city. Every downtown street is ablaze with decorations and by every token the men who were enlisted in the World War are enjoying the hospitality of a proverbially friendly city. We wonder if these military veterans realize the responsibility that rests upon them as representatives of a nation that entered the greatest of all wars that it might help end war. If they remember—and we believe they will remember—that the victories of peace are no less than those of war, they will stand unequivocally for those things that really exalt a nation, all of which are summed up in the one word, "righteousness." By their conduct as individuals and by their attitude as an organization toward the laws of the land and the fundamental qualities of good citizenship they will show whether or not they really won the victory in the fight in which they risked their lives. Every good American citizen must stand for law and law enforcement.

New Orleans Christian Advocate

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THE LAST LONG MILE.

By Rev. F. B. Hill.

There are two experiences of mine, one past and one present, with me, the last very much so. Some time ago I was called out to take a rather long buggy ride to conduct a funeral. If it had been possible for me to manufacture a bad day as far as weather was concerned, I could not have made a worse one. After the ceremony I caught a train back—a local—but I was still five miles from home. There was no alternative but to walk back. Thunder, lightning, wind, rain, yet on I tramped, with the knowledge that every step I took was bringing me home to rest, refreshment and warmth and comfort. Now in company with so many of my brethren in the ministry, with Conference getting nearer and nearer, I am conscious that in the winding up of things, the last long mile is testing my powers. No pastor ought even to have to get in "Conference Claims." All collections should be done by laymen and laywomen. This leads me to sermonize. And I have in view some of my best friends in previous charges who, I know, are tramping—not physically, but in spirit—the last long mile of life's journey.

"Is there anything," says one of our Wesleyan Methodist ministers (W. J. May) in a letter written eighteen months ago, "in life we are more afraid of than the last lap of the journey?" We go on a long tramp, and the road is pleasant, and the sun shines overhead. Birds flit from bush to bush, or, soaring high, pour out their souls in song until we "Stop—Look—Listen." The common flowers in the hedgerows nod their heads to us in greeting. There is sunlight on our faces, and music in our souls, and our feet seem to dance to its lilt. Who would not tread such a road on such a day? What more could any one ask of life? The day draws near its close, and the sun is sinking in a blaze of glory behind the hill. There is an unexpected chill in the air. The flowers have curled their petals, and there is only the sound of the night creatures in the grass. Our feet drag. We are not far from home, but we are strangely tired. We would give so much to be at home. Our limbs ache; our wills have lost their strength, and we are afraid our strength will not hold out. It is the note of expectancy, and the knowledge where our great strength lies and resources from which we can draw. "He giveth power to the faint." We say:

"The end comes as came the beginning;
And shadows fall with the past,
And the goal is not worth the winning,
If it brings us but home at last.

"While far through the pain of waste places
We tread, 'tis a blossoming rod
That drives us from grace to disgraces,
From the fens to the garden of God."

What short-sighted creatures we are! We fail because we do not look far enough forward. Like Bunyan's Pilgrims when upon the Delectable Mountains, we need a telescope, if faith is to be quickened and strength renewed. We live as if the gospel story acted in the midnight darkness of Good Friday. It goes on to the glory of Easter Day, and the earthly pilgrimage of Jesus ends in the glory of the Father's right hand. If we follow Jesus, at least let us follow him all the way. Where does the last long mile lead us? Down through the valley of the shadow of death? No; it leads us up to the door of the House of the Lord, where we shall dwell forever. The companions who are with us all the way are Faith, Hope and Love. When you come to the last long mile, and strength is failing and feet are dragging "Lift up your hearts, for behold your redemption draweth nigh." God never made us for loneliness. "He setteth the solitary of the earth in families." We are always a bit afraid of the solitary experiences and the lonely places. We shrink from the last long mile because we have to "go over" it alone. If only we could go over it together, or if we could be sure that at the end of the dark valley some one very dear who had passed over the road a little earlier would greet us! If the pain could be stilled and the weariness vanish at the touch of the hand of some one we greatly loved, and we could open the eyes that had grown so tired and dim, and see the eyes of love shining down into ours, with all the love of the vision of the unveiled face of God aglow in them! If we could be sure of that vision, we could dance over the last long mile.

When Jesus comes to us (and he does) he alone has come back along the last long mile, and whispers in our ear the secret that destroys all our fears: "I will come again and receive you unto myself." No harm can come to us in the valley if He is with us. When the call, "Friend, come up higher," comes to us, if we see beneath the sombre robes of the Angel of Death, the white linen and the golden girdle of the Shepherd of Souls, will not fear vanish and doubt be utterly destroyed? The hand that guides the small bird to its nest even in the darkness will not fail to guide us home. That is the greatest fact about death. Our fears and doubts arise because we dwell upon the uncertainties and ignore the facts. We have all manner of speculation. They may be all true, or none of them. The one fact is, we shall be at home with the Lord, and nothing which would help us feel at home will be missing.

"Then shall we see, and hear, and know;
All we desire and wish below.
And every power find sweet employ
In that eternal world of joy."

Wherever we feel home should be, heaven will be. It may be the poor woman whose life had been one unending round of drudgery, and who dreamed of heaven as a place where one might sit down with a clean white apron on and fold tired hands, had grasped a truth as really as the Jew who dreamed of white robes and waving palms. At the end of the last long mile we shall step across the threshold of home and hear the Father saying, "Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet, for this my son was dead and is alive again."

When we were born into this world we came into a place prepared for us, a place where all our needs had been anticipated, where love supplied all our wants. We were clad in prepared garments. Love prepared a home for us then, and Love will not fail to prepare a home for us again. Once more the Master enheartens us, "How much more shall your Heavenly Father prepare good things for those that love him."

The last piece of the road is leading us into the homeland—into the home that love has prepared, made ready. So, as we grow older, we look forward less to the place and more to the people. Home is not a particular house; home is the dwelling-place of those we love most, and the joy of going home is the joy of meeting them. Heaven is the home where the loved ones are, and, most of all, where Jesus is, the great Lover of us all. As friends go ahead and grow more numerous and friends behind grow fewer, we look forward more than ever to going home. We grow too old to make new friends, and cling more and more to the old ones, and we long to be where they have gone before us. They wait for us at the end of the last long mile, at the doorway of home; and Jesus comes to us with us that no harm befall us in the valley. We have our regrets; we sing, maybe, our swan song—

"Adieu, and the years are a broken song,
The right grows weak with the strife with wrong,
The lilies of love have a crimson stain,
And the old days never will come back again.

"Adieu, where the mountains are dim
With the tremulous tread of the seraphim,
Shall not our querulous hearts prevail
That have prayed for the peace of the Holy Grail?

"Adieu, sometime shall the veil between
The things that are, and that might have been,
Be folded back for our eyes to see,
And the meaning of all be clear to me."

Yes, it is "better on before." "To be with Christ is far better." "Some better things reserved in Heaven for you." So comfort one another with these words: "Forever with the Lord!"

Ponchatoula, La.

RALL'S "NEW TESTAMENT HISTORY."

By Rev. N. G. Augustus.

There recently came into my hands a "New Testament History," by Harris Franklin Rall, president and professor of Systematic Theology, The Iliff School of Theology, Denver, Colorado. As it is one of a series of textbooks of Bible study for colleges and universities and as the author professes to write from the "modern historical view," I read it with some interest. While no special ability is shown by the author, the book is interesting from several standpoints. It is notable for calling attention to some twenty or more alleged mistakes, or discrepancies in the writings of the New Testament. The writer seems to be hunting for difficulties. Our knowledge of the history of that time as regards both Biblical and non-Biblical sources is so fragmentary that we lack material to fill up many gaps and so making a full and consecutive history of that age. These alleged differences are emphasized in regard to some of the vital points of our Christology, such as the virgin birth and the resurrection of our Lord. Concerning these differences of writers about the latter event, the writer says: "Only by violence can these accounts be harmonized in their details." "It has been pointed out that the rest of the New Testament is silent upon this and in Luke there is but a single clause that refers to it." "Two points should be made clear: One is that the virgin birth was evidently not essential for the faith of the early church. John and Paul, who say nothing concerning it, are the two writers who give us the highest conception of the divinity of Jesus."

Was Jesus tempted of the devil? Did he believe in and teach us to believe in a personal devil? Our author here says: "We must remember in the second place that it is a picture form which Jesus uses. He speaks of the devil here just as when he says to Peter, 'Get thou behind me Satan.'" "The fact is not then a literal bodily Satan whom Jesus allowed to carry him to temple and mountain, but that Jesus in the thoughts and conflicts of those days saw through many of the ideas which the people held as to the Messiah and knew that they were evil." All this evasive vagueness is in marked contrast to the definite record. "And Satan left him for a season."

Our author speaks with full confidence of what Jesus knew. In the matter of evil spirits he says of Jesus, "So far as ordinary knowledge is concerned, we find him sharing the opinions of his time." As to the knowledge that Jesus had of His mission, our author says, "And a voice came out of heaven saying, Thou art my beloved son, in thee I am well pleased." "A young man's greatest question is that of his life calling." For most of us it is a problem to sound the mysteries of a common mind; how much the greater mystery of the psychology of the Incarnation! But the author finds no forbidding difficulty here.

We have here in fitting terms the picture of a great teacher, a great lover of men, a great sympathizer with sinful men, a great healer, a great doer of wonderful works. But with a limitation. Jesus healed; so have many others. There is no difficulty here for the non-believer in the miraculous, for this historian of Jesus says nothing in his text of miracles of power over nature, the turning of water into wine, the stilling of the tempest, or the three instances in which our Lord raised the dead to life. Here we note the omissions of the author. Does he refer to the preexistence or deity of Jesus? He says the disciples declared him to be Master and Lord and King (page 103).

We read again. "Neither the old Testament nor the teachers of the day knew anything of a suffering Messiah." But Philip and the author of the Acts (Acts 8:32) thought that Isaiah, 53d chapter, had a very vivid conception of this character. So has thought the church in all ages. Delitzsch said this passage of Isaiah sounded as if written at the foot of the cross. But "modernists" explain it as describing the sufferings of Israel. Is that new? Origen writing in the second century (Contra Celsum C. 1. 55), quotes Celsus, the infidel, as saying this interpretation came to him from a Jew of his day.

Our author speaks of alleged spirits as notions imported from Persia. The Old Testament speaks of these being in writings expressly vouched for by our Lord. Have we an authoritative record of such avouchment? If not, what can we believe in the New Testament? Or was Jesus in these avouchments ignorant or ill informed? or was he willfully deceptive?

What is the author's idea of inspiration? He does not tell. This is one of the many matters slurred over in this book. He says, "All this does not mean that the writers did not feel that they were inspired, that they were moved by the Spirit of God." Were they deceivers or self-deceived?

This author fails in his portrayal of Christ by virtual omissive or vague treatment of the preexistence, divinity, virgin birth, miraculous power, resurrection and ascension of our Lord. What is the atonement? We quote: "What Jesus hoped for from his death was not wanting. It did for us what his life alone had not accomplished. The cross, symbol of shame for that day, like the guillotine or the gallows for ours, became the center of the message for his disciples and the symbol of honor for the ages following. From the first, men saw in his death, as he did, not a tragic accident or the triumph of his foes, but some great purpose of God. It has wrought the sense of sin and the feeling of penitence which He had wished to call forth. It stood forth as the crowning deed of his love in which they saw the love and mercy of God. It fixed forever the ideal of his life as that of love and service, and the ideal of the Christian life for those who were to follow him."

Is this all that the ages have seen in the cross? Men said as much but a few days ago of Michael Collins, the murdered Irish patriot.

Prof. Rall's book is of interest because its author is the storm center of the theological contention now on hand in the M. E. Church, because, according to the Eastern Methodist of Dr. L. W. Munhall, the Presbyterians of Colorado recently appointed a committee to look into the instruction given in Prof. Rall's school, and the committee in their report advised their church not to patronize this Denver school, and because the book I am reviewing was taught last session at Millsaps College.

Byhalia, Miss.

THE NEW CHURCH AT BATON ROUGE, LA.

By Rev. Chas. W. Crisler, D.D., Pastor.

The proposed new First Methodist Church, of Baton Rouge, La., to be erected at the corner of North and East Boulevards, the most magnificent building spot in the city, overlooking the Jefferson Highway from New Orleans to Winnipeg, is an assured fact. The recent campaign to raise $100,000 by the local congregation to meet the conditions on which the Joint Committee on Educational Centers of the General Church would give substantial assistance, closed Thursday night with a victory banquet, during which there was raised in cash and notes $105,618. This achievement was made possible by the united efforts of one hundred and thirty-six active workers who had faith enough to undertake the doing of a seemingly impossible task.

The success of this campaign is not only an achievement for the Methodists themselves, but is full of significance to the spiritual and moral life of the whole community and the State at large, as indicated by the support of people of every class and creed. It is a universally accepted truth that the true church stands for the best in the life of the people. It is the only sure safeguard against those forces which threaten our civilization and menace our free institutions. It is the mightiest power for spreading good will, stabilizing society and inspiring confidence among men, without which there can be no common brotherhood and no assurance of real and lasting prosperity.

This new church building is, first of all, to be a place of worship for devout men and women, and will also offer greater facilities for all-round religious development and moral training, social activities and wholesome play, such as tend to make a more contented and happy people. It will undertake to train those under its influence for unselfish Christian service. True to the traditions of the great Southern Methodist Church, it will stand for a greater, cleaner citizenship, the just enforcement of law, and the help of God's neglected children. As a builder of character, therefore, its physical presence and religious message will be the highest community asset.

For more than sixty years the congregation has worshiped in its present historic building, at the corner of Church and Laurel Streets—a building sanctified by the toil, suffering and sacrifice of men and women who, during the terrible days of Civil War and the more trying times of reconstruction, builded a new South out of the ashes of the old. The old church house has not only been made sacred by a thousand holy associations, but has trained at its altars some of the best men and women who have ever blessed the commonwealth and the nation with their lives.

The feeling has steadily grown in recent years that with the enlarging of the University, the splendid material expansion of the city, and the phenomenal growth of the membership, the Methodists must seek a more commanding location and provide ampler quarters, more in keeping with the larger responsibilities thrust upon them. This new building will not only fittingly symbolize their feeling of greatness and dignity of their growing cause, but will offer the increased facilities so essential in the life and progress of a modern church.

This greater First Methodist Church will mark a new era in church building in Baton Rouge, if not in the entire State. In architectural design it will be simple and practical, yet beautiful and attractive, as the drawings indicate. It will be something that will excite the interest and arouse pardonable pride in every right-thinking citizen in the State who visits the Capital City.

The building will follow the lines of the late English or Tudor Gothic, which is simpler in character and less severely ornamental but more practical and less costly than the earlier French and English designs. When completed, including furnishing throughout, the building and site will cost approximately $225,000, which will be ample to provide comfortably for the growing local congregation and also to care fully for the large body of University students.

The outside will be trimmed with stone and the walls will be of rough rock-faced stone. Heavy buttresses will give the walls and towers an effect of massive dignity. The roof over the main auditorium will be of tile, and over the second section or Sunday school and social unit of the building a flat roof will be provided for a roof garden. This feature will be of unusual interest since all out-of-door meetings during the long summer months can be held there with comfort. The evening service of worship will also be held there during the warm weather. A porte cochere over the side entrance from the East Boulevard will afford shelter to automobiles while unloading and loading visitors to the church.

The seating capacity of the auditorium will be between twelve and fourteen hundred, depending on how much the pews are crowded. The choir provides seats for forty. There will be a main floor and a balcony in this room. The wood work will be finished in dark oak, and the windows will be a beautiful combination of Gothic tracery and rich stained cathedral glass.

Entrance to the auditorium will be through a wide lobby on North Boulevard, with coat and toilet rooms on either side; in addition, there will be side entrances at the rear of the auditorium on the east and west, respectively. A great pipe organ, with chimes in the corner tower, will be the crowning feature of the beautiful auditorium.

The Sunday school department will have a capacity of nearly two thousand, and the arrangement has been approved as Class A by the architectural department of the Methodist Board at Louisville, Ky. This means that full provision has been made to take care of every department in the most convenient style.

The young people's department has a very large capacity with a view to caring for three or four hundred Methodist students attending the State University. Space is provided to accommodate large individual classes of men, women, and young people.

A large room, with capacity of two hundred and fifty, is provided for the Boy Scouts of the church, with locker room and shower baths, also with separate entrance from East Boulevard so as to give the best possible facility for developing scouting.

Many coat rooms and toilets and drinking fountains are located on various floors for general convenience. A kitchen and serving rooms afford conveniences for taking care of a large number of guests in the general social room under the main auditorium.

Other features of interest are the pastor's study, library, superintendent's office, fireproof vault for records, church office, ladies' parlor, and elevator for use of those who prefer it to climbing stairs.

The building when completed will rank in church and Sunday school facilities with any in the South. It will be a magnificent achievement for Methodists and enterprising citizens of Baton Rouge.

It is the present purpose of the building committee who have this work in hand to begin construction at the very earliest practicable date and push the building to completion with the greatest possible speed consistent with good and lasting work. It is possible to be able to begin work when spring opens next year.

Every Methodist family in the State is interested in this new enterprise, especially those families with boys and girls at the University. The Methodist congregation here is building for their boys and girls and future homes of our country. In a large sense this movement should appeal strongly to the pride and substantial support of every Methodist within the commonwealth. We are planning to take care of the spiritual and moral welfare of these young people.

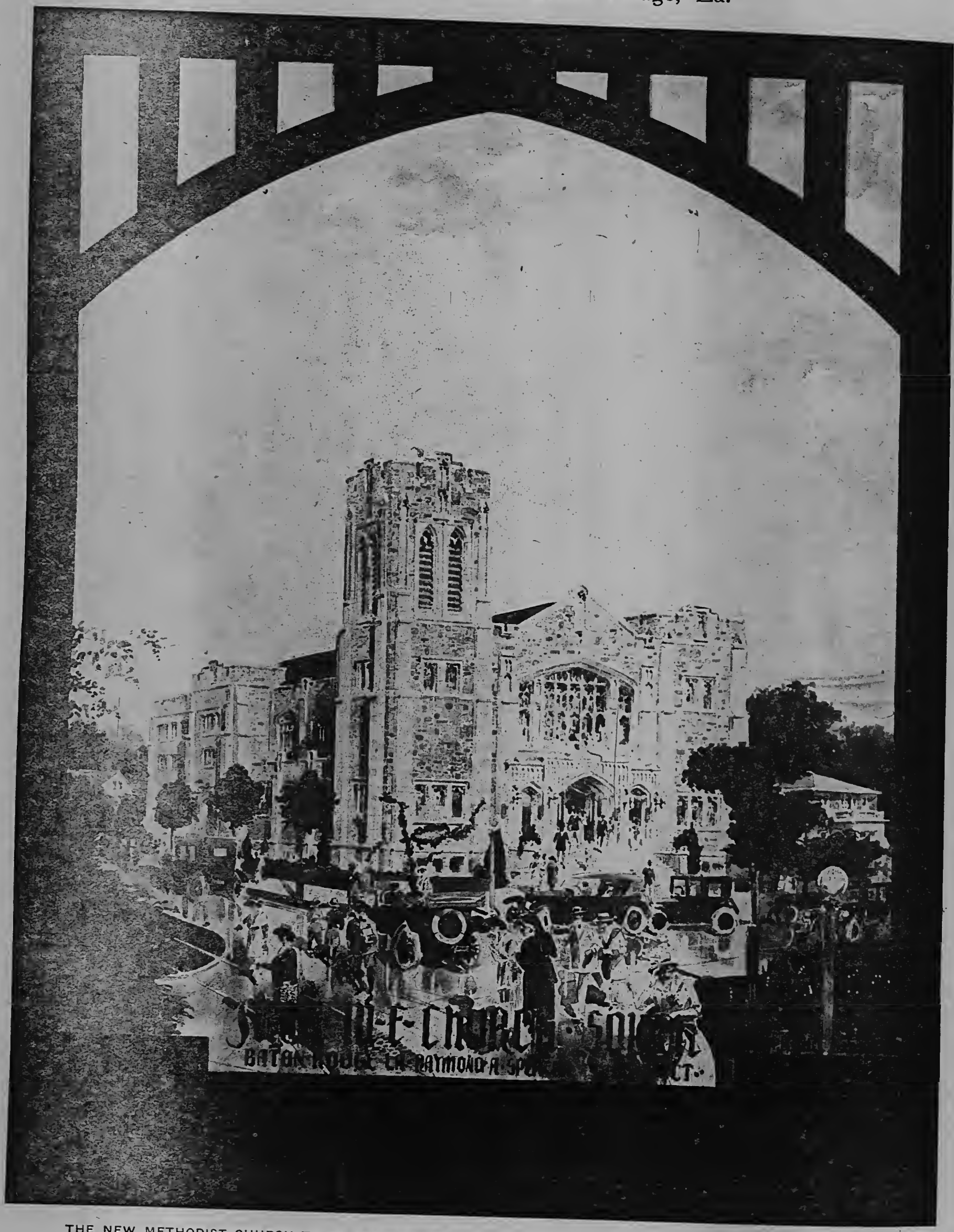
The local Methodists challenge our whole citizenship to make this the biggest, best and most desirable State in which to live anywhere in the whole Southland. It is their consuming desire to help build a spirit in the Capital City that will forever guarantee the peace, safety, prosperity, and happiness of all the people, all the time, everywhere.

A boy doesn't necessarily have to attend an agricultural college to learn how to sow wild oats. —Selected.

'Tis not the calm and peaceful breast
That sees or reads the problem true;
They only know on whom 't has prest
Too hard to hope to solve it too.

—Clough.

First Methodist Church, Baton Rouge, La.



THE NEW METHODIST CHURCH TO BE ERECTED AT BATON ROUGE, LA., AN ACCOUNT OF WHICH APPEARS ON ANOTHER PAGE. REV. CHAS. W. CRISLER, D.D., IS THE PASTOR.

REV. THOMAS CAMERON.

Rev. Thomas Cameron, born July 14, 1842, at Gordo, Alabama, died September, 1922, at his home in New Albany, Miss. At his bedside were his two children, Robert and Ida, who had attended him with such loving care during his latter years.

One of the noble company of the pioneers of the Cross in this country has gone to his Father's house. Uniting with the church in his youth, Brother Cameron became in his early years a class leader in his home church. Here his gifts and graces revealed the secret of the future minister of the Gospel of the Cross. The ideals of his native Southland were strong in him; and it is not surprising that he was among the first who rallied to the defense of the Confederacy in the years '61 to '65. While serving in Co. B, 40th, Alabama Regiment, he was several times wounded.

During the year 1864, while convalescing in a hospital, Brother Cameron answered the call of his Lord to the Christian ministry. He was ordained deacon in the Mobile Conference by Bishop Andrews in 1867. Later, transferring to the North Mississippi Conference, he was ordained elder by Bishop Paine, in 1873. He was happily married in 1872. Among the charges which he served in North Mississippi were: Winona Ct., Black Hawk (two terms); Batesville and Wesley (two terms); Starkville Station; Kosciusko Station; Iuka Station; Crawford Ct.; Como Station; Pickens Ct.; Okolona; Guntown and Baldwin; New Albany Ct. While in charge of the last-named circuit, Brother Cameron was superannuated in 1901, after thirty-five years' active ministry. His devoted wife and one daughter, Mrs. T. E. Marshall, preceded him to the heavenly home by several years.

The purity of his life, the loyalty of his service to the church in the trying years following the Civil War, the sacrifices he suffered without murmur for the cause of Christ, set forth the life and ministry of Brother Cameron as a portrait done in rare and beautiful colors, fadeless and immortal, even as the light which adorns his Glorified Lord whom he loved even unto death, and in whom he abides forever.

New Albany, Miss. MELLVILLE JOHNSON.

CENTENARY COLLEGE NEWS.

"Best opening in the long history of the institution," say a chorous of voices. Certainly the best within recent years. Our success is at once a joy and an embarrassment: a joy because Centenary is earning a deserved triumph, an embarrassment because we cannot build rooms and harracks fast enough to take care of the new students. We have 325 students in actual attendance—110 in the Academy and 215 in the College. This is marvelous. Rare indeed in the history of educational progress has any institution shown the growth that Centenary College has.

If the Methodists of Louisiana and the Christian people in general could only visualize what is actually taking place at Centenary, the future of Christian education in Louisiana would be secure! Not only in the great influx of students, but also in material improvements has the College astonished everybody. When one walks across the campus and sees for himself the additions and the evidences of thrift and prosperity, he catches the enthusiasm of a constructive and vigorous enterprise. The very atmosphere is pulsing with new life.

Added to the excellent faculty of last year are: In Math., Major Jno A. Hardin, who finished his M. A. work at the University of Chicago; in English, Prof. Wm. Chislett, M. A., Ph.D., of Leland Stanford; in Science, Prof. Paul M. Ginnings, M. S., Ph.D., of the University of Illinois; in Education, Prof. W. C. Gleason returns to Shreveport with his Master's degree fresh from Harvard.

If there had ever been any doubt concerning the academic standing and standards of Centenary, such doubts are now dispelled. This superior faculty with the strong student body now in attendance, together with the ample endowment and splendid building program now under way, all confirm the opinion of the Secretary of the General Education Board to the effect that Centenary College has a future of unchallenged superiority and is destined to become one of the powerful factors of the Southwest.

Dr. Sexton is giving himself, day and night, to every department of the work—the erecting of buildings, the administrative details, the enlargement of the Academy, and the Sexton School of Commerce, the construction of athletic accommodations, and last but not least, the organization of religious activities, such as Y. M. C. A.

Brethren, when you come to the State Fair, pay us a visit and see for yourselves. You will not be ashamed of your college.

R. E. SMITH, Dean.

CHRISTIAN EDUCATION PAY-UP WEEK, MISSISSIPPI CONFERENCE.

To the Preachers and Members of the Methodist Church of the Mississippi Conference.

We are now approaching the second payment of our Educational Fund. You will no doubt be interested to know that the Mississippi Conference leads the Southern Methodist Church in collections. The first week in November is Pay-up Week, and notices are being sent to all subscribers. Some have not yet met the first payment. Will you not join us in making this a banner week for our schools and colleges?

We are planning liberal things for the Seashore Campground Training School—about $21,000 has been subscribed recently to build a dormitory.

I wish to thank one and all for the hearty cooperation of the work accomplished. Without the aid of the preachers any cause in our church will fail. Please announce in your pulpits the importance of this second payment. The collectors have all been notified of Pay-up Week. I am sure I will get the support of all. If any one has not paid his first subscription, send check for first and second to me at Jackson, Miss.

Cordially your brother,

J. M. MORSE.

CHRISTIAN EDUCATION LETTER.

Two years ago, we, as a church, started a campaign to create a Christian Education Conscience, to secure Five Thousand Ministerial and Missionary Volunteers and to establish thoroughly our Christian schools—the training camps of the church, the Gibraltars of the Christian faith and teaching. We are devoutly thankful for the success which has crowned your efforts in this great Movement.

We have come now to the CRUCIAL period of the COLLECTING Campaign. The next THREE MONTHS will mark the SUCCESS or the FAILURE of the Financial Campaign. SHALL WE FAIL? That can be answered by the INDIVIDUAL SUBSCRIBER, alone. YOU are the one to give answer. To FAIL would be TRAGEDY. To have the world to point its finger of ridicule at us as a great church that repudiates its pledges would be a humiliation hard to bear. To see our great educational system languish and suffer for lack of the promised help, chagrined in the disappointment of its faith, to see our schools trying to compete with the State endowed schools, without the support of the great church that created them, owns them and directs them, is a sad condition and evidences a douhtful moral state. Our church is on TRIAL of FAITHFULNESS TO HER PROMISE. WE MUST NOT FAIL. WE MUST PAY OUR VOW.

In the multitude of cross currents in the field of philosophy and theology, OUR CHURCH SCHOOLS stand as BULWARKS in the midst of this storm. They are safe and sound, grounded in the tenets of teaching and principles. We can depend on them. They are the BEST THE WORLD HAS. To pay our PLEDGES may mean sacrifice, but sacrifice is better than for a church to dishonor its vows, and fail to care for its children.

Our church has never yet failed the world in the hour of need. God has ENTRUSTED TO US TREMENDOUS RESPONSIBILITIES. I cannot believe we will fail Him and our great church at this time.

About FOUR THOUSAND [illegible] in the North Mississippi Conference are behind with their first year's pledge. We [illegible] you and praying that every [illegible] paid to date. Two payments are due NOVEMBER 1. More than Four Thousand Subscribers [illegible] one payment. Some have made two payments, and some have paid their entire pledge. We thank each of you. We plead for your [illegible] your schools. We are doing your work. May we not count on YOUR HELP NOW? WE MUST NOT FAIL!

Sincerely yours,

J. H. HOLDER,
Conference Secretary [illegible], Christian Education Movement.
New Albany, Miss.

EDUCATIONAL NOTES, LOUISIANA CONFERENCE.

It is a well known fact that Louisiana is at her flood tide in school growth and activities. Every school in the State seems to be filled to the limit; many of them are overcrowded. This applies to grammar, high schools, academies, normals, industrials, colleges and universities. The next five years will be the critical time for our development.

Our denominational colleges, Centenary and Mansfield, are to be congratulated upon the wonderful opportunity that is before them. They are well to the front in the development of the future leaders for our State. This is the day and time for our people to invest their money in the youth of the land who will give them better returns for their money than the Standard Oil Company, which declared a 100 per cent dividend.

When Mr. John D. Rockefeller gave the millions which have enabled the General Education Board to extend his liberality to the church colleges of America, he is said to have remarked: "The Christian college is the most permanent and productive of all the forms of investment."

These Christian colleges furnish two indispensable elements to the life of the State: knowledge and trained Christian leadership. These elements are fundamental in the oncoming of civilization and all of its processes. We could not get along without them.

The great banking convention recently held in New York, attended by eleven thousand five hundred delegates, discovered that the progress already made towards the restoration of prosperity all over the country has been distinctly greater than had been popularly imagined.

Our country is making a very creditable comeback after its period of depression which amounted to prostration. We find that the agriculturists are doing better, labor is better employed, building operations are booming, railway traffic is of record-breaking volume, merchants are doing a fairly active fall trade, banks all over the country have been strengthening their position and indebtedness has been greatly reduced by all classes—agricultural and commercial.

It gives us pleasure then, amid these prosperous times, to announce our second-payment pay-up-week, for Christian Education, to be from November 1 to 8. Every Methodist in the State of Louisiana will want to remember Centenary and Mansfield Colleges with a liberal paid-up pledge this year. Now is the time to give these magnificent Christian Institution an adequate support. To every person of means, large or small, these institutions offer the supreme opportunity to serve his day and generation in the largest and most fundamental way.

"And unto him who knoweth to do good and doeth it not—unto him it is sin."

ALBERT S. LUTZ,
Conference Secretary of Education.

EXPERT DUPLICATING OF CHURCH CIRCULARS AND POSTAL CARDS. PRICES REASONABLE. MISS D. PFEIFFER, 729 HIBERNIA BLDG. PHONE, MAIN 3966.

We Have Promised—Let Us Perform

More than a year ago we, the people of the Methodist Episcopal Church, South, pledged, each as he was able, large sums to the cause of Christian Education. In the very midst of the worst financial depression our country ever knew we electrified the nation by our loyalty and fidelity in laying on the altar of this sacred cause vaster amounts than had ever before been given in a similar Movement.

We did not over-pledge ourselves. For we made our promises in a time when men were most conservative, when no wise man in America dared to "plunge." So that what we pledged then we are abundantly able to pay now in these better times.

We rallied to this cause because we knew the facts, and, knowing them, understood that it was a life and death struggle for the Church. We learned from history that Methodism must educate or cease to be Methodism. She must educate or die. It has always been so in the history of Churches. So it will ever be.

We saw that we faced a shortage of more than a thousand regular preachers—that many thousands of our pulpits were denied the privilege of the traveling ministry of Methodism—that all our mission fields at home and abroad were sadly undermanned. And all the experience of the Christian world convinced us with an indisputable certainty that our sole and only source of supply was the Christian college.

Then we saw that our own institutions were so scantily equipped and so sadly under-endowed that they could not begin to accommodate the boys and girls from our own homes who looked to them for training. Six thousand Methodist boys and girls—the best blood and brain of the land—were driven each year away from the schools of their own Church. This was more than one-fourth as many as could be received.

It was a reproach to us—a blot on the escutcheon of our Church. We clamored for preachers and missionaries and Christian leaders of every kind. Yet we drove our own young people from the only institutions which produce such leaders.

Furthermore, we realized that the whole educational system of America must be Christianized. Unhappy and unholy tendencies were manifest here and there. Many institutions of learning were not Christian at all—at least in the sense accepted by every Christian denomination on earth.

These were some of the facts which dawned upon us with startling force more than a year ago. We resolved that the situation should be corrected immediately and at all hazards. So we pledged great sums to make our colleges what they ought to be—to give to the world an education truly Christian—to save the youth of Methodism to the Church—to produce the Christian leaders and workers so imperatively needed.

As we promised, now let us perform. All of the conditions which urged us to make our pledges still remain to urge us to pay them. The situation cannot be met by vows and subscriptions alone, but only as our promises materialize in cash. Let us not break faith with God, the Church, and our own children. Let us not falter in carrying to triumphant consummation that which we have so gloriously started.

The installments on our pledges are due on November first. Let us not be slack in redeeming them. Let us pay the Christian Education pledge.

BOARD OF EDUCATION
Methodist Episcopal Church, South

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The Home Circle

LITTLE BIRDS.

What do the birdies dream of?
Flowers and leaves and waving wheat,
Brooks and buds and mosses sweet,
Nooks all hidden from the heat,
Little birdies dream of.

What do birdies sing of?
Morning dew-drops pearly fair,
Sunshine rippling down the air,
Heaven's rich beauty everywhere,
Little birdies sing of.

What are birdies proud of?
Soft-lined houses in the tree,
Baby birdies, one, two, three—
These, my dear, you still may see
Little birds are proud of!

—Exchange.

THREE MEALS A DAY.

"Dear me!" groaned Nell. "Almost time to drop everything I'm interested in and get things ready for supper. It does seem as if life were just one awful succession of meals that have to be prepared, eaten and then cleared away—only to get ready for another! Yes, I know I'm talking just like the discontented pendulum, grandma, and that all I need to think about is the one meal that's coming next; but didn't you ever feel that way yourself?"

Grandma smiled serenely over her knitting. "I was a housekeeper for nearly fifty years, my dear."

"Against my two and a half," said Nell. "And, knowing you, I can imagine that in all the fifty years you didn't kick so much against the pricks of housekeeping as I have done in my two and a half years.

Grandma smiled again. "Not quite that, my dear, though I thank you for the compliment. When I was a girl I think we were taught to accept the duties of life a little more serenely than folks do now, and doing that made them easier to accomplish. But I had some feelings about those same three meals just the same. I don't believe there was ever a housekeeper who didn't. Even your friend Mrs. Gaylord, who does nothing but order those three meals, groans over them almost as much as you do.

"Grandma, you are such a comfort!" Nell stooped to kiss the withered cheek. "You're so understanding! I'm almost tempted to ask you why the Lord couldn't have arranged for us to manage on one meal a day, perhaps by stoking up ahead the way some animals do."

"I think you might ask me," grandma said and smiled. "In fact I'll even admit that long years before you were born I'd wondered about the matter myself. But I don't wonder now. Probably there are a great many answers; don't believe the Lord has just one reason for many of the things that He does any more than we have for the things we do."

"Why, grandma," exclaimed Nell, "what a funny thing to say! I'm sure I always do things for just one reason. Don't you?"

"My experience," replied grandma, "is that several things usually influence us when we make a decision—a circumstance that sometimes explains apparently contradictory statements that lead to misunderstandings. For example, if I should ask you why you are wearing that pink dress to-night, you might say that it is because you thought you might have company this evening. Perfectly true no doubt, but, if teasing Tom should ask you, you might say that it is because the weather has turned warm or because the laundry is going to-morrow, and you wanted to wear it once more. All three statements are true, and probably each influenced you a bit."

"I see!" exclaimed Nell. "And I'm awfully glad I asked, for it helps me a lot about a misunderstanding that I had with Madge Marcy. But I do want to know your reason for the three meals, or rather one of the Lord's reasons. What is it?"

"It's what I should call the Lord's reason for the housemother," replied grandma. "It came to me when my family were growing up and when the three-meal burden seemed heaviest. Your grandfather was a very busy man, and my children were of widely different ages. One day I suddenly realized that almost the only time we ever got together as a family, when nobody was too much occupied with something else to talk with the rest, was at mealtime. And I thanked the Lord right then and there that He hadn't made us so that we could go with one meal a day or quietly stoke up, as you call it. For those recurring three meals a day did more to keep us a united family than any other one thing. Eating is a homely necessity, deary, but those homely things may at bottom be the home-making things; and after all home is—"

"The dearest place in the world!" said Nell. "And as long as I live, grandma, I'll thank the Lord for letting me help to keep it what it is."—The Companion.

WHY DOGS AND CATS HATE EACH OTHER.

A Chinese Story That Chinese Mothers Tell to Chinese Children.

A Chinese cat and a Chinese dog lived with an old Chinese man and woman. The old man and woman were sad because robbers had stolen their magic wishing-ring. So the dog and the cat started after the robbers. When they came to a river, the dog took the cat on his back and swam across, because cats, you know, can't swim.

The ring lay hidden in a wooden chest, so the cat caught a mouse and the mouse gnawed a hole in the chest and the cat brought out the ring. Then the cat hopped on the dog's back and the dog swam across the river.

Then they started for home. But the cat climbed right over the roofs of houses and the dog had to go around, because dogs can't climb, you know. So the cat reached home first with the ring. And the old Chinese man and the old Chinese woman petted her and gave her cream to drink. But when the poor dog ran in, the man and woman scolded him crossly for not finding the ring. So the dog chased the cat up a tree. And ever since, dogs and cats have hated each other.—From the October Delineator.

THE SCIENTIFIC WONDERS OF THE GREAT PYRAMID.

As to the Great Pyramid of Gizeh, volumes have been written about it and volumes more could be written. There is not one inch in bulk or measurement in the whole fabric either that does not seem to point to a scientific purpose, although that purpose continues a despite.

This much is certain: whoever built the pyramid knew a lot more in many ways than do our modern scientists. Here are a few facts. It is the only building in the world that is oriented exactly to the four points of the compass. Its measurements, extended, give the weight of the world in tons and the mean distance between the earth and sun in miles. Its base is an exact fraction of the diameter of the earth from pole to pole—to be exact, the ten millionth part of the earth's semi-axis. It stands within a few feet of the exact center of the earth's habitable area, and in all likelihood is only those few feet out of place because the rock on which it stands is necessary to its foundations. Its descending passage points upward exactly toward the Pole Star. Its inside temperature is exactly the mean between the boiling and freezing points of water at that level. Its dimensions are said to solve the problem of the squaring of the circle; and, strangely enough, it appears to establish the scientific basis of the English gallon measure and the English inch, as against the so-called metric measure.

The great coffer, which was the only thing ever found in side the pyramid, has exactly the same dimensions as those of the Jewish Ark of the Covenant.—From Adventure Magazine for October.

FOLLOWED INSTRUCTIONS.

"Where have you been, Henry?"

"Down to the drug store."

"Didn't I tell you to beat that rug?"

"I didn't so understand you. You said to take that rug out and hang it on the line and beat it. I did." Selected.

KEEPING UP THE STANDARD.

Angry Father: "How dare you come home like this, in the middle of the term? And how dare you have the cheek to say you don't like your school? Don't you know that it has turned out some of the most brilliant men in the country."

Son: "Yes, dad. They turned me out."—Selected.

SPECIAL OFFER

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All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

CONFERENCE CALENDAR.

North Mississippi Conference, November 8, at Water Valley, Miss.; Rev. L. P. Wasson, pastor; Bishop William N. Ainsworth, presiding.

Louisiana Conference, November 22, at Shreveport, La.; Dr. H. L. Brooks, pastor; Bishop Warren A. Candler, presiding.

Mississippi Conference, November 30, at Crystal Springs, Miss.; Rev. W. B. Jones, pastor; Bishop William N. Ainsworth, presiding.

PERSONAL AND OTHER NOTES.

Rev. J. M. Morse, Secretary-Treasurer of the Christian Education Movement for the Mississippi Conference, writes that his work is getting along splendidly.

The International Convention of the Young Men's Christian Association will meet in Atlantic City on November 14 and remain in session for five days.

Rev. W. W. Perry is closing out a good year on the Rochelle-Standard charge, Louisiana Conference. He has received about seventy members into the church this year.

Bishop W. B. Murrah honored the Advocate office with a call on Wednesday of last week. He appeared to be in good health and spirits, and alive to all the interests of the church.

Rev. Walt Holcomb, general evangelist, who has been doing evangelistic work in Europe under direction of the Board of Missions, has returned to the United States. His work abroad was rich in results.

The "Work Day" collection for the Mississippi Orphanage taken at Columbia, Miss., last Sunday in the Sunday school, amounted to $206. Rev. L. L. Roberts, the pastor at Columbia, is doing a fine work.

Dr. W. D. Bradfield, pastor of Grace Church, Dallas, and former editor of the Texas Christian Advocate, has been elected to the chair of Christian Doctrine in the School of Theology, Southern Methodist University.

Dr. G. E. Cameron, recently transferred from the Kentucky to the St. Louis Conference, was appointed pastor of Cabanne Methodist Church, St. Louis. Dr. Cameron was formerly a member of the Louisiana Conference.

Col. John A. Randolph recently conducted a meeting at Blue Mountain, Miss. The Baptists cooperated in the meeting, and Col. Randolph spoke daily at the Blue Mountain College and at the Mississippi Heights Academy.

At the recent session of the St. Louis Conference, Rev. H. P. Crowe was appointed presiding elder of the Poplar Bluff District. Brother Crowe was a visitor to the North Mississippi Conference last year, where he has many friends.

Rev. R. H. Harper, pastor of the First Methodist Church, this city, and Rev. Jno. F. Foster, pastor of the Methodist church at Covington, La., were invited speakers at a Masonic celebration at Marksville, La., recently.

Rev. Fred H. Ray, pastor of our church at Alpharetta, Ga., has just brought from the press a booklet, "Duties of Local Church Officials," which would be a fine thing to put into the hands of every church official. It may be had of the author for ten cents a copy.

We learn from press dispatches that the executive committee of the Board of Trustees of the Seashore Camp Ground, at a meeting recently, appointed a lanscape gardener, who will beautify the grounds and select the sites for a $50,000 brick school building and a $50,000 dormitory.

Rev. Ellis Smith, pastor of the Carrollton Avenue Methodist Church, this city, is enjoying this week a visit from his daughter, Mrs. W. J. Bryan, of Timpson, Texas. Mrs. Bryan is accompanied by her charming little daughter, Myrtis.

The Broad Street Methodist Church, of Lake Charles, La., will celebrate its fiftieth anniversary on October 29. Rev. W. W. Holmes has been pastor of this church for the past four years. Mr. A. M. Mayo has been superintendent of the Sunday school for more than thirty years.

"The Greenville District" is the name of an interesting monthly bulletin issued by Rev. J. H. Felts, presiding elder of the Greenville District, North Mississippi Conference. The inspiring slogan of this wide-awake presiding elder is, "The district that sounds no retreat."

Our little friend, Florence Irma Jennings, author of the interesting "Story of a Dish" on the Home Circle page of last week's Advocate, is eleven years old instead of thirteen, as stated in that issue. A lapse of memory on the part of the editor is responsible for the error.

We regret to learn that Rev. R. M. Evans, our pastor at Verona, Miss., has been sick for more than a month with typhoid fever, and that he is still very ill. We are sure many earnest prayers will be made in behalf of this faithful servant of the church.

We regret to learn that Mrs. H. Armstrong, widow of the late Rev. H. Armstrong, of the Louisiana Conference, suffered severe injuries from a fall during the summer. We are glad to know, however, that she has fully recovered. Her friends were very kind to her during her affliction. She lives at Olla, La.

We call special attention to the advertisement in this issue of the Advocate of the Board of Managers of Tracts and Evangelical Literature, Dr. A. J. Lamar, chairman. This Board was established by the General Conference to secure and disseminate helpful literature among our people. It is doing a great and needed work.

Rev. Burke Culpepper, who is holding a meeting at Bogalusa, La., was unable to be present the first day or two on account of illness, but the meeting was begun on time. Rev. J. G. Snelling and Rev. L. W. Cain assisted the pastor, Rev. Elmer C. Gunn, pending the arrival of Brother Culpepper.

The Department of Justice has finally decided that beverage liquor on American ships on the high seas and on foreign ships within the three-mile limit is contrary to the Eighteenth Amendment. The veriest tyro in the law knew this from the beginning—but the Government sometimes moves slowly.

We know of no secular newspaper in our territory that gives more space to religious matters than does the Daily American-Press, of Lake Charles, La. It has recently given full accounts of the "Commencement" exercises and the services on "Old Folks' Day" at the Broad Street Methodist Church in that city.

The Methodists of Richmond, Ky., the home of the late Miss Belle Bennett, have organized the Belle H. Bennett Memorial Association and are proposing to erect a suitable memorial church at that place. An opportunity will be given every congregation in the connection to contribute to this good cause. Rev. W. O. Sadler, formerly of North Mississippi, is pastor at Richmond.

We take the following from "The Big Brother," Greenville, Miss.: "In about thirty days Brother Lewis will end his fifth year as our pastor, and never was a people more faithfully served than we have been. Not only has he served us faithfully, but he has served the entire community. He is looked on not only as our spiritual adviser, but the whole community looks to him for this service. He is a great man of God, and let us hope and pray that we may have the great privilege of serving under him for many more years."

We take the following from the Jackson Daily News of October 5: "Rev. John W. Ramsey, pastor of West End Methodist Church, Laurel, is preaching a series of sermons based on the Sermon on the Mount, which is proving of great interest and attracting much favorable comment. *** It is reported that his congregations are growing from Sunday to Sunday. In fact, his church has made remarkable progress during the year, sixty-five having been added to the membership and $600 of a $1300 indebtedness having been liquidated. He is approaching the close of the year with the love of his people."

The Publishing Committee of the Advocate met in regular annual session in the office of the Advocate on Thursday of last week. The entire membership of the Committee was present, as follows: Louisiana Conference—Rev. Jno. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller; Mississippi Conference—Rev. J. R. Jones, Rev. J. T. Leggett, Rev. W. H. Saunders; North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman. Careful consideration was given the affairs of the paper, and it was found that there has been an improvement in the situation as compared with a year ago, though the financial stress is still being felt. The secretary of the Committee, Rev. Thos. H. Lipscomb, will furnish a report of the meeting for the Advocate.

Rev. Lyman Carley, of Ellisville, Miss., father of the editor of the Advocate, spent last week in and around Columbia, Miss., his boyhood home. An incident of great sentimental interest to him was a visit to the spot where the church stood in which he was licensed to preach, on April 10, 1869—fifty-three years ago. The late Rev. H. P. Lewis was the presiding elder and the late Rev. E. W. Simmons was preacher in charge. He visited also the spot where this editor was born in 1878—on Friday, the 13th of December—and plucked some leaves from a magnolia tree which he planted that year. The editor has very little recollection of the place, but those leaves, which his father sent him, seem to recall happy memories of a day long gone. While at Columbia he had the privilege of baptizing two children of one niece and one of another. He also performed the marriage ceremony of still another niece, by which Miss Mamie Ethel Davis became the wife of Mr. H. C. Mayerhoff.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. T. H. Lipscomb, Columbus, Miss., 2; Rev. W. M. Williams, Purvis, Miss., 3; Rev. W. C. Mattox, Bellefontaine, Miss., 2; Mrs. J. H. Settoon, Flora, Miss., 2; Rev. J. W. Dorman, Louisville, Miss., 27.

WORDS—PERSONAL AND ELSE.

By Arthur Madison Shaw.

I trust I may not be accused of "working" the paper for a bit of free advertising, if I state to my interested friends that the publishers inform me my book, "Shorten the Line" will be ready October 20. It can be had of Lamar & Barton, Nashville, Tenn. But I shall greatly appreciate orders that are sent to me, at Oakdale. The price is one dollar. I had great pleasure and happiness in writing this book, and feel that the Publishing House has honored me greatly in accepting it for publication at a time when conditions in the publishing business warrant the publishing of only such books as are likely to meet a pressing demand. The thoughts therein have helped me, and will, I believe, help others.

We are closing a three weeks' revival meeting. The visible results have been below our expectations; but the church has been greatly helped, and we feel that the work is in better condition than it has ever been. Besides endeavoring to develop a more vigorous spiritual life, and instruct our people in things vital to Methodism, we have placed more than forty New Orleans Advocates in the homes of our people this year, and some six or eight subscriptions to the Nashville Christian Advocate have been secured. We are also circulating a considerable amount of tract and pamphlet literature, which is having a wholesome effect.

I wish to commend to all our people the pamphlets by Rev. C. T. Thrift, of Clayton, N. C. "Why John the Baptist Sprinkled the Multitudes at the River Jordan" is one of the clearest, strongest and most unanswerable arguments that I have seen. The three pamphlets in one, with the title, "A Modern Scholar, Modern Scholarship, etc," ought to be in the hands of every Methodist. Don't overlook it because it costs a little more than the other (nor because it has too much title!). It is an eye-opener, worth many times its cost.

"What is the matter with the church—and everything?" It seems quite generally agreed that there is something the matter. My good friend, Brother H. T. Young, seems to think it is that we are not turning enough people out of the church; and that the pastor with the shepherd heart, who takes people in instead of turning them out, is a 'pussy-footer! (Wonder how many he turns out per annum!) Dr. Steel and others think it is destructive criticism, and folks not a-livin' like they used to! Some think it's woman's dress, and others think it's socialism. Well, as Elihu said, "I also will show mine opinion." I think that the biggest thing the matter with the church and the world is that too many are looking around to see what is the matter with other people. A man once entered the woods with a gun, and, finding no other game, at last saw an immense 'coon on the limb of a tree, and shot at it. The shot failed to take effect, so he fired again and again, until all his ammunition was gone. The 'coon would move about, but never seemed hurt, or even scared. When the last charge of shot was gone, the man started home in disgust—and lo, wherever he looked, he saw the 'coon! He knitted his brow, and stroked his forehead with his hand. Just then he made a discovery. He had seen no 'coon at all! The "varmint" that had produced the illusion was only a small insect on his eyebrow!

Oakdale, La.

He that is faithful in that which is least is faithful also in much.—Luke 16:10.

THE WESTERN METHODIST ASSEMBLY.

On October 5 the Executive Committee of the Assembly met at Fayetteville, Ark., and approved the plans of Hare & Hare, landscape architects of Kansas City, and instructed the engineer to lay off the lots, grade the drives, and order materials for sewer and water mains and water tower and proceed immediately with certain improvements.

It was decided to offer the lots for sale on December 8. Prices were fixed and range from $250 to $2,000. All are highly desirable lots, but they differ in size and location. All will have access to sewer, water, and electricity. As there are only 150 lots, all should be taken December 8. If all lots are sold, the proceeds will approximate $100,000, and will make possible very satisfactory development. The terms will be one-fourth cash, with a discount of ten per cent for all cash. It is expected that special railroad rates will be secured. A plot of the grounds and descriptive literature will soon be ready. Further publicity will be given through the church press. Meanwhile the pastors are requested to mention the lot sale December 8 to their members who are likely to be interested.

For information address the president of the Board, Rev. A. C. Millar, 221 E. Capitol Ave., Little Rock, Ark.

"THE MORAL REVOLT OF THE YOUNGER GENERATION."

By Rev. Carroll Varner.

The above is the somewbat startling theme of an address delivered some time back by Dr. Bernard I. Bell, President of St. Stephen's College, before a church congress held in Baltimore. It seems that Dr. Bell bad been making a study of university students with reference to their morals and religion, and he is forced to the distressing conclusion that they are revolting against the conventional religious and moral standards. Says he, "they have been educated to regard themselves merely as animals," and that they want to know why they should be expected to remain chaste and honest and truthful and self-sacrificing!

Dr. Frederick Lynch, editor of "The Christina Work," in commenting upon Dr. Bell's address, says the same condition prevails in England, and that a London clergyman said to him, "this younger set of cocktail-drinking, tango-dancing, party-going boys and girls are not questioning the doctrines of the church; they are questioning the reasonableness and validity of its morals and ethics." In other words, as Dr. Lynch puts it, it is not the Apostles' Creed that they question; it is the Ten Commandments and others. To say that this is an alarming state of affairs is not putting it strong enough. Yet it is not to be wondered at when we are told that a large percentage of the professors in these universities have ridiculed the Bible and denied the divinity of Christ! There is no adequate religious background in such schools against which a high moral standard can be outlined.

But we are thankful that Dr. Bell does not leave us without a remedy for this diseased condition: It is the small denominational college. He insists that the church should take an even more active hand in the higher education of our young people; that it is not only well that the church should do this, but absolutely essential if we are to save them from moral bankruptcy. Well, I think there is no doubt about our believing in the church school, but I do wonder if we set the value upon it that we should. Surely the disclosures that are being made to us from different sources regarding the religious condition—or lack of it—in the State controlled schools and universities ought to force home upon us the essential need of Christian education. In this connection, then, there are two things we preachers ought to do: insist, first, that every teacher in our church schools shall be an active Christian; and, second, urge our people to send their sons and daughters to these schools for the academic training at least. To be sure, we are supposed to have been doing this all along, but I dare say we have taken much for granted and gone on, and whatever interest has been shown has been of the half-hearted sort. But perilous conditions are upon us now; conditions such as demand that we shall "stand up, speak out, and boldly in God's name!" Let us insist that our church schools be Christian not only in name, but also in fact; employ no teacher that is not an out-and-out Christian, none who gives forth an uncertain sound in either the class room or on the campus. Then, let us advise the boys and girls in our charges who are going away to college to go first to our church schools, and be diligent to show the parents the danger they run if they let them go elsewhere for those first years of college life. We can no longer be indifferent to this matter; if we preachers do not lead the way, who will?

West Point, Miss.

NORTH MISSISSIPPI CONFERENCE.

Fourth Year.

The Committee and Class of the Fourth Year will meet for examination at the Methodist church at Water Valley, Miss., 10 a.m., November 7.

The presence of all the class is necessary, whether or not the whole course has been passed upon by the Correspondence School. If a part or none or all the course has been finished, the Committee desires the presence of all the class, as none will be passed without personal examination.

N. G. AUGUSTUS, Chairman.

MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION.

In accordance with Bishop Ainsworth's request, the Board of Church Extension of the Mississippi Annual Conference is called to meet in the Methodist church at Crystal Springs, Wednesday, November 29, at 10 a.m. All members of the Board are urged to be present at that first meeting.

All applications for aid from this Board should be sent to the Secretary, Rev. L. E. Alford, Meridian, Miss., not later than November 25.

W. M. WILLIAMS, Chairman.
L. E. ALFORD, Secretary.

O Thou of purer eyes than to behold
Uncleanliness! lift my soul, removing all
Strange thoughts, imaginings fantastical,
Iniquitous allurements manifold!
Make it a spiritual ark, abode
Severely sacred, perfumed, sanctified,
Wherein the Prince of Purities may abide,
The holy and eternal spirit of God!

—David Gray.

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SECOND PAYMENT PAY-UP-WEEK, NOVEMBER 1st to 8th, CHRISTIAN EDUCATION MOVEMENT, LOUISIANA CONFERENCE.

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ALBERT S. LUTZ,
1063 Sheridan Ave.,
Shreveport, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over that amount will be paid for at the rate of 1 cent a word. Count the words and send the amount necessary with the notice. That will save trouble and delay. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

VIAT JEAN was born, January 3, 1911, and was killed by the L. C. passenger train, May 30, 1922, in Baker, La. Services were held at 2 p.m. at the Baker church and interment was at Roselawn Cemetery, Baton Rouge, at 3 p.m., by the side of his brother James, who passed away not three years ago. He was known among his playmates as Little Ray. He had an unusual disposition—so gentle, sweet and true. He was the life and almost idol of his home. He would not retire at night until he had found his mother, and said his "Now I lay me down to sleep." He was a member of the Baker Sunday school. Little Ray has gone where congregations never break up and Sabbaths have no end. He leaves father, mother, two sisters, and a host of friends and relatives to mourn their loss.

J. L. CADY.

RESOLUTIONS.

Whereas the hand of death has entered our midst, and removed our much esteemed and greatly loved friend, MRS. JANE HOWELL, therefore be it resolved:

That we, the members of the Woman's Missionary Society at Learned, Miss., do hereby extend to her bereaved daughter and family our deepest sympathy and love in this hour of sorrow.

That while we bow to the will of our Heavenly Father, at all times acknowledging His supreme power and wisdom, our friend will be greatly missed from among us.

That we pray that this sorrow may sweeten and fill with resignation to God's will the hearts of those left behind, and that her patient Christian life be the biggest monument erected to her memory.

That a copy of these resolutions be sent to her daughter, Mrs. J. M. ——line, to the Christian Advocate for publication, and a copy be entered on the minutes of our society.

Signed by: Mrs. J. F. Bush, Mrs. R. A. Ferguson.

Nashville Advocate please copy.

Perhaps no church ever sustained a greater loss at one time than the Methodist church at Itta Bena, Miss., in the death of MR. J. L. HALEY and his niece, MRS. LILLY HALEY SORRELL, whose deaths occurred within a few hours of each other, and whose funerals were held the same day. Mr. Haley died at St. Joseph's Infirmary, Hot Springs, Ark., where he had gone to regain his health, which had been on a general decline for more than a year. This was his second trip there. Mrs. Sorrell's death was sudden and unexpected. She was at the home of Mr. Haley with the sorrowing relatives Monday morning when she became suddenly ill and died at her home that evening at 8:45.

Jesse Lee Haley, son of Charles Washington and Rebecca Cook Haley, was born in Maury County, Tennessee, December 12, 1857. At the age of eighteen he came to Leflore County, Miss., where he spent the remainder of his life. Mr. Haley was a remarkable man, a ten-talented man, and he used his talents in a most unselfish manner. Without financial aid or early educational advantage, by dint of perseverance, energy and natural ability, he became one of the largest land owners in the Mississippi Delta. For years he was a leader in every forward movement in his town and county. He served four years as sheriff and tax collector for Leflore County; was supervisor for fifteen years, the last nine of which he was president and vice president. He was a member of the Upper Yazoo Levee Board. Mr. Haley was known as the friend of the poor man and the man in trouble, and no petition for aid from such was ever denied. His reputation along this line was the greatest of any man I have ever known. If, as it is said, the unselfish man is the great man, Mr. Haley was truly a great man. He was a trustee of the Methodist Church at the time of his death and for years had been an official member of it. He was devoted to his church and gave to it his most liberal support. Mr. Haley was married, January 27, 1878, to Mrs. Mattie Elizabeth Parker, who was, prior to her first marriage, a Miss Blount. Their children are Mrs. J. H. Holloman, Mrs. J. C. Reese, and Jesse Lee Haley, Jr., besides Mrs. Roxie Cooper, child of Mrs. Haley by her former marriage. All of these are residents of Itta Bena, Miss.

Mrs. Lilly Haley Sorrell, daughter of C. A. and Lou Haley, was born in Leflore County, Miss., April 8, 1876. She grew up in a Christian home and under Christian influence. She attended the Methodist Sunday school from infancy and joined that church early in life and remained a faithful and devoted member to the time of her death. Hers was an active, useful life spent in unselfish service. She was chairman of the Social Service Committee of her church and Missionary Society, and along this line did her greatest work. Her attention to the poor and the sick was unusual. She was known as "The lady who sends flowers to the sick." As a result of her efforts, her church at all seasons and at every service was decorated with beautiful flowers. She was married to Mr. J. H. Sorrell, January 3, 1906. Their children are Arthur, John, Charles, and Joe Camp, besides Mrs. C. M. Durham, daughter of Mr. Sorrell by a former marriage. These, with her mother, Mrs. Lou Haley, and her sisters, Mrs. J. W. Bradford and Mrs. B. B. Harper, are the surviving relatives. The church and entire community are saddened by their loss in the death of these two noble ones. We are thankful for their lives and influence and bow in submission to the will of our Heavenly Father and pray His blessings upon the sorrowing loved ones.

Their pastor, J. T. LOCKHART.
Itta Bena, Miss.

A CHURCH CONFERENCE THAT COUNTS!

We have church conferences that count for very little—a mere formal hurried-through service which is more or less irksome to the average church member, and a feeling of relief is apparent when its over. I know what I'm talking about, for I have had some of this kind, but found out some time ago that they amounted to very little. So, in recent years I have tried to have church conferences that counted for something sure enough. I had one such kind while I was at Gloster. We have had one or two at Pearl River Avenue, McComb. I announced it as a "Church Council" and for all to come. We had a religious program, fine choir practice, business session or financial reports with discussion of same, and a social feature with refreshments. The Sunday school superintendent made an interesting talk on "The Essentials of Approach" in a Sunday school teacher leading the pupil to Christ. A Sunday school teacher made a fine talk on "The Most Interesting Incident of My Summer's Vacation." The chairman of our financial committee made a ringing talk on "The Future Outlook of Our Church." The stringent financial situation that has obtained most all the year (the most critical McComb has had since 1911) and the heavy financial obligation the church has in paying for the nice, new, up-to-now parsonage—all this occasions a deficit, financially, for the church to meet before Conference. This fine man said "it shall all be paid!" We put on a tithing campaign in May and I spoke of the decided increase financially since it was initiated, and this man, with others, then took the floor, telling of the Lord's blessings upon them and their homes since they began to tithe. The "windows of heaven" were opened and several were blessed greatly in their souls. I'm expecting nothing else but full, reports at Conference. This meeting was Tuesday night, and sixty-five—the "bone and sinew" of the church—were there. We disbanded with a fine feeling and the very atmosphere was surcharged with the aroma from the skies!

Up to the present we've had thirty-nine accessions in all, five coming by letter recently. We have also lost one of our most faithful and tireless officials in the person of Brother T. E. McDowell, but two men already have voluntarily offered to help to fill the gap he left open. We bow in submission to the Lord's will as He buries His workman, but we know He'll carry His work on!

We are now on the "home run" before Conference and we certainly are enjoying it. 'Amen!'

With bright prospects.

J. A. WELLS.

CHAMBERLAIN'S COUGH REMEDY
FOR THE RELIEF OF
Coughs, Colds, Croup
WHOOPING COUGH, HOARSENESS
BRONCHITIS
-SOLD EVERYWHERE-

WHEN IT COMES BE PREPARED

Insurance the only safeguard possible against such destruction.
THE NATIONAL MUTUAL CHURCH INSURANCE COMPANY
—The Methodist Mutual—SAVES AND SAVES Methodism and is now rendering a greater service than ever. Its successful operation since 1898
Insures against Fire, Lightning and Windstorm AT COST. No assessments, easy annual payments, legal reserve for protection of policy holders same as stock companies. No agents. Deal direct. Write for particulars to
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ENDS COMPLEXION WORRIES.
Healing, Antiseptic, Soothing, Fragrant.
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Epworth League Department

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Editor, Mississippi Conference,
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Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE.

Mr. B. F. Harrell, Secretary of the Hattiesburg District, writes us as follows:

"Sunday, September 24, Mr. Truman Lewis, Miss Cora May Crossley, Mrs. Harrell, and myself motored to Richton, Miss., to organize a Senior Epworth League Chapter. We were hospitably entertained in the home of Rev. A. W. O'Bryant; and at 7:30 p.m., Brother O'Bryant began our meeting with a song service, followed by prayer, and the meeting was turned over to the district secretary, who introduced Miss Crossley, the first speaker, who gave a very fine explanation of the purposes, motto, symbols, etc., of the Epworth League. Mr. Truman Lewis was the next speaker, who outlined the work of the Epworth League. After a few remarks by the district secretary in regard to the administration phase of the local chapter work, Mr. A. R. Bounds was chosen as Chairman and Miss Ruby Cantrell was chosen Secretary.

The following officers were elected: Mr. Virgil McBride, President; Mr. O. C. Oaks, Vice President; Miss Ruby Cantrell, Secretary; Mr. W. R. Smith, Treasurer.

Much interest was shown by the large congregation present. I am sure that, with the assistance of such an enthusiastic pastor as Brother O'Bryant, this will develop into one of the best Chapters in the Conference.

We had the pleasure of meeting on this trip several officers and members of the Ovett Chapter, who came down to take pointers on the work. This was my first intimation that there was a Chapter at Ovett, and I was agreeably surprised. I am taking steps to have this Chapter chartered and the departments organized in accordance with the requirements. I will visit the Ovett League at an early date."

Mr. Hawkins has found another Chapter in the Meridian District. There is no telling what he and Ralph will find in that district before next June. We always thought "Porto Rico" was somewhere in South America, but not on your life. At least not all of them, for there is one right on the Pachuta charge in the Meridian District and they have an Epworth League Chapter whose membership is equal to the membership of the church. Can any one else beat it? And that is not all—Brother Beasley says if Mr. Hawkins will just send him some literature, he will organize an Intermediate League. We hope Brother Beasley will let us hear more from this Chapter. Pachuta charge is mighty close to our old home and we will find out something about these folks.

Some time ago Miss Brown, of the Central Office, made the rounds of our Conference with the President, visiting each district, taking part in each District Institute, after which she was asked the question, What is the greatest need of our Conference? She promptly replied, "It is a better knowledge of the Handbook." If this is really true, and we have no doubt that it is, why not begin to eliminate this fault? We often meet Epworth Leaguers who do not know that there is such a thing as an Epworth League Handbook. And often we find League officers who have never read one. Now really is there any excuse for such a condition to exist? Not so long as we can buy Handbooks for the sum of twenty-five cents each. You positively can not operate a successful Chapter without a knowledge of the Handbook. And the more you know about it, the better. Suppose you start a study class in the Handbook, first in your Council. Get a book for each officer and see that each officer makes a thorough study of it. Then start a class with the balance of the League. You are going to have a study class of some kind. If your Chapter is a good one; why not have at least one class in the Handbook. Let's get after this, folks, and the next time we have a visitor from the Central Office let's show them we know some things about our Epworth League.

LOUISIANA CONFERENCE.

Lake Charles District.

The Lake Charles District Institute, held September 18, 19 and 20, was very successful and well attended by local Leaguers and delegates from Indian Bayou, Bell City, and DeRidder. Mr. Grambling and Miss Wilkins were the Shreveport instructors. Supper was served in the League Rooms each night. The Lake Charles Leagues also went over the top in the Loyalty Legion.

New Orleans District.

On October 10, the New Orleans City Union held their monthly meeting at Second Church. A very interesting talk on our three Covenants was given by Mr. Black, of McDonoghville League. It was reported that all the Leagues in New Orleans went over the top in the Loyalty Legion and it is hoped that when the final reports come in the whole district can be reported as having reached the 100 per

(Continued on Page 15)

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Texas Avenue, Fri., Oct. 20, p.m.
Castor, Sun., Oct. 22, a.m.
Bienville, Oct. 22, p.m., Oct. 23, a.m.
Sibley, at Mims, Tues. Oct. 24
Haughton, Wed., Oct. 25.
Mangum Memorial (conference), Fri., Oct. 24, p.m.
Gibsland, Sun., Oct. 29, a.m.
Plain Dealing, at Walker's Chapel, Thurs., Nov. 2.
Wesley, at Carroll Creek, Sun., Nov. 5, a.m.
Ringgold, Mon., Nov. 6.
Grand Cane, Wed., Nov. 8 (conference).
Mansfield, Wed., Nov. 8, p.m. (conference).
Minden, Fri., Nov. 10, p.m.
First Church, Shreveport, Sun., Nov. 12, a.m. (preaching).
Mooringsport, Sun., Nov. 12, p.m.
Noel Memorial, Mon., Nov. 13, p.m. (conference).
Cedar Grove, Wed., Nov. 15, p.m.
First Church, Shreveport (conference), Fri., Nov. 17, p.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Gonzales, New River, Oct. 22, a.m.
St. Francisville, Oct. 29, a.m.
Olive Branch, Gilead, Nov. 5, a.m.
Clinton, Clinton, Nov. 5, p.m.
Franklinton ct., Fisher, Nov. 12, a.m.
Franklinton, Nov. 12, p.m.
Baton Rouge, First Ch., Nov. 14, p.m.
Hammond, Nov. 15, p.m.
Dunham Springs, Dunham Springs, Nov. 19, a.m. J. W. LEE, P. E.

Alexandria Dist.—Fourth Round.

Glenmora, Oct. 19, p.m.
Jena and Jonesville ct., at Jonesville, Oct. 22.
Winnfield, Oct. 25, p.m.
Trout and Good Pine, at Good Pine, Oct. 26, p.m.
Provencal ct., at Provencal, Oct. 29.
Bunkie, Nov. 2, p.m.
Alexandria, preaching, Nov. 5, a.m.; conference, Nov. 6, p.m.
Marksville ct., at Marksville, Nov. 5, p.m.
Pleasant Hill ct., at Pleasant Hill, Nov. 12.
Natchitoches, Nov. 16, p.m.
Rochelle and Standard, at Rochelle, Nov. 19.

Preachers in charge will please see that the trustees have reports in hand concerning church property. Pastors will also nominate only the number of stewards allowed by the law of the church. Brethren, arrange your nominations accordingly. The law will be enforced. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Fourth Round.

Lafayette, Oct. 22, a.m.
Opelousas, Oct. 22, p.m.
Morgan City, Oct. 29, a.m.
Jeanerette, Oct. 29, p.m.
Many, Nov. 5, a.m.
Sulphur, Nov. 12, a.m.
Lake Arthur, Nov. 12, p.m.
Merryville, Nov. 19, a.m.
Ludington, Nov. 19, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Fourth Round.

West Monroe, Oct. 20, 8 p.m.
Simmesboro, at Salem, Oct. 22, preaching, 11 a.m.
Tallulah, Oct. 24, 8 p.m.
Rayville, at Rayville, Oct. 25, 3 p.m.
Midway and Epps, at Epps, Oct. 26, 3 p.m.
Chatham, at Frantam's Chapel, Nov. 1, 11 a.m.
Eros, at Eros, Nov. 3, preaching, 11 a.m.
Waterproof, at St. Joseph, Nov. 5, 3 p.m.
Sicily Island, at Sicily Island, Nov. 12, preaching, 11 a.m.
Lake Providence, Nov. 15, 8 p.m.
Monroe, Nov. 17, 8 p.m.
Bernice, at Bernice, Nov. 19, preaching, 11 a.m.
Ruston, Nov. 20, 8 p.m.

The Licensing Committee will meet at Monroe Sept. 19, 10 a.m.

K. W. DODSON, P. E.

MOTHER!

Clean Child's Bowels with "California Fig Syrup"

Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, a teaspoonful will never fail to open the bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste from the tender, little bowels and gives you a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today saves a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.—Adv.

CHAMBERLAIN'S TABLETS
-SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble

DEEP-SEATED
FRECKLES
Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 14 years, and rid yourself of these homely spots. Ask for
Othine--Double Strength
At all Druggists and Department Stores.

WOMEN OF MIDDLE AGE

Here Is Good Advice For You!

Lexington, Ky.—"I have used Dr. Pierce's Favorite Prescription and the Golden Medical Discovery in my family for years, and I cannot recommend them too highly. During the period of middle life the Prescription and the Discovery were a wonderful help to me. No woman should try to do without them at that time."—Mrs. Nannie Kelley, 731 Jackson St.

Your health is most important to you. It's easily improved. If you suffer from heat flashes, dizziness, or any of the symptoms common to women at the critical period in life, just ask your nearest druggist for this Prescription of Dr. Pierce's, in tablet or liquid form. Send 10 cents to Dr. Pierce's Invalids Hotel, Buffalo, N.Y., if you wish a trial pkg. and write for free, confidential medical advice.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

Should any of our superintendents desiro a copy of the new Sunday school law, a program of work for the Sunday school or of any of the departments of the school, write me and I will furnish them cheerfully. Only the best superintendents feel the need of help.

One of the best and most practical periodicals published hy the Sunday School Department is the Superintendent and His Helpers. Not only the superintendent needs it, but every teacher in the school should be supplied with a copy. It is only 25 cents a year. Another periodical that deserves a wide circulation is the Home Quarterly, a magazine of 96 pages, printed in large type for the benefit of older people. It is the hest of helps in establishing and maintaining family worship. The last issue is worth the price of a year's suhscription. Send for a copy and see for yourself.

The American Bible Society will furnish free of cost a dramatic program for use on Bible Sunday, Novemher 26. This program will help get the people to study this good book. Write to the American Bible Society, Bible House, Astor Place, New York, telling them how many in your school, and you will receive a most attractive and informing program.

In closing out the work of the year you will not forget the Sunday School Board, the board that has used all its resources in helping where help counts for most. The small amount of money entrusted to this board has yielded large dividends to every department of church work. The plain question is this, Can the church do too much for its children? What the church in North Mississippi is doing for the children of to-day is not sufficient to guarantee the safety of the kingdom of God for the future. Forget everything else before you forget our own children.

THE CHURCH—WHICH?

Dear Brother Carley: An article in the Advocate of September 21, "But It Is So," is at variance with an editorial in the Advocate of August 24. It is not my intention to excite a controversy, hut to express my honest opinion of the church at the present time. I do not helieve that the church is less spiritual now than formerly, neither do I helieve that the world is more sinful now than ever before, as some contend.

On the contrary, I believe there are more truly good people in the world to-day than ever before. I believe the church comes nearest patterning after the Man of Galilee to-day than ever before since the days of the Apostles. I helieve there are Christians who love the church and, if necessary, would suffer martyrdom for the principles of Christ and for the church, and that make great sacrifices, both in time and means.

There is sin in the world, a great deal of it. There is careless indifference on the part of many church memhers, we admit. The forces of Satan are always ready to take advantage of every condition to accomplish the destruction of the human family. We have conditions to-day that are peculiar to our special time that are threatening the destruction of our Christian civilization. It is well that the Christians look the condition squarely in the face, that they may he capable of coping with these evil influences. There is enough Christian spirit and zeal in the church to take care of the situation, and the church will emerge from the presnt crisis better and purer, more capable than she has ever heen hefore.

The thing to do is to observe the gradual progress of natural mutableness that is certain to be continually in evidence and be qualified to handle the condition that these changes naturally hring ahout. To handle these conditions so as to further advance the kingdom of God, requires consecration and piety. The Christian should ever be on watch for reformation that would tend to hring the masses of the people nearer to God, that the church may be better equipped to win the world for Christ. I believe we have the requisites in the church to-day.

The church should not he blind to the sins of the time, hoth in and out of the church, hut on the contrary, should ever he on guard to combat evil wherever it is present. The evil of the day is no apparition, but to say that the church has lost its spiritual powers is chimerical; however, it is lamentahly true that we have our Judas Iscariots, Alexanders the coppersmiths, Hymeneuses and Bar Jesuses in the church that need to be dealt with. On the other hand, the church has St. Johns that just love people into the kingdom of God; we have our Dorcases and Lydias, Josephs of Arimathaca, Zaccheuses, and our poor widows, giving freely of their substance.

In every Methodist church that I have been pastor of, I have found consecrated men and women that loved God and loved his church, and were an inspiration to their pastor. It is true there were others that were a hindrance, that caused anxiety, and were detrimental to the spiritual life of the church.

The church must (if it accomplishes what is expected), combat evil in every form, with all her spiritual and moral force; and, as a whole, she is doing this.

The Christian (that is, the church member) has worked, and is working unremittingly for a better condition of suffering humanity; the Christians, under the auspices of the church, have built and are supporting hospitals of various kinds to take care of the indigent; they have established and are maintaining educational institutions to instruct and train the young mind and heart for a life of usefulness, and all this more than ever before. The church was first and foremost in getting laws enacted closing the saloons of the nation and ridding the country of the curse of alcoholism. You may say that doing these things is not religion; it is not, hut it is the visible result of spirituality. Christ's mission on earth was to help men, and the greater part of his work while here among men was alleviating suffering, and comforting the hroken-hearted.

I do not pretend to say that the church has attained to the highest state of efficiency—that would be visionary. It would be virtually saying that there is nothing more for the church to do, only take care of what she already has. This would be blind folly, it would he suicidal.

As long as there is sin in the world, there is work for the church, and there are consecrated Christians that will work and pray unceasingly until the great day of the Lord shall come.

Fraternally yours,

A. L. McQUEEN.

Franklinton, La.

MEDITATION.

By Letitia Rutledge.

Have faith, O soul of me,
Tho' raging storms may blow
Thy ship far out at sea,
There'll be no wreck, I know,
For Jesus cares for thee.

Be strong, O heart of me;
When temptation comes near
Persist, and keep me free,
Then nothing will I fear,
For Jesus will help thee.

Have faith, O soul of me,
Love, look up to skies of hlue;
Thy visions always he
Thus beautiful and true,
Bcause Jesus loves thec.

When our pleasures mean hardships for some one else it is time to stop and examine them.—Selected.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Book-let giving full information upon request. Box 2127, ATLANTA, GA.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.
SOUTHERN DESK CO., Hickory, N. C.

FREE BOOK ABOUT CANCER.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuahle guide in the management of any case. Write for it to-day, mentioning this paper.—Adv.

Renew your health by purifying your system with

Calotabs

TRADE MARK REG

The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

PILES Don't Be Cut

Until You Try This Wonderful Treatment

My internal method of treatment is the correct one, and is sanctioned by the best informed physicans and surgeons. Ointments, salves and other local applications give only temporary relief.

If you have piles in any form write for a FREE sample of **Page's Pile Tablets** and you will bless the day that you read this. **Write today.**

E. R. PAGE 430J Page Bldg., Marshall, Mich.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

HER AILMENTS ALL GONE NOW

Mrs. Sherman Helped by Lydia E. Pinkham's Vegetable Compound

Lake, Michigan.—"About one year ago I suffered with irregularities and a weakness and at times was obliged to stay off my feet. I doctored with our family physician and he finally said he could not understand my case, so I decided to try Lydia E. Pinkham's Vegetable Compound. After I had taken the first bottle I could see that I was getting better. I took several bottles of the Vegetable Compound and used Lydia E. Pinkham's Sanative Wash and I am entirely cured of my ailments. You may publish this letter if you wish."—Mrs. MARY SHERMAN, Route 2, Lake, Mich.

There is one fact women should consider and that is this. Women suffer from irregularities and various forms of weakness. They try this and that doctor, as well as different medicines. Finally they take Lydia E. Pinkham's Compound, and Mrs. Sherman's experience is simply another case showing the merit of this well-known medicine.

If your family physician fails to help you and the same old troubles persist, why isn't it reasonable to try Lydia E. Pinkham's Vegetable Compound?

TWENTY-FIFTH WEDDING ANNIVERSARY OF REV. AND MRS. H. E. CARTER.

The Methodist parsonage at Minter City, Miss., was the scene of a beautiful reception on Tuesday of last week, when the Rev. and Mrs. H. E. Carter celebrated their 25th anniversary.

The rooms were beautiful with cut flowers, ferns and burning tapers. About 75 friends called to extend to their beloved pastor and his wife their good wishes on this occasion and to see the many beautiful and useful gifts received. Mrs. D. W. QUARLES.

Minter City, Miss.

MARRIED.

A beautiful wedding was celebrated at the home of the bride's parents, Mr. and Mrs. J. H. Pippin, at Elizabeth, Miss., on Thursday morning, October 5, 1922, when MISS ANNIE LAURA PIPPIN became the wife of ROBINSON VERNON NEWMAN, of Pace, Miss., the Rev. W. M. Young, of Leland, Miss., officiating, the ring ceremony being used. The home was beautifully decorated. The couple will make their home at Elizabeth, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Vaughn, at Deasonville, Oct. 21, 22, 11 a.m.
Benton, Oct. 22, 7:30 p.m.-23, 10 a.m.
Mendenhall and D'Lo, at Bethany, Oct. 25, 11 a.m.

USEFULNESS OF BLACK-DRAUGHT

Louisiana Lady Tells How This Well-Known Liver Medicine Helped Her Obtain Relief.

Baton Rouge, La.—"After having used many laxatives, I chanced to hear of Black-Draught, and decided to use it as a liver tonic," says Mrs. E. B. Odom, of 838 South Boulevard, this city.

"Black-Draught acted on my liver, cleansed my system, and I was in much better condition after having used it," says Mrs. Odom.

"Black-Draught relieves the swimming, or lightness, in the head.

"It relieves the heavy feeling after meals, which indicated to me it was good for indigestion.

"So I keep Black-Draught in the house and use it for colds, headache, sour stomach and torpid liver. I have told my friends, and they use it also.

"My present health is improved wonderfully."

Thousands of people have learned of the value of Black-Draught from personal experience, and have chosen it as their favorite powdered liver medicine. It is purely vegetable; not disagreeable to take; causes no bad after-effects.

When you get up in the morning with a bad taste in your mouth, stomach not right, bilious, or have a headache, try a dose of Black-Draught. Keep a package in your home, ready for immediate use when needed.

Ask your druggist for Black-Draught liver medicine. See that the package label bears the name, "Thedford's."—Adv.

Antiseptic Mul-en-ol

Favorite for forty years.
Old friends can be trusted.
Stomach pains and nausea quickly relieved.
Also fine application for cuts and burns.

15, 30, 60 cts. Sizes
FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

Harrissville, at Harrissville, Oct. 26, 11 a.m.
Capitol St., Oct. 29, 11 a.m.
Galloway Memorial, Oct. 29, 7:30 p.m.
Madison, at Madison, Nov. 1, 11 a.m.
Sharon, at Sharon, Nov. 4, 5, 11 a.m.
Camden, Nov. 5, 3 p.m.-7:30 p.m.
Bentonia, Nov. 12, 11 a.m.-2 p.m.
Satartia, at Satartia, Nov. 12, 7:30 p.m.-13, 10 a.m.
Eden, Nov. 18, 11 a.m.
Yazoo City, Nov. 19, 11 a.m.-2 p.m.
Flora, Nov. 19, 5:30-7:30 p.m.
Monterey, Nov. 25-26, 11 a.m.
Brandon, Nov. 26, 3 p.m.-7:30 p.m.

Let the preachers and laymen put forth every effort, not only to answer the questions of the fourth quarterly conference, but to have full reports. We have had great revivals in all of the charges during the year. "Then let us render unto the Lord thanksgiving for His goodness."

M. L. BURTON, P. E.

Brookhaven Dist.—Fourth Round.

Fernwood ct., at Fernwood, Oct. 21, 22.
McComb, Pearl River Ave., Oct. 22.
Gallman ct., at Gallman, Oct. 28, 29.
Crystal Springs, Oct. 29, 30.
Monticello ct., at Monticello, Nov. 4, 5.
Summit and Topisaw, at Summit, Nov. 5, 6.
Pleasant Grove ct., at Tilton, Nov. 11, 12.
Brookhaven, Nov. 12, 13.
Scotland ct., at Bethel, Nov. 15.
Osyka ct., at Osyka, Nov. 18, 19.
McComb, La Branch st., Nov. 19, 20.
Barlow ct., at Brandywine, Nov. 25, 26.
Georgetown ct., at Georgetown, Nov. 26.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Richton, at Richton, Oct. 25, 7 p.m.
Hattiesburg, Court St., Oct. 29, 11 a.m.
Purvis, at Purvis, Oct. 29, 30, 7 p.m.
Oloah, at Oloah, Nov. 1, 11 a.m.
Ellisville, at Ellisville, Nov. 5.
Eucutta, at Goodwater, Nov. 7, 11 a.m.
Silver Creek, at New Hebron, Oct. 12.
Lucedale, Nov. 15, 7 p.m.
Lucedale ct., at Merrill, Oct. 16, 11 a.m.
Leakesville, at Winburn Chapel, Nov. 15, 11 a.m.
Hattiesburg, Main St., Nov. 26, 11 a.m.
Sumrall, Nov. 26, 27, 7 p.m.

Pastors, please see to it that your Board of Trustees and your Woman's Missionary Societies have full written reports. W. W. GRAVES, P. E.

Meridian Dist.—Fourth Round.

Pachuta, at Adams Chapel, Oct. 21, 22.
Quitman, p.m., Oct. 22.
Vimville, at Coker's Chapel, Oct. 29.
Pennington, at Chicora, Nov. 5.
Lakeville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Mattiesville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Wiggins, 7:30 p.m., Oct. 22.
Coalville, Wed., 11 a.m., Oct. 25.
Long Beach, Wed., 7:30 p.m., Oct. 25.
Pass Christian, Oct. 29.
Saucier, Wed., 7:30 p.m., Nov. 1.
Picayune, Nov. 5, 6.
Carriere, Mon., 11 a.m., Nov. 6.
Poplarville, Q. C., Mon., 7:30 p.m., Nov. 6.
Lumberton, 9 a.m., Nov. 7.
Logtown, 11 a.m., Nov. 12.
Bay St. Louis, 7:30 p.m., Nov. 12.
Gulfport, Q. C., Tues., 7:30 p.m. Nov. 14.
Pascagoula, Wed., 7:30 p.m., Nov. 15.
Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please collect the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together. W. M. SULLIVAN, P. E.

Vicksburg Dist.—Fourth Round.

Port Gibson, 7 p.m., Oct. 22.
Vicksburg, Crawford St., 7 p.m., Oct. 23.
Vicksburg, Gibson Memorial, 7 p.m., Oct. 25.
Roxie, at Hamburg, Oct. 28.
Centerville, at Stephenson, 11 a.m., Oct. 29.
Woodville, 7 p.m., Oct. 29.
Oak Ridge, Nov. 5.
Rolling Fork, 11 a.m., Nov. 12.
Mayersville, 11 a.m., Nov. 19.
Anguilla, 7 p.m., Nov. 19.
Louise and Holly Bluff, at Louise, 11 a.m., Nov. 26.
Silver City, at ———, 7 p.m., Nov. 26.

J. R. JONES, P. E.

Newton Dist.—Fourth Round.

Shiloh, at Johns, Oct. 25.
Homewood, at Gasque Chapel, Oct. 27, 2:30 p.m., 29, p.m.
Raleigh, at Boykin, Oct. 28, 29.
Montrose, at Montrose, Nov. 1, 11 a.m., 2 p.m.
Walnut Grove, at Zion, Nov. 3.
Carthage, at Bethel, Nov. 4, 5.
Bay Springs, at Bay Springs, Nov. 8, 2:30 p.m.
Laurel, First Church, Nov. 10, 7 p.m.
Laurel, Kingston, Nov. 11, 7 p.m., 12, 7 p.m.
Laurel, West End, Nov. 12, 11 a.m., 2:30 p.m.
Newton, at Newton, Nov. 15.
Chunky, at Suqualena, Nov. 18, 19.
Decatur and Hickory, at Hickory, Nov. 25, 26.

The trustees of church property will please make accurate reports in answer to the disciplinary questions. Reports from Woman Missionary Societies are expected.

J. A. MOORE, P. E.

Aspirin

Say "Bayer" and Insist!

BAYER

Genuine

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
Toothache	Lumbago
Earache	Rheumatism
Neuralgia	Pain, Pain

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

Look to Your Eyes

Beautiful Eyes, like fine Teeth, are the result of Constant Care. The daily use of Murine makes Eyes Clear and Radiant. Enjoyable. Harmless. Sold and Recommended by All Druggists.

MURINE FOR YOUR EYES

BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

The Board of Managers of Tracts and Evangelical Literature

Have Published the Following Tracts:

Poison in Present-Day Literature. By Mary Helm.	$ .75 per 100
Why Delay Your Salvation?	.50 per 100
What the Adult Applicant for Church Membership Should Know. By J. E. Tate	.85 per 100
The Lord's Supper. By J. F. Archer	.50 per 100
Methodism. By E. V. Cox	1.00 per 100
Can We Fall from Grace? By T. L. Hulse	.75 per 100
Baptism as Jesus Understood It. By T. L. Hulse	.75 per 100
The Church and Its Sacraments. By E. B. Chappell	10.00 per 100
Pros and Cons of Christian Science. By Charles Reynolds Brown	.75 per 100
The Resurrection. By J. A. Burrow	.75 per 100

These tracts are sold at the prices quoted above to all self-sustaining Charges that wish to use them in their work. To all Mission Charges the tracts are sent absolutely free.

The importance of using such literature in the work of the Church has been clearly demonstrated by many experiments.

Send all orders to A. J. Lamar, Chairman of the Board, 810 Broadway, Nashville, Tenn., and mention with order whether the charge is a Mission or the tracts to be charged to the one ordering.

This is in no sense a commercial proposition. The tracts that are sold simply enable the Board to publish other tracts for distribution in Mission territory.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1431 Octavia St., New Orleans, La.

LOUISIANA CONFERENCE.

Conference On Life And Work.

By Mrs. W. W. Holmes.

The Conference on Life and Work, Lake Junaluska, N. C., August 7-13, was indeed a season of heart-searching, of information and of inspiration. It was the privilege of your Conference Superintendent of Social Service to attend this meeting, and a blessed privilege it was, bringing with it a deeper sense of our obligations to Christ's "little ones," opening our eyes to the fact that opportunities for service are at our very doors, and, above all, impressing us with that wonderful truth that if we so desire, we can be "co-laborers together with God."

This Conference was presided over by Dr. W. W. Alexander, Atlanta, Ga., a man who is outstanding in his work for the Negro and is rendering a wonderful service to our Southland. Each session of the Conference was opened with a devotional led by Dr. W. A. Smart, Emory University, Atlanta, Ga., using as his theme for the entire Conference "Some of the Social Teachings of Jesus," impressing upon his hearers the fact that what God wants is a spirit of brotherhood—this spirit to pervade every walk of life, in politics, in business and in our dealings with other races. In speaking of standards of success, Dr. Smart said that according to the standards of the average business man, Jesus' life was a failure, and then asked the question, "According to Jesus' standards, who is the most successful business man in your community?" and then said that the large corporation making money at the expense of its labor is an absolute fallure, according to the standards of Jesus. Dr. Smart said that not bearing our own burdens, but bearing the crosses and burdens of our fellow men is the service God requires, emphasizing the fact that the only way to serve God is to serve God's people.

The music for the Conference was furnished by the Morehouse College Glee Club, and by a band from the Newberry Cotton Mills, Newberry, S. C., and a rare treat it was to listen to these gifted musicians. The Glee Club used only Negro melodies, and only those who have heard Negroes with trained voices can imagine the wonderful beauty of these songs. Through the efforts of the Commission on Interracial Relationships, an effort is being made to preserve these songs, a history of which has been written, and interesting history it is. In introducing these singers, Dr. Alexander said that in the whole collection of songs was not to be found one note of discontent.

On Tuesday evening, August 7, Mrs. W. A. Newell, our Council Superintendent of Social Service, was the first speaker on the program. She gave in a most interesting way the history of the work of the Commission on Interracial Relationships and told of the splendid work being done by the women of Southern Methodism along these lines.

Mrs. Luke Johnson was to have spoken on "Negro Home Life," but illness prevented her attending the meeting, and brought a great disappointment to those who have had the privilege of hearing her.

Mary Bethune, a splendidly educated Negro woman of Daytonia, Fla., a woman who is greatly interested in the uplift of her race and is working to bring better feelings between the races, gave a very splendid address on "Negro Home Life," making a very strong plea for the Christian white women to help the Negro women and children, impressing the fact that many Negro women are ambitious for their children, but because of lack of education and training, are absolutely helpless in directing them. There is no greater opportunity for Christian service than this work for Negro women and children.

Perhaps the most interesting speaker of the entire Conference was Prof. George Carver, Tuskegee Institute, Alabama, a full-blooded Negro, born in Missouri, and a chemist of world renown. His subject was "A Negro's Contribution to Southern Agriculture." At the very beginning of his address he impressed his hearers with the fact that he is a deeply spiritual man. He quoted many passages of Scripture such as, "Know the truth, and the truth shall make you free;" "Where there is no vision, the people perish;" "I can do all things through Christ which strengtheneth me;" "I will lift up mine eyes unto the hills from whence cometh my strength;" and gave wonderful interpretations of these passages. Prof. Carver has evolved many products from the peanut, the pecan and the sweet potato, which he says will in time be the three chief money crops of the South. On this occasion he told of what he is doing with the sweet potato and astonished his audience with his exhibit of the many products which have come from this very common vegetable. According to the methods used by Prof. Carver, there is absolutely no waste, the vines being used for stock food, the peelings and ends making a very fine meal. His exhibit included sweet potato chips, flour, meal, breakfast foods, coffee substitute, paint made from the peelings and vines, instant tapioca, coloring matter to take the place of eggs in cake making, starch, substitute for cornstarch, mock cocoanut, peanut bar, yeast mints, lemon and orange drops, caramels, molasses being manufactured by the Government in Georgia, a substitute for green ginger, vinegar, dyes for cotton, silk and wool goods and wood stains for furniture. Thomas Edison has made splendid offers to Prof. Carver, urging him to come North, but it is his ambition to serve the farmers of the South, and he says he will live and die in Alabama. In his very modest way he tells us that God is speaking through him that He may tell us of the many wonderful things that are hidden away in the fields and hills.

Ex-Governor Hugh M. Dorsey, Atlanta, Ga., spoke on "The Menace of the Mob," making a most urgent appeal that the better element of the two races do all in their power to stop the barbaric practice of lynching, convincing his hearers that many, many times it is the innocent Negro who is so brutally dealt with, giving many instances where this has actually occurred. No more earnest plea for the protection of the Negro was made than that by Gov. Dorsey.

At each of these meetings one side of the auditorium was reserved for the Negroes, and on Wednesday evening, when Maj. Moton, of Tuskegee Institute, Alabama, was the speaker, a very large number was present. In introducing the speaker, Dr. Alexander said that the most serious question before the world to-day is one of race relations, and the Christian people of the South are using our own problem to show the world that through the power of Christianity these problems can be solved.

The first part of Maj. Moton's address was to the Negroes present, saying: "A large part of the problem is in our hands." He urged the Negroes to race pride, honesty, economy, thrift, thoroughness in work, be that work the most menial or exalted. In speaking to the whites, he emphasized the fact that "social equality" is a "Bugaboo," saying: "We find our happiness among our own, and in no way are we seeking social equality." One of the things that touched the hearts of his hearers was the statement that Negro women are not protected by law. Nothing could be more unfair.

He urged better traveling accomodations for Negros, saying the Christian whites should demand common justice. Maj. Moton said that the present generation is just as faithful as their forefathers, and gave many striking and touching incidents of their faithfulness and of their bravery in protecting white women and children.

In taking Booker T. Washington's place at Tuskegee, Maj. Moton is in a very splendid way carrying on the work of one of the South's greatest benefactors.

We feel sure that out of this Conference has come the conviction that the Christian people of the South—the Christian whites and the Christian Negroes—have a problem to solve that can be solved only by the application of the principles of Christ's teachings. The work is ours, the time is NOW. Let us be about our Master's business.

Lake Charles, La.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

Donaldsonville ct., Oct. 14, 7.30 p.m.
Plaquemine ct., Oct. 15, 7:30 p.m.
Pearl River ct., at St. Tammany, Oct. 27, 11 a.m.
Bogalusa ct., at Sun, Nov. 4, 10 a.m.
Bogalusa sta., Nov. 4, 7:30 p.m.
Covington ct., Nov. 5, 3 p.m.
Slidell, Nov. 5, 7:30 p.m.
Louisiana Avenue, Nov. 6, 7:30 p.m.
St. Mark's, Nov. 7, 7:30 p.m.
Second Church, Nov. 8, 7:30 p.m.
Algiers, Nov. 9, 7:30 p.m.
McDonoghville, Nov. 10, 7:30 p.m.
Epworth, Nov. 13, 7:30 p.m.
Felicity, Nov. 14, 7:30 p.m.
First Church, Nov. 15, 7:30 p.m.
Carrollton Avenue, Nov. 16, 7:30 p.m.
Rayne Memorial, Nov. 17, 7:30 p.m.
Parker Memorial, Nov. 19, 7:30 p.m.

Pastors will please endeavor to have reports from each department of the work. Please do not fail to have the president of the Board of Trustees to answer Question 15.

J. G. SNELLING, P. E.

Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

Chronic Constipation

Relieved Without the Use of Laxatives

Nujol is a lubricant—not a medicine or laxative—so cannot gripe.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving.

Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it. Try it today.

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A LUBRICANT—NOT A LAXATIVE

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rhenmatic Salts. Rhenmatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

TETTERINE

DRIVES AWAY PIMPLES

and leaves your skin soft and spotless. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

Grove's Tasteless Chill Tonic

Makes the Body Strong. Makes the Blood Rich. 60c

ECZEMA

IS CURABLE

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. Send no money—just write me—that is all you have to do. Address

Dr. Cannaday, 1225 Park Squire, Sedalia, Mo.

Epworth League.

(Continued From Page 11)

cent mark. The Third Department Superintendent, Miss Violet Wade, reported that approximately $130 was raised at the circus recently given hy the Union; $100 of this is to go for the support of our girl at Vashti and the balance to be applied toward the expenses of the coming Institute. A very delightful pageant was presented at the close of the meeting by the Intermediate Leaguers of Second Church, giving the story of how Abraham secured a wife for his son Isaac from among his own kindred.

Algiers League.

In spite of the hot weather the Algiers Leaguers have been kept quite busy. During the sixty-one days of August and Septemher, they have had twenty-nine meetings in addition to the devotional services held on Sunday and the mid-week prayer meetings. There were only fifteen days in two months that a League meeting of some kind was not planned.

On Septemher 15 the Epworth League and the Missionary Society combined their efforts in giving an entertainment for the New Church Building Fund. The Missionary Society furnished the refreshments and the League the program, which consisted of a "Womanless Wedding." The wedding was a very elahorate affair, the bride being attended hy six bridemaids, a flower girl, ring bearer, and so on. Seventy-one dollars was made on the entertainment.

The losing side of the Memebership contest entertained the winners at a Japanese social on Friday, September 22. Every one enjoyed the games, costumes and refreshments, which happened to be Japanese. Members are still coming in and the new ones are greatly interested in their work.

A Stubborn Cough Loosens Right Up

This home-made remedy is a wonder for quick results. Easily and cheaply made.

Here is a home-made syrup which millions of people have found to be the most dependable means of breaking up stubborn coughs. It is cheap and simple, but very prompt in action. Under its healing, soothing influence, chest soreness goes, phlegm loosens, breathing becomes easier, tickling in throat stops and you get a good night's restful sleep. Tho usual throat and chest colds are conquered by it in 24 hours or less. Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour 2½ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

Carrollton League.

This League is very enthusiastically working over one of the most interesting contests ever held. The contest is for attendance during the month of October. Each department is rivaling the other for the largest attendance on their respective nights. "First Department Night" was celebrated last Sunday, October 7, with great success, sixty-two people present. There was a carefully planned program and special music by the quartet. The evening's topic, "The Folly of Procrastination," was carried out in true courtroom style, and the program was concluded by a pageant dramatizing the "Parable of the Ten Virgins." Ten Junior Leaguers, robed and veiled in white, charmingly protrayed the story. Tennyson's "Too Late" was softly rendered by the quartet as the five wise virgins entered through the flower-bedecked gate and the five foolish virgins knelt outside pleading for admittance. The service, simple, expressive and reverent, with just a tinge of the unexpected, proved that the First Department was on the job and the Leaguers are looking forward to the other Department Nights with great interest.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Mt. Pleasant ct., at New Salem, Oct. 21.
Horn Lake ct., at Eudora, Oct. 21.
Tyro ct., at Looxahoma, Oct. 21.
Shuford ct., at Mt. Ollvet, Oct. 22.
Longtown ct., at Lee's Chapel, Oct. 28.
Crenshaw and Sledge, at C., Oct. 29.
Batesville, Nov. 5.

The duplication of dates in the foregoing appointments is due to the fact that in a few instances the presiding elder will be assisted by others in making this round. The brethren are asked to give special attention to Questions 13, 14, and 15 in getting ready for their conferences.

R. A. MEEK, P. E.

Greenwood Dist.—Fourth Round.

Sunflower, at Sunflower, Sun., Oct. 22, a.m.
Rulevllle, at Rulevllle, Sun., Oct. 22, p.m.
Tutwiler, Q. C., Wed., Oct. 25, p.m.
Schlater, at Schlater, Sun., Oct. 29, a.m.
Greenwood, Sun., Oct. 29, p.m.
Minter City, Wed., Nov. 1, p.m.
Drew, at Drew, Thurs., Nov. 2.
Sidon, at Cruger, Sun., Nov. 5, a.m.
Tchula, Sun., Nov. 5, p.m.

A careful and complete report will be expected from the treasurers of the Centenary and Educational Movements, Trustees and Missionary Societies. It will require a little effort on the part of the pastors to secure these, but the Conference will not be complete without them, and we must acknowledge we fail, if we fail.

S. L. POPE, P. E.

Greenville Dist.—Fourth Round.

Lake Cormorant, at Lake Cormorant, Oct. 22, a.m.
Tunica, Oct. 22, p.m.
Benoit and Beulah, at Beulah, Oct. 25, p.m.
Hollandale and Arcola, at Hollandale, Oct. 29, a.m.
Greenville, Oct. 29, p.m.
Gunnison and Deeson, at Gunnison, Nov. 1, p.m.
Duncan and Hillhouse, at Duncan, Nov. 5, a.m.

"The District that sounds no retreat" will make a decidedly better report in every way this fall than last unless some man "plays hooky." Surely neither elder, pastor nor layman will be the guilty party.

JAMES H. FELTS, P. E.

Grenada Dist.—Fourth Round.

Sallis Ct., at McAdams, Oct. 21.
Ebenezer Ct., at Liberty, Oct. 22, 23.
Lexington, Oct. 22, 23.
Kilmichael Ct., at Salem, Oct. 28.
Coffeeville Ct., at Gray Rock, Oct. 29.
Holcomb Ct., at Holcomb, Oct. 29, 30.

R. A. TUCKER, P. E.

Corinth Dist.—Fourth Round.

Marietta ct., at Mt. Nebo, Oct. 19.
Mooreville ct., at Mooreville, Oct. 20.
Mantachie ct., at Mantachie, Oct. 21, 22.
Booneville ct., at Liberty, Friday, Oct. 27.
Booneville station, Qr. Conf., Oct. 27, night; preaching, Oct. 29, 11 a.m.
Wheeler ct., at Double Springs, Oct. 28.
Silver Springs ct., at El Bethel, Wed., Nov. 1.
Ripley station, Qr. Conf., Friday, Nov. 3, 2 p.m.; preaching, Nov. 5, 11 a.m.
Chalybeate ct., at Mt. Pleasant, Sat., Nov. 4.

N. B.—Let pastors see that written reports are made hy Woman's Missionary Society and by Boards of Trustees, answering Questions 13 and 14.

J. B. RANDOLPH, P. E.

Aberdeen Dist.—Fourth Round.

Nettleton, at Evergreen, Oct. 20.
Prairie and Strong, at Prairie, Oct. 22, 23.
Verona, at Palmetto, Oct. 24.
Shannon and Nettleton, at Nettleton, Oct. 25.
Fulton, at Friendship, Oct. 28, 29.
Tremont, at Hopewell, Oct. 29, 30.

T. H. DORSEY, P. E.

Columbus Dist.—Fourth Round.

quarterly conference, Oct. 19.
McCool, at ———, Oct. 20.
Sturgis, at Mt. Alry, Oct. 21, 22.
Kosciusko sta., Oct. 22, p.m.
Kosciusko ct., at Pearce's Chapel, Oct. 23.
West Point, Oct. 25.
Artesia, Q. C., Oct. 26.
Shuqualak, at Shuqualak, Q. C., Oct. 27.
Columbus, Central, Oct. 31.
Brooksville, Nov. 1.

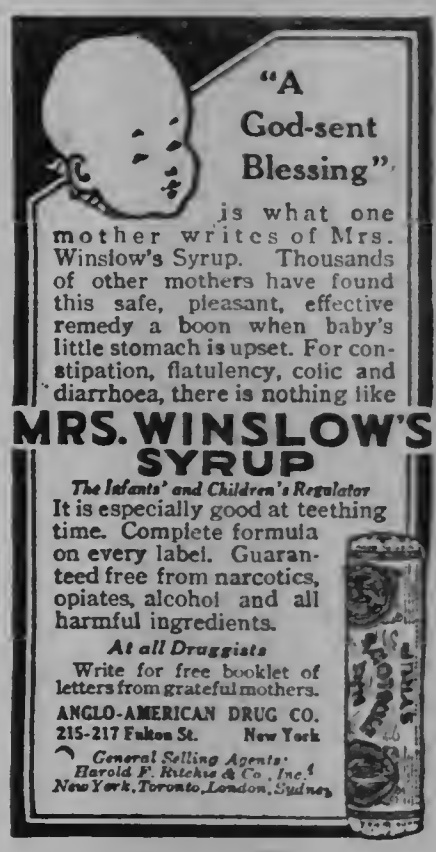
Pastors will please request Centenary and Educational treasurers to be present with written report, showing what has been raised this year, total amount paid to date, balance due, etc. Also remind the W. M. S. and the Board of Trustees to present a written report at this conference.

A. T. McILWAIN, P. E.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.


"A God-sent Blessing"
is what one mother writes of Mrs. Winslow's Syrup. Thousands of other mothers have found this safe, pleasant, effective remedy a boon when baby's little stomach is upset. For constipation, flatulency, colic and diarrhoea, there is nothing like
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
It is especially good at teething time. Complete formula on every label. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients.
At all Druggists
Write for free booklet of letters from grateful mothers.
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WINTERSMITH'S CHILL TONIC SOLD 50 YEARS

If not sold by your druggist, write Wintersmith Chemical Co., Louisville, Ky.

"PUT THE BEST BEFORE YOUR GUEST"

Henry Clay Brand Coffee

NOT JUST ORDINARY COFFEE
IT IS BETTER
FOR SALE AT ALL FIRST CLASS GROCERS

"I don't need them very often, but when I do, I need them quick. One or two and the pain is gone."

Dr. Miles' Anti-Pain Pills will relieve you quickly and safely—no unpleasant after effects—no danger of forming a drug habit.

Next time you pass a drug store stop in and get a box.

Dr. Miles' Anti-Pain Pills contain no habit forming drugs.

Your Druggist Has Them

MEMORIAL HOME—PAYMENT ON ASSESSMENT, MISSISSIPPI CONFERENCE.

Amount paid on the Memorial Home Assessment in the Mississippi Conference by Districts and Charges up to October 12, 1922.

Brookhaven District.

Adams	$ 20.00
Barlow	9.43
Bayou Pierre	23.00
Bogue Chitto and Norfield	25.00
Brookhaven	91.05
Crystal Springs	35.50
Fernwood	45.00
Gallman	35.00
Hazelhurst	53.00
Magnolia	45.00
McComb, Centenary	114.00
McComb, LaBranch St.	35.00
McComb, Pearl River Ave.	35.00
Osyka	23.00
Pleasant Grove	12.00
Rev. H. M. Ellis	50.00
Summit and Topisaw	38.25
Tylertown	40.00
Total Brookhaven District	$719.23

Hattiesburg District.

Collins	$ 9.20
Hattiesburg, Main St.	21.25
Oloh	10.00
Prentiss	15.00
Purvis	30.00
Silver Creek	15.00
Sumrall	17.65
Rev. W. W. Graves	15.00
W. S. F. Tatum	200.00
Total Hattiesburg District	$333.10

Jackson District.

Brandon and Pelahatchie	$ 31.10
Camden	20.00
Canton	40.00
Edwards	30.10
Flora	25.00
Fannin	10.00
Harrisville	4.00
Jackson, Galloway Memorial	170.00
Jackson, Capitol Street	100.00
Madison	4.80
Total Jackson District	$435.00

Meridian District.

Bucatunna	$ 6.13
DeSoto	22.00
Lauderdale	16.45
Meridian, Central	95.00
Meridian, East End	47.50
Meridian, Hawkins Memorial	27.00
Meridian, Seventh Avenue	6.25
Shubuta	43.00
Vimville	12.25
Waynesboro	22.00
Total Meridian District	$297.58

Newton District.

Decatur and Hickory	$ 27.00
Chunky	10.00
Forest and Morton	42.00
Laurel, Kingston	25.00
Laurel, West End	3.40
Rose Hill	21.00
Philadelphia	50.00
Union	16.51
Total Newton District	$194.91

Seashore District.

Americus	$ 25.00
Biloxi, Main Street	90.00
Carriere	10.00
Columbia	103.00
Escatawpa	17.00
Gulfport, First Church	85.05
Logtown	20.00
Lumberton	40.00
Moss Point	53.00
Ocean Springs	5.50
Vancleave	25.00
Wesley Memorial	10.00
Total Seashore District	$483.55

Vicksburg District.

Fayette	$ 35.00
Louise and Holly Bluff	30.00
Natchez	60.00
Rolling Fork	40.00
Silver City	30.00
Utica	34.00
Vicksburg, Crawford Street	65.50
Wasbington	15.00
Total Seashore District	$309.50

RECAPITULATION.

Brookhaven District	$ 719.23
Hattiesburg District	333.10
Jackson District	435.00
Meridian District	297.58
Newton District	194.91
Seashore District	483.55
Vicksburg District	309.50
Total receipts to date	$2,772.87

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THINGS THAT WILL MAKE YOU BIGGER.

Start your day with a definite plan and carry it through.

Say little each day and do more.

Smile outside and radiate smiles, no matter how you may feel inside.

Always keep a brave front and carry a fighter's heart. Never admit failure.

Keep your mind clear and your heart clean.

Be generous to a fault. It may sometimes hurt, but it will never harm.

Time given to the help and happiness of others is never wasted.

Never learn to love money.

Put your confidences into your own heart. Then lock them up and throw the key away.

Learn to listen.

Never divide your attention. If a thing is important enough for a part of your thought, it is important enough for all. When you concentrate, burn a hole into the thing at hand.

Be brief. Never steal time from another.

Never hurt another's feelings. Be considerate.

Keep calm. Go slow, but keep going.

Keep criticizing yourself.

Take kindly suggestions kindly.

Never be afraid to carry a right thing through. Always be strong.

Abolish idleness from your life. Use every minute. Keep thinking, planning, building.

You have ability which no one else in the world has. Use it to the highest end you know.

Bury every regret. Work and live in the now.

Fear no man. You are as big as you do—no bigger.

Eliminate worry. Go to sleep in peace, with happy thoughts.

Do at least one single helpful act every day that will mean special planning on your part, and then soon such acts will come about without planning.

Have an inward reverence for your body and keep it healthy.

Live each day as though it were to be the last.

—Exchange.

PRAY—GIVE—GO.

Three things the Master hath to do,
And we who serve him here below,
And long to see his kingdom come,
Must pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To earn the others for the fray;
But young or old, or rich or poor
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray. —Annie Johnson Flint.

The Feast of Harmony: Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.—Proverbs 17:1.

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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 26, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

AN IMPORTANT ELECTION.

On November 7 the people of Mississippi will have an opportunity at the polls to vote on amendments to the Coustitution of the State that will allow bequests to be made to hospitals, orphanages, institutions of learning, and other eleemosynary agencies owned and controlled by religious denominations. On matters purely political the Advocate does not feel that it should even make a suggestion as to the attitude of the people of its patronizing territory; but in such an issue as is presented in these proposed amendments we feel that it is perfectly legitimate for us to urge as strongly as we can their support. It seems to us that if there ever was a time when such stringent regulations were expedient, that time has passed, and certainly there can be no sound objection now to making it possible for those who are so disposed to leave by will at least a part of their wealth for the support of those institutions and agencies that have only the welfare of the State at heart. It is a well known fact that educational institutions, for example, in other States have been enabled to reach their highest degree of usefulness through bequests; yet Mississippi alone of all the States in the Union has a constitutional provision which makes such bequests illegal. Any fear that any religious denomination might be able, through such bequests, to accumulate vast holdings of real estate is removed by the provision that bequests must be made six months prior to the death of the testator and that real estate so bequeathed must be sold within three years from the date of its acquisition unless the Chancery Court, for good reason, should see fit to extend the time limit. We heartily endorse the views expressed by President Watkins, of Millsaps College, and of Hon. O. B. Taylor, exchancellor of the Fifth District, as expressed in articles appearing elsewhere in this issue of the Advocate, and we urge the voters of Mississippi to approve by an overwhelming majority the amendments to Sections 269 and 270 of the Constitution on November 7. The fact that these amendments have been approved by the North Mississippi Conference, the Mississippi Conference, the Baptist State Convention, the Presbyterian Synod, and Bishop Theodore Bratton, of the Protestant Episcopal Church, is ample guarantee that they have been drawn to meet all the requirements of sound public policy.

A LION WITHOUT.

It is worth noting that the proverb says it is the slothful man who declares, "There is a lion without, I shall be slain in the streets." Failure to overcome the enemy is not always due to cowardice—it may be pure laziness.

STANDARDS OF VALUE.

We suppose that no absolute standard of value for all the things of life, material, intellectual, and spiritual, can ever be established, but we can always insist upon a proper apportionment of relative values that will put first things first. The money standard can be made to apply strictly only to material things, and any attempt to measure intellectual and spiritual values by this standard can result only in confusion. The recent suggestion of a prominent business man of Chicago that there is too much education and that the best way to restore the equilibrium of compensation between teachers and manual laborers is to kill off some of the teachers, is, of course, to be taken facetiously. One trouble with the world is that there is too little education instead of too much. We need to get it out of our heads that money represents the summum bonum of life. The questions, "What is it worth?" "What did it cost?" "What will it pay?" are based upon a conception of value that is, at best, purely material and that leaves out of account the things that endure forever. We need to get the point of view of Moses, who esteemed "the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of reward." It is everlastingly true that a man is not rich in what he has, but in what he is.

MAKE A CLEAN SWEEP.

By Bishop W. N. Ainsworth.

Let us make a clean sweep! I mean of the quota due on our educational subscriptions for 1922. The first week in November is the time set to do it and there is every reason why we should complete the job at the appointed time.

The cause deeply needs the last dollar of the indispensable equations in the solution of the vexed problems that beset our civilization. More education of the right sort is the sure way out. We must have our own institutions, equal to the best in educational equipment that other sections have and saturated with the fervent and reverent spirit of evangelical Christianity. Our campaign was a creditable, though inadequate, start toward a new day for education in the South. We must redeem our pledges to the last dime. Unpaid promises will not only open no new doors to Southern youth who are struggling for a better chance, but will testify to a fatal blindness to the very things that make for our highest prosperity.

We must pay our vows! And if every presiding elder, pastor, secretary, and local officer will give himself to this appointed task at the appointed time and do it with a will, we will achieve a result of the most far reaching value and one that cannot fail of the approval of Almighty God. There is nothing our church ought to do which it cannot do. We ought to meet these pledges now. Let's make a clean sweep of it!

MAYBE SO, BUT—

After the prohibition enforcement forces had secured an injunction against a good many places that were under suspicion to prevent the sale of liquor during the American Legion Convention, the commander of the Legion was quoted in the local newspapers as saying that such action was an insult to the Legion. Maybe so, but—! We know that thousands of those who were in attendance upon the Convention are just as fine men as can be found anywhere. They are clean in life and character and all their efforts are toward the betterment of the organization to which they belong and for the uplift of the country generally. But there were enough of another kind present to make decent, law-abiding people wonder if the organization ought not to hold its convention on an altogether different plan. Those who showed an apparent contempt for the Eighteenth Amendment and other laws of the land may imagine that because they fought in the war they are released from the observance of the proprieties of civilized life and that their vicious conduct is to be excused on the ground that they were willing to die for their country; not so. Unless the Legion can find some way by which to restrain those of its membership who are guilty of flagrant and brazen disregard of the plain laws when they meet in convention, it is likely to find itself an unwelcome visitor in any city in which it may hold its gatherings. We honor the fine young men who were willing to die for their country as much as anybody; but law at home is as sacred as law abroad and a patriotic citizen will observe it everywhere.

STARVATION DIET.

The pathetic case of a young boy, afflicted with boils and ulcers, who was placed in the care of a fanatic who is convinced that clothes and a meat diet are the causes of most ailments, has recently attracted much attention. The boy was confined, stark naked, in a pen made of tin and gunny sacks and fed only on nuts, milk, and persimmons. We do not wonder when we read that the boy is undersized and undernourished. Yet that boy is not alone in his pitiable condition. There are grown men and women apparently in good health and abundantly provided for, whose minds and souls are weak and emaciated because they are living on a starvation diet. The man who never reads a good book, never thinks a serious thought, never allows himself to come under the influences of the Word of God, never reflects upon the goodness and mercy of the Almighty, never hungers after that food which alone can support the real life is more to be pitied than the starving boy, covered with sores, confined in a pen. His case is all the more pathetic because the food he needs is at hand and all he has to do is to reach out and take it.

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THE JAPAN MISSION MEETING.

By Dr. W. W. Pinson

This is a hasty time, beforc the boat leaves, to testify to a very successful and encouraging meeting of the Japan Mission. Although the meeting was held outside our territory, it was a full meeting, and we had an equally full program. To witness that it was a pleasant and profitable meeting is by no means to convey the idea that there are no problems. There are plenty and they are sufficiently grave. But they were faced with courage and unity of purpose that reduced them to a minimum and shot them through with the light of hope.

It was Bishop Boaz's first Conference; yet to all appearances it might have been his twenty-first. He seemed at home in the chair. His presidency gave great satisfaction. He was brotherly, considerate, earnest and painstaking. His messages were spiritual and evangelical. From the first note to the last, he was pleading for a widespread revival as the outstanding need of the Mission. Indeed, this may he said to have been the keynote of the Conference. Practically every address, prayer and exhortation throhhed with the yearning for power and for a revival. The sermon of the Bishop on Sunday morning stressed the foundation truths of the incarnation, humiliation, resurrection and glorification of our Lord. The impression was so marked that the Southern Presbyterian Mission unanimously offered to join in its publication and circulation and coupled with this a request to the Bishop that he allow it published, and our own Mission joined in the request. It will he put in Japanese and it is believed will be an effective means of instructing and convincing the Japanese, who of all things are a reading people.

The evangelistic campaign was stressed and plans are being laid for a revival throughout the Mission and in the entire Japanese Methodist Church. Dr. R. S. Stewart, our evangelist, and Brother Kugimiya, one of the leading pastors of the Japanese Methodist Church, are leading the forces.

A most interesting session of the meeting was taken up in hearing the messages of Japanese brethren who have gone out from our Mission. Brother Sunamoto, the first preacher who joined the Lamhuths in the work, and who has never wavered all these years, thrilled the meeting with his apostolic message. He is fired with the purpose to build a church at Shimoniseki to his beloved friend, Bishop Lamhuth. The tenderness and genuineness of the love of these men for the missionaries and for the Mother Church, in which they were converted, is most evident and touching.

We had a great memorial service, in which tribute was paid to the memory of Bishop Lambuth, Dr. Belle H. Bennett and Rev. H. L. Hughes. The latter was one of the younger members of the Mission. He had just completed his language studies and begun his work in the greatest possible zeal and with fine promise. The first telegram which met us on our arrival at Yokohama was one announcing his tragic death by drowning on the day before. The finest things were said of him, and his loss was felt most keenly, and all the more that he had joined the evangelistic ranks where men are so greatly needed. The memorial service was held on Sunday night and was a solemn and tender hour. Just one year ago Bishop Lamhuth gave his last message in the same auditorium. The memorials were read hy Rev. W. E. Towson, Miss Mahel E. Howell and Rev. T. W. B. Demaree, and were worthy tributes to these worthy and honored dead.

The Mission was gladdened by the coming of Miss Anderson, Miss Johnson, and Rev. P. L. Palmore, of Richmond, Virginia. Brother Palmore was married on the 18th of July, immediately after his arrival, to Miss Jean McAlpin, whose grandfather was a missionary in Japan and built the first Christian church in Japan fifty years ago in Yokohama, near where I am writing. Her father is a Presbyterian missionary also and was present at a Mission meeting held in Karuizawa at the same time ours was held.

Bishop Herbert A. Welch, of the M. E. Church, brought a strong and cheering, as well as most brotherly message, to us at our invitation.

The following statistics show gratifying increase in all lines. The only decreases are in workers. That is the chief need—more workers. The one thing continually stressed was the crying need for an immediate increase in evangelistic missionaries. Let those who read these lines pray the Lord of the harvest to thrust out men who will come to preach to these hungry millions. We must have them. The harvest is white, but the laborers are few indeed.

Bishop Hay was able to remain over and attend the meeting. His presence added to the interest of the occasion. He preached the opening sermon on the afternoon of the first day and, from the parable of the pounds, emphasized the idea of service as fundamental to the great appreciation of the Mission.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

We are wonderfully and fearfully made, and there is nothing more wonderful in our nature than our sub-conscious mind, the region we name Memory. When I go east, after passing Bristol, Tenn., all at once and without conscious thought, the songs I heard when a student at Emory and Henry College fifty years ago hegin to huhble up, and I find myself humming "Annie Laurie," "Kathleen, Mavourneen," "Coming Through the Rye," and many more. And with the songs, there rise to view the noble and beautiful faces of the friends of my youth, and all the tender memories of long ago. So when I travel from Memphis to Grenada, and especially as I approach Hernando, I hear a phantom congregation singing, and unconsciously join in the invisible worship, the songs we used to sing at the protracted meetings at old Hine's Chapel: "Come, humble sinner, in whose breast;" "Turn sinner, turn, why will you die;" "O, brothers, will you meet me?" "The old ship of Zion," and other sacred melodies. We had no choir and the minister "lined out" the hymn, that is, he read every alternate two lines. My father usually raised the tune. The singing was full of life, and I have sometimes heard it a half a mile away, when I happened to he late arriving. The men sat on the right side as you entered the church, and the women on the left, and it took considerable nerve in a young man to sit with his girl. No man would venture to come into the service with his coat off, no matter what the mercury might do, and a deputy sheriff would probably have quietly got some of the older women to lead out any woman dressed in the short skirts of today! We wrote in our copy books, as a lesson in writing, "Modesty is a quality that highly adorns a woman;" and no child, except the little pickaninnies, spoke of its father as "Dad." That is the lingo of the "Quarters." The Yankees whipped the South, and made the Southern people use the language of their slaves; but we had spunk enough then to use our own speech. The correlative of "Dad" is "Kid," and both of them indicate a vulgar ideal both of fatherhood and childhood, a coarsening of our thought, a change from the refinement of the drawing room to the slouchy vernacular of the curbstone! Do you call that progress? Our standards were higher then than now. I well remember the first time my mother heard me use the vulgar byword, "dog-gone." She called me to her, reproved me sharply for using such language, then taking a wash-rag, she dipped it in lye soap, and washed out my mouth, with the comforting assurance that the process would be repeated every time she knew I used that, or similar, vulgar expressions. The lye soap remedy was effectual. One application cured me. If I had called my father "Dad," the soap, plus a switch, would have been used to hold me to the line of decent speech. Thank the Lord for a home with such ideals! It all came back to me as I went to Sardis.

I found Sardis, as I expected, a community of intelligent and hospitable people, and greatly enjoyed preaching there for a week for the pastor, Rev. E. G. Mohler, who is closing his fourth year in that church. He has wrought well, and I heard only words of praise for him and his good wife, whose delicate health is a cause of deep anxiety to all the people who know her. She is a great helper to her husband, and I know from experience what a tower of strength a good wife is to a minister in his work, and also what it means when his right hand is stricken. Mrs. Mohler is at Hot Springs, and let us pray that her valuable life may he spared, and she may live long to bless the church with her useful service as a pastor's wife. I got a peep into several of the Sardis homes, one, that of Mr. Howry, where I was a guest thirty years ago, and that retains its charm still; another, Dr. John Anderson's, whose aunt, Miss Maria Anderson, of Shelby County, Tenn., was my first school-teacher, the heroine of the Yankee raid on the schoolhouse. I tell about it in my book to be, "Home Life in Dixie During the War." (But, between us, I can't publish it unless I get 1000 subscribers at $2.) I have told that story, from Boston to San Francisco in the North, and thousands of people have cheered to the echo the dauntless little Southern girl who defied a whole regiment of Yankees, and won the fight! I greatly enjoyed the home of Mr. Jordan Short. Mr. Short was a college-mate at Emory and Henry fifty years ago, and we floated back together on the stream of memory. Dr. Meek took supper with us, but he did not get a chance to put in a word edgewise. Short and I had too much to talk about, too many frolics to recall, and long-forgotten escapades to revive. How these boyhood memories link us in a mystic brotherhood and make us love one another! I found a delightful room at Mrs. John Rice's. It was exactly what I needed, quiet and retired, and made agreeable by the pleasant courtesies of a motherly old lady and her accomplished daughter. They are good Episcopalians, and that suits me, for I am largely one myself, and always feel at home with them, thanks to my Virginia associations. Just across the street, at Mrs. Ellis's table, I found a very congenial company and ample opportunity to exercise self-control in abstaining from indulgence in eating and drinking.

Sardis is the home of the Rev. R. A. Meek, D.D., and I had the pleasure of a brief association with him. In addition to being presiding elder of a large and difficult district, Dr. Meek is editor of The Southern Methodist, a new paper recently established in Memphis as a special organ of "orthodoxy." Dr. Meek is one of the foremost men in the Methodist Church, and a champion of her doctrines and traditions. He wields a brilliant pen and is a fearless defender of the truth, and the few issues of his paper that I have seen give assurance that we are not yet ready to surrender to the "Liberals," to whom one religion is as good as another. I did not learn it from him, but one who probably knows told me that the paper will give the "Liberals" a hearing if they choose to use its columns. I don't doubt it, and expect Dr. Meek wishes some one of the guild of rationalists would enter the arena and give him a chance to demolish him! Meek reads Biedsoe, and a man with brains to enjoy Biedsoe is a dangerous antagonist. The

frisky little theologues of this day, paddling around like goslings with the straddles, and babbliug the nonsense of the "new theology," a la Fosdick, Abbott, et al., have to ask who Bledsoe was! Most of them would come up to about Bledsoe's shoetop in intellectual stature. Only superficial people are rationalists. Selah!

Brother Trotter, the Baptist pastor at Sardis, who was very fraternal, says he has a good joke on me. I heard complaint that my sermons were "too deep" for many of my auditors. So I urged them not to keep me in the shallows, but, as Jesus said, to "launch out iuto the deep" themselves. Brother Trotter said I did all I could to get the Methodists into "deep water," but they were afraid to venture! A good lady, however, greatly encouraged me by saying that my messages had strengthened her faith and opened up larger views of truth for her. And she is a Methodist. But it is only too lamentably true that preaching that makes people think is not relished by the mass of hearers. Much has been left unsaid, but this is enough about my trip to Sardis.

Mansfield, La.

MISSISSIPPI STATUTES OF MORTMAIN.

A Simple Statemnt as to the Changes Made if the Proposed Amendments to the Constitution are Ratified by the Voters at the November Election.

By Hon. O. B. Taylor,
Ex-Chancellor, Fifth District of Mississippi.

At the regular election. November 7, the voters of Mississippi will pass upon the proposed amendments to Sections 269 and 270 of the Constitution of the State. These sections are known as the Mortmain Sections. That the voters may know the effect of the proposed change, the following is a statement in plain, simple language.

Under these sections as they now stand in the Constitution, no person can, by a will, leave a dollar of money or property to any orphanage, school, college, or hospital, owned by any religious organization, or in any way for the benefit of a religious organization.

Should the amendments be adopted the effect will be that should a person desire to do so, he can, by a will, leave money or property to an orphanage, hospital, school, or college, or other religious institution or organization, provided, however, and only, if the will was written not less than six months before the death of the person making it, and provided further that if the property left under the will is real estate, it must be sold within three years, unless the Chancery Court for sufficient cause should extend the time.

For the further information of the voters of Mississippi, it might be stated that very few of the States of the Union have Mortmain Sections in their organic law, and there is no State in the Union, and no other civilized State in the world, so far as is known, that has such drastic provisions as those now in the Mississippi Constitution.

As to whether there is any necessity for such provisions may be gathered from the fact that Mississippi had no such statutes until 1857, and from the date of its admission to the Union in 1817 to 1857—forty years—not a single heir came into court and complained of the evils the Mortmain Statutes were supposed to cure.

Judge J. A. P. Campbell, the Nestor of the Mississippi Bar, in preparing the Code of 1880, purposely omitted those sections, and for a period of ten years, or until the Constitution of 1890, they were not in force, and during this time the records of the courts do not show a single complaint as to any evil effect arising because the State had no Mortmain Statutes.

The voters of the State will find very interesting the following quotation from a paper read by Mr. J. C. Wells, of Jackson, before the State Bar Association, in which he gives the opinion of Judge Campbell as to these sections:

"In a talk I had with him on April 14, 1916, when sound in mind, though weak in body, he, with great emphasis, told me that he was in length of practice probably the oldest lawyer in America; that he was admitted to the bar when he was seventeen years old, and had either been actually in practice or on the bench until about his eighty-seventh year. He was for six years on the circuit bench, and for eighteen years on the Supreme bench of our State; that during that entire time he never once saw the slightest necessity or reason for the Mortmain Statutes; that now, facing death very shortly, he had not changed his mind as to the position he took when, thirty-six years ago, he left it out of his code.

"Judge Campbell stated further, with reference to undue influence on the part of either priest or preacher, that he had never seen or heard a complaint made in court, nor is there a single case published in our decisions where it was ever charged by an heir that either priest or preacher had used undue influence to secure a devise or bequest for either himself or his religion, either before or during the last illness of the decedent; that many such charges had been made and sustained as to physicians and others, but not one to priest or minister."

For the further information of the voters of the State, it might also be stated that the amendments proposed have been approved by the Baptist State Convention, by the North and South Mississippi Conference of the Methodist Church, by the Presbyterian Synod of Mississippi, and by Bishop Theo. D. Bratton, of the Episcopal Church, personally.

Jackson, Miss.

THE MISSISSIPPI STATUTES OF MORTMAIN—AN APPEAL.

My Dear Friend: As you are doubtless aware, at our next general election, November 7, the citizens of Mississippi will have an opportunity to vote on amendments to Sections 269 and 270 of the State Constitution, which, if carried, will enable citizens of Mississippi to make bequests to hospitals, orphanages, institutions of learning, and other eleemosynary agencies that are owned and controlled by religious denominations. I am asking you in the name of your Alma Mater to support these amendments and use your influence to induce your friends to do so.

You will be surprised to learn that Mississippi is the only State in the Union that has any such sweeping prohibition, and it has been said that no civilized country in the world possesses so rigid a law in regard to this matter. A careful reading of the proposed amendments will show that the said bequest must be made six months prior to the death of the testator and that real estate so bequeathed must be sold within three years from the date of its acquisition by the legatee unless the Chancery Court, for cause shown, should see fit to extend the time within which the sale shall be made.

It would seem to be a strange fact that the laws of our Commonwealth will allow a man to make bequests in favor of benevolent institutions owned by the State and by private agencies, but prohibit bequests to similar agencies belonging to the church, which is doing by far the largest share of such work for the relief of suffering humanity. In other words, the State would allow a Methodist preacher to leave $25,000 to a State institution, but would not allow that same Methodist preacher to leave even the smallest amount to an institution of the same character owned and controlled by the church at whose altars he had ministered for forty years.

Any favor that you can give to this effort to remove so unjust a section from our constitutional law will be greatly appreciated by the friends of Christian Education in the State.

Very truly yours,
A. F. WATKINS, President,
Millsaps College.

Jackson, Miss.

The Power of Faith: Jesus said unto them, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.—Matthew 17:20.

OUR FALLEN HEROES.

By Rev. Theodore Copeland, D.D.

Away back in the infancy of the world God began to call and ordain His chosen messengers of salvation. From Enoch to Malachi, from John the Baptist to this day, many elect souls like Saul of Tarsus have heard the voice of Jesus and beheld His glory, and, obedient to the Heavenly vision, have gone forth to conquer and reclaim a ruined world. Take John Wesley, for example: "Riding more miles for the Master than any man who ever bestrode a beast, giving all he had of money and energy and time, and at the last leaving a good library, a well worn clergyman's gown, a much abused reputation and the Methodist Church."

Southern Methodism has recently lost three of her most useful and honored members. I refer to Bishop Lambuth, Miss Bennett, and Bishop Kilgo, heroes of many battle fields, who counted not their lives dear unto themselves so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus.

It has truly been said that Bishop Lambuth was the best known and best loved man in our church, one of the most eminent missionary leaders of any age since Apostolic times. He was a citizen of the world, having labored in the gospel in every continent except Australia. Born of missionary parents on missionary soil, his childhood was spent in an atmosphere that fostered his love and sympathy for the Christless nations. Lovers of missions will recall his thrilling adventure into equatorial Africa, praying as he went for divine guidance, which led him to our present mission station at Wembo, Niaml. On his last episcopal visit to the Orient, though in feeble health and contrary to the advice of his physician, he penetrated the neglected regions of Siberia and unfurled the banner of the Cross on the outermost edge of the world.

So many touching tributes have been paid to the life and labors of Miss Belle H. Bennett that any word from my pen would seem superfluous. Her consecrated personality and the charm of her unselfish, sacrificial life will be fondly cherished for many years by the great church she loved and served so faithfully.

The whole church has reason to mourn the death of Bishop John C. Kilgo, who has recently been translated to the undiscovered country where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away. Bishop Kilgo was one of the most prominent men in the church, of which he was a chief pastor. As educator, as preacher of the gospel, as administrator of the affairs of the Kingdom, in all his arduous and responsible duties he stood foursquare to all the world, finding his chief delight in loving, unstinted service to his fellow-men. The great purpose of his life was doing good. To this he dedicated all his power of body and mind; at all times, in all places, by reason, by interest, by every motive and every inducement, he strove to turn men from the error of their ways and awaken them to virtue and religion. Wherever there was a friend to serve or a soul to save, he readily repaired. He thought no office too humiliating, no condescension too low to reclaim the meanest of God's offspring. His message to the late General Conference revealed the inmost heart of a great man, whose humility and childlike faith and uncomplaining acquiescence in the will of God formed a fitting postlude to the song of his noble life.

When Michael Faraday, master of all the sciences, lay dying, they tried to interview the professor, and inquired: "What are your speculations?" "Speculations?," he asked with wondering surprise. "I have none; I am resting on certainties. I know whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day."

Such was the experience of Bishop Kilgo, who reveled like a little child in those cloudless simplicities as his great soul passed away. Like the Roman soldier standing at his post amid the ruins of ancient Pompeii, these eminent saints re-

mained at the post of duty until in the twilight they could exclaim: "I have fought the good fight, I have finished the course, I have kept the faith. Henceforth there is a erown of righteousness laid up for me, which the Lord, the righteous Judge, shall give me at that day, and not for me only, but for all them also who love His appearing."

Dallas, Texas.

THE SUNDAY SCHOOL MAGAZINE ON THE SPIRITUAL STATUS OF CHILDREN.

By Rev. John W. Ramsey.

In the October issue of the Sunday School Magazine there is an article with the eaption, "The Birth from Above." As every one knows, Dr. E. B. Chappell is the editor of the Sunday School Magazine and Dr. E. Hightower is the associate editor. The article referred to is not signed; it is, therefore, impossible to say which of these two hrethren is responsible for the article and its teaching. However, let the author of the artiele be whoever he may, there are some things in it which, as I see it, need controverting.

The writer of the artiele begins hy saying: "There are many who maintain that the new birth is not neeessary in the ease of a child who is brought up under a proper regime of Christian education." After expressing sympathy with the general intelleetual attitude of those who adopt this conelusion, the writer states again: "While we sympathize with the aim and motive which lie back of this effort to escape the implications of Calvinism, we are forced to the conclusion that the assumption that a child may grow up in the Christian life without the new birth is fundamentally erroneous. It is eontrary in the first plaee to the teaching of the New Testament."

To show that the doctrine is contrary to New Testament teaching, the writer, after stating that Jesus allows for no exceptions when he deelares that "except a man be born anew he eannot see the kingdom of God," adds this eomment: "The word man stands here for human being." His argument is: 1. Every human heing must be born again; 2 A child is a human heing; 3. Therefore, a child must be born again. This argument may look all right and may sound eonelusive, but the trouble with it is the logie is wrong because the writer in his major premise assumes the very thing which is under discussion—the very thing which needs proof, viz.: That every human being needs the new birth as a prerequisite to his entrance into the kingdom of heaven. It must be admitted that the word man is generie, including woman as well as man, and, perhaps, stands for human being; hut it must be remembered that Jesus specifies no age, and since he was talking to an adult man, the logieal and natural inference is that he meant men and women of adult age. Especially does this seem to be the logical eonclusion when it is recalled that, on another oceasion, he said to his disciples: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The unquestionable position of our Lord here is that children are inside the kingdom of heaven, and if his adult disciples would enter the kingdom they must turn around and face back toward childhood.

The writer, as further proof of his contention, quotes John 6:53, 56: "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves," etc. Also, Gal. 2:20: "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me," etc. I have carefully read these quotations together with the writer's comment, but I have to confess that I am unable to see what connection these quotations have with the particular point under discussion.

As a further substantiation of his position that a child needs to be born again, the writer says: "We are not repeating meaningless words when we pray in our ritual for the baptism of infants: 'O merciful God, grant that the old Adam in this child may be so buried that the new man may be raised up in him," etc. In reply, I have to say that to use these words of the ritual as a proof for his contention, the writer will have to prove conclusively that the "old Adam" is the thing which neeessitates the new birth, and that he cannot do, either by argument or Scripture. Furthermore, while quoting the above words from the ritual, he must have overlooked the first paragraph contained in that same ritual: "All men, though fallen in Adam, are horn into this world in Christ." Now, let the writer think on these words for a moment and see what becomes of his appeal to the ritual.

The most objectionable words of the author of the article in question are to be found in this statement: "The ehild is born with spiritual eapacity, but not with spiritual life." If it be true that ehildren are born without spiritual life, the seriptural teaching of the efficaey of the sacrifieial death of Jesus Christ may he questioned, and the implication of Calvanism that children dying in infancy go to hell is true. Personally, I would like to know what is to be done with a ehild born without spiritual life, except to send it to hell? I know that the old theologians invented the "dying grace" theory to evade this "horrible decree of Calvinism" but the "dying graee" theory was an intellectual gymnastie performanee necessitated by an inherited taint of Calvinism. The Bible does not teach it, and I challenge any man who wants to aecept the ehallenge to produce just one seriptural referenee in support of that old, worn-out, threadbare "dying grace" theory.

"A child is born with spiritual capacity, hut not with spiritual life," so says the writer of the artiele in the Sunday Sehool Magazine; "therefore, as by the offence of one judgment eame upon all men to condemnation: even so by the righteousness of one the free gift eame upon all men unto justification of life," so says Paul in his letter to the Romans. Who is right, the writer of the magazine artiele who says that children are born without spiritual life, or Paul, who says that the free gift eame upon all men unto justification of life? Personally, I regard Paul as the better authority. Children are either born into the world inside the kingdom or outside the kingdom. They are either born without spiritual life or they are born with spiritual life. If they are born without spiritual life, they are born outside the kingdom, and if they are born outside the kingdom, dying in infancy, they go to hell. If they are born with spiritual life, they are horn inside the kingdom, and if they are born inside the kingdom, dying in infaney, they go to heaven. This logic is unanswerable and the conelusions incontrovertible.

I do not wish to be understood as teaching that when a ehild arrives at the years of diseretion it does not face the possibility and even the probability of committing sin, either by the rejection of Christ or neglecting to aecept him, thereby necessitating his regeneration; hut I do contend that every ehild is born into the world inside the kingdom beeause it has spiritual life by virtue of the atonement of Jesus Christ. The sin of Adam brought condemnation upon all men. The atoning

NEW METHODIST CHURCH NOW IN PROCESS OF CONSTRUCTION AT BOGALUSA, LA.
Rev. Elmer C. Gunn is Pastor.

death of Jesus Christ brought life to all men, conditionally to adults, unconditionally to immature children; otherwise, the death of Christ was not co-extensive with the sin of Adam, and Paul made a mistake when he said, "Where sin abounded, grace did much more abound."

To come into the possession of spiritual life, otherwise than by virtue of the atonement of Christ as I maintain the child does, a conscious, deliberate acceptance of Christ must be made. The writer, whose article is here under review, admits that a child may grow up into the Christian life without experiencing a conscious conversion. This admission is a complete surrender of the very point under discussion.

In closing, I must enter my protest against such teaching as is contained in the statement that a child is born into the world with a capacity for spiritual life, but without spiritual life. I am glad I believe with the apostle, "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."

NOTES FROM EUROPE.

By Walt Holcomb, General Evangelist, Cartersville, Ga.

V.

While evangelizing in Poland, the study of the country and people in the three partitioned districts has been full of helpful information and source of much meditation. Warsaw was the center of Russian Poland, and known as the Old Duchy of Poland, which was held by Russia for one hundred and fifty years. Russia had typed its architecture, agriculture, literature and politics, bnt never destroyed its identity.

The further you go toward the west, the more Russianized the country appears. Baranowicze is the frontier point between Poland and Bolshevikl Russia. The Methodist Mission has a well equipped cafe in Baranowicze, where the majority of the Polish returning refugees cross the border, fleeing from the inhuman Bolshevists. Cart loads of bony, skinny and dying refugees are dumped off here; and, were it not for the kindly ministries of our workers, the starved and famished would have been greater. Our old clothes from America have kept many from freezing.

Our Orphanage at Klarysew is one of the handsomest plants. It was bought and well furnished for a mere song. While the work, necessarily, started with Catholic workers, and the neglected waifs of Catholic homes, the Protestant cause has been recognized, and now the teachers and nurses are Protestant, and there are one hundred and forty children, who are proud to be Methodists. They are being trained in Methodist doctrine, and will soon be far enough advanced to join our church.

Austrianized Poland includes the southern territory, which has been under the intermittent rule of the House of Hapsburg for over one hundred years. Galicia was taken from Austria-Hungary and given back to the Independent State of Poland. The renowned city of Cracow and the famous city of Lemberg are located in this section, which was ceded to Poland by the League of Nations. At Lemberg, the Methodists have a relief station, and are gaining ground in this difficult land.

Prussianized Poland occupies the eastern side, adjacent to the German Empire. Posen is the commanding city here and is near the heart of former Prussianism. General Hindenburg had an estate in this section. However, he was not at home, as he had moved over the border, into a more congenial clime. The Kaiser had a palace at Posen, but it is now being used as a Polish University and city hall. Posen is famous for fine German liquor, which the Poles are still manufacturing. The Methodists have a relief work in Posen, which is doing practical Christian service.

In Chodziez, we have a well established church, without any relief house. But this kind of good work done in Posen has reached the little city and made us many friends. At a meeting of leading Roman Catholics, where they were talking about the heretic and Masonic Methodists, one of the leading Romanists arose and befriended our cause, because he had heard of our relief work in Posen. We have just closed a revival here, where my interpreter was a full-fledged German. It looked strange to see an American evangelist standing beside a German, preaching the gospel through him. In my gestures, I hugged him several times to make my points clear.

In Grodzisk, a flourishing city of fifty thousand, we have a good church building, with a splendid congregation. Across the Vistula River can be seen the homeland of the Mennonites. This is quite a military post, as the Germans had big barracks here. They are now occupied by Polish soldiers, who seem to be proud of their position. Our congregation speaks German, as all this country was in Prussia. Our pastor was a lieutenant in the German Army, and has since become a member of our church. I had to speak through a German interpreter. It was a spiritual revival and over a hundred signified their intention of leading a Christian life.

The closing engagement in this Prussian section was in Danzig, the Capitol of the free State of Danzig. The League of Nations opened this port not only to Poland, but to all nations. It is a wonderful place, enjoying the fresh breezes of the Baltic Sea. Ships from all the countries land here, bringing their cargoes to this open gateway of several nations. It ranks in beauty and importance with the best seaport cities.

Our church is large and commodious and has a strong congregation. German is the language spoken by the people; and I had a fine, educated, cultured German interpreter, who also had been called into the service of the Fatherland near the close of the war. He was graceful and fluent and interpreted my plain speech into the most eloquent German. He had the fire and unction of a Martin Luther, and was a wonderful conveyor of truth. The special services were all that we could expect. Many lives were touched and impressed for good. Of all the places I have visited in Europe, I had rather forget them than to blot out the memory of my stay in the City of Danzig, in the Free State of Danzig. Thanks to the League of Nations, and especially to the just and great Woodrow Wilson.

Hotel Deutsches Haus, Free City of Danzig.

TO THE PRESIDING ELDERS AND BRETHREN OF THE LOUISIANA CONFERENCE.

Dear Brethren: Our Annual Conference is scheduled to meet November 22 next. It has been decided that the sessions shall be held in the First Methodist Episcopal Church, South, of Shreveport and that Bishop Warren A. Candler will be the presiding officer. The time is not far off and the First Church needs to prepare to entertain the Conference. In order that we may do this satisfactorily, there are some things that we need to know.

First—We most earnestly request the presiding elders of the several districts, if they have not already done so, to send a list of all preachers and delegates who are entitled to entertainment, to the pastor host of the Conference.

Second—That all preachers who are intending to bring their wives with them to the sessions of the Conference shall at once send notice of this intention.

We are planning and hoping to give splendid entertainment both in the homes and the sessions of the Conference.

Dr. H. C. Morrison, President of Asbury College at Wilmore, Ky., will be present during the sessions and preach each afternoon. The Board and Committee meetings will be held at the night services. We hope all of the brethren will send the above information requested at once, as it is necessary that we should know whom we are to entertain and how many homes need to be provided.

Very sincerely and fraternally,
HENRY FELGAR BROOKS, Pastor.
Shreveport, La.

A REGRETTABLE DISCLOSURE AT MILLSAPS.

Mr. Editor: I have read with interest the article from the pen of Rev. N. G. Augustus entitled "Rall's New Testament History," which appeared in your issue of October 19. As a trustee of Millsaps College, I desire to state that it deeply grieves me to learn that such a volume is being used as a textbook in that institution. The quotations cited by Brother Augustus are quite enough to show that Mr. Rall is not a fit instructor for the youth of Southern Methodism, and if further proof of what he stands for is needed, it can easily be had. The truth is, scarcely any man in the Northern Methodist Church has been more terrifically under fire from the sound element in that denomination than this liberalistic professor.

Does not this development show the need of the trustees of our schools giving closer attention to what is going on in their classrooms? I have been connected with the Millsaps Board for many years, and I think I possess an average amount of insight; but I did not dream that such a book was in the hands of the students in attendance upon that institution. I hope that I do not need to say to the Methodists of Mississippi that if I had been aware of it, I should have made vigorous objection to having it taught there, and that I now favor its immediate elimination.

In my opinion, the time has come, in view of the general conditions prevailing throughout the country with respect to unsound teaching, when every Board of Trustees charged with the management of one of our educational institutions should carefully scrutinize its courses of study and make certain that they are safe and sane. And, furthermore, they ought to be sure that the instructors in every department hold fully and unwaveringly to the Christian faith. It will not do NOW to take anything for granted. The church should know UNMISTAKABLY what is going on in her colleges and universities.

I remember reading some years ago a book called "The Memoirs of the Waddel Family," in which an account was given of the founding of the University of Mississippi. It contained a most interesting description of the work of mapping out the courses of study for that institution, in which the trustees actively participated. It was set forth therein how Dr. Waddel, a Presbyterian minister who had just been elected Chancellor, and Judge Wilkinson, a trustee with skeptical leanings, clashed over the question as to whether the "Evidences of Christianity" should be taught in the new University, Dr. Waddel winning in the fight. (If I mistake not, this was the Judge Wilkinson who figured in the noted Kentucky murder trial that was immortalized by the marvelous eloquence of the renowned Sergeant S. Prentiss.) In my judgment, as I have already in effect said, our trustees in this day need to be less ornamental and more useful—they need to exercise to a larger extent the proper functions of the responsible office which they hold.

I trust that none of the readers of the Advocate overlooked the article by Brother Augustus to which I have referred. It deserves a careful reading at the hands of every Mississippi Methodist.

Respectfully yours,
Sardis, Miss. R. A. MEEK.

MISSISSIPPI CONFERENCE BOARD OF CHURCH EXTENSION.

In accordance with Bishop Ainsworth's request, the Board of Church Extension of the Mississippi Annual Conference is called to meet in the Methodist church at Crystal Springs, Wednesday, November 29, at 10 a.m. All members of the Board are urged to be present at that first meeting.

All applications for aid from this Board should be sent to the Secretary, Rev. L. E. Alford, Meridian, Miss., not later than November 25.

W. M. WILLIAMS, Chairman.
L. E. ALFORD, Secretary.

There Is Yet A Thing Undone

When Methodists rallied to the cause of Christian Education and pledged unprecedented sums for its continuation and perfection, there was a thrill of rejoicing and congratulation.

But there is yet a thing undone. The mighty Movement stands uncompleted. We have not yet redeemed the vows we made.

And so the great need of the Church is still unmet, and must remain so until her loyal sons carry to a triumphant conclusion that which they so auspiciously began. The whole cause of Christian Education and all that it means to the Church, to the world, to our children and our children's children, is in the balance. It waits upon the payment of our pledges. What we do now will determine our future.

Shall we put our hand to the plow and then turn back! Shall we leave a half completed task forever unfinished! Let us pay the Christian Education pledge.

Installments on all pledges made to the Christian Education Movement are due and payable on November 1st. It is imperative that they be paid promptly and in full. Make your remittance through your local church collector or send direct to your conference educational Secretary.

BOARD OF EDUCATION
METHODIST EPISCOPAL CHURCH, SOUTH

The Home Circle

HIS VACATION.

By Emily H. Glover.

"Mamma, what does the Blue Jay say?
It sounds just like "Chill day! Chill day!"
"And so it is, I think, my dear!
He says it in and out of season,
Right through the middle of the year,
And this, I guess, must be the reason:

Like other folks, he loves good clothes,
But he can't change as Biddie does,
For if he shed his wings and tail
He'd look just like an Apteryx!
He'd try and surely fail,
And then he'd be in such a fix!

But when the weather's nice and warm,
To lose one feather does no harm;
And so he drops them one by one,
And grows new feathers, fine and blue,
And sings, 'Chill day! Vacation fun
Begins in Fall when clothes are new!'"

—Selected.

THE MONSTER OF THE NORTH.

There dwells along the Alaskan coast, ranging from Behring Sea as far north and east as Point Barrow, the strangest and most diabolical land animal to be found in North America. This monster of the north is the Pacific walrus. In the past, this strange animal was the very life of the American Eskimo, but of late years the walrus has so diminished in numbers that Uncle Sam has had to come to the relief of the poor Eskimo, who otherwise would disappear from the earth.

Formerly, the walrus was food, light, heat, clothing, and nearly all the other necessaries of life to the Eskimo. This animal also furnished the material for their boats, or kaiacs, material for their sledges, harnesses for their dogs, and many other articles and implements. But now this useful animal has nearly disappeared, due to the wantonness of hunters and prospectors. These thoughtless men slew hundreds of walrus where they used one, and that was what caused his disappearance.

In appearance the walrus is a rather hideous satyr, with nothing pleasant or appealing about him. On land he is very helpless and easily killed, but in the water he is a dangerous fellow, often wrecking small boats and killing their occupants.

The full grown male walrus measures from ten to twelve feet from the tip of the nose to the root of the tail, which is very short. But his strange flippers stick out behind another two feet. His weight is from eighteen hundred to two thousand pounds.

His skin is yellow and almost hairless. It is wrinkled, seamed, and ugly. It varies in thickness from half an inch, to two inches along the neck and shoulder. The hide alone from a large specimen weighs two hundred and fifty pounds.

The flesh under this nearly bulletproof hide is largely fat, the oil from which is a valuable article of commerce.

The walrus ranges along the edge of the ice floe, going northward in summer and southward in winter.

The food of this strange animal consists partly of marine plants, but he also subsists on small crustaceans which he gathers in great quantities along the mud flats in the bays of the Alaskan coast. He will even dive to the bottom of the sea, where it is not too deep, for food. He can inflate his great lungs and stay down for a long time. This is one of his methods of escape from his enemies.

The walrus calf is awkward and ungainly as the mother, but the strange instinct of mother love seems to be as strong in this great ugly animal as in any of the beautiful creatures of the animal kingdom. The cow protects and guards this strange baby as tenderly as any domestic cow would her calf. The calf suckles under the water, just as the baby hippopotamus does.

There are many enemies of the walrus family. The male walrus is most chivalrous and will fight to the death to protect either the calf or his mate.

There are many dangers both in the water and on land against which the walrus parents have to protect their offspring. Probably the worst of these is that tiger of the North, the polar bear. This wonderful animal is equally at home on land or in the water, so he can stalk the walrus calf, no matter where he is. Perhaps the walrus mother and the calf will be sunning on some rocks a mile or two at sea, but water is no obstacle to the white hunter. He will come swimming with just his nose and eyes showing above the water. When his strong arm reaches out for the calf, the blow that he strikes is like lighting, and the mother walrus must be quick if she is to save her calf. If the walrus can get in one body thrust with its terrible tusks, there is no animal in this hemisphere that can withstand the impact.

But the white hunter is not the only foe of the walrus calf. There are the Eskimos, and also many dangers of the deep. The blue shark may come swimming along, armed with his scimeter tail.

Many other monsters of the deep there are who would relish the tender calf, so the cow sleeps with one eye open all the time. She has but this one offspring in a year, so the calf must be guarded well if the herd is to be kept up.

The walrus family are fond of lying on the rocks in the open sea not too far from land. So their grunting and bellowing has often saved ships from striking on the rocks, while sailing in a thick fog.

A most interesting manoeuver of the herd is seen when these monsters come down to the mud flats to sun in midsummer. In the old days there were often scores in a herd. This herd was ruled over by a tyrannical old male. His orders were law, and he enforced his demands with his powerful flippers and his death-dealing tusks.

The herd will select a spot on the flats where there are plenty of large rocks, convenient for a sun-bath. There they will stretch out, a long row of mighty satyrs.

It might be imagined that it would be easy to steal upon this herd as it sleeps, and kill them all, but not so. There is always one of the herd on guard. First one will stand guard a spell, then he will prod the walrus nearest to him, and that one will wake up and take his turn. When he thinks he has done his duty, he prods the comrade next to him, and thus, the duty of watchman is passed along the entire herd, so that one is always on guard.

In addition to this, the walrus is a rather light sleeper. His hearing and sense of smell are of the keenest. The only animal with keener senses is the sea otter, also an inhabitant of the Pacific ocean.

No full-grown walrus has ever been captured, and only a few calves. Commander Peary brought a small calf from his last North Pole expedition. It was kept for several weeks at the Bronx zoo, but finally died. Nansen also procured two or three specimens, but their life was of short duration after being taken to the temperate zone.

Some arctic animals there are, like the polar bear, which acclimate quite readily, but the walrus is not one of them.

Personally, I do not greatly enjoy watching any wild animal which has been taken far from its native clime, and placed in captivity.

To the polar bear, used to the freedom of the ice floe, and the great stretches of the frozen North, his narrow cage must be terrible. One can see this in his movements as he paces to and fro, just so many steps in his range, or as he sways from side to side.

So this is the story of the Pacific walrus, the monster of the north, who was formerly so useful to the Eskimo, but who through folly and wastefulness of careless men, has nearly disappeared.

When will the average American ever learn that the storehouse of even bountiful Mother Nature is not exhaustless, and that some of her bounty, once lost, can never be regained?—Our Dumb Animals.

HOW OLD WAS SHE?

A candidate for the position of the world's meanest man has appeared in the person of the editor of a small Missouri newspaper, who published the following item in his "Social Gossip" column:

"Miss ———, a young lady of 20 summers, is now on a visit to her twin brother, aged 31."—Selected.

Platform for Labor and Capital: All things whatsoever ye would that men do unto you, do ye even so to them: for this is the law and the prophets.—Matthew 7:12.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

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Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

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All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

CONFERENCE CALENDAR.

North Mississippi Conference, November 8, at Water Valley, Miss.; Rev. L. P. Wasson, pastor; Bishop William N. Ainsworth, presiding.

Louisiana Conference, November 22, at Shreveport, La.; Dr. H. L. Brooks, pastor; Bishop Warren A. Candler, presiding.

Mississippi Conference, November 30, at Crystal Springs, Miss.; Rev. W. B. Jones, pastor; Bishop William N. Ainsworth, presiding.

MEETING OF PUBLISHING COMMITTEE.

The Annual Meeting of the Publishing Committee of the New Orleans Christian Advocate was held in the Advocate office, October 12, at 10 a. m., pursuant to call, all the members being present. C. C. Miller and W. H. Saunders, new members, were introduced and seated, representing the Louisiana and Mississippi Conferences, respectively. C. W. Crisler and W. L. Duren were also introduced and invited to sit with the Committee during its proceedings.

The meeting was opened with prayer by J. H. Felts.

J. F. Foster was re-elected Chairman and T. H. Lipscomb was re-elected Secretary, and reports for the year were read from the Chairman, Editor, and Manager, in order.

The financial condition of the Advocate was found to be slightly improved, the debt having been reduced through the assessments placed upon the Conferences by about $1000, and it is hoped that with the aid of a like assessment, which is asked of the several Conferences for the coming year, and by strict economy the debt may be wiped out by next fall.

A special committee of three, J. F. Foster, T. H. Lipscomb, and J. R. Jones, was appointed to consider the advisability of publishing the Advocate by contract or making such other arrangements as might be advantageous, to report its finding to the Committee one year hence. The Executive Committee was instructed to look into the reduction of overhead expenses at once if possible. The salaries of the Editor and of the Publisher were continued as last year, and resolutions adopted commending the fidelity and efficiency with which they have looked after the interests of the paper.

Suggestions relative to the financing of full page advertisements of the Superannuate Endowment Campaign were received from Dr. Todd, and the Joint Boards of Finance requested to provide for this, that funds contributed may go directly to end proposed.

On motion of J. H. Felts, the Executive Committee was requested to take up with the Editor a plan whereby each District may have space to make reports to the Advocate each week, thus adding to the interest of the paper as a news agency.

The effect of the campaign of last year to secure increase in subscriptions was found to have slightly increased the subscription list, now around 6100, but again we face many delinquents, to the offsetting of all gain unless active interest is taken by pastors this fall in securing renewals. On motion of C. C. Miller, the plan of last year to secure individual pledges for subscriptions to be secured was again commended to the Boards of Christian Literature for adoption, unless some other plan be locally thought best.

The Executive Committee, consisting of J. F. Foster, J. R. Jones, and J. H. Felts, was continued, to act on all matters arising in the interim of the annual sessions. The meeting adjourned at 12:30 with benediction by J. T. Leggett.

T. H. LIPSCOMB, Secretary.

PERSONAL AND OTHER NOTES.

We learn from our exchanges that Bishop and Mrs. James Atkins are the happy parents of a young son.

An exchange states that fifteen clergymen are working as floor walkers in New York department stores to eke out their meager salaries.

Rev. H. J. Moore, our pastor at Forest, Miss., is busily engaged in getting things in shape for Conference. He expects to be able to say, "A good year, Bishop."

Rev. Claude P. Jones, our pastor at Magnolia, Miss., is closing a good year's work at that place. The amount collected for the Orphanage on Work Day was $243.69.

Chaplain H. S. Johns, of the Louisiana State Prison, recently attended the Prison Congress at Detroit, Mich. Brother Johns is a member of the Louisiana Conference.

The reports to the fourth quarterly conference at Durant, Miss., showed that every department of church work was in a flourishing condition. Rev. R. P. Neblett is the pastor.

Brother W. T. Holland, of Greensburg, La., editor of the St. Helena Echo, honored the Advocate office with a call on Saturday of last week. He is always a welcome visitor.

Rev. L. N. Hoffpauir, of Leesville, La., paid the Advocate office an appreciated call one day last week. He was a delegate from his local Post to the American Legion Convention.

It is announced that Bishop Warren A. Candler will preach at the First Methodist Church, this city, on next Sunday evening. He will dedicate the church at Covington, La., Sunday morning.

The Publishing Agents have recently purchased centrally located property in the city of Nashville on which they will erect a building to accommodate the manufacturing department of the Publishing House.

The fourth quarterly conference of our church at Friars Point, Miss., passed strong resolutions to express appreciation of the pastor, Rev. C. P. Moss, who has been the faithful and successful pastor for the past three years.

November 19 has been designated by the World's Student Christian Federation as a day of prayer for students. The Young Men's Christian Association has set apart the period, November 12-18, as a week of prayer for young men.

Former President Wilson has presented to the congregation of the First Presbyterian Church of Staunton, Va., a bronze tablet in memory of his father, the Rev. Dr. Joseph R. Wilson, who was pastor of the church from 1855 to 1857.

Professor C. A. Bowen, of Millsaps College, was one of the instructors in the Standard Training School at Blytheville, Ark., October 15-20. Professor Bowen is a specialist in religious education, and his services are largely in demand.

The teaching of the Bible is a regular part of the work of the public schools of Hereford, Tex. The Bible teacher, Miss Marion F. Livingston, has prepared a booklet outlining the work in detail and giving a historical sketch of its development.

Two Mississippi girls, Misses Ruby Trigg and Nellie Stribling, won first honors in the canning clubs contest recently held at Atlanta, Ga. These young ladies will go to Chicago in December to compete with eight other teams for the prize of a trip to France.

Miss Yosabell Zook, one of the young ladies from the Methodist Orphanage, Jackson, Miss., who is attending Grenada College, recently underwent an operation for appendicitis at the Baptist Hospital in Jackson. She is recuperating satisfactorily, and will return to Grenada in due time.

Dr. C. C. Grimes, pastor of St. John's Church, Memphis, Tenn., will dedicate our new house of worship at Coldwater, Miss., on Sunday, October 29. Rev. Standifer Raper, the happy pastor, invites all former pastors of this splendid congregation to be present.

We thank Dr. A. F. Watkins, president of Millsaps College, for a copy of the souvenir booklet issued in connection with the Methodist celebration at the Mississippi State Fair. It is beautifully printed, and it constitutes an interesting and valuable summary of the work of Methodism in Mississippi.

Rev. W. B. Hogg, formerly pastor of the Winfield Memorial Church, Little Rock, Ark., has been transferred to the New Mexico Conference and appointed pastor of Trinity Church, El Paso, Tex. Brother Hogg has many friends in Louisiana and Mississippi, who will be interested to know of his assignment to a new field.

Rev. Paul H. Grice, of Johns, Miss., has had a good year on the Shiloh charge. There have been good revivals throughout the charge, and the three Sunday schools have an attendance of more than 100 each. The work is in good shape and the indications are that the pastor will carry a fine report to Conference.

Rev. Standifer Raper has had a fruitful ministry at Coldwater, Miss., and he expects to make a full report at the approaching session of the North Mississippi Conference. In addition to other gifts received by him this year, he announces a gift of $2000 to the Superannuate Endowment Fund of the North Mississippi Conference. Mr. J. A. Moore, of Coldwater, is the generous donor.

Announcement has been made by the trustees of Southern Methodist University that they have elected Mr. J. W. Barton, junior publishing agent, to the presidency of that institution. Mr. Barton was formerly a member of the faculty of the University, saw service in the war, and is recognized as an unusually gifted business man. We understand that he will continue as publishing agent until next July, when he will enter upon his duties at the University.

There was a pretty wedding in the Methodist church at Forest, Miss., on the evening of October 11, when Miss Julia Robertson and Mr. Roy Colquitt were united in marriage. The church was beautifully decorated and a large congregation gathered for the occasion. The pastor, Rev. H. J. Moore, officiated, and the benediction was pronounced by the Rev. Mr. Richardson, pastor of the Baptist church. The Advocate extends all good wishes to the happy young couple.

The following note has just been received from Rev. Leon I. McCain, our faithful pastor at Lafayette, La.: "We have just closed a very suc-

cessful revival at Woodworth, La. There were 93 additions to the Methodist and the Baptist churches there; 62 of them came to our church. Twenty-six pledged themselves to erect family altars, and thirty-one to tithe. You will receive about twenty subscriptions to the Advocate from Woodworth." Brother McCain is not only a very successful pastor, but also one of our most efficient revivalists.

Rev. Hilary S. Westbrook, of Seminary, Miss., writes: "The work on this charge moves auspiciously. If something unforseen does not loom up to prevent, we will be able to make a very good report at the fast approaching Annual Conference session. The Rev. W. W. Graves, our efficient presiding elder, was with us on the evening of the third Sunday of this month and he preached a great sermon for us all. He held the fourth quarterly conference for this charge on the following Monday afternoon. The attendance was very good, but not what it ought to have been."

Some of the achievements of our church at Indian Bayou, La., during the past two years, under the leadership of Rev. P. O. Lowrey, are as follows: 125 infants and two adults baptized; 153 members added to the church; about 40 subscriptions secured for various church papers; a budget and weekly-giving financial plan adopted; church building and parsonage greatly improved; the Sunday school, the Epworth Leagues, and the Woman's Missionary Society developed and strengthened. Progress is evident in every department of the work.

We take the following from "Methodist Matters," of Coahoma, Miss.: "After years of hoping and waiting, the time has arrived when the congregation at Coahoma is to move forward in the erection of a new building. * * * The preliminary plans and sketches have been prepared, and have met with universal approval. They are the most complete and workable plans for a church of this size we have ever seen. They meet every need of the church and community, and without a needless feature. Every inch of the space is usable, and there is enough of ornamentation to make it a beautiful structure, and without extravagance. The entire community will be proud of the building." We congratulate the pastor, Rev. Del Longgrear, and his fine people upon the near realization of their hopes.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. P. H. Grice, Johns, Miss., 2; Rev. T. M. Brownlee, Starkville, Miss., 7; Rev. W. J. Dawson, Brandon, Miss., 2; Rev. Hilary S. Westbrook, Seminary, Miss., 2.

TWO THINGS TO DO.

On days like these we ought first of all to make a really earnest and determined effort to keep our heads cool. Nothing will be helped, and much may be hurt and hindered, by our getting excited and calling other folk bad names, and working ourselves up into a feeling of antipathy and dislike toward other good people. Even if they do not feel and think quite as we do, that fact may not furnish a sufficient reason for our disliking and talking them down.

Occasionally there are signs of a fresh breaking out of a spirit of controversy in the church, but in the name of all that is sensible and Christian where can such a thing lead us, save into trouble and disaster? Has it ever led us any other where? Has any good ever come out of it, save in a very round-about and uncertain way. Have Christian men ever advanced the interests of any really Christian cause or fostered the growth of any true Christian spirit by controversy over doctrine or custom or method in the Christian church? We find it very difficult indeed to discover where or when they have.

Yes, we ought to keep our heads cool, and avoid the heat of controversy and discussion beyond what is seemly, and refuse absolutely to be stampeded into any merely hysterical loss of faith in people and in causes.

And then, of course, we ought to keep our hearts warm. Warm in the first place with an intensity of love and devotion to our Great Master, whose we are and whom we serve. And then we ought also to keep them warm toward our brethren. That ought not to be difficult, and yet it does seem to be with many of us. But how can we claim to be Christian at all if we have anything in our hearts but love toward our fellow Christians! And of course we know that our love should not limit itself, even to those, but should extend itself out to the great world that is so dear to the heart of Christ and for which He died.

And then with head cool, we will be able to see clearly, to judge fairly, to estimate righteously. With heart warm we will be able to love and help and labor persistently, and to aid splendidly in bringing in the Kingdom of God on the earth. And how much this old world of ours needs its great principles and its wonderful spirit of love we all know quite well.—Christian Guardian.

TO PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

I trust that you observed "Pay-up Week" in your church and have already reported the results; but if for any reason you did not do so, please do this now, and do not stop until every subscriber has been called upon and urged to pay all due on their subscription. If any of your subscribers have moved away, please write them and urge them to send remittance to you—they are to pay where the subscription was made.

Please make your final report not later than November 20, so I can include in my report to the Annual Conference. Yours for service,

W. D. HAWKINS,
Conference Missionary Secretary.

FIRST CHURCH TO OVERPAY ITS CENTENARY SUBSCRIPTION IN MISSISSIPPI CONFERENCE.

Porter's Chapel, Oak Ridge charge, Vicksburg District, is the first church to report more paid to date than was subscribed for the five years. Mr. J. A. Brown is the treasurer of this church and Rev. E. D. Simpson is pastor.

Who will be the next to report in full for the five years? Yours for service,

W. D. HAWKINS,
Conference Centenary Treasurer.

NORTH MISSISSIPPI CONFERENCE.

First Year.

The Committee and Class of the First Year of the North Mississippi Conference will meet in the Methodist church at Water Valley, Miss., at 2 p.m., November 7. The Committee must have a full report to be presented at the first session of the Conference, which will be on Wednesday morning, November 8. So it is absolutely necessary for all the members of the Committee and for all the members of the Class to be present on Tuesday at 2 p.m. J. A. HALL,

For the Committee.

Second Year.

The Class of the Second Year will please meet the Committee at the Methodist church at Water Valley, at 4 p.m., November 7. It is very important that each member of the Class be present at this time, as the Committee must report to the Bishop on every man—whether his work is complete or not complete—at the first session of the Conference. THOMAS H. MILLS, Chairman.

Third Year.

The Class of the Third Year will please meet the Committee for examination at the Methodist church, Water Valley, Miss., on the evening of November 7, at 7 o'clock.

T. M. BROWNLEE, Chairman.

Fourth Year.

The Committee and Class of the Fourth Year will meet for examination at the Methodist church at Water Valley, Miss., 10 a.m., November 7.

The presence of all the class is necessary, whether or not the whole course has been passed upon by the Correspondence School. If a part or none or all the course has been finished, the Committee desires the presence of all the class, as none will be passed without personal examination.

N. G. AUGUSTUS, Chairman.

TACT OF AN ANGLER.

Tact is one of the qualities that are essential to the highest success in every walk of life. Tickling trout is no doubt a delicate operation and demands unlimited patience and skill. But it is child's play compared with stalking and capturing men and women. This is true as a principle, whether the stakes for which we are playing are high or low. The Duke of Marlborough is regarded by some authorities as the foremost soldier that Europe ever produced. But he was also a statesman, and, as an historian has told us, "was a consummate diplomatist, and his serene, victorious intellect shone with equally unclouded radiance upon a battle or an intrigue." His name is linked with four famous triumphs on the field of war. But possibly his greatest victory was achieved by his tact in an interview with the King of Sweden. Publicans generally are not superlatively endowed with the desire to help religion. Two men in the same city approached two of the fraternity to ask a favor. The first was so tactless in making his request that he was literally kicked into the street by the acolytes of the publican. The second was such a cunning compound of the wisdom of the serpent and the harmlessness of the dove that he won the enthusiastic consent of the tavern-keeper. He who runs may read. More wasps are caught by honey than by vinegar.—William Wakinshaw.

COMPENSATION.

By Clarence E. Flynn.

For everything that happens wrong
A dozen things go right.
For every tear a flood of song
Rings out across the night.
For every dark and stormy day
A week of days are fair.
However chill the clouds and gray,
'Tis always bright somewhere.

For every heart of bitterness
A host of hearts are light.
For every hour of deep distress
A whole long day is bright.
For every faithful friend we find
That many friends are true.
So, after all, God's mighty kind
To such as me and you.

—N. Y. Christian Advocate.

For Paul, as for Christ, there is no possible discharge from the duty of love, no substitute for it. Other things, even so-called spiritual gifts, are not only no substitutes, but themselves are worthless without love. * * * God's whole redemption is to a life like his own, to a sharing his life; and that life is love.—Henry C. King.

SECOND PAYMENT PAY-UP-WEEK, NOVEMBER 1st to 8th, CHRISTIAN EDUCATION MOVEMENT, LOUISIANA CONFERENCE.

PAY YOUR LOCAL CHURCH COLLECTOR, OR SEND DIRECT TO CONFERENCE SECRETARY OF EDUCATION.

ALBERT S. LUTZ,
1063 Sheridan Ave.,
Shreveport, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

REV. C. A. HASTINGS.

"Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they."

When a good man full of faith and a life service as was Brother Hastings passes from the walks of men, I am constrained to recall these lines of Tennyson. He left this world September 18, 1922, after a protracted illness. The end came while in a hospital at McComb. He was sixty-six years of age. He leaves a wife and seven children to mourn his departure. Brother Hastings was a member of the M. E. Church, South, having been a local preacher of real worth to his church, his God, and his country for many years. I knew him intimately, and to say he was a man of extraordinary gifts as a preacher is to put it mildly. He was a student all of his life and had made himself conversant with many subjects, especially on the lines of theology, agriculture, and all practical questions of the day. It can be said of him that he served his day and generation well. As a logician and sermonizer he was above many men that hold degrees from theological institutions. As I have listened to him many times preach in that way which was his own and that no one can imitate, I am reminded of the Negro student that said to his master, when asked as to his grades in school, that he had made 150. I will say he will be missed by many of his friends, found in all walks of life. He was well thought of by other denominations. This is a common consent among all God's children that we will soon meet him. I grow homesick for heaven when I stop to think how many dear to my life have crossed over the river. I feel that

"I want to go to Heaven where the angels sing and shout,
I want to see that city which we all have read about;
I want to meet my friends who have gone on before,
I want to see my mother on that happy golden shore."

We have prayed together, walked together out under the ancient stars and drunk from the perennial springs of spiritual aspirations till our souls would be so full that we could hold no more. I will soon meet him at the gate where he will be anxiously standing, looking at the coming throngs to see the ones he has left here below. His body sleeps in the Cavin burying grounds of his native County of Wilkinson. Rest to his immortal soul and peace to his ashes!

DELOS CASSELLS.
Gloster, Miss.

RESOLUTIONS.

Resolutions passed by the Woman's Missionary Society of the Methodist Church on the death of MRS. J. H. SARRELL.

Resolved, That this organization mourns her death and will ever cherish her memory, and that we extend to the bereaved husband and children our most affectionate sympathy. We would say to the loved ones remaining, "You know where to find her, for surely she was God's very own and He will see to it that she has her reward as she waits in His beautiful country for you to join her."

That copies of these resolutions be sent to her family, a copy be spread upon the minutes of the Society, and a copy sent to the New Orleans Christian Advocate for publication.

Signed by: Mrs. T. B. Hollomon, Mrs. O. Tompson, Mrs. H. H. Nabors.
Itta Bena, Miss.

October 10 was a day of sadness on earth, but one of rejoicing in Heaven, when the death angel visited the home of Mr. and Mrs. E. W. Arnold and took from their embrace their darling baby, RAY EDWIN. Little Ray lived to brighten their home only one year and fifteen days, then closed his beautiful eyes to awake in the home of many mansions. His sickness was of short duration, but the suffering was very intense. It was hard to give him up, but we know he is safe in the arms of Jesus, waiting for mamma and papa to come. Earth has lost one more treasure, but our loss is Heaven's gain. His fair little body was laid to rest in Ramie Cemetery Tuesday afternoon. He leaves mother, father, five brothers, and one sister to mourn their loss. We extend our sympathy to the bereaved. May they look from the little mound of earth to the time when there will be no parting and no sad good-byes. The funeral was conducted by the Rev. Mr. Chapman. MRS. W. W. REES.
McCall's Creek, Miss.

PLANS FOR CHURCH AND SUNDAY SCHOOL BUILDINGS.

The Joint Commission on Church and Sunday School Architecture as authorized by the last General Conference was organized in Louisville, October 6. The following constitute the membership of this very important commission:

General Board of Church Extension Section—Rev. J. A. Baylor; chairman; Bishop W. F. McMurry, Rev. T. D. Ellis, Rev. J. H. Wells, Mr. J. H. Wilson.

General Sunday School Board Section—Mr. M. W. Brahham, chairman; Miss Minnie E. Kennedy, Mr. J. P. Jones, Mr. L. F. Sensahaugh.

The Joint Commission met in the offices of the Board of Church Extension and Mr. Wilson, of Lincoln, Ala., was elected chairman and Mr. Brabham, of Nashville, was elected secretary.

The work of the commission as contemplated by the legislation of the church was discussed at length and tentative plans of procedure were adopted.

Dr. Baylor and Mr. Brabham were appointed as a sub-committee to work out standards, score cards and other material to be submitted at a later meeting for consideration and adoption. This committee was also asked to handle all inquiries coming to either the Board of Church Extension or the General Sunday School Board, giving suggestions and counsel as the needs of the cases would require.

Mr. Sensabaugh and Dr. Ellis were asked to work out suggestions for giving full publicity to the service contemplated by the commission.

AN IMPORTANT MATTER.

Dear Brother Carley: Just at this time when the Annual Conference is approaching, there is a very serious matter that should be brought before the laymen of the church for their thought and consideration. I mention laymen for the simple reason that they, more than any one else, are really responsible for a condition arising and being practiced in a number of charges which, if allowed to continue, may result rather seriously.

In their eagerness to secure the very best pastors possible, which I must say is human nature and natural for any charge and really should be commended, there is a growing tendency on the part of the church to make an effort to have their pastor paid in full; and they have, therefore, allowed their Conference claims to suffer. A glance at the minutes of the last Annual Conference held in Alexandria shows seven charges where the pastor was overpaid, while their payments on Conference claims have fallen short of their assessments. There are also twenty-six charges which paid their pastors in full, yet fell short in their Conference claims. Persistent rumor is being spread in the Conference that some of the important charges in the Conference have been making a practice of placing the pastor's assessment far below the actual salary paid each year and as a result their Conference claims are cut very materially. This practice should not be allowed to continue; a precedent established, and the results will prove disastrous.

I do not wish to convey the idea that our preachers are overpaid; in all the years of my service as steward. I have the first time to vote against a raise in the pastor's salary, but we should not lose sight of the superannuated preachers, the widows and orphans and the general work of the church. Let us not allow our overzealousness for good preachers and pastors retard the collections of our Conference claims. None of us are paying more than we are able, and certainly with a very little more effort on the part of the laymen of our great church, our report to the Annual Conference can go, "PAID IN FULL."

Respectfully yours,
W. H. MOORE.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

HELP NOW, NOT LATER.

A number of voluntcers have been continued in collegc because of the timely help of friends in providing board and tuition. Schools have now opened. Several volunteers have entered conditionaiiy. Some of these will not be able to remain in school unless some financial assistance can be given. Contributions of $5, or $10, or $25, or $50 from individuals or organizations will help. Correspondence is solicited. GARFIELD EVANS.
810 Broadway, Nashville, Tenn.

NORTH MISSISSIPPI CONFERENCE

On the Eupora and Maben charge, Rev. G. W. Baker, pastor, there is a splendid Epworth League at Maben, which was organized this year, during the present pastorate, and has been recently chartered. There were two representatives from this League at the League Conference at Grenada College in June, who went back home with new plans and ideals for their chapter and have wrought weil.

This League is bringing into active service a band of most excellent young people. They have an orchestra composed of cornet, clarinet, saxaphone and other instruments, which adds much to the efficiency of the work done at devotional and social services. These young people are all members of the regular choir and brighten the music at the preaching services, as well as at the weekly devotional meetings.

A public service was conducted by this Leaguc recently when a representative of the Conference Epworth League Board was present and outlined the workings of the organization. Though this meeting was held on Friday night, there was a 100 per cent attendance and a large company of the people of the community, showing their interest in the good work being done by the officers and members.

Following are the names of those who are leading this League: Miss Grace Hankins, president; Miss Mary Louise Cummings, vice president; Miss Mattie Kyle, recording secretary; Thomas Allen Hartley, corresponding secretary; Willie Hankins, treasurer; Miss Christeene Herpool, Era Agent; Miss Blanch McMullin, superintendent of the devotional department; Miss Rosa McLemore, superintendent of the department of social service; Miss Etta May Sheffield, superintendent of the department of culture and recreation, and Marvin McLemore, superintendent of the missionary department.

Out of this group are coming some of our choice workers and leaders.

LOUISIANA CONFERENCE.

The following letter was received by our Field Secretary from Dr. R. L. Russell, Secretary of the Board of Missions. As all Louisiana Leaguers know, instead of all our missionary money going to Africa this year, a certain portion is going to be used for our French Mission work in Louisiana, and the letter is in regard to this work:

"Dear Brother Grambling:

"I am to-day in receipt of your letter and it brings very cheering news. I have been wondering for some time if there was not some way to get the Louisiana Epworth Leaguers interested in our French Mission. I talked to Dr. Parker some months ago about the whole Epworth League taking over the special of this French Mission. There is absolutely an unlimited field in there for missionary work. We could spend $20,000 a year in supporting missionaries and putting up chapels for ten years and work wonders in that country. I doubt, however, if we ought to give the whole amount for the finishing of the building at Houma. I suppose, however, that $2,500 will not cover the amount. I think a very good proposition for you to make to them would be that you will furnish one-half of the amount of the furnishing and they one-half. It will put them on their mettle a little to make a proposition of that kind. I expect by the time you buy the organ and seat it, it will cost $5,000. I am very glad for your Leaguers to take over this special, and would be glad to handle it for you. You can remit the money to the Epworth League office here, with the understanding that it is to be sent back to Brother McCoy, provided that is their custom. If it is not their custom to handle it, you could send it directly to me and I will forward it on to Brother McCoy.

"I am hoping when the Centenary period is over the Epworth League organization can take over about $10,000 or $15,000 special for the French Mission, and you can render us good service in this work.

"Please express my appreciation to the Louisiana Epworth League."

New Orleans District—Parker Memorial League.

On Sunday, October 15, under the auspices of the Second Department, this League held their annual service for the Old Folks. From the various institutions in the city the guests were called for by automobiles and were presented with flowers and the League colors. The guests, together with the membership of the church, enjoyed the splendid service. Special music by the choir was enjoyed by all, as well as the pastor's sermon, taken from St. John's Gospel, 14th Chapter. This annual service is looked forward to by both old folks and Leaguers and it would be pretty hard to tell who enjoys it most.

Beginning next week will be shown the final reports from the Loyalty Legion Drive, as reported by headquarters. If space permits, Alexandria and Baton Rouge Districts will be printed. Keep these reports and see how your District compares with the other Districts of Louisiana.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Longtown ct., at Lee's Chapel, Oct. 28.
Crenshaw and Sledge, at C., Oct. 29.
Batesville, Nov. 5.

The duplication of dates in the foregoing appointments is due to the fact that in a few instances the presiding elder will be assisted by others in making this round. The brethren are asked to give special attention to Questions 13, 14, and 15 in getting ready for their conferences.

R. A. MEEK, P. E.

Greenwood Dist.—Fourth Round.

Schlater, at Schlater, Sun., Oct. 29, a.m.
Greenwood, Sun., Oct. 29, p.m.
Minter City, Wed., Nov. 1, p.m.
Drew, at Drew, Thurs., Nov. 2.
Sidon, at Cruger, Sun., Nov. 5, a.m.
Tchula, Sun., Nov. 5, p.m.

A careful and complete report will be expected from the treasurers of the Centenary and Educational Movements, Trustees and Missionary Societies. It will require a little effort on the part of the pastors to secure these, but the Conference will not be complete without them, and we must acknowledge we fall, if we fail.

S. L. POPE, P. E.

Greenville Dist.—Fourth Round.

Hollandale and Arcola, at Hollandale, Oct. 29, a.m.
Greenville, Oct. 29, p.m.
Gunnison and Deeson, at Gunnison, Nov. 1, p.m.
Duncan and Hillhouse, at Duncan, Nov. 5, a.m.

"The District that sounds no retreat" will make a decidedly better report in every way this fall than last unless some man "plays hooky." Surely neither elder, pastor nor lay man will be the guilty party.

JAMES H. FELTS, P. E.

Corinth Dist.—Fourth Round.

Booneville ct., at Liberty, Friday Oct. 27.
Booneville station, Qr. Conf., Oct. 27, night; preaching, Oct. 29, 11 a.m.
Wheeler ct., at Double Springs, Oct. 28.
Silver Springs ct., at El Bethel, Wed., Nov. 1.
Ripley station, Qr. Conf., Friday, Nov. 3, 2 p.m.; preaching, Nov. 5, 11 a.m.
Chalybeate ct., at Mt. Pleasant, Sat., Nov. 4.

N. B.—Let pastors see that written reports are made by Woman's Missionary Society and by Boards of Trustees, answering Questions 13 and 14. J. B. RANDOLPH, P. E.

Columbus Dist.—Fourth Round.

Columbus, Central, Oct. 31.
Brooksville, Nov. 1.

Pastors will please request Centenary and Educational treasurers to be present with written report, showing what has been raised this year, total amount paid to date, balance due, etc. Also remind the W. M. S. and the Board of Trustees to present a written report at this conference.

A. T. McILWAIN, P. E.

STOMACH TROUBLE?

Weakness? Distress?

Ashland, Ky.—"Many years ago my mother used Dr. Pierce's Golden Medical Discovery for her stomach. She had taken treatment from physicians and had never obtained good results. After commencing to take this remedy she noticed an improvement and I can say it surely helped her wonderfully. I am pleased to write this to let others know how this medicine helped our family. Any one will benefit by the 'Discovery' if they will try it."—Mrs. M. A. Brown, 642 E. Carter Ave.

Obtain the Discovery in tablets or liquid at your nearest drug store, or send 10c for trial package to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y. and write for free medical advice.

Rupture Cured

IN 30 DAYS OR NO PAY

Write today for our GUARANTEED Propositon and free copy of book describing this wonder treatment, and record of marvelous results obtained. Just send your name and address to
Dr. Andrews, 304 Koch Bldg., Kansas City, Mo.

Methodist Benevolent Association

Gives Southern Methodist Men and Women Safe

LIFE INSURANCE AT ACTUAL COST

J. H. SHUMAKER, Sec'y
810 Broadway Nashville, Tenn.

TETTERINE

Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

CHAMBERLAIN'S TABLETS

-SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble

ALWAYS TIRED NO AMBITION

Nervous and Dizzy, Everything Seemed to Worry Me. How I Got Well

Larwill, Indiana.—"My back was so bad I could not do my washing. I was always tired out and had no ambition, was nervous and dizzy and everything seemed to worry me and I had awful pains in my right side. I felt badly about four years and could not do my work as it should have been done. I saw Lydia E. Pinkham's Vegetable Compound advertised so much and it did so many people good that I began to take it myself. I am feeling fine now and everyone tells me they never saw me looking so well. I live on a farm, do all my work, and have three little girls to take care of. I am recommending this medicine to my friends and know it will help them if they use it like I do." — Mrs. HERBERT LONG, R. R. 3, Box 7, Larwill, Indiana.

Many women keep about their work when it is a great effort. They are always tired out and have no ambition. When you are in this condition give it prompt attention.

Take Lydia E. Pinkham's Vegetable Compound, for it is especially adapted to correct such troubles, as it did for Mrs. Long.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The State Fair has attracted our attention for the past few weeks and we have tried to make an exhibit that would be worth while. I am afraid to say we succeeded, but we did our best. I desire to thank every one who cooperated with all my heart for their lovely spirit and fine fellowship.

October 15 was spent on the Madison charge, at Pocahontas and Tinnin. We had good services. Tinnin stated they would start the school there at an early date. Pocahontas has a very small but loyal school. They are filling their mission and deserve the prayers and faith of all. I enjoyed my visit with them.

I wish to take space to thank the preachers of the Mississippi Conference for their response to the invitation to participate in the parade. No, they did not all come, but a good representation did come and made a fine impression. Brother Lewis and his helpers of the Orphanage had as pretty a float as I ever saw in a parade at any place any time. It was as lovely as a float could be made. Brother Ellis, as the Circuit Rider, made a fine impression and led the march. Truly, this line of march let the devil know that God is not dead.

I wish that the two Mississippi Conferences would set aside a sum each year for an exhibit at the State Fair. It has meant a lot of hard work on the part of many, but it surely is worth the time and effort. Many historic things of interest were shown. This will enable the Sunday School Board to place an exhibit at Conference above anything we have ever had. It has shown us where to find things of interest. It has helped those who came to the Fair to know and see what others were doing. It has advertised before the world what the Methodist Church is trying to do.

Just a short time before Conference. Can we not count on each and every one of you giving us accurate reports? If we can get them, we will show the greatest progress the church has ever seen. Take an offering for the Sunday School Board. Pray for the work and the workers. Yours in Him,

JOHN C. CHAMBERS.

BOOK OF PRAYERS
Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pocket size, 128 pages. Cloth 25c, Morocco 35c, postpaid, stamps taken. Agents Wanted. GEO. W. NOBLE, Meson Building, Chicago, Ill.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

School Desks
Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

Renew your health by purifying your system with
Calotabs
TRADE MARK REG
The purified and refined calomel tablets that are free from nausea and danger.
No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Harrissville, at Harrissville, Oct. 26, 11 a.m.
Capitol St., Oct. 29, 11 a.m.
Galloway Memorial, Oct. 29, 7:30 p.m.
Madison, at Madison, Nov. 1, 11 a.m.
Sharon, at Sharon, Nov. 4, 5, 11 a.m.
Camden, Nov. 5, 3 p.m.-7:30 p.m.
Bentonia, Nov. 12, 11 a.m.-2 p.m.
Satartia, at Satartia, Nov. 12, 7:30 p.m.-13, 10 a.m.
Eden, Nov. 18, 11 a.m.
Yazoo City, Nov. 19, 11 a.m.-2 p.m.
Flora, Nov. 19, 5:30-7:30 p.m.
Monterey, Nov. 25-26, 11 a.m.
Brandon, Nov. 26, 3 p.m.-7:30 p.m.

Let the preachers and laymen put forth every effort, not only to answer the questions of the fourth quarterly conference, but to have full reports. We have had great revivals in all of the charges during the year. "Then let us render unto the Lord thanksgiving for His goodness."

M. L. BURTON, P. E.

Brookhaven Dist.—Fourth Round.

Gallman ct., at Gallman, Oct. 28, 29.
Crystal Springs, Oct. 29, 30.
Monticello ct., at Monticello, Nov. 4, 5.
Summit and Topisaw, at Summit, Nov. 5, 6.
Pleasant Grove ct., at Tilton, Nov. 11, 12.
Brookhaven, Nov. 12, 13.
Scotland ct., at Bethel, Nov. 15.
Osyka ct., at Osyka, Nov. 18, 19.
McComb, La Branch st., Nov. 19, 20.
Barlow ct., at Brandywine, Nov. 25, 26.
Georgetown ct., at Georgetown, Nov. 26.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Hattiesburg, Court St., Oct. 29, 11 a.m.
Purvis, at Purvis, Oct. 29, 30, 7 p.m.
Oloah, at Oloah, Nov. 1, 11 a.m.
Ellisville, at Ellisville, Nov. 5.
Eucutta, at Goodwater, Nov. 7, 11 a.m.
Silver Creek, at New Hebron, Oct. 12.
Lucedale, Nov. 15, 7 p.m.
Lucedale ct., at Merrill, Oct. 16, 11 a.m.
Leakesville, at Winburn Chapel, Nov. 15, 11 a.m.
Hattiesburg, Main St., Nov. 26, 11 a.m.
Sumrall, Nov. 26, 27, 7 p.m.

Pastors, please see to it that your Board of Trustees and your Woman's Missionary Societies have full written reports. W. W. GRAVES, P. E.

Meridian Dist.—Fourth Round.

Vimville, at Coker's Chapel, Oct. 29.
Bucatunna, at Chicora, Nov. 5.
Daleville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Pass Christian, Oct. 29.
Saucier, Wed., 7:30 p.m., Nov. 1.
Picayune, Nov. 5, 6.
Carriere, Mon., 11 a.m., Nov. 6.
Poplarville, Q. C., Mon., 7:30 p.m., Nov. 6.
Lumberton, 9 a.m., Nov. 7.
Logtown, 11 a.m., Nov. 12.
Bay St. Louis, 7:30 p.m., Nov. 12.
Gulfport, Q. C., Tues., 7:30 p.m. Nov. 14.
Pascagoula, Wed., 7:30 p.m., Nov. 15.
Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please collect the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together. W. M. SULLIVAN, P. E.

Vicksburg Dist.—Fourth Round.

Centerville, at Stephenson, 11 a.m., Oct. 29.
Woodville, 7 p.m., Oct. 29.
Oak Ridge, Nov. 5.
Rolling Fork, 11 a.m., Nov. 12.
Mayersville, 11 a.m., Nov. 19.
Anguilla, 7 p.m., Nov. 19.
Louise and Holly Bluff, at Louise, 11 a.m., Nov. 26.
Silver City, at ———, 7 p.m., Nov. 26.

J. R. JONES, P. E.

Newton Dist.—Fourth Round.

Homewood, at Gasque Chapel, Oct. 27, 2:30 p.m., 29, p.m.
Raleigh, at Boykin, Oct. 28, 29.
Montrose, at Montrose, Nov. 1, 11 a.m., p.m.
Walnut Grove, at Zion, Nov. 3.
Carthage, at Bethel, Nov. 4, 5.
Bay Springs, at Bay Springs, Nov. 8, 2:30 p.m.
Laurel, First Church, Nov. 10, 7 p.m.
Laurel, Kingston, Nov. 11, 7 p.m., 12, 7 p.m.
Laurel, West End, Nov. 12, 11 a.m., 2:30 p.m.
Newton, at Newton, Nov. 15.
Chunky, at Suqualena, Nov. 18, 19.
Decatur and Hickory, at Hickory, Nov. 25, 26.

The trustees of church property will please make accurate reports in answer to the disciplinary questions. Reports from Woman Missionary Societies are expected.

J. A. MOORE, P. E.

FLOUR

According to a report of the U. S. Bureau of Chemistry, the South is being fed "breadstuffs woefully deficient in protein." The controversy which has arisen and is now filling columns in the daily press, involves millers, flour manufacturers, and the Dear Old Public, and particularly that portion of it residing south of the Mason and Dixon Line. The charge which one group of millers makes, and which is backed up by an abundance of laboratory reports, bureau findings, etc., is that the South is being made the dumping ground for the inferior grades of flour of the country, and that this is made possible by the introduction and rapid demand of the last few years of self-rising flours.

"Self-Rising Flour Digs into Vitality of Nation," reads a two-columns headline in the New York Globe and Commercial Advertiser, introducing a signed article by Alfred W. McCann, who appears to have gone to the bottom of the controversy and announced his findings. Mr. McCann reminds that while most people think "wheat is wheat," in reality, wheat, as standardized by the U. S. government, is divided into six classes and approximately sixty grades. Not only is there a difference between hard spring wheat and soft winter wheat, he points out, but the right kind of wheat contains between 12 and 14 per cent protein, while much of the poorer grades contain as low as 4 per cent protein. Continuing he asserts: "The National Cereal Products Laboratories at Washington, D. C., under the direction of Dr. Benjamin R. Jacobs, for many years connected with the U. S. Bureau of Chemistry, have sounded a warning against the alarming increase in the use of self-rising flour, of which, in the South alone, from 8,000,000 to 10,000,000 BARRELS ARE USED ANNUALLY. Of thirty-seven different brands purchased in the open market for analysis, examination has resulted in the literally appalling discovery that more than three-fourths of the whole lot consists of low grades, even the lowest grade and most inferior subgrades of chemically treated starch. The analysis reveals that into these inferior, demineralized and practically sheer starch compounds calcium acid phosphate and sodium bicarbonate are shoveled out without regard to the relationship between the amount of acid reacting leavening and the amount of alkiline neutralizer employed. Field investigation shows that when these self-rising flours remain on the shelves of the grocers until the chemicals in them have deteriorated they are shipped back to their manufacturer SO THAT AN EXTRA DOSE OF PHOSPHITE AND SODA CAN BE ADDED." The remedy, say the controversialists, is for the Southern housewives to insist upon flour of the finest grades and baking powders of approved merits, and apply the two together as intelligently as did their mothers and grandmothers, whose breadstuffs set a standard for health and palatability for all time.—Adv.

Newer Form of Iron Quickly Increases "Pep" Strength and Energy

"You cannot be well and strong, and full of vigor, force and power unless your blood is rich in iron," says Dr. James Francis Sullivan, formerly physician Bellevue Hospital (Out-Door Department), New York, and the Westchester County Hospital. "It is your red blood that enables you to resist and overcome disease and that nourishes every organ in your body. Without iron your blood becomes thin, pale, and watery. Poor blood cannot nourish your vital organs and as a result you may have pains in your heart or kidneys, indigestion, headaches, and feel all run-down and tired-out."

When your blood lacks iron do not waste your time taking stimulating medicines or narcote drugs, but directly enrich your blood with the newer form of iron sold by all druggists under the name of Nuxated Iron which is like the iron in spinach, lentils, and apples and is in a form easily assimilated into your blood.

Get a bottle of Nuxated Iron today. Take it for two weeks and if you have not, like thousands of others, obtained most surprising health, strength and energy, the manufacturers will promptly refund your money. Your local druggists will sell you Nuxated Iron with this "satisfaction or money back" guarantee.—Adv.

NOTE: Nuxated Iron has been used for years whenever needed in the family of the Advertising Representative of this paper with excellent results. We are able to guarantee that if you do not obtain all and even greater benefits than you expect from Nuxated Iron, the manufacturers will promptly refund your money.—Adv.

Bitter Chillfuge 25c
Has a bitter tonic taste and quick action in routing malaria from the system.
Will quickly stop chills and fever.
Splendid tonic for torpid liver and bracer for poor appetite.
FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

LETTER FROM DR. W. W. PINSON.

Written from Seoul, Korea, Sept. 10.

The Eastern situation is "unparalleled," as everybody is saying. We are simply swamped and I am sending out an S. O. S. to the natives for help. In an ordinary shower you can put up an umbrella, but a deluge is another matter. All our missionary traditions, all our little precedents and blueprints have gone overboard. We must somehow begin over. It is a new situation. There must be a reforming of our lines, a recasting of our policies. Past surveys have gone the way of all the dead. They are left like the shell of the nautilus, "by life's unresting sea." "Build thee more stately mansions" is the cry of these millions. In education we are simply smothered. Like Castoria, "the children cry for it." One morning not long ago Korea woke up and said, "we must know." Who can teach these millions? Who can house them? If you doubled your capacity to-day, you would face an overflow to-morrow, treading on each other's heels. Yet they tell us we will lose their confidence and respect if we fail them.

Then our little thoughts about evangelism are like a toy whistle in a tornado. Not that this is a tornado, any more than our former thoughts were a toy whistle. But this is a movement for which we have no adequate provision, and in which our notions and methods are flooded and choked. How to house and shepherd and have a hundred new groups in a single district, and keep pace with the widening frontiers baffles imagination.

All of which means that when the Lord lays His hand on things, human measurements and forecasts are a huge jest, and man's best plans are left as fossils in the sediment. Is this mere rhetoric? If you think so, come and see.

What is to be done? I don't know—yet. For one thing we must believe. We must not be dismayed. We must not lose our heads. We must think soberly. The situation furnishes a well-nigh perfect opportunity to grow a harvest of blunders. The missionaries are alive and keen to the facts. They have method and sanity and poise. The Spirit is working in them with steady glow rather than with a consuming flame. Some things are coming into clear outline:

1. We must bring the church at home to face and parallel this awakening. Then they will pay.

2. Boards must face the new hour with new alignments, new emphases, and more adequate methods.

3. Various mission bodies must move upon the situation with concerted action and united wisdom and power.

4. Most important of all the native church must find its place in the [illegible] and upon the non-Christian sympathizer must be made a partner in the responsibility. The one new conviction that has broken upon me out of this condition is that the American churches can't do this thing alone, and ought not, and that the opportune hour has struck for rallying to the task the people we serve. We must lay aside our American self-sufficiency and acknowledge we are baffled and beaten without their help. Rather, we must let them know we have come to help them rather than ask them to help us. If we have failed at all, it is at this point.

We now have a chance to retrieve that failure. I don't see yet just how the Spirit will show us. The necessity is clear. There are signs of its being met. God speed it. It will mean a new dawn.

Antiseptic Mul-en-ol

Favorite for forty years.
Old friends can be trusted.
Stomach pains and nausea quickly relieved.
Also fine application for cuts and burns.

15, 30, 60 cts. Sizes
FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

CROUP OR WHOOPING COUGH
ROCHE'S EMBROCATION
Relieves promptly and safely. Effective in Bronchitis, Influenza and Rheumatism.
W. EDWARDS & SON, London, England. E. FOUGERA & CO., 90 Beekman St., N.Y.

MOTHER!

Open Child's Bowels with "California Fig Syrup"

Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, give a teaspoonful to cleanse the liver and bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste out of the bowels, and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today saves a sick child to-morrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.—Adv.

No More Rupture--Sound as a Dollar!

Ohio Man Finds Remarkable Device Which Succeeds Where Many Fail; Sample SENT FREE.

This is an invitation that no man or woman who reads this paper and who is suffering the terrible handicap of dangerous Rupture can afford to ignore. I want to send you, at once, free, a sample of my latest Sponge Rubber Rupture Pad, that so many users say has, when fitted to their case, not only given them instant relief from all the tortures, dangers and discomforts of Rupture but has effected a complete, lasting recovery so that all evidence of Rupture is gone and they are in perfect health and as "sound as a dollar."

Don't say this is too good to be true. Try it. Send no money—just your name and address plainly written and say "I am ruptured"—and I will quickly send you a sample Sponge Rubber Rupture Pad and full particulars of my generous offer in a plain sealed envelope. Address E. H. Scott, Hernia Expert, 5511 Scott Building, Akron, Ohio. Do this today—Before you forget. You may not see this notice again.—Adv.

CHRISTMAS
Cards Gifts
Folders Decorations
Order Early
Write for Catalog
DAMERON-PIERSON CO., LIMITED
Social Engravers
New Orleans

YOU OWE IT TO YOUR CHILDREN - TO YOUR FAMILY TO SEE THAT THEY GET THE MOST NUTRITIOUS WHOLESOME BAKINGS.

Don't take the chance of sacrificing quality, economy and food value by using self-rising flour mixtures. They are only substitutes for good plain flour and good baking powder.

The best baking results are obtained from good baking powder and plain flour. The results are far better than from self-rising flour.

There is no substitute for good baking powder and plain flour.

Economy does not necessarily mean cheapness of price, nor does it mean the easiest way. In these times the greatest care should be used in determining between true economy and the sham of mere cheapness because there are so many preparations and substitutes in the way of leavening agents on the market.

For best results use—
Calumet Baking Powder
and a good plain flour.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1431 Octavia St., New Orleans, La.

LOUISIANA CONFERENCE.

Material For The Monthly Programs.

Realizing that the receipt of program material is frequently so late in the month that leaflets are of little use to the average auxiliary, the matter was taken up with Nashville. The following letter from Mrs. Lipscomb would indicate that the fault lies with the printer, and that in the near future we may look for better service along this line.

"My Dear Mrs. Niebergall: Your letter of October 2 to hand and I am snatching a moment at the noon recess of the Executive Committee Meeting to answer.

"I very much fear that the delay in the receipt of your literature is due to the tardiness of the printer here.

"We have moved into the new building and are happy to be able to make our distribution under better conditions and we shall be able to speed up all along the line. I do believe that you can say to your women that the trouble has not been in your Conference. Lovingly yours,

"BESSIE W. L."

Week of Prayer. November 5-11, 1922.

Our gifts and our prayers for Colegio, Buena Vista, Havana, Cuba, and the French field of Louisiana.

"Prayer asks everything; and it gives the all-in-all. It is hard; it is a cross, but it is also easy; it is the crown of life. It is God's Fatherhood acknowledged, God's friendship accepted, God's life possessed.

"Have you prayed with all your life and love? Then you have found God. In him you have courage; in him you have insight; in him you have joy for yourself and for all you love; in him you have eternal life."

About The Work In the Eastern Division.

Contract for the proposed French Mission School at Houma, La., which is to be erected from Week of Prayer Funds, has been let to the Montague Construction Company, of Abbeville, La.

Owing to the proposed building of very important highways in Terrebonne Parish, La., the Wesley Community House property, on which will be located the French Mission School, is enhancing in value. Three of the highways will touch our property.

A School for the French Mission Field.

Mrs. J. H. McCoy,
Administrative Secretary, Home Field, Eastern Division.

"Show thy marvelous loving-kindness, O thou that savest by thy right hand them that take refuge in thee."

By the French Field is meant that section of Southeastern Louisiana in which reside about 240,000 people of French descent, residents of this continent since pre-colonial days, but isolated from national progress by the use of the French language and the influence of a medieval church.

The ancestors of the people of the French Mission Field came from that section of the French colonial empire to which was given the name of Acadia, and which comprised what is now known as Nova Scotia, New Brunswick, and a part of Maine. When the French were conquered by the British, the Acadians were accused of abusing their privileges as neutrals, and in 1755 several thousand of them were deported, with much harsh treatment, southward.

The origin of the people of the French Mission Field is preserved in the perverted name "Cajaens" (Acadians), by which they are commonly called. The tragic romance of their deportation has been sung by Longfellow in the poem "Evangeline."

The Acadians of Louisiana are a gentle, loving people. Although so many of them are superstitious, ignorant, and industrially inefficient, they are by temperament very religious, and their reverence of what they hold sacred might well be imitated by the young people of other sections of the nation.

Our Protestant missionaries in the French Field are hindered by the lack of native educated leadership. The people are ready to accept a gospel that liberates. Protestantism must educate its own future leadership.

For this reason the Woman's Missionary Council has recommended the erection on the Houma Wesley Community House property of a modest school for elementary education and industrial training. The school is to be co-educational. The residence on the property, used as a Community Center and Workers' Home, will be arranged to accommodate the girls, while a new building, containing schoolrooms and boys' dormitory, should be built; $25,000 will be needed for this purpose.

No funds are appropriated for the maintenance of the school. It costs $150 a year, just a little over forty cents (40 cents) a day to keep a student in school. Benevolent people are giving scholarships for these young people. We need scholarships and we need funds for equipping and developing the school.

The announcement that Southern Methodist women are to build a school for the French Mission Field is bringing to the hearts of the people of our communion and to these patient, long-suffering, submissive folk a new day of hope.

Longfellow puts this prayer on the lips of the Acadians as they leave the shores of their beloved Canadian home: "Fill our hearts this day with strength and submission and patience." With the coming of the French Mission School the hope ascends that the days of this people's submissive patience and sorrow are passing, and that the wide-open door of Christian education and evangelism will bring to their hearts a new and more joyous outlook upon the life of the here and a sweeter, higher hope for the blessed life of the hereafter.

The Woman's Missionary Council has voted to direct the portion of the Week of Prayer offering for the Home Field to the French Mission School. May a new record of liberality be made by our consecrated women so that this needy people may be helped and this great work go forward.

Some Facts Concerning the French Mission Field.

Terrebonne is the largest Parish in Louisiana. Area 1,806 square miles.

Houma is the parish seat. It was settled in 1838.

Houma is situated about fifty miles southwest of New Orleans.

Houma took its name from the Houmas tribe of Indians.

Houma's population is about 6,000.

Houma is situated at the junction of six navigable bayous, and is directly on the intercoastal canal route.

The banks of each of these bayous are settled for miles in every direction.

Houma is served by the Southern Pacific Railroad.

Houma is directly connected with New Orleans by steamboat service.

Houma is the center of a tremendous sugar-producing area.

The production of the refined product in this parish amounts to approximately $3,250,000 annually.

The first settlement in Terrebonne Parish was made on Bayou Grand Caillou about 1740.

Among the most valuable and important of the natural assets of Terrebonne Parish is its inexhaustible supply of natural gas.

Terrebonne borders on the Gulf of Mexico. It is intersected by numerous lakes, bayous, and bays. All of these contain a wonderful variety of edible game, fish, shrimp, and oysters.

FROM THE FRENCH MISSION FIELD.

Dear Advocate: Just a few words to let the brethren in Louisiana and Mississippi know what is going on in this field. I have been at work in the Lord's vineyard since January 1. I have spent all my time in revival work for the past four months, and I have much for which to thank the dear Lord. During my four months of revival work, twenty-four left the field of sin and entered into the sheepfold of our Lord. Dear brethren, we need your co-operation in prayer for this French field.

O brethren, Mr. Wesley's torch set the world on fire; we are building on the same foundation and we must set the world on fire with our torch. Wherefore let us take the whole armor of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Let us have our loins girt with the truth, having on the breastplate of righteousness, and our feet shod with the preparation of the gospel. Let us not forget the helmet of salvation and the sword of the Spirit, which is the Word of God. So we would appreciate your co-operation in prayer. We have a great opportunity in this French field.

Rev. R. E. Martin and K. F. Martin are building a nice church at Point-aue-Chene, which will be completed this week. But, best of all, a school has been started at the Wesley House in Houma, of which Miss Ella Hooper is head host. This is the only hope for this French field—train our own people to prepare themselves with the gospel of peace. Fraternally yours,

G. A. LaGRANGE,
Pastor Bayou Blue Circuit.
Houma, La.

Winning An Enemy: If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.—Proverbs 25:21.

Dodson's Liver Tone Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

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and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.
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FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

Nujol is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

THAT MAN TO BE—OUR BOY.

By L. L. Bailey.

That man to be—our boy—must strengthen his body as well as his brain in his school days—not that he may engage in lawless physical combat and physical fights with other boys and men, and when he grows up, by the lack of proper physical control, become known as a brawler and undesirable and disreputable character, but that his physical forces may properly support the mental in their sound reasoning, through the possession of virile physical health and strength, developed during the scholastic period of life.

In olden times man used to believe that physical combat and brawls were essential signs of manhood, and that physical encounters were necessary to the development of manhood; modern man believes in mental and physical development through athletics and competitive games, in friendly rivalry, which teach self-control through penalties for unfair plays, and in this manner, while developing mental and physical health and prowess under the self-control, fostered and developed by the application of these rules, likewise help hand-in-hand with scholastic education to produce a citizenship which is bound to become a bulwark for the better protection of society at large.

It is often harder and more manly to control our temper and not give way to it, than to lose it and engage in physical fights, in which right may or may not be strong enough to win out. For if we are too weak physically to win and our cause is just, it is better to use tact and our wits to avoid physical encounter, and, if necessary, later bring our grievances into court of law; and if we are strong enough physically to win, we ought to be strong enough to refuse to engage in a brawl or fight with one who seems to be incapable of knowing right from wrong.

Since, under the laws of nature, there are times when mental forces meet, and demand a positive and a negative, and that our boy must at such times become the positive under these laws, our boy must win over woman, not by the brutal forces of nature, but by fairness, strength of character, wisdom, sympathy, intellect, wit and gentleness.

For our boy of to-day will soon be our man of to-morrow, to help make safe and happy the lives of all of his day, and if his life be a normal one, he will be expected to take unto himself a wife for whose protection and happiness in life he and the laws of the land will be responsible.

Our boy—that man to be—must, therefore, while young, not only be taught the value of good citizenship—mentally, physically and morally, under government and law, but that his government expects him to learn to be self-supporting and likewise later to make and support and own a home of his own, and that to do this he must first learn, while young, the best means of earning a living; next in importance is to acquire habits of thrift—that is, learning to waste nothing, whether it be materials, or time, and especially time during working hours—the time one devotes to making oneself financially secure. Equally important is the formation of the habit of saving as much of the money he makes as possible, so that when he meets the girl he loves, he may be in a position to build a home for her, and insure her as well as himself against financial want. He may be called a tight-wad by some of the girls and boys of his acquaintance, but by the time he has grown up and is ready to settle down, he will not only get the girl he wants but will have already provided for her and she will have no misgivings at the time she casts her lot with him.

And our boy—that man to be—must be warned against going into business for himself without a thorough and working knowledge of such business in all of its details. He must be reminded that owing to lack of sufficient money capital and a knowledge of business methods, from 75 to 90 per cent of every hundred persons who engage in business fail.

With this basic knowledge acquired by our boy during his scholastic period of life, there is no reason why our boy should not grow up to become a good, honorable, and useful citizen, and a joy and pride to his loved ones and his country.

Iowa Physician Makes Startling Offer to Catarrh Sufferers

Found Treatment Which Healed His Own Catarrh and Now Offers To Send It Free To Sufferers Anywhere.

Davenport, Iowa.—Dr. W. O. Coffee, Suite 726, St. James Hotel Bldg., this city, one of the most widely known physicians and surgeons in the central west, announces that he found a treatment which completely healed him of catarrh in the head and nose, deafness and head noises after many years of suffering. He then gave the treatment to a number of other sufferers and they state that they also were completely healed. The Doctor is so proud of his achievement and so confident that his treatment will bring other sufferers the same freedom it gave him, that he is offering to send a 10 days' supply absolutely free to any reader of this paper who writes him. Dr. Coffee has specialized on eye, ear, nose and throat diseases for more than thirty-five years and is honored and respected by countless thousands. If you suffer from nose, head or throat catarrh, catarrhal deafness or head noises, send him your name and address today.—Adv.

AN UNUSUAL THING IN ILLINOIS.

The Illinois Conference Sunday School Board has taken a step toward the cultivation of the Sunday school superintendents which is very aggressive. The chairman of the Board, Rev. A. E. Thomas, has sent in a complete list of the one hundred superintendents in his Conference, and a check was enclosed covering the cost of one hundred subscriptions to "The Methodist Superintendent and His Helpers." In other words, every superintendent in the Illinois Conference is to receive this monthly publication for one year at the expense of the Sunday School Board.

While the Illinois Conference is one of the smallest in the entire connection and while the subscription price of the periodical is only twenty-five cents a year, the undertaking is nevertheless a worthy one and is to be heartily commended.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Gibsland, Sun., Oct. 29, a.m.
Plain Dealing, at Walker's Chapel, Thurs., Nov. 2.
Wesley, at Carroll Creek, Sun., Nov. 5, a.m.
Ringgold, Mon., Nov. 6.
Grand Cane, Wed., Nov. 8 (conference).
Mansfield, Wed., Nov. 8, p.m. (conference).
Minden, Fri., Nov. 10, p.m.
First Church, Shreveport, Sun., Nov. 12, a.m. (preaching).
Mooringsport, Sun., Nov. 12, p.m.
Noel Memorial, Mon., Nov. 13, p.m. (conference).
Cedar Grove, Wed., Nov. 15, p.m.
First Church, Shreveport (conference), Fri., Nov. 17, p.m.

R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

St. Francisville, Oct. 29, a.m.
Olive Branch, Gilead, Nov. 5, a.m.
Clinton, Clinton, Nov. 5, p.m.
Franklinton ct., Fisher, Nov. 12, a.m.
Franklinton, Nov. 12, p.m.
Baton Rouge, First Ch., Nov. 14, p.m.
Hammond, Nov. 15, p.m.
Dunham Springs, Dunham Springs, Nov. 19, a.m.

J. W. LEE, P. E.

Alexandria Dist.—Fourth Round.

Provencal ct., at Provencal, Oct. 29.
Bunkie, Nov. 2, p.m.
Alexandria, preaching, Nov. 5, a.m.; conference, Nov. 6, p.m.
Marksville ct., at Marksville, Nov. 5, p.m.
Pleasant Hill ct., at Pleasant Hill, Nov. 12.
Natchitoches, Nov. 16, p.m.
Rochelle and Standard, at Rochelle, Nov. 19.

Preachers in charge will please see that the trustees have reports in hand concerning church property. Pastors will also nominate only the number of stewards allowed by the law of the church. Brethren, arrange your nominations accordingly. The law will be enforced.

W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Fourth Round.

Morgan City, Oct. 29, a.m.
Jeanerette, Oct. 29, p.m.
Many, Nov. 5, a.m.
Sulphur, Nov. 12, a.m.
Lake Arthur, Nov. 12, p.m.
Merryville, Nov. 19, a.m.
Ludington, Nov. 19, p.m.

J. B. WILLIAMS, P. E.

Monroe-Ruston Dist.—Fourth Round.

Chatham, at Frantam's Chapel, Nov. 1, 11 a.m.
Eros, at Eros, Nov. 3, preaching, 11 a.m.
Waterproof, at St. Joseph, Nov. 5, 3 p.m.
Sicily Island, at Sicily Island, Nov. 12, preaching, 11 a.m.
Lake Providence, Nov. 15, 8 p.m.
Monroe, Nov. 17, 8 p.m.
Bernice, at Bernice, Nov. 19, preaching, 11 a.m.
Ruston, Nov. 20, 8 p.m.

The Licensing Committee will meet at Monroe Sept. 19, 10 a.m.

K. W. DODSON, P. E.

New Orleans Dist.—Fourth Round.

Pearl River ct., at St. Tammany, Oct. 27, 11 a.m.
Bogalusa ct., at Sun, Nov. 4, 10 a.m.
Bogalusa sta., Nov. 4, 7:30 p.m.
Covington et., Nov. 5, 3 p.m.
Slidell, Nov. 5, 7:30 p.m.
Louisiana Avenue, Nov. 6, 7:30 p.m.
St. Mark's, Nov. 7, 7:30 p.m.
Second Church, Nov. 8, 7:30 p.m.
Algiers, Nov. 9, 7:30 p.m.
McDonoghville, Nov. 10, 7:30 p.m.
Epworth, Nov. 13, 7:30 p.m.
Felicity, Nov. 14, 7:30 p.m.
First Church, Nov. 15, 7:30 p.m.
Carrollton Avenue, Nov. 16, 7:30 p.m.
Rayne Memorial, Nov. 17, 7:30 p.m.
Parker Memorial, Nov. 19, 7:30 p.m.

Pastors will please endeavor to have reports from each department of the work. Please do not fail to have the president of the Board of Trustees to answer Question 15.

J. G. SNELLING, P. E.

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FROM McCOOL, MISS.

Dear Brother Carley: Just a few lines for our paper with reference to our work on the McCool charge. We have had a very pleasant year, but have found, as elsewhere, plenty to do—more than we have been able to do. We have five churches, and have held meetings at each church, with ministerial help at four of the churches.

My brother, Olin Ray, assisted me in a meeting at Liberty Chapel; we had a great meeting, with 2 additions to our church.

R. G. A. Carlisle was with me at Liberty Hill, and the Lord was with us in great power and 25 were saved and added to the Methodist Church.

A. L. Davenport was with us to do the preaching at Chapel Hill. He brought us some great messages, and the Spirit of the Lord was upon us. Many backsliders were reclaimed and re-dedicated their lives to the service of the Lord.

At Bowie Chapel I held my own meeting by the help of the Lord and the good people of the church; 9 were added to the church.

Last, but not least, was our meeting at McCool, conducted by our Conference Evangelist, Rev. W. A. Wilson, beginning October 1, and running till the night of the 11th. His condemnation of sin, his presentation of the gospel as the power of God to save, and Christ as the only Savior of the world, backed up by his interest in and zeal for lost souls, stirred this town perhaps as it has not been stirred for some time. Numbers of people pledged themselves to a better life; 7 were added to the Methodist Church, 4 to the Presbyterian, and 3 to the Baptist churches. The religious life of the town has been lifted to a higher plane as a result of the meeting.

GUY RAY, P. C.
McCool, Miss.

FROM NOXAPATER, MISS.

Dear Advocate: I have just had the pleasure of having Rev. R. G. Moore, our returned missionary from China, with me over my charge. He has indeed an interesting message from the people across the sea. My people enjoyed so much listening to him regarding his work among these people so far from us, and they have decided since hearing him that they will take more interest in our unfortunate heathen people. Many people are in ignorance as to the exact state of affairs with the Chinese and other heathen lands, and for that reason they are no larger contributors for these worthy causes; however, the same state of affairs exists in this section—because of the ignorance on the part of the people here in our own home land the cause of Christianity suffers. Ignorance and superstition go hand in hand, and here where you find such a deplorable state existing, there are all kinds of discords and strife and ill will and malice and hard feelings and such like; hence persecutions and villifications naturally follow. Oh, how we need in all the churches revivals, so as to help overcome such existing states, and these revivals should start in the high up places and take in all, not stopping until all are enveloped or taken in. I think our North Mississippi Conference would do well to put Brother Moore in the field and just let him go from church to church and inform the people as to the exact state of affairs across the sea. He would do very effectual work and when the end of the year had come I believe we would all see that he had made a big contribution towards helping the people get the light, and I know that he would have fully earned his salary. With this kind of information before the people and followed up with several live evangelists over the Conference doing effectual work, this next year ought to be a banner year of the North Mississippi Conference in reviving the church and saving lost souls. I am getting very anxious for the new year to come, for I am going to enter in some sapacity the evangelistic field work, the class of work that I have longed for years to do and that has appealed to me for these years. Brethren, have Brother Moore with you; he will help you and your folks.

W. V. SHEARER, Pastor.

It is only when all the rest of our humannature is calmed that the spirit comes forth in full energy; all the rest tires, the spirit never tires. Humbleness, awe, adoration, love, these have in them no weariness; so that when this frame shall be dissolved into the dust of the earth, and the mind, which is merely fitted for this time world, learning by experience, shall have superseded, then, in the opening out of an endless career of love, the spirit will enter upon that Sabbath of which all earthly Sabbaths are but the shadow.—F. W. Robertson.

The Prince of Peace: Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The PRINCE OF PEACE.—Isaiah 9:6.

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Ask also for my "pay-when-reduced" offer. My treatment has often reduced at the rate of a pound a day. No dieting, no exercise, absolutely safe and sure method.

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Mrs. Anna Schmidt writes:—I weighed 178 pounds before I started your treatment and I now weigh 138 pounds. You may print this if you like.

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THERE IS A GREAT NEED FOR JUST THIS BOOK AND WE ARE GLAD TO ANNOUNCE IT.

Shorten the Line

BY ARTHUR MADISON SHAW,
Of the Louisiana Conference.

Price, $1 **Price, $1**

TABLE OF CONTENTS.

FOREWORD.

Chapter I.....Save Your Ammunition
Chapter II.....Purely Speculative Questions
Chapter III.....Sectarian Peculiarities
Chapter IV.....Historical Questions
Chapter V.....Doctrinal Questions
Chapter VI.....The Case of Science
Chapter VII.....The Shortened Line
Chapter VIII.....Prayer the Key and Test
Chapter IX.....The Modern Prophet
Chapter X.....The Church of To-Morrow
Chapter XI.....Epilogue

WE CONSIDER THIS A VERY VALUABLE BOOK.

Dr. G. T. Rowe, Book Editor and Editor of the Methodist Quarterly Review, writes of it:

"Shorten the Line," by Arthur Madison Shaw, is one of the most valuable books that have appeared in recent years. The author is a Christian who thoroughly understands both the essential truth of Christianity and the age in which we now live. The reasonable plea of this book is that preachers and other religious teachers should cease to waste their energies in defending points of indifferent value and concentrate upon the vital facts and truths of the Christian religion. Any preacher of any denomination will profit by giving it a careful reading, and no Methodist preacher can afford to miss it.

Lamar & Barton, Nashville, Dallas, Richmond
DEPARTMENT B-16

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 44. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3482.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 2, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

NEED IN THE NEAR EAST.

It almost seems that appeals in behalf of the Near East are to become a part of the regular activities of all the churches. The suffering there is so dire that the Christian world cannot remain unmoved while it endures. It is right, therefore, that those who are directly related to the work of alleviating that suffering should do all in their power to enlist the sympathy and aid of those who can know of it only as they are told. For that reason we call special attention to a statement on another page of the Advocate of the General Conference Advisory Committee of Co-operation with the Near East Relief, in which an urgent appeal is made for help for the helpless victims of Turkish atrocity who are facing starvation. We plead for an immediate and generous response to this call throughout the church. Sunday schools, Epworth Leagues, Missionary Societies, local congregations—in short, all members and organizations of the church—should be glad to have a part in the relief of a devoted people whose sufferings are beyond the power of words to express. Contributions should be sent to Mr. J. D. Hamilton, Treasurer of the Board of Missions, 810 Broadway, Nashville, Tenn., with the statement that the remittance is intended for the Near East. The Christian people of the world cannot escape the responsibility of helping those who are in need; but the so-called Christian nations will have to answer in the Judgment for their failure to make the Turk respect the rights of the helpless but Christian Armenians.

"HOLD 'EM, TULANE!"

Not long ago we saw a football game at the Tulane Stadium in which, at one time, the opponents of the local team had the ball on the Tulane one-yard line. The prospect of a touchdown by the opposing eleven stirred the Tulane "rooters" to an intense pitch of interest and, to strengthen their own team in the moment of peril, they let loose their well-known cry, "Hold 'em, Tulane, hold 'em, Tulane!" Tulane held, the enemy was repulsed, and the ball was kicked out of the danger zone. We would not say that the cheering on the sidelines alone saved the day; but it was a critical moment in the game, and the encouragement of the loyal supporters of the local team must have inspired its members to do their utmost to keep their goal line from being crossed. There is always a fight being waged against the forces of righteousness, and it sometimes seems that the enemy is on the verge of a victory; but there is sufficient reserve strength in the forces of righteousness to prevent defeat if they themselves and those who are with them in the fight will throw into the conflict all the power they possess. Continuing the figure of the football game, those on the sidelines have an important part to play in the fight. They may not actually be in the struggle, but their interests are wrapped up in the outcome and they are under obligation to do whatever they can to save the day. If they sullenly remain silent when the issue hangs in the balance or, worse, if they begin to find fault with and criticize harshly those who are in the thick of the fray; if they call in question the loyalty of those who have been officially chosen to represent them in the fight and to hurl taunts at them because they seem to be hard pressed, they have, in effect, gone over to the enemy and are giving aid and comfort to those who are fighting the things for which they stand. Loyalty receives its real test in the time of trial.

A GREAT WEEK'S WORK BEFORE US.

By Bishop Warren A. Candler.

During the first week in November the second payments on the subscriptions made to the Christian Education Movement become due, and I take occasion to exhort the preachers and people of our church to put forth zealous efforts for the payment in full of this instalment on the pledges made.

The needs of our educational institutions are urgent and imperative. On their faith in these pledges they have builded high hopes and projected important plans. They must not be disappointed. Faculties cannot be maintained nor patronage retained, if we fail to meet the subscriptions we have made. And if our schools fail, both the foreign work of the church and its enterprises in the home field will suffer most seriously. Institutions of secular learning produce but few missionaries and ministers of the gospel.

Moreover, unpaid vows of offerings to God and His church impair the piety of the men and women who thus default in their solemn promises for the promotion of Christ's cause.

Let us pay our vows unto the Lord now in the presence of all the people and thus honor Him with our substance that we may be enriched with His blessings.

MERELY A HINT.

According to one of our Northern exchanges, the Discipline of the Methodist Episcopal Church provides that the charge receiving a new pastor shall pay his moving expenses. That may be a good provision—though we are not advocating it for adoption in our church. The suggestion we wish to make is this: Let the stewards of every charge in the Louisiana, the Mississippi, and the North Mississippi Conferences see to it that their pastors go to the approaching Conferences with every cent of their salaries paid; then, if they have to move, the probability is that they will be in position to do so without the embarrassing necessity of having to borrow money. We venture to add this suggestion to the stewards of the charges that will receive new preachers: Do not wait a month before making a payment on salary. The probability is that the new preacher, even if he has been paid in full by his previous charge, has used practically all his surplus funds to meet the expense of moving and he faces an embarrassing situation in a new community among strangers. We can imagine the grateful feeling of a pastor on a new charge to whom the stewards would say on the day of arrival: "Brother, we want you to know that we are glad to have you with us—and here is $100 as a token of our loyal support; there will be more later." It might do the stewards good, too!

A PREACHER'S LIBRARY.

Recently we had the privilege of looking again through the library of a preacher—a member of one of our patronizing Conferences—who is now in the superannuate relation. We were greatly interested in noting the kind of books this man has nourished his mind on as he did the work of the ministry through an active period of more than forty years, and that he still finds helpful as he meditates upon the glorious truths of our holy religion. We made no attempt to classify the library of several hundred volumes, but we found represented in it writers upon practically all the great themes of the intellectual and religious life. Among the books of reference, we noted the following: Encyclopedia Brittannica; The New Schaff-Herzog Encyclopedia of Religious Knowledge; Hastings' Dictionary of the Bible; Liddell and Scott's Greek-English Lexicon; Robertson's Grammar of the Greek New Testament; Abbott-Smith's Manual Greek Lexicon of the New Testament. Recalling them at random, we remember these volumes: Ueberweg's History of Philosophy; Wardell's First Lesson's in Philosophy; Leighton's The Field of Philosophy; Guizot's History of Civilization; Darwin's Descent of Man, and Origin of Species; Orr's The Resurrection of Jesus, and the Virgin Birth; Smith's Christ and Science; Lee's Religion of Science; Lightfoot's The Apostolic Fathers; Dubois's Psychic Treatment of Nervous Disorders; Kawakami's What Japan Thinks; Haller's Redemption of the Prayer Meeting; Plutarch's Lives; Ellicott's Christus Comprobator. This library has, of course, many of the standard works dealing specifically with theological subjects, and it has also a good deal of poetry, standard works of fiction, volumes of biography, and not a little of science. In short, it represents the intellectual and spiritual interests of a busy preacher who has tried seriously to prepare himself for the ministry to which he was called, and to keep himself in touch with the currents of thought in the times in which he lives. We do not suggest that this library is ideal in any sense, but we do know that it shows that this Methodist preacher has been willing to spend money and time in acquiring and acquainting himself with the books that gave promise of being able to help him in his work. Books are not everything—not by a great deal—but they are something. Some of our younger preachers might, perhaps, well spend more time in their libraries—if they have them—and less "downtown somewhere."

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SANCTUARY.

Let us put by some hour of every day
For holy things—whether it be when dawn
Peers through the window-pane, or when the moon
Flames like a burnished topaz in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody; some little hour
Wherein to hold rapt converse with the soul
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable.

—Clinton Scollard in The Christian Century.

SPIRITUAL DROUGHT.

Jeremiah 14:4.

By Rev. Robt. Thorne.

All nature mourns when rain has been long withheld. The importance of the treasures of the clouds to earth's enrichment is apparent in the consequences that follow their retention. The ground becomes parched, the streams are dried up, and vegetation languishes. This was the condition of nature in Judah at the time our text speaks of. What distressing scenes were to be witnessed during its continuance! Jerusalem was in mourning, the streams were dry, there was no water in the wells, and there was no grass in the fields; so distressing was the state of things that the plowmen were ashamed, and in deep concern covered their heads.

But there is another and even more greatly to be deplored drought than that that chaps the ground, withers and keeps bare the meadow lands, and dries up the water courses; there is spiritual drought.

I. What does it mean? It means the absence of the influences of the Holy Spirit, which are as necessary to the success of the work of the church and the true progress of man, as is the rain to the success of the plowman, and the temporal prosperity of men. Then this drought has a large meaning.

1. It means preaching without success. There is a requisite to the successful preaching of the gospel that is not attained by academic studies, or scholastic training of any sort. The great and indispensable requisite to the successful preaching of Christ's gospel is the influence of the Holy Ghost. Jesus plainly teaches this as he tells his disciples to tarry at Jerusalem until they be endued with power from on high.

2. It means praying without fitness therefor. What a glorious privilege it is to be permitted to talk with God, and tell him all our cares and wants! They tell us prayer is useless, and really make it appear that the Creator of the universe is the only being in it who cannot answer prayer; but it is a glorious truth, taught both by the Bible and experience, that God does hear and answer prayer.

3. It means church-going without its blessings. Profitable attendance upon the sanctuary depends upon the outpouring of the Holy Spirit's influence upon the soul. There may be heard many eloquent discussions of ethical and even gospel truth, and yet the soul be very little profited by it.

4. It means an absence of the influence necessary to the growth of Christians. The Holy Spirit's influences are as necessary to the growth of Christians as is rain necessary to the growth of trees.

II. What are its consequences? As this question is considered, perhaps it will be seen that facts, rather than a disposition to be pessimistic, lead not a few of the workers in the cause of Christ to declare that there now exists a widespread spiritual drought. Look at some of the consequences:

1. There is small natural growth of churches. The natural increase of the church is by new, spiritual birth. Churches grow in numbers, quite often, at the expense of other churches. In newer sections of a city a church may grow rapidly in numbers, and yet not one of the increase be a new convert to Christ under the ministry of the church. Building up churches at the expense of other churches is not natural increase. It is not advancing the cause of Christ in the least.

2. There is a decline of spiritual vitality. The life of the plant becomes enfeebled by long drought. See how the trees of the woodland wilt and wither when the rain has been long absent.

3. There is a falling off in church attendance. When the atmosphere of heaven fills a church, and the blessings of God are bestowed upon those who meet there to worship him, it is a most comfortable place to be in.

4. There is the growth of formalism. When there is the absence of the influence of the Divine Spirit from a church, what other character can its service be said to have than formal? There can be no holy power in it. The singing is formal—perhaps operatic; the genuflections are formal; the sermon is in the course of things. This kind of worship grows as the drought continues, until it comes to pass that the great object of going to God's house is entirely lost sight of. But one word more on the consequences of this drought:

5. There is a resort to certain expedients to counteract its effects. These expedients need not here be enumerated, for a contemplation of them saddens the soul. Who, as he enters certain churches, especially in the evening, would ever think that their services are to lead the soul to God, and care for the things that have to do with its eternal good? The church service is made an entertainment. It is a time of singing, which is often done by voices whose owners thus use them only for the money they make.

III. What are the causes of spiritual drought? The cause of the drought in Judah was the wickedness of the people. Their sins grieved God, and He shut up the heavens that they gave them no rain. May not spiritual drought be because of God's displeasure? If such a drought be because God is grieved with the conduct of men, it must be Christians who thus grieve Him; for He never afflicts the church for treatment He receives from the world. How, then, may Christians displease God so that He may withhold the influence of His spirit?

1. By failing to give such response to His work among them as He looked for. As a vineyard of His own planting, what care He expended on Israel!

2. By ignoring the emphasis of His word. In the Scriptures God has put emphasis on certain teachings and duties. There emphasis is put on the necessity of repentance, and faith in Jesus Christ for salvation. There emphasis is put on the necessity of regeneration and holiness of life. There emphasis is put upon separation from the world, and the duty of living in view of the judgment. There emphasis is put upon the consequences of wicked living, both here and hereafter. Are there not many places where these teachings and duties are not emphasized? Where repentance is not preached, but only referred to? where the necessity of regeneration is not taught, but only a change of conduct? Are there not many places where separation from the world is not urged, the judgment is never spoken of, and hell is kept entirely out of sight? God is handicapped in His work by this conduct. Is there any wonder He should withdraw the influences of His Spirit and shut up the heavens?

3. By attenuating the importance to man of Jesus and the Bible. It is being taught in books, in theological schools, in pulpits, and in other ways that Jesus is not necessary to man's salvation; that His death has nothing to do with the pardon of the guilty. It is being as widely taught that the Bible is a human production, utterly as devoid of the supernatural as the Vedas of the Brahmans, or the Shasters of the Persians. Surely this treatment of God's Son and the Holy Scriptures must grieve God. May it not be a cause for the drought complained of?

4. By putting material into the church other than living stones. We shall not dwell on this point, but hasten to ask:

IV. How may such drought be broken up? How important the question! Are we suffering from it? Surely we would like to know how to get rain.

1. Let there be confession of sins. Let the churches, wherever there is this drought, become penitent.

2. Let there be most earnest inquiry into the attitude of those men towards Jesus and the Bible whom God used in other times of drought to break it up, and get into the same attitude. What was the attitude of Edwards, Wesley, Whitefield and Finney towards Jesus Christ and the Bible? Let us get into their attitude if we are not there.

3. Let there be an acknowledgment of the need of the divine influences.

4. Then, pray, pray, pray for the rain!

"On all the earth thy Spirit shower,
The earth in righteousness renew."

SAFETY SIGNALS.

By Rev. S. J. Davies.

"The words that I speak unto you, they are spirit and they are life." Jesus spoke these words to his disciples immediately after his discussion with the Pharisees concerning the real meaning of the Kingdom. Bread to these materialists only meant provender for the body; bread to Him meant sustaining grace from God the Father, to nourish the spirit of man. So forever runs the reel. The seen and the unseen, flesh and spirit grappling, struggling, each for mastery in the broad domain of life's vast field. Eternal issues are joined, eternal results are at stake. No man can interpret the deeper things of life and spirit in terms of material meaning only. Herein was the dismal failure of the Jews in the days of his incarnation, and herein lies the error of those who continuously and repeatedly attempt to measure the vast sweep and range of a spiritual kingdom in terms of human knowledge under the name of science.

Just when the material touches the spiritual no man knows, yet there are many who attempt to map this border land. Of one thing we may be assured—the essence of life is divine and here may we safely rest.

* * *

The Indian Summer is at hand. This period of dreamy splendor, when the floating mists fill the valleys and the haze covers the hills, seems to me, is a fitting symbol of the retreating years of man's life. Soon the frosts will come and then all nature will doff her garments of deeper green and the golden coloring of autumnal hues will crown the forests and streams among the shrubbery and grasses. Like some faltering swimmer on the verge of an icy pool just before the plunge, nature pauses before the embrace of winter. In the quiet hush of this Inter-season many are the dreams which come and go, many are the memories that troop in from other days and other years. Time, with the gentle sweep of her eraser, has a wonderful way of obliterating the harsher, bitter things of these bygone years, and uniting anew the better things. Happy indeed is one when these memories are like the Indian Summer, dim and hazy, because they belong to the irrevocable past, but sacred and peaceful because interwoven with the best!

Coushatta, La.

GETTING READY FOR CONFERENCE—GETTING THE PARSONAGE IN SHAPE.

By Rev. W. W. Holmes.

The parsonage belongs to Methodism. Other churches sometimes furnish their pastor a house to live in, but with the Methodist Church the parsonage is a necessity. The itinerant and appointive system compels the church to own and equip a suitable place for pastor's residence. Without the church-owned parsonage the itineracy would lose much of its effectiveness. It would be a great strain on the loyalty of the itineracy for the preachers to be made homeless with every new appointment. Much valuable time that should be given to the work of the church would have to be used by the preacher in locating a place to live. There would be no fixed residence for the pastors. They would have to live here and there, and thus the influence of the parsonage in the community would be largely lost. Everybody ought to know where the preacher lives, if the preacher is to do his best work.

While the parsonage is the house the church provides for the preacher, it is the preacher's home, and, as such, it should be well kept, both for the sake of the preacher and the church. A poor house with few conveniences is a reflection on the church and it is a source of much embarrassment to the preacher and his family. No congregation can be very proud of a preacher, nor have much concern about his comfort, if through indifference and neglect he is allowed to live in an old ramshackle house with inadequate furnishings. Such neglect hampers the whole progress of the church. The church building may be ever so fine, but if the parsonage is neglected, this neglect will have a telling effect on the community. A man is judged sometimes by the house he lives in; likewise a church is judged by the house it forces the preacher to live in. Many parsonages are a constant rebuke to the church folks. The preacher, living in such a parsonage, deprived of the conveniences and comforts he ought to have for himself and family, can not possibly do his best work. That parsonage home, instead of being a place where the people love to go and in which they take pride, is a part of the church of which they are very much ashamed.

What Kind of Parsonage Is Yours?

There are all kinds of parsonages, "good, bad and indifferent." There are some that are good. I have lived in them. I live in one now. Many a church has a just right to be proud of its preacher home. It is the beauty spot of the community. In this home is every comfort and convenience. Nothing is lacking. A live parsonage committee always "makes the stitch in time that saves nine:" thus the parsonage is not allowed to go to rack and ruin; new furniture is provided when needed. Such a parsonage is a joy to the preacher and a credit to the church. Whoever the preacher is for the new year, he has a real home, furnished, clean, and bearing every mark of thoughtfulness and affection. Under these circumstances he goes about his work with a heart all aglow.

Only the preachers, and only some of them, know how poor some of the parsonages are. There are churches that have absolutely no "parsonage conscience." I was once appointed to a church which had no parsonage. (I have had five appointments of this kind.) There was nowhere for me to live. I really think the people were glad to have me as pastor. I had many friends among the membership, but, with one or two exceptions, nobody concerned himself about a house for the pastor. For a whole week I trudged the streets in search of a house, and finally had to take a second story flat of a rooming house for my baby to be born in. Only those who have had a similar experience know what anguish my family passed through during that week and the inconvenience we suffered in the flat. This same church, a few months later, built a beautiful parsonage, modern in every respect, and put in it furnishings to suit.

Little wonder is it that sometimes the preacher's wife, who has had to bear more than her share of the hardships of the itineracy, comes to the place where she rebels and says: "I am not going to live in that house." Sure, she becomes the talk of the community. People say unkind things about her. "Sister Complacence," they say, "lived in that house for four years and it was good enough for her. No finer woman ever lived than she is. Why should this new sister cut up about it?" When "Sister Complacence" went into the house four years ago the old roof leaked then, now it is almost like a sieve—all the wash tubs on the place are required to take care of the water on a rainy day. The wall paper, fresh and new four years ago, is all falling down now. Both the front and back steps have given way. The doors will neither stay open nor shut. The latches and hinges are all on the blink. All the openings to the house once had screens—but screens do not last always. They are gone. Flies and mosquitoes are everywhere. Cardboard has been inserted in window frames to take the place of broken panes. The furniture, come down from Noah's Ark, or the cast-offs of some of the church members, is worn out. The old bedstead stands up during the day and falls down at night, usually when company is present. The mattresses either sag down in the middle or on the side; or else they have knots that resmble the lumps on a camel's back. A better smudge for driving away the mosquitoes or smoking meat than the old cooking stove couldn't be found. If "Sister Complacence" had any pride and vanity when she went into this house, she has none now. The old parsonage mirror with the back of it all blistered—the very cheapest mirror, perhaps, to start with—now broken, with only a part of it left in the frame—well—even a look into such a mirror would give one the appearance of having suffered long with scrofula. It would make the prettiest woman look like the dickens. After all, "Sister Complacence" is not such an angel, nor is "Sister Newcomer" so bad.

Preacher's Family Somewhat to Blame, But Not All.

The preacher's family "is just folks." His wife is no worse a housekeeper than other women; his children are no more destructive than other children. In the best regulated homes the roof will sometimes spring a leak; the steps will give way; the door fastening will become loose; the window screens will rust out; the bedsteads will be broken; the wall paper scratched, furniture marred, etc.; all that will happen to any other home will happen to the parsonage, maybe sometimes a little more.

The preacher's family is often censured and criticised unjustly. They are blamed for the wear and tear on the parsonage and parsonage furniture. The preacher's wife is a "miserable housekeeper" and his children are "very destructive." This may be true or not true. Facts will show that the preacher's wife is at least an average housekeeper and that his children are average children; and yet in some quarters it seems to be quite the fashionable thing to criticize the way the parsonage is kept. Let the preacher's family bear the blame that belongs to them. At the same time let the church folks be fair and not hide behind and excuse or criticism in doing the things that need to be done.

Parsonage Conscience Needed.

The year is coming to a close. God has blessed us with a lavish hand. The harvest has been bountiful, the price good. What about the old parsonage? The Annual Conference is only a few weeks off. Your pastor has been faithful, and he is in high favor with the people. You want the bishop to send him back. You say: "It would be disastrous to the church for him to move at this time" —and yet you want him to continue to live in that dilapidated old parsonage. You may feel that a new preacher is needed and you send up a strong petition to get him—still you are unwilling to provide for him a decent home.

Every church or pastoral charge in Methodism is expected to provide a home for the preacher. This home ought to be sufficiently large to house the average-sized family. In its arrangement and appointments, comforts and conveniences ought not to be forgotten. The bathroom is sorely needed. A study room is needed whether the preacher uses it or not. A nice reception room is a necessity. The average parsonage is visited by more people than any other house in the community. Certainly a parsonage in this day should be as completely modern as the people and preacher can make it.

What The People Can Do.

1. Where there is no parsonage, provide one, fully equipped and furnished at the earliest possible date. This house should be purchased or built, not over in "Nigger Street" where somebody might give a lot, but in a good neighborhood where any member of the church would be willing to live.

2. Where there is a parsonage, see that it is put in good repair at once, and is in every way made comfortable. All heavy furniture ought to be provided by the church. The parsonage committee ought never to wait for the preacher's wife to "make her wants and wishes known." The committee should visit the parsonage often and keep the needs supplied. In case of change of preachers, extra touches should be given to make the parsonage homelike and inviting. The preacher's family never forget that first day in the new parsonage home.

What The Preacher Can Do.

1. The very first thing a preacher can do and must do is to recognize the fact that the parsonage is HIS. It has been built and furnished and set aside solely for the use of the preacher brotherhood of which he is a member. It is not a rented house. It does not belong to the Board of Trustees. They hold it for him and his successors. Everything he puts in the house, every shrub and flower he plants in the garden, everything he does to add attractiveness and value to the place, is just so much for the brotherhood. If all the preachers recognized the fact that all the parsonages are theirs, and all worked at the job of beautifying and making homelike the parsonage, there would soon be no homes more beautiful and serviceable in the land.

2. In the building of a new parsonage the preacher will present the common need of the itineracy rather than a need that might be peculiar to himself. A preacher with no children certainly would not advocate nor permit the building of a three-room parsonage. The size, the arrangement, all, would be with reference to the needs of the average preacher and preacher's family who might occupy the house.

3. The preacher can take pride in the upkeep of the house. The "personal touch" can always be observed. A little thought, a little planning and a little work will change the most unattractive place into a place of charm, grace and beauty. People say: "How beautiful—it doesn't look like the same place!" And yet this change has been wrought with little cost and effort. Every preacher should work for the improvement and beautifying of his parsonage as if he were going to live there always. He may not reap all he has sown. The flowers of his planting may bloom for another. Luscious fruit and appetizing vegetables he may bring to maturity, but may move before their full ripening. He may begin that for which another will get credit and reward. But what matters it? He is making his contribution to the Brotherhood, and if all are working in this selfsame spirit, gain will come to all. This spirit will give every Methodist preacher a good home.

A Question of Promotion.

Promotion and advancement come to preachers along a line that is a little hazy and obscure, certainly along a line that is not easily explainable. These qualities are said to belong to the preachers who are promoted: "Good Preacher," "Good Pastor," "Good Sunday School Man," "Good Mixer," etc.; and yet all good preachers are not promoted, nor are all preachers promoted good preachers. The same can be said of preachers possessing the other good qualities. Be that as it may, no recognition thus far has been given to the preacher who has been eminently successful in building the "preacher homes" of Methodism. The man who, everywhere he goes, gives increased value to the parsonage property and makes the flowers to bloom, and gives "the house by the side of the road, where the race of men go by," a charm and beauty hitherto unknown—may God give us more men of this kind and may there come to them their just reward and recognition.

TRAVEL LETTER FROM DR. AND MRS. I. W. COOPER.

Usually a lapse of years is necessary to give sufficient historic perspective to show in proper relationship events such as those which took place during the years of the recent World War. But whatever questions may still he mooted, there is little doubt in the minds of all fair-thinking people that to little Belgium helougs tne crown for the most heroic service rendered and the greatest endurance shown hy any of the contending nations. Believing this most strongly, as we did, you may imagine the thrill we felt when we found ourselves in Belgium's capital.

Apparently untouched by the war, Brussels is a beautiful, thriving, modern city. When we asked why it was that in this case the Germans did not leave desolation in their wake, we were told that the resistance of the Belgians had ceased before the Huns reached Brussels, and until the very close of the war the Germans were so sure that this city would one day he their own that they wanted to preserve it intact.

Just as Belgium is often called the battlefield of Europe, so no city on the continent has had as varied a political history as Brussels. To say nothing of its mediaeval story, during the last two centuries it has belonged to the French, been one of the capitals of the Netherlands, and, later, the center of the revolt which separated Belgium from Holland. For nearly a hundred years now, it has been the capital of the Belgian kingdom. Another thing that makes it interesting is that far beyond its relative size and commercial importance, this little city stands for the cultivation and patronage of art—and yet it is not the birthplace of any great artist or art school. Its wonderful public library, its picture galleries, fine observatory and educational institutions, all hear witness to the cultural taste of its inhabitants.

Brussels is noteworthy, too, from a commercial point of view. Its extensive canal and railway communications make it the center of distribution for all the products of Belgium. Two of its chief industries are book-making and lace-making. Strange to say, most of the famous Brussels carpets and tapestries are made at Tournai, though sold in Brussels. We believe that the numerous and wonderful lace shops of Brussels and the beautiful bead hags found there were the greatest financial temptation which the feminine portion of our party had to endure on all the trip—even greater than the fascination of Paris shops! Indeed, a large part of the time that we were in Brussels, we were shopping—sometimes in large department stores, sometimes in attractive little shops in arcades.

In olden days, Brussels was a fortified city. Now, these old forts and earthen works have heen transformed into boulevards, so extensive that while some are incorporated into the city as parks and open squares, others extend five miles or more beyond the city and are planted with elms and linden trees. The city is divided into what is known as the upper and the lower town. The latter is the older part and its streets are often narrow and crooked; but the upper town is very regularly and elegantly huilt and contains some beautiful public buildings. Most of these municipal palaces surround, or are located near to a beautiful seventeen-acre park which is filled with fountains and statuary. Brussels was the first city we visited on the continent where cathedrals did not overshadow in importance all other public places.

Our party was located at a nice little hotel in the lower part of the city. It overlooked one of the characteristic open squares of Brussels. Hotels, shops and dwellings surrounded this square on three sides. The fourth was entirely covered by a large union railway station. This probably accounts for the fact that at any hour of the day or night we could see from our window an animated and conglomerate mass of people, passing to and fro across the square. Newsdealers and flower venders had little movable stands here and there, and across the square passed all sorts of vehicles, from automobiles to strange little carts which were drawn by dogs and pushed by men, women or children. The dogs of Belgium are large and much valued as draft animals. Sometimes we saw these dogs fastened heneath the carts so as to protect them from the sun, hut allow them, through some ingenious arrangement of the harness, to pull their carts as well as if they were in the lead.

While we were in Brussels, we had a delightful side-trip to the hattlefield of Waterloo, about fourteen miles distant. We took a whole afternoon for this excursion and enjoyed every movement of it. As our cars left the city behind, we became more and more impressed, as we sped along, with the splendidly kept pike which ran through beautiful suburhan districts. On one side, we feasted our eyes on beautiful forest trees; on the other hand were pretty and often very handsome dwellings, invariahly set amid beautiful flowers and well-kept lawns. Every now and then, these dwellings clustered together in friendly, village fashion. One of these small towns proved to be Waterloo—a distance of two miles from the battlefield. Here we stopped and visited the house in which Wellington passed the two fateful nights of June seventeenth and June eighteenth, 1815, and from which he sent his bulletin of victory. Here, too, General Gordon died, soon after the fight was over. Wellington's room is now an interesting museum which displays the various styles of guns and swords used in the battle.

Next, we visited the Farm House of La Haye Sainte, around which, for several hours, the hattle raged. Our guide showed us the battered masonry of the enclosing brick wall, house and chapel. We went, too, into a large apple orchard where hand to hand fighting had resulted in serious losses to both English and French. Just where some of the warriors fell, they were buried—facing all points of the compass. Handsome monuments now mark these spots. It was a strange sight to see these graves, so irregularly placed, in the midst of a fruiting orchard. Not many feet away, we saw a deep well into which the dead and dying were thrown by their victors.

But the most interesting part of this Waterloo excursion was our stop at the vast mound of earth—about 200 feet high—which was huilt between the years 1823 and 1826, to commemorate this English victory. This mound, which is in the shape of a pyramid, was constructed by Belgian peasant women, paid by the English government. They carried the dirt for this historic pile in baskets which rested on their heads, while their hands busily knitted. Up the mound they went, for three years, laboriously toiling under their heavy loads, while singing patriotic songs to spur them on to the fulfillment of the design. Isn't that a picture of the courage of woman?—a hetter pattern of bravery it seems to us than that of the men who fought all over this field. The summit of the mound, which is reached by a flight of 225 steps, is surmounted by a large stone lion, a symbol of English victory. We were many times repaid for the muscular effort required for the ascent of this little pyramid. Seated at the base of the marble upon which the lion rested, we listened attentively to our guide's detailed account of the battle, while our eyes swept a vast plain of surrounding territory—an immense circuit of which this mound is the center, from which extend radii of five or six miles ere the eye is stopped by a line of forests.

After passing down the stairway, our party turned to the left and entered a large, circular frame building which encloses a panoramic picture of the battle. This vivified the struggle to our minds even more than our guide's good descriptions had done. The various positions and the relative strength of different divisions were well portrayed. But perhaps the most interesting thing about it was to note the variety and brilliance of the uniforms, and to locate, without difficulty, the great leaders. Wellington made a "brave picture" on his dark mount, but Napoleon, on his white charger, appealed more strongly to the romantic imagination.

Our guide finally hastened us back to our cars and we drove to Brussels in the fading light, feeling that we had passed one of the most interesting and profitable afternoons of our lives.

We were up early next morning, ready for an excursion—by train—to the war-torn little city of Louvain. Here we passed the forenoon looking at damaged dwellings and churches which repeated the sad history we had read in the ruins of Reims. A little Belgian hoy of about fourteen attached himself to our party and told us many intersting things which the guide omitted. This boy's father was killed during the bombardment and he and his mother, with her younger children, had lived in a cellar during the German occupation of the town. In spite of the horrors through which he had passed, the little fellow had much of the youthful sprightliness of his years. He spoke excellent English and told us that he was equally at home with French and German. He said something about our being from America and when we asked him how he knew we were not English, he laughed and said that the ladies' shoes could not he anything but American. This was certainly true, for the shoes American women wear are very different from those worn on the continent and in England.

We had luncheon in a very nice new hotel in Louvain. Here we falled to be the center of attraction, for we were overshadowed by the presence of a number of Belgian army officers. This, like every public dining room we entered in Belgium, was adorned with a handsome portrait of the hero king of Belgium—King Albert. Shortly after luncheon, we "made" our train for Brussels, for another excursion was planned for that afternoon.

So, after a few minutes' rest at our Brussels hotel, we took the train for Antwerp, the largest seaport town of Belgium. As we had only three or four hours to spend in this wonderfully interesting little city, we went at once to the Catbedral of Antwerp, a building beautiful and interesting for its exterior grade of architecture, but most famous as the repository of several of the greatest paintings of Rubens and some wonderful mediaeval wood-carvings on pulpit and baptistry. One of Rubens' pictures, the Raising of the Cross, is kept behind curtains and displayed only on feast days, or when tourists pay a fee to look at it. Then, the curtains move on invisible wires and disclose their treasure. It is indeed a great work of art, in its drawing, its coloring and its feeling conception. This, and two other originals of Rubens which adorn the Cathedral, made us wish that we had time to visit the Museum of Antwerp, which is full of his compositions. However, there was only sufficient time left us to walk and ride a little through the city and get some idea of what a mixture it is of the quaint and the modern. We had, too, a few minutes in which to visit the harbor. From this port were shipped the bodies of most of the American soldiers who were brought home for burial. We were much impressed with the busy, substantial appearance of this quay, where quite a number of ships and boats of all descriptions were to be seen.

Next morning, we left Brussels very early and after a ride of about four hours, on a fast train, we found ourselves in Ostend, where we immediately took ship for England. We had heard so much of the rough waters of the English Channel that we dreaded the crossing more than an ocean voyage. But a few hours of smooth sailing brought us in sight of the famous white cliffs of Dover. And presto we were en route to London.

DECADENCE OF REVERENCE FOR THE CHURCH.

By Rev. W. Gibson Forsyth.

I presume it will he evident that the above reference is to the visible house of God. That there is such decadence, I do not think any one who observes and is sensitive to these things, will he disposed to controvert. The fact is evident everywhere. And the condition is of comparatively modern development. My design in this paper is to call attention to the matter, and its insidious growth, dulling gradually, as it does and has, the sensibilities of men.

There can be no question as to the church being a sacred place. The fact is not only set forth, but emphasized, as to the Methodist church, in the ceremony of dedication. There the declaration is emphatic and unmistakable. And this declaration is based not only on Old Testament authority, but also upon the character of the institution and the attitude of Jesus Christ. Jesus's interpretation is sweeping, and leaves no room for questioning.

That for which the church stands—a godly life in consonance with the spirit and character of Jesus Christ—also attests the sacredness of the place. The very essence of the Christian life is involved in it. This fact is made clear by Jesus's attitude, in both act and word, to the desecrators of the Temple. His reverence for the house of God was part and parcel of his very being. It was that which spoke always of and reflected God!

The decline of reverence for the church is seen in much to-day that is countenanced and goes unrebuked. Things are allowed in the church that are utterly at variance with the dedication ceremony and the spirit of the Master. Secular lectures, sometimes political speeches, indiscriminate and frivolous conversation, Christmas trees and other things of like character—these things have become frequent in our churches. And the prevalence of these abuses, which has been a creeping growth, has deadened the consciences of men, as the consciences of men had been deadened in Jesus's day. All of these things Jesus rebuked and, in scathing terms, condemned!

Lack of a due estimate and emphasis of the sanctity of the church on the part of the laity is bad enough, but when it finds expression in the ministry of the church, it is little less than disastrous! What but a loss of the appeal of the church in its essential character to the souls of men can follow the auctioning of the Gospel as is too often done on evangelistic occasions in providing funds; the clapping of hands and loud laughter, as we too frequently have it on our Conference occasions! Those in the place of authority should emphasize and exemplify, as did Jesus, the sacredness of the Temple, by condemnation of all such abuses.

A distinct reflection is upon Protestantism today, when a comparison is made between lodge rooms (when lodges are in session), the Roman Catholic Church, and a few other organizations. In the Masonic Lodge, I am told, there is profound seriousness; and in the Catholic Church, I know there is the greatest reverence. Initial consecration and sustained devotion characterize all services. I have never heard a man laugh aloud or clap his hands in a Roman Catholic church!

Frequently since the sitting of the last session of the Mississippi Conference, has this growing lack of regard for the sanctity of the church pressed itself upon me. And it seemed to me there was more of it manifested on that occasion than I had ever seen before. I have wondered whether we are to have a repetition of it at Crystal Springs. Dr. Linfield, W. B. Lewis, J. L. Forsyth, and a large number of other consecrated men have served that church—men who regarded it the "very gate of heaven"—and I have wondered what their sensations would be were they to hear such things there as we had in Capitol Street Church, Jackson!

Well, it may be I am not attuned to the "spirit of the times;" at any rate that is what the young folks say of some of us. And I plead guilty! No, under the training of the man who gave Marvin to the church, and the woman who was a co-laborer with W. H. Watkins, I imbibed a different spirit from that of the present. And in that spirit I know there is Life. And I am persuaded when we lose that spirit we are drifting toward the breakers. I suppose Harry Emerson Fosdick has caught the spirit of the times, judging from a recent ebullition of his; those who have lost reverence for the house of God, also have caught it, judging by their hand-clapping and laughter! But unlike Fosdick, on their part it is not coldly and studiedly designed. They are victims of a "creeping paralysis." God save us from all desecrations of His church!

Enterprise, Miss.

AN URGENT APPEAL IN BEHALF OF THE NEAR EAST.

When the General Conference provided for an Advisory Committee to co-operate with the National Near East Relief Committee, a very grave situation existed in Asia Minor. The atrocious Turk had slaughtered or slain by hardships half the adult population of Armenia; many thousands of adults and children had been saved from death by starvation and cold and were being cared for by the Near East Relief Committee; but a falling off of income had forced upon the generous people of America the question, "Shall we deny bread to thousands of 'these little ones' and turn them out to starve?" There seemed to be no alternative. The receipts of the Committee had decreased by 40 per cent, and the appropriations for Anatolia, Syria, Palestine and Armenia had to be cut down 25 per cent. These lowered appropriations were a death warrant.

These facts being brought before the people of America, gifts poured into the treasury in amounts sufficient to commute the sentence of death by raising the funds to the previous level of $5 a month for each child in the orphanages.

But a new crisis has arisen. The rout of the Greek Army in Asia Minor, the burning of the city of Smyra, the scrapping of the treaty of Sevres and of restoration of Thrace and the cities of Constantinople and Adrianople to the Turks, have precipitated upon the charity of the world a rabble of refugees numbering a million and a half. American and English ships have afforded temporary relief and transportation to seven hundred and fifty thousand of the victims of the fresh calamity. With the early prospect of the re-occupation of Thrace and the strait cities by the Turks, a current of herded humanity, estimated at 800,000, is now pouring over the roads that lead into Greece, fleeing in terror from the merciless Turk, stripped of all means of life, into the territory of bankrupt and defeated Greece, their only refuge.

In the presence of this augmented terror, Europe is financially helpless and almost abject before the victorious Turk. America alone is able to offer relief. To America the appeal comes with the double effect of the cry of helpless suffering and the accusation of having failed in the crucial hour when her participation in the reconstruction of Europe would have averted post-war calamities. It was America's refusal of the Armenian mandate that left this martyr nation of Christians to be crucified afresh.

The General Conference Committee met at the call of Bishop Cannon, the Chairman, who is just back from the Near East, and passed a resolution calling upon the entire church, in every congregation, Sunday school, Missionary Society and Epworth League, to come to the aid of the Near East Relief Committee by diffusing information on the subject and by observing Sunday, January 21, as Near East Relief Day. Large offerings must be made, as it is only through the churches that the vast sum needed can be raised.

Together with the other denominations that have entered into the plan, we must pray, work and give unitedly and to the utmost in order to meet this moving appeal.

GENERAL CONFERENCE ADVISORY COMMITEE ON NEAR EAST RELIEF.
James Cannon, Jr., Chairman.
Fitzgerald S. Parker, Secretary.

LEST WE FORGET.

Dear Friends: Please don't forget December 3-4 is the time for our Law Enforcement Conference in New Orleans, La., and that we expect the friends of law enforcement in Louisiana to be there. If you fail us, to whom shall we look for co-operation?

Prohibition Commissioner Roy A. Haynes, Washington, D. C.; Miss Mabel Walker Willebrandt, Assistant Attorney General, Washington, D. C.; Wayne B. Wheeler, General Counsel for the Anti-Saloon League of America, Washington, D. C; Dr. P. A. Baker, National Superintendent Anti-Saloon League of America, and others will be on our program.

We have just won a great victory in the ruling of Attorney General Daugherty, making dry all American ships in all ports and on the high seas as well, also drying all foreign ships within the three-mile limit.

The Manufacturers Record in referring to this ruling says the following:

"Like the shot that was heard around the world, which awakened into life the long dormant world-wide longing for liberty, was this shot whose reverberations have startled every country on earth, made the heathen liquor interests to rage, and the moral forces of the world to sing for joy that such a new and mighty era of civilization's advancement has been ushered in. As the shot at Lexington had to be followed by years of struggle for American independence, so will it be necessary to fight on for years to win independence for the liquor power.

"No national customs of foreign ships, whether they be to furnish liquors to their sailors or to their passengers, can for one moment be permitted to make void and of none effect our laws.

"As a nation we have taken a stand for the utter overthrow within our borders of the liquor traffic. Back of us in this movement we have mighty moral forces at work in England, in Canada, in Australia, even in France, and elsewhere throughout the world. These forces will take new courage and fight for us with renewed energy in this world battle against the mighty forces of the liquor traffic."

On with the battle! A. W. TURNER,
Supt. Louisiana Anti-Saloon League.

A NOTE FROM REV. D. H. CROWSON.

Dear Advocate: Please let me say through the Advocate to my friends that I am ready for Conference. I am enjoying robust health again and am ready and anxious for the work of the pastorate. I have sold my home, "burned all bridges" behind me, and am ready to go anywhere reasonable, and be a man of "one job" the rest of my active life.

I want to thank all for their many tokens of sympathy for me in my suffering and in the loss of my sainted father. Pray for us.

Since Conference I have held 380 religious services in churches, schools, and homes; assisted in six meetings, and attended Sunday school 50 times. The Lord has saved and reclaimed many souls. The people have been good to us—God bless them.

Fraternally,
D. H. CROWSON,
Supernumerary.

TO THE PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

Dear Brethren: A telegram from Dr. W. G. Cram, Directing Secretary of the Centenary, says:

"Must have two and a half million dollars by December 31, or the mission work at home and abroad will suffer. Send out S. O. S. call to churches through pastor and treasurer to respond to this urgent need."

The above telegram explains why this letter is being written to you, and I trust that it will meet with your hearty co-operation. So far, I have not received enough reports to determine the result of "Pay-up Week," October 15 to 22, in the Conference.

If your church did not collect all of the pledges that were due during this Pay-up Week, in other words, 80 per cent of the amount pledged by your church, will you not continue the campaign to December 31, or until you have collected as much as possible? It would be a CALAMITY to fail, and I am sure that you realize this and will do your best to avoid it. Yours for service,

W. D. HAWKINS,
Conference Missionary Secretary,
Conference Centenary Treasurer.

Ask, Seek, Knock: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matthew 7:7.

For the sake of the Boy and the Girl

For the sake of the young people of Methodism—your boy and girl and those of your friends—who are looking to the Church for an educational opportunity and who will be foredoomed to failure or mediocrity without it—

For the sake of those who aspire to a life of Christian service and must needs obtain a thorough training for their holy tasks in the pulpits at home or in the mission fields beyond the seas—

For the sake of the next generation from which the Church must obtain an intelligent leadership or lose its position of influence in moral and spiritual affairs and thus allow the world to drift downward to ruin—

Pay the Christian Education Pledge

It will swing wide the college doors which now are slammed in the faces of 6,000 persons who seek entrance every year.

It will provide the means whereby our life service volunteers who are without sufficient funds may be trained for their work through the assistance of the Church.

It will give to Methodism a system of schools and colleges incomparable for excellence and Christian character, that our boys and girls may receive the best without being compelled to attend schools other than our own.

Installments on pledges made to the Christian Education Movement are due and payable on November 1st. It is highly important that they be promptly paid. Please remit at once through your local church collector or send the payment direct to your Conference Educational Secretary.

BOARD·OF EDUCATION

METHODIST EPISCOPAL CHURCH, SOUTH

The Home Circle

SONGS.

'Most every time I try to sing
There's some one sure to say:
"Poor child! you cannot keep the key;
Now that will do to-day."

I hide my head, I'm so ashamed.
Why can't I keep the key?
I love to sing, and all my songs
Sound right enough to me.

Then mother kisses both my cheeks
And whispers very low:
"Down in your little heart you sing
The sweetest songs I know."

And then I feel so glad I just
Can't think of anything,
But run away all by myself
And sing and sing and sing.

—Selected.

A RIDE IN A DOG HOUSE.

By Evangeline Weir.

Willie and Donald were playing hide and seek, and Willie was looking for a good place to hide. In the next yard he saw a dog house, which Mr. Willis, the carpenter, had just finished. He crept inside it.

It was very comfortable in the little house, and Willie fell asleep. Donald searched for a long time before he thought of the dog house. He peeped in and, seeing Willie asleep, thought he would play a little trick on him; so he quietly closed the door and slipped the bolt and then went home to supper.

Donald ate his supper, forgot all about Willie and went to bed. But some time in the night he awoke and remembered what he had done. He put on his clothes, crept downstairs and went out into the darkness. He found his way to Mr. Willis' yard, but he could not find the dog house. He was very much frightened, but he knew he must find Willie. He pulled the heavy knocker. It sounded all through the house. Mr. Willis came down with a light in his hand.

"Why, Donald!" he said when he saw the small boy. "What is the matter?"

"I locked Willie in the dog house and it is gone," he said in a frightened voice.

"Of course it's gone," Mr. Willis replied. "I just finished it yesterday for a man down at Millville, and I sent it over on the evening train. I remember that the box felt rather heavy when I lifted it on the car. Does his mother know what has happened!"

"No. Willie goes down every night to stay with his aunt while his uncle is away."

"I see. She thinks he is down there. Perhaps he is, Donald. Go back to bed, and in the morning we'll look him up."

Donald did not say anything more. He ran home to his room, but he could not sleep. He thought of Willie in the dog house, alone in the dark and without any supper.

Again he crept down to the kitchen. He put a biscuit in his pocket and started to find his friend. He knew that if he kept to the railroad track he would finally reach Millville. It was a long way off—nearly ten miles—but he meant to go there at once.

As Donald walked on through the darkness he felt very much afraid. He had to rest a great many times, and his feet blistered and grew very sore. It was getting light when he reached Millville. He looked for the dog house, but it was not there, so he sat down to wait until Mr. Mills should come to help him find Willie. He felt a little better now that morning had come, and, laying his head against the station door, he went to sleep.

"Hello, Donald!" somebody cried.

He sat up and rubbed his eyes. There was Willie with the ticket agent.

"You are a fine boy to lock a fellow up and forget him," said Willie, taking it for granted. "How did you get here?"

"I walked," Donald said wearily.

Willie seemed to enjoy the adventure. "I never woke up," he told Donald, "until the man lifted the dog house off the train. I peeped through the hole, and then I knew what had happened."

"And he barked so loud," said the ticket agent, "that we opened the door. Out crawled a boy instead of a dog, and I had to take him home and feed him."

Just then Mr. Willis came along in his car. "I see the lost dog has been found," he said, laughing. "How did you get here, Donald?"

"He walked ten miles in the dark," the ticket agent answered."—Youth's Companion.

TONGUE TWISTERS.

Do you want some very good tongue exercise? You can get it by reading, or attempting to read, rapidly the following sentences. For those who may have in future life to read or speak in public, there is more in such exercise than mere fun:

Six thick little sticks.

Flesh of freshly fried fish.

Two toads, totally tired, tried to trot to Tedbury.

The sea ceaseth, but sufficeth us.

Give Grimes Jim's great gilt gig-whip.

Strict, strong Stephen Stringer snared slickly six sickly silky snakes.

She stood at the door of Mrs. Smith's fish sauce shop welcoming him in.

Swan swam over the sea; swim, swan, swim; swan swam back again; well swum, swan.

A haddock, a hoddock, a black spotted haddock, a black spot on the black back of the black haddock.

Susan shineth shoes and socks, socks and shoes shineth Susan; she ceaseth shining shoes and socks, for socks and shoes shock Susan.

You know the tongue twister Peter Piper, but there are others which are harder. One of the worst is "Mixed biscuits." Try saying that rapidly, and if you succeed, say this: "Stop at the shop at the top of the Sloane Street." Then try saying over and over again, just as far as you can: "Six slender saplings," and see if your tongue does not get nicely twisted.

Some people also contend that it is extremely difficult to say even such a simple thing as "Troy boat" fast and many times over without getting the words mixed.—Exchange.

"AN INTEREST IN THE CONCERN."

When I was a young lad I was a newsboy for about five years. I think that gave me special interest in the following story which they say was once told about Mr. Moody.

This newsboy lived in the city of Chicago and attended a mission school. All of the people who attended were poor, but each one was called to help as far as he was able. One day they asked for pledges for the work during the year. The newsboy promised to give two cents every week.

About a month later his parents moved to a distant part of the city, more than four miles away. For a time he went back to the old Sunday school, but as winter came on the distance was so great that he did not go anywhere. One Sunday he dressed up in the best clothes he had and said he was going back to the old school. His mother asked him if he did not think it was too far to go. He replied: "I haven't been there for a long time, but I've got an interest in the concern and I want to see how the business is getting along."

People are interested in the things to which they give some of their time or strength or money. The reason some people are not interested in understanding Christ's kingdom in the world is that they are doing nothing to help it on. They do not give to the church. Their children do not go to church school. They do not count in the great things which God is trying to get done in the world through the service of his people. I hope every boy and girl will make a regular pledge to the church and church school. Most of us are able to earn some money, or we have other money which is our very own with which we can do what we choose. It is good to get the habit of helping our Lord Jesus in His work in the world by building up the church and church school. How much interest have you in the great concern which represents our Lord Jesus?—Resourceful Pastor In The Church School.

Flower in the crannied wall,
I pluck you out of the crannies,
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all
I should know what God and man is.

—Tennyson.

It Surely Will: Be sure your sin will find you out.—Numbers 32:23.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Feits, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

CONFERENCE CALENDAR.

North Mississippi Conference, November 8, at Water Valley, Miss.; Rev. L. P. Wasson, pastor; Bishop William N. Ainsworth, presiding.

Louisiana Conference, November 22, at Shreveport, La.; Dr. H. L. Brooks, pastor; Bishop Warren A. Candler, presiding.

Mississippi Conference, November 30, at Crystal Springs, Miss.; Rev. W. B. Jones, pastor; Bishop William N. Ainsworth, presiding.

PERSONAL AND OTHER NOTES.

The International Convention of the World League Against Alcoholism will meet in Toronto, Canada, November 24-29.

Rev. G. S. Harmon, one of our general evangelists, has recently assisted the pastor, Rev. J. M. Lewis, in a good meeting at Collins, Miss.

We regret not being in the office when Dr. Briscoe Carter, our pastor at Minden, La., paid the Advocate office a call one day last week.

The Sunday school payments to the Centenary amounted to $1,026,739 on October 1. The Epworth Leagues had paid $228,870 to the same date.

A daily bulletin was issued in connection with the Stough meeting in Brookhaven, Miss., the bulletin being under the auspices of the Brookhaven "Flying Squadron."

Rev. K. W. Dodson, presiding elder of the Monroe-Ruston District, Louisiana Conference, was in the city last Sunday, attending the great meeting at First Church on Sunday night.

Mr. D. W. Heidelberg, of Shubuta, Miss., a prominent laymen of the Mississippi Conference, spent a few days in the city this week and paid the Advocate office an appreciated call on Tuesday.

Dr. Lyman Abbott, editor-in-chief of the Outlook, died at his home in New York on Sunday, October 22. For many years he had been recognized as a leader in civic and religious thought.

Rev. W. B. Hogg, of Little Rock, Ark., has recently held fine meetings in Yazoo City, Miss., and Alexandria, La. Press reports of these meetings indicate that they were far-reaching in results.

Rev. J. H. Feits, presiding elder of the Greenville District, North Mississippi Conference, says that the "district that sounds no retreat" is hard at it for a successful conclusion of the year's work.

Dr. J. W. Perry, one of the secretaries of the Home Department of the Board of Missions, spent last Sunday in New Orleans, preaching at Rayne Memorial in the morning and delivering a brief address at First Church in the evening.

Dr. Theodore Copeland, who is known throughout the church as an evangelist, has recently closed what he says was the greatest meeting he has ever held, at Norman, Okla. Norman is the seat of the State University, and hundreds of the students were reached through the meeting.

By the death, on October 17, of the Rev. Dr. Reese P. Alsop, a prominent clergyman of the Protestant Episcopal Church in Greater New York, Canon of the Cathedral of the Incarnation, and Rector Emeritus of St. Ann's Church, Brooklyn, the American Bible Society has lost the chairman of its Versions Committee.

Mrs. M. A. Cunningham, formerly of Okolona, Miss., but now of Aberdeen, Miss., has been a subscriber to the Advocate for more than fifty years. She has reared a large family, all of whom are substantial Methodists, one of her sons, D. S. Cunningham, being a member of the official board at Okolona. Blessings upon her!

Mrs. H. R. McKee, wife of Rev. H. R. McKee, is in the Methodist Hospital at Hattiesburg, Miss., where she underwent a serious operation on Monday of this week. She has been seriously ill for three months, and the brethren are requested to pray for her recovery. Before her marriage, Mrs. McKee was Miss Duncan, kindergarten teacher at the Wesley House in Meridian, Miss.

We regret to learn of the death of Mrs. Margaret Ann Savage, of Sessums, Miss., on October 19, in her sixty-eighth year. She was the widow of the late Fletcher A. Savage. She leaves six sons and two daughters to mourn their loss. Mrs. Savage was a long-time reader of the Advocate, and was interested in all the work of the church. We extend sincere sympathy to the sorrowing loved ones.

Rev. C. C. Wier, pastor of the Algiers Methodist Church, New Orleans, celebrated his fifty-sixth birthday on last Sunday, October 29, by preaching a special sermon. The choir observed the occasion by rendering appropriate music, and the congregation presented him with a nice purse and otherwise paid attention to their beloved pastor. The Advocate extends hearty congratulations to this faithful and popular preacher.

Rev. and Mrs. H. C. Murphy, of Natalbany, La., celebrated the forty-second anniversary of their wedding on Saturday, October 28. The marriage ceremony forty-two years ago was performed by Rev. Jesse Fulton of sainted memory. Mrs. Murphy is a namesake of the officiating clergyman—she was Miss Jessie Fulton Hammett. The Advocate extends best wishes to Brother and Sister Murphy as they pass another milestone in their happy wedded life.

The Missionary Centenary Pay-up Week for the Louisiana Conference will be December 3-10. As this will be one week after the close of the Conference and there will be no other special financial objects before our people at that time, it is sincerely hoped that every pastor and official in our church will lend every aid possible in making this effort a great success. Before that time as much should be collected as possible not to embarrass other causes.

On Friday evening, November 10, a church-wide get-together meeting will be held at the Carrollton Avenue Methodist Church, this city. The members of the Woman's Missionary Society will act as hostesses, assisted by all the officials of the church and their wives. It is expected that this will be one of the most successful and inspiring occasions in the history of this aggressive and growing congregation. Rev. Ellis Smith is the pastor.

The recent revival meeting at Bogalusa, La., conducted by Rev. Burke Culpepper, was wonderfully successful in every way. There were 300 additions to the membership of the churches of the city, 175 of them being to the Methodist church. The business houses closed for the morning services, and the attendance at times exceeded the capacity of the auditorium. The "blind tigers" have been closed as a result of the meeting, and a great impetus has been given all church work. Rev. Elmer C. Gunn is the pastor.

Bishop Warren A Candler dedicated the church at Covington, La., last Sunday morning, and preached at First Church, New Orleans, on Sunday evening. The other Methodist congregations of the city had called in their services of the evening and a great audience heard the Bishop in one of his characteristically great sermons. Bishop Candler was entertained while in the city by Rev. and Mrs. J. G. Snelling. On Monday, the Bishop and Dr. J. W. Perry were entertained by the Methodist pastors at a luncheon at the Monteleone Hotel. In addition to the Methodist preachers of the city, the following out-of-town preachers were present: Rev. H. B. Hines, Rev. L. W. Cain, Rev. W. H. Giles, Rev. E. C. Gunn. Rev. W. B. Simmons, of the New Mexico Conference, was also present. Rev. J. G. Snelling, the presiding elder of the New Orleans District, presided at the luncheon, which was a very delightful occasion.

We take the following from a recent number of the Jackson (Miss.) Daily News: "In token of the services rendered by Rev. W. B. Jones, pastor of the Methodist Church at Crystal Springs, Miss., in the erection of a new church, M. J. Eagan, president of the board of stewards, presented him with a silver loving cup, appropriately inscribed. A memorial window inscribed, 'To Our Mothers,' was presented by the young men of the church, and one inscribed, 'To Our Fathers,' was presented by the young women of the church. The other windows reveal the following names: Porter, Folkes, Foggs, Thompson, Eagan, Sexton, Howell, Aby, Lee, Humphries, Barrington. The pews, of dark oak, were installed by the Ladies' Aid Society; the pulpit was presented by W. B. Lockwood as a memorial to his father and grandfather; the altar rail was presented by the children of Dr. and Mrs. R. E. Jones, in memory of their parents; the communion table is a gift of Mrs. H. W. Sims; the handsome electric fixtures were principally the gift of H. F. Aby, of Tulsa, Okla."

The editor had the happy privilege of officiating at the dedication of the beautiful and commodious new church at Pine Ridge, about seven miles west of Tangipahoa, La., on last Sunday morning. A congregation that crowded the house was gathered for the occasion, and the service was, in every way, a delightful one. Pine Ridge is one of our oldest preaching places, a church having been established there about forty years ago, growing out of a Sunday school organized by a Mrs. Hutchinson, who has since passed to her reward. By the side of the present church stands one of the most attractive rural school buildings we have seen in a long time. Rev. H. C. Murphy is the pastor of this fine congregation, and we heard only words of highest praise concerning him. Rev. B. D. Watson, of Jackson, La., and Rev. A. Bruiet, of Greensburg, La., were present and assisted in the service. It was a great regret to the editor that he had to leave immediately after the service, thus being unable to partake of the bountiful "dinner-on-the-ground" that had been prepared, and to enjoy the afternoon service, at which Brother Watson was announced to preach.

Obedience to love adds wings,
And little faith will grow to great.

—Spitta.

THE FINANCIAL OBLIGATIONS OF THE CHURCH.

It is so patent that the church cannot carry on its organized activities without money that it is altogether unnecessary to argue the point. It is necessary, however, that we be constantly reminded that an unfulfilled promise to pay does not meet the requirements of the situation. We have in mind especially now the Centenary and the Christian Education Movements. If the programs of these two great movements be carefully analyzed, it will be seen that they embrace all those operations by means of which the church is to carry out its mission of evangelizing the world. The activities represented by them are not local and temporary, but world-wide in extent and permanent in nature, and the success of all our labors is dependent upon the carrying out of the plans involved in them. It is hard to understand how or why it is that so many of the pledges made to these causes remain so long overdue except upon the assumption that those who made these pledges have not taken time to consider what is involved in them. We believe any other explanation would not reflect credit upon those who have not yet redeemed their pledges; we do not, therefore, hold that they have deliberately failed to meet their obligations. They have not stopped to think what their failure will mean—and wo call upon them to give serious attention to the matter now. If every subscriber will earnestly and prayerfully consider his obligation now, we believe November will bring a response in actual cash that will set forward the Kingdom mightily. It ought to he so.

A BOOK BY BISHOP CANDLER.

For some time we have had on our desk a copy of the Quillian Lectures, delivered by Bishop Warren A. Candler, at Emory University last year. We have recently read it, with both interest and profit, and we commend it as a valuable volume for every preacher's library. The subject of the lectures is, "The Kingdom of God's Dear Son"—a title which, we confess, is a little cumbersome. The book itself, however, is in Bishop Candler's usual perspicuous and epigrammatic style, and it deals with a subject that ought to be of interest to every devout Christian.

The book is not especially easy reading for those who have accustomed themselves to the light literature that is so prevalent in the present day; it presents the profound reflections of a great thinker upon a great theme, and it will yield its richest treasures only to those who read with a determination to think as they go along. This is not so hard, though, for it has the admirable quality of inspiring thought while it requires it.

Bishop Candler treats his subject under the following chapter divisions, which are suggestive of his mastery of the material and of its logical development: "The Kingdom Prepared from the Foundation of the World;" "The Kingdom in the Patriarchal Age;" "Tbe Filial Nation and Its Messianic Hope;" "The Son of God Proclaiming His Kingdom;" "The Kingdom Established by the Death, Resurrection, and Ascension of the Messiah;" "The Heavenly Forces by which the Heavenly Kingdom Is Promoted;" "The Consummation of the Kingdom."

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

Prof. L. L. Upton, of Slaughter, La., paid his Christian Education pledge in full with the following remarks: "Might not be able later, and life is uncertain. Would not like to go with this sacred debt unpaid. Besides, it may help some to forward the Master's cause." He is our representative in the State Legislaturo from East Feliciana Parish, and can bc depended upon to heartily support all reform measures that stand for the uplift of the people. If all of our legislators were of his typc, our fair State of Louisiana would make wonderful strides in some legislation that seems to be very much needed.

The State Fair at Shreveport has always had many educational features connected with it. But it seems too had that it should be marred by the open desecration of the Christian Sabbath and the prevalence of the gambling mania. Devices for winning by chance were the big rage. Something ought to be done to put a stop to this wrong kind of education. Here is where the youth get their start. After awhile, we have devcloped such a spectacular speculator as Thomas W. Lawson, who has finally come to financial grief. It is glaringly true that the annals of financo reveal mighty few grand-scale gamblers who die rich. Nearly every great plunger gocs to the ticker once too often.

In reading the Kaiser's memoirs, we note another who plunged his final gamble in war, for he says: "For thirty years the army was my pride. For it I lived; upon it I labored." The Bible has truly declared, "Those who live by the sword sball perish by the sword." It is likewise true that those who live by gambling, perish by gambling. Christian Education is the antidote for the gambling mania and will pave the way for world peace.

Georgia is famous for having had the first woman graduate in the history of the world, so she is honored with having the first woman United States Senator, Mrs. W. H. Felton, 87 years of age, who gives the following good advice: "Good laws and good lawmakers, we already have. I shall not strive to win glory in statemanship. If only I can aid in making men and women live cleaner, sweeter and more wholesome lives, I shall be well satisfied. I see a better citizenry coming to America only through efforts to improve our living standards. There must be every encouragement. A strong nation is dependent upon its women, and the manner in which the women of this coutry grasp their opportunities will decide most of the great issues of the future." This well states the argument for the fully equipped girls' school. It would be impossible to estimate in terms of the world's wealth the value to society of the Christian homes which have been established by the graduates of our Christian institutions.

An educational conscience on the part of the church membership is the need of the hour. Quite a number of churches clamor for a better trained ministry, yet they have done nothing to make such a ministry possible. The way to meet this demand is by paying your edueational quota. Every church ought to do what it can. There must be no exceptions. The clear call of God is to educate and especially to give to the world an education that is truly Christian.

Remember Pay-up Week, from November 1 to 8. Hunt up your church collector and hand him your second payment on your pledge.

ALBERT S. LUTZ,
Conference Secretary of Education.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. H. P. Lewis, Booneville, Miss., 3; Rev. J. H. French, Evergreen, La., 2; Rev. T. B. Cottrell, Vicksburg, Miss., 4; Rev. J. L. Smith, Gloster, Miss., 2; Miss Emily Cook, Crystal Springs, Miss., 2; Miss Janie Love, Olla, La., 2; Rev. E. C. Sullivan, Arkabutla, Miss., 3.

APPRECIATION.

To the pastors and lay members of the Mississippi Conferences, who responded to the request for co-operation in an effort to make the Methodist Celebration, recently held in Jackson, a creditable and valuable occasion to the church, I take this opportunity of expressing my personal appreciation. Especially do I wish, as director of the Celebration, to thank those who sent valuable and interesting material for the exhibit, and all who joined in the parade on Methodist Day and contributed in any way to make that day the delightful occasion that it was. Fraternally,

J. M. SULLIVAN.

How To Pray: Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.—Mark 11;24.

NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

Applicants for Admission on Trial into the North Mississippi Annual Conference will pleaso meet the Committee of Examination on Tuesday morning, November 7, at 9 o'clock in the Metbodist church, Water Valley, Miss.

J. E. STEPHENS, Chairman.

First Year.

The Committee and Class of tho First Year of the North Mississippi Conference will meet in the Methodist church at Water Valley, Miss., at 2 p.m., November 7. The Committee must have a full report to be presented at the first session of the Conference, which will be on Wednesday morning, November 8. So it is absolutely necessary for all the members of the Committee and for all the members of the Class to be present on Tuesday at 2 p.m.

J. A. HALL,
For the Committee.

Second Year.

The Class of tho Second Year will please meet the Committee at the Methodist church at Water Valley, at 4 p.m., November 7. It is very important that each member of the Class be present at this time, as the Committee must report to the Bishop on every man—whether his work is complete or not complete—at the first session of the Conference.

THOMAS H. MILLS, Chairman.

Third Year.

The Class of the Third Year will please meet the Committee for examination at the Methodist church, Water Valley, Miss., on the evening of November 7, at 7 o'clock.

T. M. BROWNLEE, Chairman.

Fourth Year.

The Committee and Class of the Fourth Year will meet for examination at the Methodist church at Water Valley, Miss., 10 a.m., November 7.

Tbe presence of all the class is necessary, whether or not the whole course has been passed upon by the Correspondence School. If a part or none or all the course has been finished, the Committee desires the presence of all the class, as none will be passed without personal examination.

N. G. AUGUSTUS, Chairman.

Show me tho path! I had forgotten Thee
When I was happy and free,
Walking down here in the gladsome light of the sun;
But now I come and mourn. Oh, set my feet
In the road to thy blest seat!
And for the rest, O God, thy will be done!

—Jean Ingelow.

SECOND PAYMENT PAY-UP-WEEK, NOVEMBER 1st to 8th, CHRISTIAN EDUCATION MOVEMENT, LOUISIANA CONFERENCE.

PAY YOUR LOCAL CHURCH COLLECTOR, OR SEND DIRECT TO CONFERENCE SECRETARY OF EDUCATION.

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A WEEKLY NEWSPAPER
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Ponchatoula, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

JAMES O. SMITH was born July 16, 1840, and departed this life on August 23, 1922. He joined the Confederate Army in 1861 and served to the close of the war. In 1866 he was married to Miss L. E. Gideon, with whom he lived happily for 20 years; to this union were born nine sons and two daughters, seven of whom survive him, also twenty-seven grandchildren and nine great-grandchildren. In 1887 he was married again to a Miss Estell, who survives him. Brother Smith professed faith in Christ and joined the Methodist Church when a boy, and remained faithful to his profession until death. He had served his church for over forty years as a faithful steward. As a husband, he was loving and kind; as a father, he was devoted and thoughtful; as a man, he was honest, clean, and upright; as a Christian, he was faithful to duty, loyal to bis church, his pastor, and his Master; and he was generous to all worthy causes. He will be greatly missed, not only by his family, but also by his church and community. In my absence the Rev. T. H. Dorsey, P. E., of Aberdeen, Miss., conducted the funeral services, and his body was laid to rest by the side of his first wife near McCondy to awalt the general resurrection.

E. C. DRISKELL, P. C.

HON. J. D. McCALL was born in Vermillion Parish, on Grand Chenier, in 1850, and died in Lake Arthur, Oct. 6, 1922, aged 72 years, 5 months and 27 days. He joined the M. E. Church, Soutb, in childhood. Later, he withdrew from the churcb, but, after some years, tbrough the influence of his son, he united again with the same church, and remained a consistent member until the church blew away and was disorganized. During our revival here last year he again joined the church, and remained a faitbful member until his deatb. He was married twice. By his first wife he had four children—one son and three daughters; by his last wife he had two children—both girls. He is survived by all of his children, and one brother, and many other relatives and a host of friends. He served in the capacity of Sunday school superintendent and teacher a number of years. He was President of the Police Jury in Cameron Parish for twenty years, and member of the State Legislature eight years. He served as justice of tbe peace a number of years, and was serving Ward One of Jefferson Parish in the same capacity when he died. He was a good man, a devoted father, an honorable citizen, a Christian. He stood for the rigbt at all times. A good man has gone from us. He bore his affliction with Christian fortitude. Tbe wrlter visited him many times during his illness. He never complained. May God bless the bereaved.

S. D. HOWARD, Pastor.

MODERN "ACTS OF THE DISCIPLES."

Ten young men and women, who are volunteers for Christian Life service, bave entered Marvin Collegiate Institute this autumn because of what tbe St. Louis District chooses to call its modern "Acts of the Disciples." According to Dr. Marvin T. Haw, who has been the leading spirit of the work in his district, there are many men and women who are happy to invest from five to one hundred dollars in the education of a future missionary. Several individuals have seen fit to give the whole three hundred dollars necessary for one scholarship. These modern "disciples" include churches, business men, missionary societies, Sunday school classes and groups of individuals wbo want a part in the preparation of life service volunteers for the ministry and the mission field. What better investment can man ask? Is there a volunteer from your church who needs financial assistance to get through college? Information as to the needs and the opportunities to invest in a life will be gladly furnished.

GARFIELD EVANS.
810 Broadway, Nashville, Tenn.

REVIVAL SERVICES AT WESLEY CHAPEL, PONCHATOULA, LA.

Wesley Chapel is a little country church about four miles from Ponchatoula on the Madison Road. Following on the heels of the revival services conducted in the Ponchatoula church by Dr. C. W. Crisler, the Rev. C. E. McLean, of the Methodist Churcb at Istrouma, Baton Rouge, was invited to conduct the services. He certainly "delivered the goods." He is a powerful preacher and his sermons gave evidence of thoughtful and careful study, with the true ring of gospel messages. I predict a brilliant future for him in the ministry. There were morning services as well as at night. The church was crowded every nigbt and ten young men and women joined the church. I am told Dr. W. W. Drake began his ministry in this community, and Revs. J. B. Williams, F. N. Sweeney, Wm. Schule and others are held in kind remembrance. Brother McLean was the guest of Mr. and Mrs. Lewis Howes, not forgetting Miss Lizzie Howes, who not only led the singing, but is the unchallenged leader in this church. A beautiful organ has just been presented to the church by Mrs. Will Howes. The free-will offerings were very good, and on Sunday, being Orphanage Day, the sum of $20 was also raised. It was interesting to me to note among the changes that time has made in the country church, instead of mule teams and buggies, the number of "flivers" and motor trucks bringing the congregation each night. Roads are gravelled and the lovely fall weather helped considerably. God was certainly good to us and His blessing rested upon each service. To Him be all the glory. There were ninety-six scholars at the Sunday school last Sunday. One noticeable thing about the congregations was that there were two men to every woman present at the services. This is unusual..

F. B. HILL, P. C.

He Leadetb Me: I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.—Isaiah 42:16.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Greenwood Dist.—Fourth Round.

Sidon, at Cruger, Sun., Nov. 5, a.m.
Tchula, Sun., Nov. 5, p.m.

A careful and complete report will be expected from the treasurers of the Centenary and Educational Movements, Trustees and Missionary Societies. It will require a little effort on the part of the pastors to secure tbese, but the Conference will not be complete without them, and we must acknowledge we fail, if we fail.

S. L. POPE, P. E.

Greenville Dist.—Fourth Round.

Duncan and Hillhouse, at Duncan, Nov. 5, a.m.

"The District that sounds no retreat" will make a decidedly better report in every way this fall than last unless some man "plays hooky." Surely neither elder, pastor nor lay man will be the guilty party.

JAMES H. FELTS, P. E.

Corinth Dist.—Fourth Round.

Ripley station, Qr. Conf., Friday, Nov. 3, 2 p.m.; preaching, Nov. 5, 11 a.m.
Chalybeate ct., at Mt. Pleasant, Sat., Nov. 4.

N. B.—Let pastors see that written reports are made by Woman's Missionary Society and by Boards of Trustees, answering Questions 13 and 14.

J. B. RANDOLPH, P. E.

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Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattlesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE.

The many League friends and acquantances of Miss Sophie Kuntz all over the State will, I am sure, enjoy reading the words of greeting which were written just for them. Every one knows how niee it is to reeeive mail, and it is hoped that a good many will surprise her and take her up on her last paragraph.

"Louisiana Epworth Leaguers—
"Dear friends:

"At our Assembly in June of this year there were about 130 of us gathered under the roof of Mansfield College for inspiration and study. We remember how full of work and happiness the days were and we cannot forget the friendships of those few days.

"On Monday night, just before the close of the Assembly, a call was made for volunteers for the home and foreign field. There were 28 young people who presented themselves for service in the Master's vineyard, and it was my privilege to be one of that number. As a preparation for the work I hopo to do, I have entered Scarritt Bible and Training School. Because there may be some other Louisiana girls interested in this same thing, I want to tell you something about our school.

"Kansas City is hilly and the school is on one of these hills. All about are beautiful small parks and driveways. Wild flowers grow along the roads and they make walking or riding a pleasure.

"Upon arriving in Kansas City all the new pupils were met by Seniors and taken to the school, where everything was done to make us feel at home. For several days nothing much was done but becoming acquainted. On our first Saturday night we were given a 'get-together' social by the Seniors. We afterwards found out that this was almost necessary to prevent a general spell of homesickness, which usually comes on about that time. However, the charm worked and we had a jolly good time. Since then we have had several such good times, and since they are so much like League socials, I feel almost at home.

"Another feature of our school life is the athletics. Every girl is trying to win a monogram by having a certain number of athletic points to her credit. We have a tennis court, basket-ball and baseball fields for the students. Besides this real hikes are taken, not merely strolls, but genuine hikes which make the blood circulate in the veins.

"However, it is not all play here, but work as well. Our classwork and reading take up most of our time, but we have such nice teachers that it seems easy. Each girl is assigned some sort of practice work which will help her in her future work. This includes Sunday school teaching, Epworth League work, social service work as pastors' assistants, and teaching. All the work is helpful and interesting.

"The student body of Searritt is composed mostly of Southern girls, but there are others here also. Japan and Brazil are represented, as well as the American Indians. I do hope that next year Louisiana will have a few more than are here now. Some States have three and four, but we have only one.

"This letter would not be complete without a mention of Miss Gibson, who has labored so many years to make this school a possibility, and whose entire life has been consecrated to God and to His service at this school. We all love her, as well as Miss Durham, who has us in charge.

"It is because I am enjoying the school and all that it means that I am hoping that there will be more Louisiana Leaguers here next year. I was delighted to find that so many of the girls are Leaguers and were influenced by the League to take up missionary work. Leaguers, remember us in your prayers.

"I would love to hear from some of my friends because I never can forget that I am one of you and always a Leaguer. Yours,

"SOPHIE KUNTZ."

Another New League for the New Orleans District.

On Sunday, October 15th, one more Epworth League was added to the number in New Orleans with the organization of one at the Louisiana Avenue Church, under the auspices of the Rayne Memorial League. The meeting was presided over by Miss Mildred Wheeler, and Miss Flo Dietz, president of the League at Rayne, and Eugene Evans gave inspiring talks on the symbols, the work and the purpose of the Epworth League. This program was followed by the election and installation of officers: Irving McCain, president; George Knight, vice-president, Ollie May Sonier, recording secretary; Elizabeth Riggs, corresponding secretary; Wm. Kleinsehmidt, First Department Superintendent; Miss Ruth Kleinschmidt, Second Department Superintendent. The missionary work of the League will be in charge of Mrs. W. D. Kleinsehmidt, president of the Woman's Missionary Society, until this department is well organized.

On October 22 the first devotional meeting was held, with a large, enthusiastic attendance. It is felt that with such an excellent beginning our youngest Epworth League has a bright future before it.

(Continued on Page 15.)

The Best Cough Syrup is Home-made

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.

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Doctor Advised Use of Lydia E. Pinkham's Vegetable Compound

Happy Results in Both Cases

St. Joseph, Missouri.—"Both of my sides swelled and hurt me so that I could not move or do any of my work. There was heavy pressure and pains through my lower organs and the doctor told me to try Lydia E. Pinkham's Vegetable Compound for these troubles. He said I had this one chance, and if the Vegetable Compound did not help me nothing but an operation would. After taking several bottles I felt it was helping me and now I am able to do my own work. If my testimonial will help others I shall be glad for them to read it and hope your Vegetable Compound will do them as much good as it did me." —Mrs. WM. LOCKMAN, 513 N. 4th St., St. Joseph, Mo.

White Plains, N. Y.—"I had such a pain that I could hardly walk and the doctor said that I needed an operation. I was sick for a year before I started taking your medicine and I could not work. I saw your advertisement in a little book and that is how I came to take Lydia E. Pinkham's medicines. I have been taking the Vegetable Compound and Lydia E. Pinkham's Blood Medicine, also Lydia E. Pinkham's Liver Pills and used Lydia E. Pinkham's Sanative Wash and the capsules and prescription recommended. I am doing all my work and have gained twenty pounds. I am taking the medicines still, but I feel fine. You have my permission to use this letter for the good of others." —Mrs. MARY MARK, 37 Hamilton Ave., White Plains, N. Y.

Some female troubles may through neglect reach a stage when an operation is necessary. But most of the commoner ailments are not the surgical ones; they are not caused by serious displacements, tumors, or growths, although the symptoms may appear the same.

When disturbing ailments first appear, take Lydia E. Pinkham's Vegetable Compound to relieve the present distress and prevent more serious troubles. Many letters have been received from women who have been restored to health by Lydia E. Pinkham's Vegetable Compound after operations have been advised by attending physicians.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

Sunday School

MISSISSIPPI CONFERENCE NOTES

For the past week we have been at Georgetown in a training class. There was an average attendance of twenty-five and there seemed to be great interest. I trust that several who attend the classes will take the examination. Brother J. W. Sells is their pastor and is in favor with his folks. They are hoping for a fine report for the year.

Just a month till Conference. If your schools have not observed Sunday School Day, please take an offering and send it in. Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

LOUISIANA CONFERENCE.

The Conference Board will hold its anniversary on Wednesday night of Conference week. Mr. M. W. Brabham, of the Central Office, Nashville, will be with us. Mr. Brabham is President of the General Sunday School Council, Methodist Episcopal Church, South, and is well known and highly appreciated in Louisiana.

During the year the following Standard Training Schools have been held: New Orleans District school, April 2—fifty students received credits; Baton Rouge school, August 14—thirty-eight certificates or credits were given; Ruston school, August 20, with 48 credits; Shreveport school, September 17, with 44 credits; Alexandria school, September 24, with 48 credits.

The New Orleans District will put on its second school for 1922 on December 10-16, at the First Church. The faculty for this school are as follows: Mrs. W. B. Ferguson, of Oklahoma; Mrs. Clay E. Smith, of Little Rock, Ark.; Rev. C. O. Shugart, of Dallas, Texas; Prof. C. A. Bowen, of Jackson, Miss.; Prof. Harvie Branscomb, Southern Methodist University; Dr. Wade Crawford Barclay, Cincinnati, Ohio.

We have received from our "Emergency Friends" this year nearly as much money for Sunday school work as from the Sunday School Day offering. Let us have a large list of friends next year and an offering from each school; then we can plan and do great things for the Sunday school cause in our Conference.

C. D. ATKINSON,
Conf. Supt.

SUNDAY SCHOOL AT PEARL RIVER, LA.

Dear Brother Carley: Please allow me space in the Advocate to tell you, and the readers of the Advocate, about our Sunday school at Pearl River, La.

We have on roll nine officers and teachers and sixty-six scholars, making a grand total of seventy-five; our general average of attendance for the year up to now is 79 per cent. We have a splendid corps of teachers, all of whom, I believe, are thoroughly consecrated Christians, and are using their very best efforts to lead their scholars to Christ.

I am especially proud of our men's Bible class, composed of ten splendid men, all of whom are intensely interested in the study of the Word, as well as in the general upbuilding of the Sunday school and the church.

We have a Workers' Council, which meets once a month, through which we are trying to bring our school more nearly up to 100 per cent of efficiency according to the programs of our General Sunday School Board.

During our recent revival meeting I am happy to say that among the number that joined the church, seven came through the Sunday school, and they were happy conversions, too.

Pray for us that we may be more faithful and thereby more efficient workers in the Master's vineyard.

Yours fraternally,
J. W. DEAN, Supt.

COLONEL JOHN A. RANDOLPH.

The above worthy soldier and able minister has just spent a week at Blue Mountain preaching and lecturing. He has spent twenty-four years as a chaplain in the United States Army and has proved himself a great soldier and chaplain. He is a magnificent man in appearance, intellectual ability and Christian character. Before joining the army he had been a prominent Methodist pastor and presiding elder. He is now sixty-four years of age, but bids fair, like William E. Gladstone, to make the next twenty years the greatest years of his life in power and usefulness.

Colonel Randolph came to Blue Mountain to hold a meeting in the Methodist Church. Their building was too small to accommodate the congregations and the Baptist people invited him to hold his night services in their building. Each morning he used the chapel hour in the Female College and also the chapel hour in the Mississippi Heights Academy in speaking to the girls and boys. He also conducted several chapel services in the public school.

Colonel Randolph's lecture on his experiences in France at the battle front was a heart-reaching message which I am sure did much good. He ought to give it as a lyceum lecture on many platforms. It would not only melt the hearts of the hearers into new sympathy with the boys who died for us and those who endured privation for us, but it would strengthen their love of peace and fan the fires of their patriotic fervor.

Colonel Randolph's sermons and lectures are especially suited for school towns. I wish that he might have the privilege of spending at least a week with every school in the country. He is sane and sensible, conscientious and consecrated.

The writer is a Baptist but he has enjoyed a privilege which many Methodists ought to arrange to avail themselves of. Of course, after twenty-four years in the army, he has come back a comparative stranger to his own people. The writer knew him as an able and lovable man long before he entered the army service, but he wishes to testify now that he has returned from the army "enlarged and improved." He is chock-full of useful information, memories of rich experiences and interest in all humanity.

Fraternally,
W. T. LOWREY.

Blue Mountain College, Blue Mountain, Mississippi.

MEMORIAL SERVICE OF PEARL RIVER AVENUE, McCOMB.

After having a good meeting, from the standpoint of interest and attendance, of the Missionary Society of Pearl River Avenue on Monday afternoon—the regular time for meeting—they had an extra service the following Thursday afternoon, October 26, in honor of Miss Belle H. Bennett, and it was an unusually good meeting. It met at the home of Mrs. O. L. Fenn. Mrs. A. L. Young had charge of the program. It all bore on the life and labors of this great woman that Southern Methodism gave to the world. There were thirty-four grown people in attendance, besides some children. It was good to be there to take in the interest manifested by this young Missionary Society and gather some great outstanding facts about, perhaps, the greatest woman the South ever produced. Two prominent things, in my mind, made this woman what she was, viz., a clear call, as Paul received, from God to a specific work, and a life of intercessory prayer in the prosecution of the God-given task. Shall we ever see her like again? God grant that thousands of women may be constrained to dedicate their lives to God as she did, during these memorial services!

Just a few more words about our Missionary Society of Pearl River Avenue. It is doing a monumental work indeed. The spirit and consecration of the ladies, as a whole, to their task is just simply superb. They have stood together, worked together, and borne the budens together as one individual, all along through the year, despite the critical year we have had. The attendance and interest have not waned at any time during the year, and they have not missed a single payment on the parsonage furniture—having some money ahead of the promised payments now! Every officer, as well as each member, deserves credit for the noble record made for the year. Let intercessory prayer be made for us all!

J. A. WELLS.

ANGELL'S

COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
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PRICE 35c AND 65c
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PSORIASIS - ITCH
RU-BON will remove every spot. Ask your Druggist. Made by RU-BON Chemical Co., Kansas City, Mo.

FROM COLUMBUS, MISS.

Dear Brother Carley: Will you allow me to interrupt your valuable time just a moment, while I tell you a bit about the people of Columbus and the new Second Methodist Church? I had already heard that Columbus had the best people of any town; and since my move here, I am more than persuaded to believe it; I find them so kind and generous. Under the supervision of our efficient and much beloved pastor, Brother Gregory, they have erected a handsome brick church on a beautiful corner lot facing the entrance of the M. S. C. W. College. It is beautifully situated, has large and spacious auditorium and Sunday school rooms, has double entrance, one from either street. The large columns are magnificient in appearance, with beautiful capitals. Although the house is not quite compiete, we hold services in it. We have a large and interesting Sunday school, with efficient superintendent and teachers; and a mid-week prayer meeting with good attendance.

Brother Gregory has been pastor for five years. We all love him so dearly we would loath to give him up. I have put in my membership and am enjoying it all so much.

God bless the Advocate and the Editor.

Yours in His name,
F. H. MURPHY.

Columbus, Miss.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

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NEW ORLEANS.

FREE BOOK ABOUT CANCER.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it to-day, mentioning this paper.—Adv.

Renew your health by purifying your system with

Calotabs
TRADE MARK REG

The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

ROPING THE BOYS INTO SUNDAY SCHOOL.

It does seem a little strange, lassoing boys to get them into Sunday school, doesn't it? First, it took the lariat and a man who could use it; then, too, it took the boys. But in a city like New York there is never a shortage of the latter. The man with the lariat was there, too, far from the Western cow country where he learned to swing it.

Frank Bruno Gigliotti—he's a reverend now—who did the lassoing, was once much that seems incongruous with pastoral work or recruiting Sunday school classes. As a boy he lived on a ranch up along the Dakota-Montana border, learning to ride, then to take part in the round-up and "big drive" to the railroad station. He could rope a steer or a wild horse with the best of the cowboys, and ride so well that when the owner of a string of race horses saw him at a rodeo he coveted the youth as a jockey and hired him forthwith.

He became a good jockey and rode many winning races in the West and Southwest and hung up records which stand. He learned some other things during that time, one of which was to handle cards deftly. Satan thought he had him, but all the while God was preparing the cowboy-jockey for greater things.

One night Gigliotti passed a street meeting in the Northwest, where he was racing. A song and a sentence or two of the speaker's message lodged in his mind and, though he passed on, at the next corner he turned and went back to the meeting, leaving a companion. That night he became acquainted with Jesus Christ.

Next day he quit his job as jockey, went East, found another job, then started a mission, prospering in both. He rose to the position of shearman in a steel mill at good wages, but his success in the mission attracted the attention of preachers and Gigliotti was sent to the Biblical Seminary in New York City to study for the ministry.

His spare time was too valuable to waste and he began street work for the Evangelistic Committee of New York City. His specialty was boys and young men. It will be seen that it was a perfectly natural thing for him to use the lariat on a group of boys fed up on lurid literature. They were startled to find a young fellow who could do the thing they had read and dreamed of, and it caught them in more senses than one.

He found another group of boys on a vacant lot with a deck of cards, saw that they did not know how to shuffle the cards and asked if he might not show them how to do it. Marveling at his dexterity they were ready to listen to Gigliotti as he told of things much more worth while than card-playing. Before they parted they handed over the cards, saying they would have no more use for them.

Another group was playing with dice. Gigliotti proceeded to show them how to shoot craps, for they were bungling. That was his bait to catch alive the fish he was seeking and that lot of boys is in another Sunday school class.

One day on the street he struck an acquaintance with a young Dane—Gigliotti was always doing that—and finally invited him to visit him at the school. The Dane is there now as a student for the ministry. He has been called a genius by the head of the school.

This is but one type of the work which the Evangelistic Committee is doing in tents, shops, on vacant lots and on street corners, touching not only English-speaking folk, but almost every nationality under the sun. Meetings are held in five or six different languages.

Of particular interest to people in other sections of the land is the work among the foreign-speaking folk. Many of these come alienated from the religion of the homeland; some of them are avowed atheists, anarchists, Bolsheviki and red radicals of other sorts. There is a church made up almost wholly of former anarchists, several of whom are either in the ministry already or are preparing for it.

But more important is the vast number who have been won for the Master who have scattered throughout the country with a new hope and a new vision, no longer menaces or problems, but assets to the communities in which they settle. And numbers of them are back in their native lands as missionaries or preachers.

Thus the work in New York City touches all the country and even missionary fields, giving an interest in it far wider than the city limits. The Evangelistic Committee is the concerted work of the churches in behalf of those who do not attend the church services, being classed as "taking the church to the people and bringing the people back to the church."

To August 10, an aggregate of 175,751 people were reached through 1,441 meetings, held in 72 centers, in English, Polish, French, Hungarian, Chinese and Russian. Six tents are now in operation.

Since its work is so widespread in its results, many persons from afar have become contributors to the evangelization of what has been termed the "greatest foreign missionary field in the world." Dr. Arthur J. Smith, the general secretary, would be glad to hear from others similarly inclined, or those who would like further information concerning the work. His address is 5949 Grand Central Terminal, New York City.

This is the portion of those who love God—peace. You remember how, before that august experience of our Master, on the eve of his wondrous suffering, as he sat in loving conversation with his disciples, in one of those matchless discourses which preceded his death, he said to them, although he was under the very impending cloud, and knew it was close at hand, understood the mystery of that world-suffering upon which he was about to enter, "Peace I give to you—my peace."—Beecher.

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Old friends can be trusted.
Stomach pains and nausea quickly relieved.
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NEW ORLEANS.

MOTHER!

Move Child's Bowels with "California Fig Syrup"

Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, a teaspoonful will never fail to open the bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste from the tender, little bowels and gives you a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today saves a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.—Adv.

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LIMITED
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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Sharon, at Sharon, Nov. 4, 5, 11 a.m.
Camden, Nov. 5, 3 p.m.-7:30 p.m.
Bentonia, Nov. 12, 11 a.m.-2 p.m.
Satartia, at Satartia, Nov. 12, 7:30 p.m.-13, 10 a.m.
Eden, Nov. 18, 11 a.m.
Yazoo City, Nov. 19, 11 a.m.-2 p.m.
Flora, Nov. 19, 5:30-7:30 p.m.
Monterey, Nov. 25-26, 11 a.m.
Brandon, Nov. 26, 3 p.m.-7:30 p.m.

Let the preachers and laymen put forth every effort, not only to answer the questions of the fourth quarterly conference, but to have full reports. We have had great revivals in all of the charges during the year. "Then let us render unto the Lord thanksgiving for His goodness."

M. L. BURTON, P. E.

Brookhaven Dist.—Fourth Round.

Monticello ct., at Monticello, Nov. 4, 5.
Summit and Topisaw, at Summit, Nov. 5, 6.
Pleasant Grove ct., at Tilton, Nov. 11, 12.
Brookhaven, Nov. 12, 13.
Scotland ct., at Bethel, Nov. 15.
Osyka ct., at Osyka, Nov. 18, 19.
McComb, La Branch st., Nov. 19, 20.
Barlow ct., at Brandywine, Nov. 25, 26.
Georgetown ct., at Georgetown, Nov. 26.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Eucutta, at Goodwater, Nov. 7, 11 a.m.
Silver Creek, at New Hebron, Oct. 12.
Lucedale, Nov. 15, 7 p.m.
Lucedale ct., at Merrill, Oct. 16, 11 a.m.
Leakesville, at Winburn Chapel, Nov. 15, 11 a.m.
Hattiesburg, Main St., Nov. 26, 11 a.m.
Sumrall, Nov. 26, 27, 7 p.m.

Pastors, please see to it that your Board of Trustees and your Woman's Missionary Societies have full written reports. W. W. GRAVES, P. E.

Meridian Dist.—Fourth Round.

Daleville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Picayune, Nov. 5, 6.
Carriere, Mon., 11 a.m., Nov. 6.
Poplarville, Q. C., Mon., 7:30 p.m., Nov. 6.
Lumberton, 9 a.m., Nov. 7.
Logtown, 11 a.m., Nov. 12.
Bay St. Louis, 7:30 p.m., Nov. 12.
Gulfport, Q. C., Tues., 7:30 p.m. Nov. 14.
Pascagoula, Wed., 7:30 p.m., Nov. 15.
Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please collect the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together. W. M. SULLIVAN, P. E.

Vicksburg Dist.—Fourth Round.

Oak Ridge, Nov. 5.
Rolling Fork, 11 a.m., Nov. 12.
Mayersville, 11 a.m., Nov. 19.
Anguilla, 7 p.m., Nov. 19.
Louise and Holly Bluff, at Louise, 11 a.m., Nov. 26.
Silver City, at ———, 7 p.m., Nov. 26.

J. R. JONES, P. E.

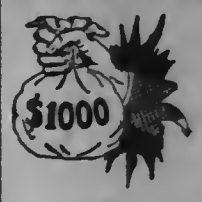
Newton Dist.—Fourth Round.

Carthage, at Bethel, Nov. 4, 5.
Bay Springs, at Bay Springs, Nov. 8, 2:30 p.m.
Laurel, First Church, Nov. 10, 7 p.m.
Laurel, Kingston, Nov. 11, 7 p.m., 12, 7 p.m.
Laurel, West End, Nov. 12, 11 a.m., 2:30 p.m.
Newton, at Newton, Nov. 15.
Chunky, at Suqualena, Nov. 18, 19.
Decatur and Hickory, at Hickory, Nov. 25, 26.

The trustees of church property will please make accurate reports in answer to the disciplinary questions. Reports from Woman Missionary Societies are expected.

J. A. MOORE, P. E.

$1000 For Your Spare Time!



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The choice is largely up to you. If your blood lacks red corpuscles, you're going to be fagged and dragged out, you're going to lack "pep," to look sallow and unhealthy, to grow old before your time.

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Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1431 Octavia St., New Orleans, La.

NOTICE.

In ordering literature for the Missionary Societies, please send checks or money orders. We can no longer accept stamps, since the post office here requires us to use pre-cancelled stamps on our out-going mail, and the banks will only accept stamps in unbroken sheets for deposit. We ask you to send cash with your orders and thus help the Literature Depository to do away with the necessity of the credit system.

Thanking you for your kindness, and with best wishes for success and happiness in your work, I am,

Yours truly,
ELLASUE WAGNER,
Literature Depository.

MISSISSIPPI CONFERENCE.

Vicksburg District Meeting.

The conference for the Vicksburg District assembled in the main auditorium of Jefferson Street Methodist Church, of Natchez, Miss., at 2 p.m., September 5, with Mrs. Cottrell, district secretary, in the chair. The devotional service was conducted by Rev. C. C. Evans in a most impressive way, the reading being from Matthew, which referred to our great field of service; this was followed by prayer, led by Rev. B. M. Hunt, and a hymn by the congregation.

The greeting, cordial and sincere, given by Miss Mabel Porter, was responded to by Mrs. Birdsong, of Vicksburg, whose words were full of appreciation of this hearty welcome. The election of a secretary was then in order, and Mrs. Birdsong was elected. Nine delegates answered to their names at roll call, and Mrs. B. F. Lewis, Conference president; Miss Porter, Conference secretary; Miss Hallie Bouie, returned missionary, and many interested guests were present. A telegram was read from Mrs. H. L. McCleskey, sending greetings, and regrets at not being able to attend meeting.

"Our Conference Outlook," the subject given to Mrs. McCleskey, was discussed by Mrs. B. F. Lewis in a masterful way. Her strong points were: (1) That of being able to solve every-day problems; (2) being prepared to receive the immigrants; (3) the illiteracy of to-day in our State; (4) (but by no means the least) the importance of having an auxiliary in every church.

After this, Mrs. Cottrell discussed in a most beautiful way "Our District Outlook," bringing home to each heart the thought, this is our very own work. Her words were well chosen and impressive, for she showed us what the Master would have us do to bring our district into real service, and suggested that we begin with the Baby Roll, and go up through every age, urging organization.

A beautiful and interesting letter was read from Miss Hall concerning the wonderful work being done in the jungles of Africa. This closed the program of the first session, and after a chain of prayers, asking for special guidance through all of our work, by several members of the conference, we adjourned to meet again at 7:30 p.m.

The 7:30 session opened with a selection on the new pipe organ, rendered by Mrs. James, which was much appreciated. Prayer was led by Mrs. Lewis, and the great old hymn, "Oh! for a thousand tongues," followed. Mrs. Healy, in a most pathetic way, sang "Abide with me," and the audience appreciated her sweet, mellow voice. Miss Bouie, our returned missionary, told us many interesting things about Korea and her important work. The Scripture service, read by Mrs. B. F. Lewis from Hebrews, blended beautifully into the all-important subject of the session, "The Bennett Memorial Service." Mrs. Lewis gave a sketch in full of her life—her many deeds of kindness, her work for the education of many workers in the foreign field, her influence in the deaconess movement, her vision of the Scarritt Bible School, how she never tired, and how she said as she passed over into the great beyond, "I go now into the greater field of service in heaven." This closed the session for the day, the next being called at 9 a.m. on the 6th.

The second day's session of the conference was opened with a beautiful hymn. The devotional exercises were conducted by Rev. B. M. Hunt, reading the first chapter of Romans.

The program called for reports from delegates. Owing to the fact that Mrs. Lewis had to leave on the 2 o'clock train, the last part of the program was taken up first. The first question discussed was, "The Mired Wheel of Your Auxiliary;" and the main causes presented by the various delegates were: indifference of adults, school work, and, most of all, our towns are overorganized. Suggestions were then offered to correct this: "First, get the people educated in the work, for ignorance always leads to indifference; have something for every one to do; bring in the new members by having something attractive for them." Good suggestions also were the telephone, groups and birthday parties. Mrs. Lewis urged the strict observance of the Week of Prayer and the necessity of Christian stewardship, reading convincing references. Miss Bouie again told us about the great value of the Bible women, and brought out the point that it is better to give to the school as a whole than by the scholarship method. Reports were then read by four of the delegates, and proved both interesting and helpful. Just here the lunch hour arrived, and the Conference was invited down into the Sunday school room, where, as yesterday, the ladies were served a most delicious lunch. Surely, Natchez Missionary Society has a very competent woman at the head of the social service work, if one can class the lunch question as coming under this head. The conference adjourned until 2:30 p.m.

The closing session opened with devotional exercises conducted by Mrs. Foote, reading from the Psalms. The remaining reports were read by the delegates. Mrs. Cottrell sent messages to all the absent organizations, urging them to go to work. The standard of excellence and the requirements to obtain same, were discussed by Miss Porter. Miss Bouie showed some very interesting pictures and urged all to help in her great undertaking. With well chosen words Mrs. Cottrell thanked the Natchez people for having us here, and the conference closed with sentence prayers.

MRS. J. I. BIRDSONG,
Secretary.

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OUSTS RHEUMATISM.

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BLACK DRAUGHT OVER 30 YEARS

"Saved Me Many a Sick Spell," Says Texas Farmer, Who Has Long Known Usefulness of Black-Draught.

Naples, Texas.—"I have used Thedford's Black-Draught for years—I can safely say for more than 30 years," declares Mr. H. H. Cromer, a substantial, well-known farmer, residing out on Route 3 from here.

"I am 43 years old, and when a small boy I had indigestion and was puny and my folks gave me a liver regulator. Then Black-Draught was advertised and we heard of it.

"I began to take Black-Draught, and have used it, when needed, ever since. I use Black-Draught now in my home, and certainly recommend it for any liver trouble.

"I have given it a thorough trial, and after thirty years can say Black-Draught is my stand-by. It has saved me many sick spells."

Mr. Cromer writes that he is "never out of Black-Draught," and says several of his neighbors prefer it to any other liver medicine. "I always recommend Black-Draught to my friends," he adds.

This valuable, old, powdered liver medicine is prepared from medicinal roots and herbs, and has none of the bad effects so often observed from the use of calomel, or other powerful mineral drugs.

Black-Draught helps to keep the liver in trim, helping prevent or relieve such troubles as constipation, biliousness, indigestion, sick headache.

Be sure, to get the genuine.—Adv.

Epworth League.

(Continued From Page 11.)

MISSISSIPPI CONFERENCE.

Sunday, October 22, Mr. Harreli, of the Hattiesburg District, went to Purvis with a small company of Hattiesburg Leaguers, to visit the Junior and Senior Leagues at that place. The pastor, Brother Williams, had given his entire preaching hour over to the Epworth Leagues, the occasion being a rally service of both Junior and Senior Chapters. The party arrived early enough to see the League in action in their regular devotional meeting, and we were very favorably impressed with the way in which the program was carried out. There are about 40 members in the Senior Chapter, which seems to be very much alive and hard at work. Brother Williams says he has the best chapter president in the Hattiesburg District; and after seeing his League at work we are inclined to believe this is true.

After the regular devotional service, the meeting was turned over to Mr. Harreli. Miss Crossley, of Court Street League, Hattiesburg, was introduced as the first speaker. She made one of the best Epworth League talks we have ever listened to, and many of the Purvis people said it was the best they ever heard. During her talk she described the value and significance of the League symbols. Mr. Harold Brown, of Broad Street, Hattiesburg, followed with a very impressive talk on the Departmental Work; and Miss Dawson, the assistant district secretary, talked on Junior and Intermediate work. She always makes a good talk and she did not fail on this occasion to impress the importance of this phase of the League work. The writer followed Miss Dawson and made a few remarks on Co-operation, asking for a better co-operation on the part of the older members of the church with the Junior and Senior League.

The house was well filled with people of all ages and all seemed to enjoy the program, and we enjoyed our visit very much.

We hear that the Epworth League made a very good showing at our State Fair. The exhibit from the Central Office was especially good and the maps of some of the districts were fine.

It is indeed hard for us to give you anything of interest each week without the co-operation of the district secretaries and chapter officers. If anything happens in your chapter that would interest the rest of the Conference, let us have it. Some of the district secretaries are making visits from week to week and should be able to give us more intersting Epworth League news. We are getting scarcely anything now except from the Hattiesburg District. Surely all the balance of us are not asleep.

In the Louisiana Conference we have a man traveling over the entire field, and we enjoy reading his column. But in our case we must depend entirely on the different Chapter officers and District secretaries for our news. Will you lend your help? or shall we discontine our efforts and give up our space in the Advocate to some one who can use it to a better advantage? It may be that so few Leaguers are reading the Advocate that we are not interested in what is printed. We can not believe this is true, however. How can you be an efficient church member without your church paper? Come on, subscribe for the Advocate, give us some Epworth League news each week, and ict's do credit to ourselves.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Fourth Round.

Marksville ct., at Marksville, Nov. 5, p.m.
Pleasant Hill ct., at Pleasant Hill, Nov. 12.
Natchitoches, Nov. 16, p.m.
Rochelle and Standard, at Rochelle, Nov. 19.

Preachers in charge will please see that the trustees have reports in hand concerning church property. Pastors will also nominate only the number of stewards allowed by the law of the church. Brethren, arrange your nominations accordingly. The law will be enforced. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Fourth Round.

Many, Nov. 5, a.m.
Sulphur, Nov. 12, a.m.
Lake Arthur, Nov. 12, p.m.
Merryville, Nov. 19, a.m.
Ludington, Nov. 19, p.m.

J. B. WILLIAMS, P. E.

New Orleans Dist.—Fourth Round.

Bogalusa ct., at Sun, Nov. 4, 10 a.m.
Bogalusa sta., Nov. 4, 7:30 p.m.
Covington ct., Nov. 5, 3 p.m.
Slidell, Nov. 5, 7:30 p.m.
Louisiana Avenue, Nov. 6, 7:30 p.m.
St. Mark's, Nov. 7, 7:30 p.m.
Second Church, Nov. 8, 7:30 p.m.
Algiers, Nov. 9, 7:30 p.m.
McDonoghville, Nov. 10, 7:30 p.m.
Epworth, Nov. 13, 7:30 p.m.
Felicity, Nov. 14, 7:30 p.m.
First Church, Nov. 15, 7:30 p.m.
Carrollton Avenue, Nov. 16, 7:30 p.m.
Rayne Memorial, Nov. 17, 7:30 p.m.
Parker Memorial, Nov. 19, 7:30 p.m.

Pastors will please endeavor to have reports from each department of the work. Please do not fail to have the president of the Board of Trustees to answer Question 15.

J. G. SNELLING, P. E.

Dodson's Liver Tone
Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

Does Your Head Ache? Are You Dizzy? Despondent?

Wonderful Relief is Here Told

Atlanta, Ga.—"About a year ago I was preparing to go to the hospital to die. Had been sick and suffering two years, had dizzy spells, suffered from headache, constipation and a despondent feeling all the time. Had tried many different remedies and got no better. I got to a drug store one day and was talking to the druggist about my condition. He handed me a bottle of Dr. Pierce's Favorite Prescription and said, 'I think that will help you.' Before I had taken all of that one bottle I felt like a new woman. Now I can say, along with thousands of other women, that Doctor Pierce's Favorite Prescription cured me."—Mrs. G. W. Tidwell, 67 Hampton St.

The use of Dr. Pierce's Favorite Prescription has made many women happy by making them healthy Get it at once from your nearest druggist, in either liquid or tablet form. Write Dr. Pierce, Invalids' Hotel in Buffalo, N. Y., for free medical advice.

Universal Bible Sunday
November 26th, 1922 (or either adjacent Sunday)

THEME: The Bible—Undelivered to the Nations of the World

YOUR Church or Sunday School will welcome the education and the inspiration resulting from the observance of Universal Bible Sunday.

An extremely interesting exercise, a beautiful poster in colors, an informative report together with leaflets for wide distribution furnished free on request to pastors, Sunday School superintendents, teachers and other religious workers. Kindly state size of congregation, school or class in ordering.

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FROM OSYKA, MISS.

Dear Brother Carley: The work on the Osyka charge is moving along fine. Our new church here in Osyka will soon be ready for service. It will have pastor's study and six Sunday school rooms. When completed, it will have cost about $7000. The people of Osyka are proud of it. When we dedicate it we want you present to take part in the service. We hope to have this done sometime in December this year.

We have had a good year at every appointment and are now getting things together for Conference.

Yours faithfully,
H. E. RALEY, P. C.

FROM HAYNESVILLE, LA.

Dear Brother Carley: A few things have taken place at Haynesville that might be worthy of notice.

On Sunday, October 15, the cornerstone laying of the new brick church was effected by Rev. R. W. Tucker, of Homer, in the presence of a great audience. Rev. G. S. Sexton, who had planned to come, was delayed because of traffic hold-up on the Mississippi River at Vicksburg. None could have done better than did Brother Tucker, and the audience was pleased with his fine address. Others participating in the service were T. W. Camp, charge lay leader and retiring Sunday school superintendent. Mr. Camp was honored with a handsome gold watch, a gift from the school.

The church is under roof, and much of the plastering has been done. Plans are to enter the building early in December. It is a red brick structure, trimmed in stone. Twenty-two Sunday school rooms, besides the auditorium, pastor's study, kitchen and church office building, make it modern for every class of church work. The Sunday school will operate as a Class A school after we enter the new building.

The cost of the structure alone is about $42,000. This, with the furniture, art glass windows, new parsonage, new parsonage furniture and the cost of ground, brings our church valuation here near the $60,000 mark.

Besides the new buildings, the spiritual growth has been noteworthy. There have been 180 additions to the church; the Sunday school has more than doubled, and all other departments of the church seem to be in fine shape.

Yours truly,
A. J. GEARHEARD.

BIBLE SUNDAY.

Speeial Literature Avaliable.

Once a year every church of every denomination is asked by the American Bible Society to set aside one Sunday as Bible Sunday. This is for the purpose of exalting the place of the Bible in the life of the world and in the program of the church, and also in order that the church itself may be aroused to its responsibility of giving the Bible to the nations of the world.

In spite of the demands made by many causes for special Sundays, the response to this plan has been very generous and increases year after year. It is a matter so fundamental that it finds a ready place in the schedule of thousands of churches.

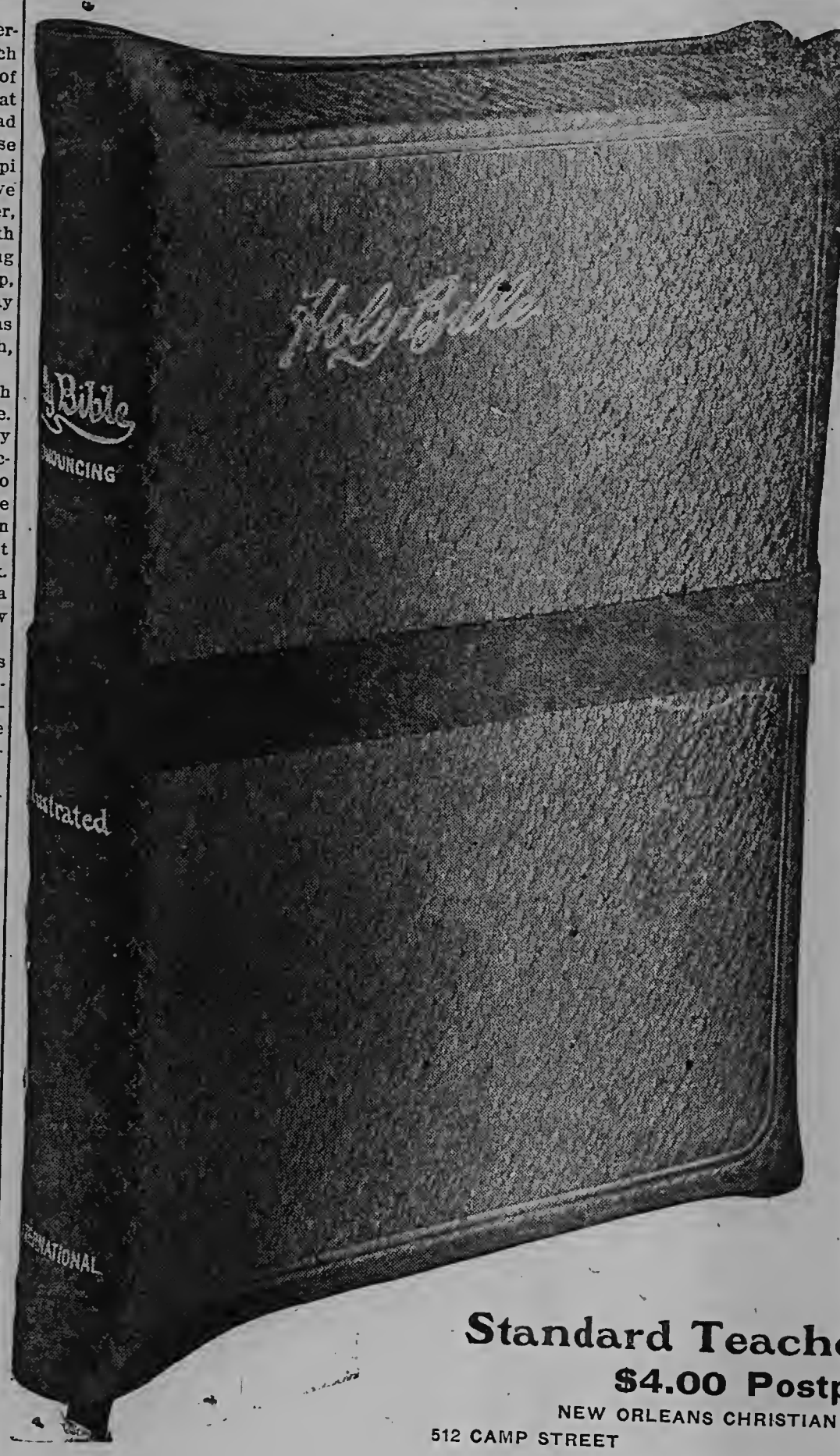
This year the call has gone out to set aside as usual the last Sunday in November or either adjacent Sunday, as shall be most convenient. Complete material for the observance of the day has been prepared by the American Bible Society and is now ready for distribution. This material will consist of three special pieces of literature, which will be sent free, upon request, to all pastors or Sunday school superintendents who propose to observe the day.

The theme selected is, "The Bible, Undelivered to the Nations of tbe World." There will be offered, first of all, a special dramatic service dealing with this theme, and available to Sunday schools, evening services, young people's meetings, or missionary societies. Then there will be offered a small leaflet in colors for wide distribution among tbe people. And, lastly, there is available a poster to be used on the bulletin boards or in the lobby of the church or Sunday school room. All of these will be sent without charge, and will deal with tbe theme announced. A postal card addressed to tbe American Bible Society, Bible House, Astor Place, New York City, N. Y., will bring a supply by return mail.

Newer Form of Iron
Gives Strength and Energy to The Weak and Aged

The remarkable discovery of a newer form of Iron has proved a blessing to thousands who were feeling the weakening effects of advancing years. To be strong, vigorous and active you must have plenty of good rich red blood of the kind that this newer form of iron helps make. It is like the iron in your blood and like the iron in spinach, lentils and apples. If you want something to quickly help make rich red blood, revitalize worn-out, exhausted nerves and give you new strength and energy, your own druggist will furnish you with a bottle of this newer form of iron, sold under the name of Nuxated Iron, and he will guarantee that if you do not feel stronger and years younger in two weeks time your money will be promptly refunded. For sale by all druggists.

NOTE: Nuxated Iron has been used for years whenever needed in the family of the Advertising Representative of this paper with excellent results. We are able to guarantee that if you do not obtain all and even greater benefits than you expect from Nuxated Iron, the manufacturers will promptly refund your money.—Adv.



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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 45. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3483.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 9, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE OLD SAINTS.

Unresponsive indeed is the man who can come into the presence of those old saints who have served the Lord for many years, without feeling his soul stirred by the jubilant hope and triumphant faith they express. It is a benediction to a young man to hear the ringing testimony of those who have proved the Lord through all the vicissitudes of life and have found him altogether good. Paul was not alone in saying: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day"—these saints are likewise conscious of their own rectitude and confident of their reward. The words of the Book have been translated in terms of character, and we exclaim with a new fervor, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." Blessings upon the old saints!

THE TEST.

The mettle of a man cannot really be known until he has been put to a test—a test that involves everything in life that he holds dear. It is a blessed thing that the test does not always have to come in its severest form; but if it should come, could we stand it? The following incident, taken from the Central Christian Advocate, tells of one who did stand the test: "We have read of a young American Jewess who, some years ago, became a disciple of Jesus, 'but secretly for fear of the Jews.' It is related that, having at length confessed her faith and having resisted all attempts to make her recant, her father one day asked her to come in her best attire to a banquet he was giving to his friends. This accordingly she did. Choosing a fitting moment he then arose and said: 'I have brought you together for a purpose. My daughter has embraced the religion of that—Jew, Jesus of Nazareth, and I now tell her that she must either, here and now, renounce Christianity, or at once and forever quit my house.' All looked at her. The blow had taken her by surprise. Her head sank on her bosom. For a time she was silent and motionless. She then arose, went to the piano, sat down before it and, playing her own accompaniment, sang:

Jesus, I my cross have taken,
All to leave, and follow Thee;
Destitute, despised, forsaken,
Thou from hence my all shalt be.
Perish every fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition!
God and heaven are still my own.

This done, she rose; took off her bracelets and laid them on the piano; unfastened her necklace and put it beside the bracelets; quitted the room; went into her bedroom and put off her gorgeous robes; put on the plainest dress she had, and then, with only a little satchel in her hand, passed forth into the cold dark streets a poor and homeless outcast. She sought out a humble lodging, and ere long found employment in doing Christian work." She stood the test—can we stand it?

THE POT OF GOLD.

We are all familiar with the fanciful story that at the end of every rainbow there is a pot of gold, to become the property of whoever is able to find the spot where the iridescent arch touches the earth. We do not know of anybody who has found the place and secured the gold; but we do know that the story suggests a truth that is not altogether fanciful. One of the most beautiful things in the world is a vision of service, stretching across the future and illuminating the pathway of life with a radiance as soft as the rays of the bow of promise. That vision appears to every man who takes God into his thoughts and is willing to place his life in God's hands. In the light of it, commonplace tasks become suffused with a glory that makes them divine appointments, and whatever of toil appears, is transfigured into the happy opportunity of working in behalf of men. And obedience to that vision means wealth untold to the one who gives his life to its realization—not wealth of gold, but wealth of soul. The year's work may have been hard; difficulties unforseen may have encompassed our way; disappointments and sorrows may have been our portion; not only may enemies have opposed us, but friends also may have misunderstood us; at times the vision may have become dim and we were scarce able to see whither we were going. But if we have gone through the year with courage undaunted, with faith still bright, with hope ever singing its song in our hearts, with love ever urging us onward to the accomplishment of our task, we have "followed the gleam," we are at the place where heaven and earth meet, and a glorious reward is put into our hands. There IS gold at the end of the rainbow.

DISLOYAL PROPAGANDA.

The charge of national disloyalty is not lightly to be brought against any individual or group of individuals; unless the evidence that the charge is true is unmistakably clear, it were better to leave the charge unuttered and lay the blame for the apparent lack of loyalty to some other cause. It seems to us, however, that the persistent propaganda on the part of the opponents of the Eighteenth Amendment is so clearly an appeal to disregard the Constitution that we can find its explanation only upon the assumption that those who are back of it have deliberately determined to promote the sale of intoxicating liquor regardless of the prohibition imposed by the law of the land. There is a vast difference between a legitimate effort to have the prohibition amendment repealed, and the effort to bring the amendment into contempt while it is still in force. We can at least credit with sincerity those who profess to believe that the Volstead Law is too stringent, though we cannot agree with them; but we cannot have much respect for so-called good citizens who either themselves violate the prohibition law or wink at its violation by those whom they know to be engaged in the illegal traffic. If open or tacit disregard of the Constitution is not disloyalty to the nation itself, we do not know what act or attitude would constitute such. The liquor interests are, however, notoriously disdainful of the law.

WASHING THE WINDOWS.

Just across the street from where we sit is a building with four very large plate glass windows. They cost, of course, a great deal of money, but the proprietors of the building evidently thought the expenditure a wise one, since the windows admit the light so necessary for the proper handling of the business carried on inside and because they afford the passers-by an interesting view of what is being done. The dust and grime from the street gather on these windows, greatly marring their beauty and interfering with their purpose; but regularly a man with a pail of water, brushes and cloths comes and washes them clean, restoring them to their original lustre and usefulness. As we make our way through life, it is possible that the windows of the soul—through which we see and through which we are seen—may become dimmed by the dust and smoke of the turmoil and strife; it is well, therefore, for us now and then to pause long enough to cleanse these windows, that we may see and be seen at our best and as we really are. It is unfortunate that the windows should ever become darkened—but it is a happy thing that they do not have to remain so.

IN THE DAY'S NEWS.

Little things like the following now and then relieve the sordidness of much that passes for news in the daily papers: "His name doesn't matter, but he is a traffic officer stationed at St. Charles and Poydras Streets at night. Last night, in the 8 o'clock traffic, this officer, who declined to give his name, halted the traffic of a busy street, picked up a tiny kitten that had strayed in the path of vehicles, held up the traffic while he carried the small feline to the City Cafe on the corner, returned to his post, blew his whistle, and the long lines of traffic moved once more." It is to the credit of human nature in general that the statement is added that not a dissenting voice was heard from the cars that were held back while this act of kindness was performed—"instead, pretty women and stern men smiled."

New Orleans Christian Advocate

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WHERE IS GOD?

By Mrs. Lemuella Garrett Almond.

He's in the burning bush on hills where gleam
Red fires from tall sumacs that late were green
Along old fences that have rotted down;
In zigzag lines, they lift unto the sun
Their foliage of flame. Transfigured now
They stand, and God is there, to souls that hear
His still, small whispering. From every
Blood-red leaf that shimmers in the sun,
There come grave words of eloquent command
That none who hear would wish to disobey.
Yes, God is in the bush.

In the sunshine flush of the sassafras He is
Now visible. From its halo of light
There falls the radiance of His dear eyes
Upon the transfixed soul. Down yellowed leaves
Swift runs the rain of Autumn's glory—
And God is in the sassafras.

He dwells within the purple-blue of veils that wrap
The shoulders of our sun-gold hills. He sails
The amber-colored clouds that dot October's sky,
And breathes upon broad slopes of golden-rod,
Uncurling green-set feathers folded long
Within their leaves. We sense the loving touch
And wait to see His cool white breath sweep through
The maple trees: Behold! Rose tints of morning burn
To red along their line, then hail!—hail!
Bright Autumn, you unfurl the Old Glory
Of God, its red, its gold, its royal blue
Streams down the cloud, is caught upon the bush,
Is draped around the hills—why, God is here.

Oxford, Miss.

ITS EFFECTS IN HOLLAND.

By Bishop Warren A. Candler.

In a recent issue of The Presbyterian of Philadelphia, a minister, who is a native of the Netherlands, tells how German rationalism damaged religion in his country, and how the cause of Christ among his people was eventually rescued from its evil effects. His testimony is most striking and instructive. He says:

"The undersigned was born and educated in the Netherlands, and comes from a lineage of ancestors who were active Presbyterians from the middle of the sixteenth century on. They were members, elders, and ministers, of the old Reformed Church in the Netherlands. In his younger years, he traveled much and visited almost every province in that country, where every village, town, and city has its splendid Reformed churches. These churches were once crowded with people hungry for the simple gospel of Scripture. But German theology entered some eighty-five years ago the ministry of these churches. They claimed to have found new things. The 'golden age' was promised the people. They smiled at those who, as the only hope for this sinful world, believed in the simple gospel of Jesus Christ crucified. Years went on. Whole churches, districts, provinces were swept away from the foundation for which the martyrs had given their life-blood. Churches were literally emptied. Pews vacant. On Sabbath days, all that one could find in those churches, which before counted their worshipers by the hundreds and thousands, were the minister in the pulpit, a few deacons, the sexton, and a few people. This is history. In the seventies and thereabouts, two factors entered that sad condition of affairs. The institution of Van Dyk, at Doetinchem, and Dr. Abraham Kuyper, each in their own way, called the people back to their God, the Bible and the truth. It was a long road to travel. Yet, honesty with God, men and position won out. To-day, the Reformed Churches of all descriptions are again crowded with people. They have come to their senses, they again 'reason,' the unreasonableness of the advocate of New Theology is made manifest."

There we have the effects of the spread of rationalism throughout a nation, and we have also the results of the renunciation of it.

Its prevalence paralyzed preachers in the pulpit, and emptied the pews. What else could have been reasonably expected?

If a man believes no more than the rationalists allow, what motive or message for preaching is left to him? Why should a disciple of Wellhauzen or Kuenon enter the ministry?

The Christian ministry is not a lucrative vocation. It offers small inducements to one who desires gain or fame. It calls for no little self-sacrifice. In a great measure, it separates a man, even as St. Paul said he was "separated unto the gospel of God." (Romans 1:1.) It puts him into a degree of antagonism to the world, for which he must suffer. So Jesus taught: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also." (John 15:18-20.) The Christ was called to crucifixion and his ministers are called to martyrdom.

But why should a man who believes little or nothing, enter such a ministry? One can understand why St. Paul preached the gospel; for he says, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." (I Corinthians ix:16.) He believed that the proclamation of a saving and indispensable body of truth was committed unto him. He believed strongly, and hence spoke strongly.

But what compelling motive for preaching has a modern rationalist? What message has he that is indispensable to man? To such a person one might repeat the words of Joab to Ahimaaz, "Wherefore wilt thou run, seeing that thou hast no tidings ready?" (II Samuel: xviii:22.) What message from God to men has a rationalist? He scouts the idea of a divine revelation, and the utterance of his own ever-changeful notions and dissolving theories is not worth suffering for.

And why should any one go to church to hear him?

When men go to church, it is supposed that they wish to meet God, find solace for their sorrows, and obtain salvation from their sins. But what solacing element of saving power can be found in rationalism? What help can it offer to burdened souls?

People everywhere turn away from churches in which the consoling and cleansing gospel of Christ is no longer preached. So did they in the Netherlands, and so do they everywhere.

And when the people desert such churches, the poor, misguided preacher, having nothing better to offer, endeavors to draw them back by suppers, shows, and sensations. For a season he seems to succeed, but in the end the people forsake him, as they ought. The poor sheep are not fed by such sorry shepherds, and they turn away from the disappointing performances which for a little while beguiled them.

In the long run, nothing but the gospel will fill the pews of our churches with worshipers.

When the carnal crowd who came to Jesus for loaves and fishes turned away from him, he said to the twelve apostles, "Will ye also go away?" And Simon Peter answered for all his associates when he replied, "Lord, to whom shall we go? Thou hast the words of eternal life." (John vi: 66-68.)

"The words of eternal life," and they alone, hold people to Christ and the churches.

By such words the people of the Netherlands were called back to the churches they had forsaken. Such men as Van Dyk and Kuyper, preaching the gospel with the power of the Holy Ghost sent down from Heaven, felt no necessity for bribing the people with cakes and ale and "movies" to return to the worship of Almighty God. They rescued the shepherdless multitudes with the gospel which is the power of God unto salvation.

So did Luther and Knox in their time. So did Wesley in his day. So did Spurgeon and Liddon in London at a later period.

Can any man conceive of Charles H. Spurgeon resorting to any attraction inferior to the gospel in order to get a congregation? Would Liddon have brought "movies" into St. Paul's in order to draw a crowd? Such a thought is inconceivable.

Rationalism empties the churches whenever it enters them. It requires all sorts of meretricious methods to get a hearing even for a season.

A revival of religion is the supreme need of our country. That will fill the churches with worshipers because it will fill the hearts of men with spiritual life.

But we will have no great extensive revival of religion without a return to the Bible as a "sure word of prophecy, whereunto we do well to take heed as unto a light that shineth in a dark place." (II Peter: 19.)

Incertitude about God, sin, duty and truth never has, and never will bring to pass a revival of religion. All the great revivalists and reformers from Luther to Moody have been preeminently Biblical preachers.

THE MADNESS OF MODERN INFIDELITY.

By H. Walter Featherstun, D. D.

Some men, even in Christian pulpits, are saying: "No intelligent man believes in the Virgin Birth any longer;" "The Virgin Birth bears clear marks of legendary origin." The simple truth is, to deny the Virgin Birth discredits any man's intelligence; and to suggest that the Virgin Birth bears clear marks of legendary origin, displays an amazing credulousness. He who believes this suggestion is capable of believing any old fairy story or fable. Let us see.

Matthew (1:1-25) positively declared it in careful detail, evidently for Jewish readers, and Luke does the same for Greek readers. To deny their statements is to charge these learned men of the Apostolic time—one, Matthew, himself an Apostle, either with crass ignorance or positive falsehood. Every evidence is strongly against the charge of ignorance, and all of it suggests no hint of falsehood, and no reason or motive for telling a falsehood about it.

Mark, evidently writing for Latin readers a more condensed recital of the Gospel history, did not see the necessity of restating the Virgin Birth history already so well recorded by Matthew and Luke, began his recital with the beginning of Jesus' ministry; nevertheless he takes time and space to recognize the fact of the Virgin Birth by saying: "The beginning of the Gospel of Jesus Christ, the Son of God." Mark 1:1. How could he be the Son of God, if only the son of Joseph and Mary? He also records "a voice out the heavens, Thou art my beloved Son;" 1-11—repeating the record in telling of The Transfiguration.

John, like Mark, writing with quite another purpose, found it unnecessary to retell the Virgin Birth so well told by Matthew and Luke, yet tells with great exactness that Jesus is the Word—"the

Word was God"—"the Word was made flesh and dweit among us." John, 1:1, 2, 14. Again John wrote of Jesus as "the only begotten Son of God" —John, 3:16, 18. This phrase, "the only-begotten Son of God" points clearly and unequivocally to the Virgin Birth. His truo followers are sometimes called sons: "sons by adoption," as Paul explains; but the phrase "the only-begotten Son" points to Jesus the Virgin-born.

Paul declares: "God sent forth His Son, born of a woman," Gal. 4:4.

Do all these passages and others indicate that "Mark and John and Paul knew nothing of the Virgin Birth," as is declared by these latter-day new-lights who claim to have all the learning "all the latest and best information?" Paul had Luke for a travelling companion—is it possible that Luke kept hidden from him what he knew about the Virgin Birth? Mark was Peter's fellow-worker; did they fail to find it out? Did John, who was Jesus' nearest friend, and became a son to the Virgin Mother of Jesus at the foot of Christ's Cross, maintaining the beautiful relation till her death, not know of the Virgin Birth of Jesus? He who could believe this could believe anything however false and senseless. Evidence means nothing to him.

Dr. G. Campbell Morgan, in his "Crisis of the Christ," p.71, says of these New Testament "annunciations" of the Virgin Birth of Christ: "They must be received, or else the whole superstructure of Christianity totters and falls." Dr. Morgan is absolutely correct. Thousands of the most learned and devout men for nearly twenty centuries havo believed and declared their belief in the Virgin Birth of Christ. Multiplied millions still declaro their belief every Sunday reciting in their worship the Apostles' Creed, which became the universal Christian symbol of belief within less than one hundred years after Christ's crucifixion. Catholics, Eastern and Western, Episcopalians of Europe and America, and Methodists, Presbyterians and Baptists have recorded it in their Articles of Faith. The matter has been thoroughly studied for centuries. Jews in tho first Christian century and half-Jewish Ebionites and sundry rejectors of New Testament Christianity fought against it in the early centuries of our era and were overwhelmingly vanquished. Jews, Ebionites, Mohammedans, Pagans and Infideis reject it: Christians by the many millions believe it as earnestly as did John who fought for it so long ago. Cf. 1 Jno. 4:1-6; 2:18-22; II Jno. 7.

To be told by men whose only claim to evidence is "the latest and best learning" that "No intelligent man believes in tho Virgin Birth," amazes us. Who said that got it wrong: Only the man whose logical faculty is all out of order can deny the Virgin Birth. Matthew, Mark, Luke and John —the Acts of the Apostles and all of Paul's Epistles and James' and Peter's and Revelation—all of the New Testament falls with the Virgin Birth. Falsus in uno falsus in omnibus. Dr. Campbell Morgan is perfectly correct in the matter. "Whom the gods would destroy they first make mad" is an old pagan proverb. The Infideis, calling themselves progressives and claiming higher learning, are certainly very mad, in this furious war they are making on the Virgin Birth; a war it is on the Virgin herself and on the child so born.

SAFETY SIGNALS.

By Rev. S. J. Davies.

"Lord teach us how to pray." Here was a confession of ignorance with an earnest desire to know concerning a matter of supreme importance. To know how to pray is one, if not the greatest of life's lessons. Thero are rules of etiquette when one would approach the court of earthly monarchs. If these rules are not obeyed admittance is denied.

Honor the King, but fear God. Reverence, humility, earnestness, a deep sense of need, joined with simple trust. A faith that covers all things, and yet demands nothing on the ground of personal merit. The heart cry of a wondering child in the wild of human helplessness and human need, and sometimes the need is too deep for utterance, only a longing, an intense yearning from the depths of the soul.

Prayer must have a worthy end—a result or purpose that commends it to the judgment of the Almighty Giver. As a general thing prayer is too general. Real prayer is not eloquence; it is something more. It has a moving appeal all its own.

Thoughtfulness is an essential grace in real prayer. We are bountifully supplied with the things we most need in the divine life. If we but use aright the privileges and opportunities at hand there is precious little need for more.

* * *

Just in relation to the preceding thought there is a weak point about the average Sunday school. Prayer is not taught and so the element of worship is pitifully absent. I do not wish to censure or criticise, but I do venture the question: Are we substituting teaching for worship? Are we making the good enemy to the best? Teaching and preaching go hand in hand throughout the New Testament, but I fear we poor modern mortals are planning to institute divorce proceeding before the court of heaven. If the Sunday school is the nursing home of the children, let them be taught prayer even as it was taught kneeling at mother's knee in the home—the home that lingers in memory's shrine with the best of life. For, hear me, there can be no real worship of God, no service that is worth the name, which does not enlist those mighty spiritual agencies, impersonated in the sacred ministry of the Holy Spirit, whose vital movements come to man through the way of prayer.

Coushatta, La.

JUDGING ONE ANOTHER.

By Rev. James H. Felts.

Perhaps the best test of greatness of mind and heart is found in one's attitude to the supposedly unimportant fellow—the comparative failure. Here may be discovered the REAL man. Mediocre ability is so common, so universal, that, like the poor, it is always with us, nearly always IN US. Waste of small but valuable talents becomes an easy matter. We forget that the one-talent man had a definite place and work.

The mere carpenter is just about as necessary as the contractor and architect. The producer is more important than the consnmer. The tiller of the soil is as surely needed as the toiler in the shops. A king without subjects were a poor king indeed. So it comes to pass that the supposedly important man is largely dependent on the supposedly unimportant man. (A bird-hunt without a dog is not a howling success.) When the head despises the feet, trouble ensues.

It is easy to be courteous to the "higher-up." We do a deal of praying, IN PUBLIC, for the man or men responsible for our appointments. Put "Bishop" in front of a man's name, and off come our hats; Put "Governor" there, and we "kowtow." Call him "President," and we become vociferous. Reverse the shield. Happy is the bishop, governor, president whose personal attitude to his fellow-men is such as to PROVOKE praise. It increases his own efficiency, multiplies his powers for good. Here was found a large part of the popularity of a late well known belligerent who occupied the highest office in tho gift of the nation.

The church should be an "open shop." No man's position, regardless of his ability, should cause him to ignore or be indifferent to the unimportant (?) man. The unimportant man of to-day may be to-morrow's most important man. The man REALLY SERVING the humblest circuit is entitled to as much consideration in his place as a bishop presiding over a Conference.

A man's failure may be very grievous to him. (This wrtier knows from personal experience.) He wants to help. He tries. He may bungle the job. He is willing to be taught. He has some very definite convictions, some marked impulses of merit along with his unquestioned limitations. To ignore him, be indifferent to him, or harshly criticise him is poor business. Numbers considered, there are about as many comparative failures among the supposedly trained pastors as in the "rank and file." Any real or imaginary leader who treats with indifference and offensivo condescension the less known man is courting increasing limitations and decreasing fields of worthwhile activities.

A bishop who is uniformly courteous to the ordinary man, has a smile and a kind word for the unimportant (?) man, who puts his hand on the shoulder of the heart-hungry man—such a bishop is a godsend to a Conference, creating a following so enthusiastic that the furtherance of the kingdom is all but assured.

I remember with unfeigned pleasure the growing love men had for the late Bishop McCoy, and how at his first Conference, the Aberdeen District Conference, meeting at Pontotoc, Miss., his uniform courtesy and kindly Christian attitude to his coworkers provoked a positive enthusiasm. Nor can I forget the remark of a well known circuit rider: "I will accept any appointment at the hands of that man and go to it determined to succeed by the help of God."

Christian courtesy, helpful attitudes, brotherly consideration for the humblest workers, a smile and kindly word—well, there would probably, be fewer failures, certainly less of strife and doubtful disputation, if our PRACTICE at this point equalled our PREACHING.

Speaking of Bishop McCoy, he stopped a certain locomotive engineer on a main thoroughfare in Birmingham, Ala., shook his hand heartily, introduced him to the writer of this article, saying, "This is one of the best friends I ever had. He is every inch a man. There is no dross in him." There beamed in that splendid engineer's face the light of an affection that made one feel that Bienvenu Myriel, whom the peasants called "Monsigneur Welcome," had come that way.

Recently three women were "talking about" a fourth. One of them remarked, "She is entirely too haughty for her station in life." But is there any station in life that justifies haughtiness? Is not the best circuit rider in the North Mississippi Conference as privileged to haughtiness as the poorest station preacher? In judging one another, should not "by their fruits are they known" rather than "by their pastoral charges are they known" be the standard? And should not the law of kindness obtain in each instance?

Brethren, the scriptural injunctions, "Let brotherly love continue," and "Let us consider one another to provoke unto love and good works," are just about final among really Christian men. Selfishness and vainglory have no place in any good man's heart.

A year since, I suddenly found myself guilty of an offence that I had criticised severely in others. It was humiliating. It stung like sin. It rebuked and chastened. My, how the blood mantled my face as I thought of it! It was at a point where I had PRIDED MYSELF on standing absolutely in the clear. It is grievous unto me as I write these words. I wrote an abject apology to my brother and friend against whom I had sinned. I think I got my lesson "good and stout." Sackcloth and ashes are not too much to don at times. It takes a mighty faith to lift us high. When we have thus been lifted we are more like Him whom we try to serve—"meek and lowly in spirit."

"There is so much that is bad in the best of us,
And so much that is good in the worst of us,
That it does not become tho best of us
To deal harshly with the worst of us."

Greenville, Miss.

Not only is Jesus Christ the uniting bond between the churches, but He is tho source of their moral power. The central claim of Christianity on men's attention—its ability to transform character—goes back to Him and is inseparable from Him. It does not lie in theology or rubric or polity; it is found in personal relationship with Christ. He Himself is the productive source of the Gospel's transforming might. When men are in sin, need forgiveness, crave reinstatement and a new chance, want inward strength and the power to carry on—He is bread. The church may well pray for a new grasp on this elemental Christian truth.—Fosdick.

SOME THOUGHTS.

Mr. Editor: In a recent copy of your valuable paper you said if a man had a message he should speak forth that message so the world might hear and, hearing, might receive the truth and catch the inspiration and feel the urge to a forward movement; get new visions of the possibilities of humanity under Divine guidance; feel the touch of the hand of the Son of God, the thrill that comes by that touch; being lifted into fellowship with Him and into sympathy with his brother, he may so live that he will "allure to brighter worlds and lead the way," thus fulfilling his own mission in life and becoming the complement of others, or words to that effect.

Really, now, Doctor, there is so much being said and written these days, one becomes somewhat bewildered, confused in his own mind or concludes some others must be. No, I don't mean the "higher critics" or some who have thought themselves so to be. Little fish should stay near the shore; but it appears that some who thought themselves large have been drowned in their too great ventures. All men cannot be fooled all the time.

I have not heard much preaching lately from the great men of our church. (I hear some mighty helpful sermons from our boy preachers), but I read after some of our splendid writers, good men and true, thinkers whose messages are shot through and through with one thought, one desire, a genuine, life-giving, universal revival of religion. Preachers must preach it, the church must live and pray and work to that end; yea, the whole nation must throw itself with full consecration into the effort to give expression to its faith in God if it would save itself and the world. Then here comes Dr. A. S. Lutz in a series of sermons for ten days, declaring to us the same thing. Those were great sermons, full of Jesus the Christ as the only savior of men, and he, too, tells us not only is this true as to the church at large, but especially so with our own beloved church, to which we believe God has committed a special dispensation and sent it on a most important mission to the world.

All these things have started me to thinking and I have wondered, how can this revival begin and where, if certain things of which we have seen and heard, and a piece has fallen at different times heavily on our hands, be true. Dr. Todd, in his forceful addresses and written articles in seeking to impress the church and arouse it to action in behalf of her forgotten men, would seem to charge the church with a lack of appreciation and gratitude in failing to provide adequately for those who, having served the church, giving their all in that service, are left stranded high and dry to secure for themselves a living as best they may with the aid of the small stipend from the Conference, in their old age and loneliness. Would we feel kindly toward a man who would thus treat his horse that had faithfully served him and his family through the years? Will God, though He be all-wise and all-merciful, feel kindly toward us of his church and send a glorious revival into our lives or help us to reach others and bring them into his kingdom? After all, is there not something back of all the trouble there? Suppose the various churches should meet their voluntarily assumed obligations and pay their preachers a living while they are active; with frugality and economy the most of them would be able to lay by in store for the proverbial rainy day, and not be cast out unsung if not unloved. But when the board of stewards meet and consult together and agree that it will take so much to give their pastor a comfortable living for the year and obligate themselves to see that the amount is paid regularly every month, then close up the year with a deficit of half the allowance unpaid, what then?

I have often thought of this instance: The small sum of three hundred dollars was assessed for the pastor by the stewards of a certain church. A new church being needed, it was decided to build. In order to get matters going smoothly, the pastor subscribed one hundred dollars, which was not a very wise thing to do, thinking, of course, he would get his salary and by close economy make ends meet at the close of the year. Well, he borrowed the hundred dollars to meet his obligations and when he tried to interest the stewards in the balance of a hundred and forty dollars due him, they turned their backs and walked away without a word. The preacher was moved and the church kept its money, or rather his money. Now, Doctor, will the good Lord send a very great revival to that church? Is there such a thing as the law of restitution? Zaccheus seemed to think it the proper thing at any rate—he was not only willing to restore that he had robbed, but to add a good per cent by way of interest. I wonder what some of our stewards would think if you should suggest such an action on their part?

We are all rejoicing over the new life taken on by Centenary College. Suppose Shreveport were to become aroused sure enough, or just the Methodists of Shreveport with their millions, and get a vision of Centenary's possibilities in the near future. I don't know whether you have thought about it or not, but we would all have to do a lot of thinking if that should happen. What a team of strong men and women, what a mighty force for righteousness, would be turned loose upon the world in the next twenty years; what a glorious revival of religion would be seen and felt all over this great land of ours.

These are a few of our thoughts and, thinking, we have talked to the Father about them; and knowing your interest in His Kingdom, felt we would love to talk with you just a little also. If they are worthy—well, if not, you will know what to do with them.

FRANK.

FURTHER DISCLOSURES FROM MILLSAPS COLLEGE.

In view of an article in the New Orleans Advocate of October 19, by Rev. N. G. Augustus, making a vigorous attack on Dr. Rall's New Testament History, and an article by Dr. R. A. Meek, entitled "A Regrettable Disclosure at Millsaps College" in the issue of October 26, it is my duty to make a little contribution to this interesting discussion.

As many of my brethren of the Mississippi Conference know, I have the Rankin Street charge in Jackson and have been pursuing studies at Millsaps College since December, 1920. While I did not have work in the department of Religious Education last year, many of my friends did and I was frequently associated with Prof. Bowen, having the pleasure of hearing him preach in my churches. This year I have 9 hours' work in the Department of Religious Education.

In my thirteen years' experience as a circuit rider in this Conference I have been associated with many godly men among my brethren and I want to say with all earnestness that no man has ever impressed me more with his genuineness and true Christian character than Brother Bowen. I have as much confidence in his orthodoxy and ability to select the proper textbooks for his courses in the college as I have in Dr. Meek or Dr. Augustus or any other critic of the institution.

If I had believed that Brother Bowen was teaching unorthodox and dangerous heresies, I should first of all have gone to him and talked with him about it before giving my opinions to the world, to the hurt of his reputation and to the discredit of Millsaps College.

I did not study Dr. Rall's New Testament History last year, but since I read these articles in the Advocate concerning the book I have secured a copy, and made a comparison of Dr. Augustus' quotations (brief snatches here and there out of all connection) with the text itself, which convinces me that Dr. Augustus has not fairly represented the teaching of Dr. Rall. But be this as it may, I shall certainly wait before condemning either the author or his critics until I have thoroughly read the book. Controversies of this kind cause books to be read that otherwise would not be read.

The fact is, this text, having been tried out last year, is not in the course this year. In its stead a Harmony of the Gospels is used. I take this course and am prepared to say that Prof. Bowen believes and teaches the "Virgin Birth and the Deity of Jesus," and the other fundamental truths which Methodism holds. He has not altered his teachings from last year. May I give the testimony of a student as given to me last year about commencement time—a student who, being a graduate of that conservative institution, Moody Bible Institute, and having taken work in Prof. Bowen's department, should have been in a position to speak with authority (I refer to Rev. M. H. McCall, of Hernando, Miss.)? In conversation with him here in my parsonage, in answer to my question, "How he regarded Prof. Bowen as a teacher?" he replied in substance as follows: "I regard him as being a very strong man." I asked also, "What do you think of his orthoroxy?" He replied, "I find him to be absolutely safe and sound in his theological views." McCall was teacher of a Young People's Bible Class in my Sunday school and I am glad to give this testimony to the world. I could give many such testimonials from Prof. Bowen's students to the same effect, but that is unnecessary. I want it understood that this letter is intended in no sense to be controversial. Prof. Bowen is first of all a brother Methodist preacher, trying hard and conscientiously to do a work for Methodism and for God in Millsaps College. He gives himself without stint to the service of the church apart from and in addition to his regular college duties. His influence with the young preachers and students generally, in Millsaps College, is fine and wholesome, and it is unfortunate that any attack, direct or indirect, should be made upon him and the department which he heads amid the difficulties of its formative period.

F. L. APPLEWHITE.

Jackson, Miss.

A MASS MOVEMENT IN EVANGELISM.

By Elmer T. Clark.

I have been intimately related to evangelistic movements for many years and have actively participated in campaigns of every character and degree of extensive bigness. The effort to win a single individual, the local protracted meeting, the great city-wide revival, the one-to-win-one personal work campaign, the simultaneous general revival covering the whole denomination—I have had something to do with them all. And this experience, re-enforcing the natural inclination that lies upon every Christian's heart, has given me a deep and abiding interest in every enterprise that has for its purpose the winning of men to Christ.

There has recently come under my observation an evangelistic mass movement of unusual import—a district-wide revival in the Charleston District of the St. Louis Conference under the supervision of the presiding elder, Rev. S. M. Robinson. This is a typical country district, composed of rural circuits and good stations. Only one town in the district is large enough to support more than one Methodist church. There are 41 churches in the district, and from August 8 to August 20 a revival was conducted in each of them, each meeting being held by a visiting evangelist.

In this unique campaign Dr. Robinson combined with admirable effect all of the varying methods and agencies of both modern and ancient evangelism. His revivals were conducted along the old accepted lines in that the "protracted meeting" was the central and essential feature in each congregation, large and small. More modern aids, however, were employed.

There was in each community, for example, a preliminary survey and an assembling of "prospects," and not only in the centers of population alone was this canvass conducted. I have now before me the survey sheet of a rural church, located in the open country. Around the point representing this church as a center there are three circles, describing a radius of three miles. The plan shows every road and describes its character, whether concrete, macadam, gravel, or dirt. it shows every house, names the occupants, indicates whether the home is that of renter or proprietor, gives the number in the family with their ages, and lists the religious affiliation of each. The sheet further shows the creeks, railroads, farm boundaries, school houses, and the location

of the nearest towns and other churches beyond the 3-mile radius—there being no other church and no post office within it.

Sucb a complete survey showed in its attached tabulation that the 3-mile community had 66 families, 33 of which were Methodist and 10 of which were unchurched. In the 10 uncburched families there were 186 individuals, boarders, servants, and employees included. In this number there were 33 men over twenty-five years old and only 10 women who admitted the same age. Only 15 per cent of all the families owned the land on which tbey lived. It would be difficult to make a more complete and workable survey than this.

In many of the mechanical arrangements preparatory to the revivals, Dr. Robinson adroitly adopted the principle of standardization which is being applied so successfully by the greatest industrial and commercial organizations of the world. There were standard song books, reports, financial methods, publicity, and plans for the visiting evangelists. Each evangelist received $50 for his service; whether the church was large or small, rich or poor, in town or country, he received no more and no less. The preachers were the best to be had; some of the leading pastors in St. Louis and other great cities were sent, some at tbeir own request, to the smallest churches on rurual circuits.

No religious movement in that section of the country—and no other movement so far as I know—ever received such publicity as that given to this district-wide revival. The only daily paper published in the district devoted ten full pages, including the entire front page, of one issue to the movement. Streamers, posters, and similar printed matter bearing the campaign slogan, "Give God a Chance," were distributed everywhere, and thus a terrific impact was made upon the minds of the general public.

It is always difficult to tabulate even the visible results of a revival. Fourteen hundred new members were added to the various churches during the intensive revival period proper—and there were 1,200 conversions. Thus there were added to the church in twelve days about five times the net increase in the district during the past quadrennium. Nor was this all. One hundred life service volunteers were enlisted. Old church debts in the sum of $5,000 were paid. Scholarships in Marvin College were provided by raising $1,200. Not only were all expenses, totaling $10,200, easily paid, but an evangelistic fund for the district was created and left in the hands of the presiding elder for administration. The records showed that a total of 91,640 people heard the Gospel during the progress of the meetings.

To carry through successfully such an intensive plan on such a broad scale required not only a far vision and careful planning on the part of this presiding elder, but it also required an almost unbelievable amount of toil. Seven district committees were employed, and each of these held many meetings in various parts of the district—and perhaps every presiding elder will appreciate the labor involved in the successful holding of so many committee meetings. In this and in every other detail the work demanded was arduous, yet it goes without saying that the laborers had their reward.

Dr. S. M. Robinson has been a presiding elder continuously for twenty years. As such he has distinguished himself. But in this mass movement for the salvation of souls he really "out-eldered" himself. He has dropped a hint which should certainly be followed. With our districts as units, with our district superintendents as generalissimos, may we not make our coming year momentous in evangelistic activity?

THE GENERAL SUNDAY SCHOOL BOARD TAKES ACTION CALLING FOR INCREASED EMPHASIS UPON EVANGELISM IN THE SUNDAY SCHOOL.

By Dr. John W. Shackford.

The General Sunday School Board has by official vote taken the following action:

"WHEREAS, The General Conference has made it one of the specific duties of the General Sunday School Board to 'inaugurate and promote plans of evangelism in tbe Sunday school to the end that each pupil may be led, through the operation of the Holy Spirit, to a knowledge of God's will and to an acceptance of Jesus Christ as personal Savior and Lord'; and

"WHEREAS, Our Sunday schools offer not only the ripest and most inviting field for successful evangelism, but also constitute one of our greatest and most effective organized agencies for the achievement of vital and enduring evangelistic results; and

"WHEREAS, Notwithstanding the fact that during the last quadrennium 304,000 persons were reported as received into our church membership from our Sunday schools, there are nevertheless indications that many of our Sunday schools are neglecting tbe work of evangelism, while others are dealing with their evangelistic problems far too superficially and mecbanically.

"THREREFORE, in order to encourage a more general, consistent and thorough-going evangelism in our Sunday schools and more careful attention to the preparation of Sunday school pupils for church membership, the General Sunday School Board of the M. E. Church, South, gives its hearty approval to the following proposals and suggestions regarding a plan of evangelism in tbe Sunday schools of our church.

Plan.

"That three months of the year, or three periods in consecutive order, be devoted as follows to evangelism in the Sunday school. That the first month or period be given to the preparation of the forces—the training of teachers and other Sunday school workers in mind and in spirit for the work of evangelists. That tbe second montb or period be given to active evangelism in the Sunday school, in the classes and by personal effort, this period culminating with Confession or Decision Day. That the third month or period be given to special preparation of pupils for reception into church membership.

"The Board suggests that the program begin with January as the month of tbe preparation of the forces. That February he devoted to the active evangelistic campaign, leading up to Confession or Decision Day on the last Sunday in February, or the first or second Sunday in March, and that tbe remainder of the time before Easter be used for the careful preparation of those who are to be received into church membership on Easter Sunday.

"This plan is intended to be suggestive only, and is, of course, subject to such modifications as regards the months indicated and minor details as practical considerations may demand. However, the three lines of emphasis represented by the three periods as indicated are regarded as essential to the best and most abiding results."

In connection with the action of the General Sunday School Board as given above, attention is called to tho fact that in the new "Program of work" which the General Board adopted at its last annual meeting, which program is to become the new Standard of Efficiency for Sunday schools, the aim set forth is as follows:

The Aim of this Program of Work is to offer a plan by which the Sunday school may lead each pupil to a knowledge of God's will and an acceptance of Jesus Christ as personal Savior and Lord, and to develop a Christian character that is expressed through worship, right living, and efficient service.

Thus it may be clearly seen that the entire plan of work for our Sunday schools is centrally and essentially evangelistic in aim.

Not only is evangelism the aim of the whole process, but this Program provides specifically that Confession or Decision Day he observed annually.

Attention is called to the three-fold emphasis of the plan as given above: First of all, there must be the preparation of the forces in the Sunday schools. Our teachers and officers need to he trained as evangelists. Attention should be centered upon the vital necessity of establishing personal relationship between the pupils and Jesus Christ and of trying to bring each pupil into an ever enlarging experience of the life of God. It is, therefore, urged that pastors gather their teachers and officers during January to study the meaning and nature of evangelism; to consider the needs of the pupils; to plan and to pray in order that the work of evangelism in the school may not be undertaken hurriedly or mechanically, but that all the available evangelistic leadership in the school may be prepared and brought to bear in a spiritual movement that shall result in the largest and most abiding results in the lives of the pupils.

Second, it is provided during February that there shall be concentration of all the forces upon the active work of evangelism, both in the class and through personal interviews. This should be under the continuous supervision of the pastor and of the committee on evangelism to be appointed by the school. Suggestions regarding the work of this period and concerning preparation for Decision Day are outlined in detail in a series of leaflets provided by the General Sunday School Board.

Third, after Decision Day and before children and young people are recieved into the church, the Board urges that there he a month of careful preparation of these young candidates for church membership. Occasionally one sees a pastor receive little children into the church when neither he, nor any one else so far as he knows, has given any particular care to the preparation of these children for church membership. It is a surprising thing that indicates the utter lack of appreciation of all that is involved, and represents a tendency to discount child evangelism and to rob it of much of its proper significance. We must try to correct this. The Board, therefore, urges that all of our pastors set apart a time when it shall be their first duty to observe the rule of the Discipline regarding the pastoral instruction of children, and by their personal care and training to make the day of reception into church membership an outstanding occasion in the experience of the children and youth who are received at this time.

The following pamphlets are available for those who desire to make use of them in connection with their group studies and their plans for this season of evangelistic effort:

"The Place of the Sunday School in Evangelism".
"The Sunday School Teacher as an Evangelist".
"The Child and Evangelism".
"Graded Lessons and Evangelism".
"Enlistment of the Home in Evangelism".
"The Evangelization of Youth".
"Two Experiences in Evangelism with Young Men".
"Winning Sonls for Christ".
"Confession or Decision Day".
"Preparation for Church Membership".

Any of these pamphlets may be ordered from the General Sunday School Board, 810 Broadway, Nashville, Tenn.

Whoever is to present Jesus Christ as indispensable must not only know Him as such in personal experience but must see Him as necessary to meet tbe concrete needs which afflict the church and the world. For example, He is the one uniting bond between the divided churches. Christians may differ in opinion and creed, ritual and polity, but they all do believe in Jesus Christ as Son of God and Savior. Devotion to His personality is the one strand that holds the entire movement together. Take Him away and nothing is left but chaos. He is the Center around which all His disciples can gather. The understanding and exaltation of Him, therefore, are the great need of the church.—Fosdick.

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Pay the Christian Education Pledge

Installments on pledges made to the Christian Education Movement are due and payable November 1st. It is highly important that they be paid promptly. Remit at once through your local church collector or send the amount direct to your Conference Educational Secretary.

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BOARD OF EDUCATION
Methodist Episcopal Church, South

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The Home Circle

"JERRY."

By Frances Elliott Kane.

Each night 'bout eight o'clock or so,
Before to slumberland I go,
Ma says to me; "Now don't forget—
You've not put out the bottles yet."
This is a task that I must do,
'Cause Jerry comes at half past two,
An' brings our milk, so there must be
Some bottles out for him, you see.

Sometimes if I don't feel just right,
I cry "Oh! let 'em go to-night."
And then I get to thinkin' 'bout
The way that Jerry must go out,
Deliv'ring milk in rain and sleet,
While I am safely home in bed,
An' covered up 'most to my head,
An' then I feel ashamed and say;
"All right, I'll get them right away."

'Tis often cold and raining hard,
But still, I hear him in the yard,
For Jerry's never missed a night,
But brings our milk with heart so light,
Oft' times he whistles as he goes,
Altbough I'm sure he's nearly froze.

Again a bit of song I hear,
As Jerry's horses gallop near,
When tasks seem hard an' things go wrong,
I think of Jerry and his song,
An' of how thankful I should be,
For having so much more than he.
Then all the world seems bright and gay,
Just like a lovely summer day,
So I try hard to never pout,
When ma says: "Put the bottles out."

—California Christian Advocate.

BELLS! BELLS! BELLS!

By Jean McIntyre.

The Queen of Bells is the great bell of Moscow, Russia, which is celebrated for its size, weight and workmanship. But, alas, it has never given forth a musical sound. An unfortunate accident happened when it was being recast. The work was completed, and there remained only the wooden frame work to be removed, when a great fire broke out in some shops near by. Fanned by a high wind, the fire spread, and a large part of the city was destroyed, including the great bell in its wooden frame. When the people first saw their splendid bell in danger they thought to save it by throwing water on it—the very thing to insure its destruction. After the fire had passed, a great fracture was found in the bell, and soon a large piece came out, making an opening through which several people may easily pass abreast. The broken piece lay on the ground beside it, and thus the bell stood for a hundred years. Then it was raised to a pedestal, where it stands to-day, a beautiful piece of workmanship. Its form and design make it a work of art. From top to lip the bell stands twenty feet, seven inches. Its diameter is twenty-two feet, eight inches and its weight 193 tons.

The largest hanging bell is the great bell of Mandalay. It is considerably smaller than the "Queen of Bells," being only twelve feet in height. A great deal of ornamentation on the top brings it up to a total of twenty-one feet. It is sixteen feet in diameter and from six to twelve inches in thickness. This bell is high proof of the skill and ingenuity of the Burmese, who attach great importance to their bells, as they are used in connection with the rites and ceremonies of Buddhism.

The third largest bell hangs in a clock-tower in Moscow. It is known as "Big" and weighs sixty-three tons.

The fourth bell was cast 500 years ago and is a marvel of beauty and wonderful work. It is a Chinese bell and is twenty feet in height, and eleven feet in diameter.

The fifth and sixth bells are in Japan. One, in the city of Kioto, is eleven feet high and nine in diameter, and the same weight as the "Big" of Moscow. The building in which it first hung was burned, and the bell was rehung in the tower where it now is. The other Japanese bell weighs seventy-four tons. There is probably nothing remarkable about it, as so little has ever been said about it.

Then comes one of the oldest bells known. It hangs at Kamakura and dates from the year 1200. It is much smaller than those already mentioned, being only eight feet high and four feet, seven inches indiameter. Chinese bells, you will notice, are much higher in proportion to their width, than are European bells.

The largest bell west of Russia is in Vienna. It is ten feet high, nine feet, ten inches in diameter—almost as broad as it is long—weighs eighteen tons and takes twelve men to set it in motion.

After all these, we come to bells of which we have heard more frequently, such as "Great Paul" in St. Paul's Catbedral. It is the heaviest ever cast in the United Kingdom, weighing seventeen tons—a mere nothing compared with the weight of the "Queen of Bells" in Moscow, or any other of the Russian or Japanese bells. About nine feet in height, the same in diameter and nearly the same in thickness, there are twenty-one tons of metal in it, and it took nine hours to melt. "Great Paul" is what is called a Bourbon, or deep-toned, bell. It requires four men to ring it.

"Big Ben" in Westminster Houses of Parliament is seven feet in height and nine feet, five inches in diameter, and weighs sixteen and a half tons. The Chinese bells, we noted, are taller than they are broad, and now we find the English ones broader than they are tall. "Big Ben" was cracked at the trial sounding and had to be recast. It is now a trifle smaller than the original. Its clapper is never used except to toll upon the death of a reigning sovereign, a hammer being used at other times.

There are also two large bells in Montreal, Canada. One is eleven and a half tons, and the other seven and a half tons.

Last, but not least, is our own Liberty Bell, which is in Independence Hall, Philadelphia, Pa. This was the first bell rung in the United States after the Declaration of Independence. An inscription around the shoulder of the bell reads: "Proclaim Liberty throughout all the land, and unto all the inhabitants thereof" (Leviticus 25:10).

There are many other bells of interest, some large, some small. Sometimes they have been made of money, and sometimes they have been broken up to make money. Some to-day would be worth many thousands of dollars only as old metal. The first mentioned, for instance, the "Queen of Bells," is said to be worth more than $332,825 merely as old bronze.—Pittsburgh Christian Advocate.

"JENNY."

By William M. Schultz.

When my uncle was a little boy, his father gave him a horse. The horse's name was "Jenny," and she and my uncle were very great friends. She followed him about the yard like a little dog, and, I think, was sorry that she was too big to go into the house with him. Whenever she saw him, she would whinney, trot up to him, stand with her head over his shoulder and her cheek next to his, and sniff about all his pockets and under his arms to see if he had a piece of sugar or an apple to give her. And generally she was not disappointed.

My grandfather was a physician and had frequently to go on long drives into the country to visit his patients. One day he and my uncle and Jenny were driving and came to a very bad railroad crossing. I have often seen it since. The road going down hill approaches the track at an angle, and the track sweeps around in a sharp curve from behind a high embankment, so that you can neither see nor hear the train until it rushes out over the crossing. On that day, just as Jenny was about to step upon the track, around the curve dashed the train with a tremendous noise and ringing and whistling—enough to frighten any one. If she had taken another step she would have been struck. If she had tried to turn about or to back away, the wheels or the shafts of the phaeton would have been caught by the train, and all three would have been killed instantly. But she knew just what to do and just what was expected of her. Without a tremor she stood perfectly still, turned her head as far to one side as she could so as to be out of reach of the train, and held back the weight of the phaeton until the train had passed. Then she quietly crossed on over the track. She had saved the lives of her friends and her own life, too.

She lived for many years and until her death was an honored and loved member of the family that owed so much to her courage and presence of mind.—Selected.

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev J. R. Jones. Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

CONFERENCE CALENDAR.

Louisiana Conference, November 22, at Shreveport, La.; Dr. H. L. Brooks, pastor; Bishop Warren A. Candler, presiding.

Mississippi Conference, November 30, at Crystal Springs, Miss.; Rev. W. B. Jones, pastor; Bishop William N. Ainsworth, presiding.

THE NORTH MISSISSIPPI CONFERENCE.

The fifty-third session of the North Mississippi Conference is being held this week at Water Valley. Bishop William N. Ainsworth is presiding for the first time over this distinguished body; and we dare say he will be as greatly pleased with the record of the year's work as the Conference undoubtedly will be with his able presidency. In his previous official visits to Mississippi, Bishop Ainsworth has laid stress upon the importance of a vigorous campaign of evangelism to meet the religious need of the age, and we may assume that evangelism will be the keynote of the Conference. Let all our people make earnest prayer that this annual gathering may be graciously blessed of God for the promotion and maintenance of his Kingdom.

The Conference is assured of a delightful meeting through the hospitality of the Conference host, Rev. L. P. Wasson, and the fine people of Water Valley. A full report of the proceedings of the Conference will be furnished the Advocate by Rev. H. P. Lewis, who is especially well qualified to render this impoprtant service.

THE NEW DISCIPLINE.

The new Discipline has come from the press of the Publishing House and may be had for fifty cents a copy. Every Methodist preacher will, of course, provide himself with a copy at once; and every member of the church, especially all official members, should procure a copy without delay. The Discipline contains the doctrines, polity, and ritual of Methodism, and a knowledge of it is absolutely essential for those who would be intelligent Methodists. The present edition is cross-indexed, it has a complete index, and it includes a complete directory of the bishops, general officers, boards, commissions, and committees. The price is merely nominal when its real value is taken into consideration.

PERSONAL AND OTHER NOTES.

Rev. W. F. Henderson, Jr., our pastor at Zwolle, La., paid the Advocate office an appreciated call on Thursday of last week.

The residence of Rev. Jno. T. Sawyer, D.D., is now 4016 Prytania Street, this city, and his telephone number is Uptown 6180.

The home of Rev. J. O. Hanes, general evangelist, in Birmingham, Ala., was almost completely destroyed by fire recently.

Rev. H. A. Trimble, of Arkansas, was appointed pastor of McKendree Church, Nashville, at the recent session of the Tennessee Conference.

All pastors are requested to read the Western Methodist Assembly advertisement on page 13, and are urged to call attention of their people to it.

Rev. D. Scarborough, formerly of Victoria, Texas, is now pastor at Kennedy, Texas. His many Mississippi friends will be glad to learn of his new address.

At the recent session of the Pacific Conference, Dr. S. H. Werlein was reappointed presiding elder of the Los Angeles District, and Dr. Chas. D. Bulla was returned to the San Francisco District.

We learn from the Nashville Christian Advocate that Rev. J. A. Poe, of the North Mississippi Conference, has been transferred to the Louisville Conference and appointed to the Brandenburg charge.

Under the caption, "Methodist Stimulations," the Leesville Leader, of Leesville, La., devotes generous space each week to interesting religious notes contributed by Rev. Lastie N. Hoffpauir, the Methodist pastor.

Judge Percy Bell, of Greenville, Miss., who has announced his candidacy for the governorship of Mississippi, is an active member of the Methodist church at Greenville, being teacher of the Big Brothers Class.

The fourth quarterly conference of the Raleigh charge, Mississippi Conference, passed highly complimentary resolutions concerning its pastor, Rev. R. H. Clegg, commending the work he has done and requesting his return for another year.

Rev. Maurice Rubens, a Christian Jew, began a series of addresses at the Felicity Methodist Church, this city, on last Sunday morning. He is president of the Hebrew Christian Mission, and his messages are attracting considerable interest in the city.

Rev. Walt Holcomb, recently returned from an evangelistic tour in Europe, held his first revival meeting since returning at St. Luke's Church, Columbus, Ga. The meeting touched the entire city, and there were 127 additions to the membership of St. Luke's.

Dr. C. M Chapman is very happy in his work at Shelby, Miss. He goes to Conference with a full report in every department of his work. The sum of $12,000 was raised for all purposes during the year. Shelby is one of the leading appointments of the North Mississippi Conference.

The Wednesday evening prayer meeting at Columbia, Miss., is conducted each week by the laymen of the church and the service is always interesting and largely attended. Rev. L. L. Roberts is the pastor who has enlisted this hearty co-operation on the part of his laymen.

Despite crowded conditions which have caused many prospective students to be turned away, the Emory University enrollment for 1922 now totals 1494, an increase of 337 or 28 per cent over 1921, according to figures just announced by the registrar. The Freshman class this fall has 260 members.

We learn from "Methodist Matters," of the Coahoma and Lyon charge, North Mississippi Conference, that the architect is at work on the details of the plan for the new church at Coahoma, and that construction is expected to begin soon after Conference. Rev. Del Longgrear is the pastor.

The editor of the Wesleyan Christian Advocate, Dr. W. P. King, will return to the pastorate at the approaching session of his Conference, but will continue as editor of the Wesleyan without salary. We presume that financial conditions against which all church papers have to struggle have made this unsatisfactory arrangement expedient.

In connection with the week of prayer of the Woman's Missionary Society, Rev. Ellis Smith, pastor of the Carrollton Avenue Methodist Church, this city, is holding a service each evening this week, in which he is being assisted by other pastors of the city. On Friday evening a great get-together meeting of the entire membership of the church will be held.

We adopt as our own the following from the latest issue of the Nashville Christian Advocate: "The Conference paper whose item concerning the reported blessing that had come to the home of Bishop and Mrs. James Atkins was in error. Hence we were in error in reproducing it, and we regret the natural embarrassment through this misleading publicity for those directly concerned."

The average Sunday school attendance of Trinity Methodist Church, Ruston, La., for the month of October was 557, the largest attendance being 587 and the lowest 530. There were 46 new scholars enrolled during the month, and 104 visitors were recorded. The Work Day offering for the Orphanage, including both church and Sunday school, amounted to $1011. Rev. N. E. Joyner is the pastor of this fine congregation.

The Advocate is included in the budget of our church at Holly Springs, Miss., 140 copies of the paper going to that congregation each week. Recently the pastor, Rev. W. R. Lott, wrote us: "This is the third year we have tried the budget plan, and the consensus of opinion is that it is the best way to enlighten church people." He is kind enough to add that the paper is read eagerly by nearly all of those who receive it.

Rev. Ira B. Robertson, the oldest member in point of service of the Mississippi Conference, is in New Orleans on a visit to relatives. He was admitted on trial in 1860, and has been a subscriber to the Advocate since that time. During the sixty-two years of his itineracy he has not missed a meeting of his Conference. It was a benediction to the editor to spend an evening with him recently.

Nearly three hundred people attended the prayer meeting at Hazlehurst, Miss., held by the young men, on Wednesday evening, November 1. On the preceding Sunday, more than forty boys and young men joined a group of the "Flying Squadrons" from Jackson and Wesson for a service at Union Church, where Dr. C. W. Grafton, the distinguished Presbyterian minister, has labored so long. They report a great day at this historic place.

An Epworth League Credit Institute was held at Rayne Memorial Methodist Church last week, with forty-eight delegates in attendance, under the auspices of the New Orleans City Union. The instructors were: Rev. Jas. B. Grambling, State secretary; Rev. E. O. Harbin, of the Central Office; Rev. A. S. Lutz, Conference Secretary of Education; Miss Ruth Wilkins, Miss Nina Collins, Mrs. Philip Munch, of Shreveport; Miss Laura Edwards, of New Orleans. A similar Institute is being held at Shreveport this week.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Miss Emily Cook, Crystal Springs, Miss., 2; Rev. W. C. Mattox, Bellefontaine, Miss., 2; Mrs. Dan E. Dulany, Shreveport, La., 3; Rev. E. C. Driskell, Buena Vista, Miss., 3.

NOTES FROM EUROPE.

By Rev. Wait Holcomb, General Evangelist, Cartersville, Ga.

Czecho-Slovakia has been crushed under the iron heel of Austria-Hungary for over four hundred years. However, the martyred soul of John Huss has hovered over this separated and severed land, keeping the religious and independent spirit alive. The heroic hardships endured for centuries were rewarded by the League of Nations in the creation of the Independent Czecho-Slovakian Republic.

The most astonishing and astounding heroism of the world war was the part played by some of the Czech soldiers, who had been drafted into the Austrian Army while Germany was fighting Russia. The Czechs deserted the Austrians, in groups and whole regiments, and went over to the Russians, while the Russian Army was still fighting with the Allies against Germany and Austro-Hungary. While they were branded traitors by the Germans, the Czech people lauded them to the sky for their loyalty to the Czech people.

After the Russian Army became Bolshevik, the Czech soldiers determined to join the Allies on the other frontiers or to die in the endeavor. By the most strategic diplomacy, they worked their way through sympathetic parts of Russia to Siberia, and then started on a seven thousand mile tour, passing through Japan on to the Pacific coast, thence across America, and then braving the treacherous, submarined Atlantic, joining the Allies on the French soil to fight for their independence and freedom. The citizens of Verdun sent a bronze tablet to Prague for their bravery.

With such heroism and patriotism in the bosom of the Czech people, is it any wonder that they have won such concessions from the League of Nations, and have become a united people and one of the most civilizing influences, in Continental Europe? They have lived over again the spirit of John Huss, who was condemned to death for his independent, democratic and religious preaching, and burned at the stake at Constance, where his ashes were thrown into the Rhine, that the Czechs might not have a burial spot where they could journey to revere his sacred and sainted dust.

President Thomas Garrick Masaryk from his youth has dreamed of a reunited Czech nation. His persecution, which culminated in the Austrian Government's passing the sentence of death upon him, has been rewarded by an over-ruling Providence, through the people of his Czech blood, by the Presidency of the newest, youngest and best nation in Central Europe. President Masaryk is the Woodrow Wilson of Europe. The names of Wilson and Masaryk are emblazoned on the largest railway stations, and their pictures hang side by side in public buildings, universities, schools and private homes.

As there is a similarity in the life of President Masaryk and ex-President Wilson, both having been students of history and government, and having taught in the great universities of Princeton and Prague; so there is a striking likeness in the life-work of John Huss and John Wesley. Huss and Wesley were both college graduates and preached and prayed for vital religion in the Roman and English churches. Neither one desired to leave his church but longed to see it purified from within. The English Church was more liberal to Wesley, as he died a member; while the Romish Church killed Huss. From Wesley has sprung a world Methodism, and from Huss has come the Moravian Church, which gave Wesley his experience of a strangely warmed heart.

Into this Protestant nation of centuries of persecution and martyrdom, the seeds of the martyrs have germinated, and Protestanism is being reborn in Bohemia and Moravia. The Methodist Church was the first to enter this favored nation, and has made most wonderful progress. Dr. John Lambert Neill is the Superintendent of our work in Czecho-Slovakia. Having had successful experience in our Cuban work, and serving our church in the Sunday School Centenary Department in Nashville, he is admirably fitted and suited for this difficult and encouraging field. His work among the Czech people has won respect and confidence, and the greatest success is sure.

Our Central buildings are as commanding as those in Brussels and Warsaw. Our church buildings are superior to those in Belgium and Poland. Rev. Josef Dobes, a native Bohemian, is pastor of the congregation in Vrsovice, where the most infamous brothel has been turned into the most famous Bethel in Europe, with a membership of over two thousand, and a building that houses the congregation, Sunday school and apartment-parsonage for the pastor and his family. The work is a modern miracle of grace divine.

What was formerly the most beautiful marble dance hall in Europe, Rev. Josef Paul Bartak has converted into a singing, praying and preaching hall, which is known as the Central Methodist Church. The first Methodist altar erected in Czecho-Slovakia is in front of the pulpit in the Marble Hall. From this same altar wood our pastors presented Bishop Beauchamp with a gavel to use in the organization of the Czecho-Slovakian Mission. Evangelistic meetings are held every night in the Marble Hall, and regular preaching services are conducted twice each Sunday. Penitents kneel at this new altar.

In this same immense ten-story building, in the very heart of the city of Prague, is the wonderful underground theatre, which has no rival since the days of the underground theatres in Rome. It is located three stories underground and has a seating capacity of four thousand people. The marble entrance is followed by a winding marble stairway, until the entrance of the top gallery is first reached; and then the second gallery is entered from a lower stairway; finally the lowest stairway leads into the dress-circle gallery and the main auditorium. The walls are solid marble with gold railings and trimmings, elaborately lighted with hundreds of electric bulbs and handsome Bohemian chandeliers, making the hall one of the most beautiful in the world.

The name of the hall in the Czech language is "Velky Sal Lucerna," and in English would be "Big Hall of Lanterns." It is in this majestic hall that we are holding our revival services. The acoustics are perfect and a conversational tone is easily heard in every corner and crevice of the immense building. Brother Dobes, the wonderful interpreter, and I stand side by side, preaching the gospel to the hundreds of upturned faces from the first floor and dress-circle; while from the upper galleries are the leaning, down-turned faces of those who are eager to see and hear. At the close of the sermon we invite them to the front, just as we do in America, and pray and explain the way of salvation. Only eternity can reveal the results of the efforts that have been put forth in these services.

The City of Prague, Czecho-Slovakia.

THE STORM CENTER OF CHRISTIAN CIVILIZATION.

By Bishop W. B. Beauchamp.

I am writing these lines in sight of the spires of the House of Commons and almost in a stone's throw of No. 10 Downing Street. Yesterday the British Cabinet was in session on the Irish situation—far from being settled. Also the papers here are full of accounts of the meeting of the League of Nations at Geneva, where Lord Balfour seems to be the great spirit. The Greek-Turkish war is on with unabated fury. Every European nation has a huge budget for military affairs, but none for even paying interest on the great war debts. You meet in all these lands, as you go about, training and marching soldiers. Russia is a horror by day and by night. Austria is miserable and bankrupt. Patriotic Poland lies in daily dread of Russia and changes cabinets over night. Germany is tense with a divided government and no neighbor seems to have confidence in her. One feels that anything may happen at any time.

No man seems to see the way out of this Continental illness. Nationalism may save some of these nations for a while, but not for long. The economic conditions are such that the leaders throw up their hands. The working people are distressed at the high prices and cannot get sufficient wages to satisfy them. A brilliant Englishman said yesterday: "Things are in a bad way; we just seem to move in a sort of dazed and uncertain fashion." Dr. Jowett has given up his pulpit to devote himself and his gifts to stir the churches to see the situation and to have courage to face it. He believes that conditions in Europe indicate another great upheaval unless the church can lead the world out of this horrible nightmare. The World's Alliance of Churches met at Copenhagen; but, to me, was a great disappointment.

To get a statement concerning peace and the responsibility of the churches of Christ in this hour was as difficult as writing a League of Nations. I did not see in the meetings at Copenhagen of these representatives of Protestant groups any great promise of co-operation nor did these groups seem able to frame any adequate plans for the hour. Dr. Robert E. Speer brings a message from the Far East of the Millions among whom the church has been working, but in all too inadequate way. The situation in China, that great nation of four hundred millions of people, demands a much larger plan on the part of the Christian church and a vastly increased number of men who will bring the gospel of peace and salvation. The Near East—what a continuous tragedy is going on there!

Will the church of the living God be equal to this world situation? Will her leaders have vision broad enough to stir the membership to see, to do, and to give?

The Gospel of Christ is the one message that can bring hope in the disrupted brotherhood of the world. More and more the providential character of our Centenary Movement is being revealed. Every man and woman helping and sacrificing in this world movement for spreading the gospel of Christ is helping to meet this world's agony and distress and to bring in the Kingdom of God. This is not the hour to hesitate or grow weary in our world program, but to rally to yet larger service and larger giving. The world's trend to unrest is a call to the church of God—the one organization in the world that has an adequate message to save the world.

Some days ago Dr. Jowett and Lloyd George were in conference when Lloyd George said, "We have not had the requisite religious force behind us, and it is for the churches to supply it."

A little later Dr. John R. Mott reported the Premier of Japan as saying after the Washington Conference, "We must now look to the leaders of religion." What an obligation rests upon the Christian church to-day! Will the Southern Methodist Church bear her part of the burden—and gladly? Surely we will not hesitate to pay our pledges to the Centenary, so essential if we are to do our part in the world's salvation in this hour. Let every one of us, with increasing joy and enthusiasm, pay the pledge. I believe in these million Methodist men and women who gave their promise to pay and to pray.

MISSISSIPPI CONFERENCE.

Fourth Year.

The Class of the Fourth Year will meet the Committee at the Methodist church, Crystal Springs, Miss., at 2:30 p.m., Wednesday, November 29, prepared for written examinations.

Let members of the Class who have taken the course by correspondence or at the Divinity school, so inform the committee before the Conference meets.

Please let the Class come on time so we can start the examinations at the same time and be ready for the first session of the Conference.

W. H. SAUNDERS, for Committee.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

God, in His all-wise Providence, saw fit to remove from earth to the great beyond, W. W. PITTMAN, the father of two of our best members of the Woman's Missionary Society, Mrs. Zera Lamb and Mrs. Alma Abney. In their sorrow, we can only offer our prayers and sympathy. His long life is before them and they now have to select the greatest examples of his life and try to emulate them. Therefore be it resolved by the members of the Montrose Methodist Woman's Missionary Society:

1. That we extend to each our sincerest love and sympathy in this hour of their deep grief.

2. That a copy of these resolutions be presented to each family, also a copy be sent to the New Orleans Christian Advocate for publication.

Signed by: Mrs. S. O. Barnette, Mrs. O. M. Abney, Committee.

The Woman's Missionary Society of the Montrose Methodist Church sustained a great loss in the death of MRS. JULIA ABNEY, wife of T. F. Abney.

As a church member, she was regular in attendance upon the services of the sanctuary as long as her health permitted. She was loyal to her pastors and a faithful member of the Woman's Missionary Society, of which she was a charter member.

As a wife and mother, she was dutiful and affectionate; as a neighbor, there was no better. She was thoughtful of the sick and poor.

Signed by: Mrs. John U. Gammage, Mrs. Geo. T. Neill.

THE INFLUENCE OF CHARACTER.

By Rev. A. Brulet.

A character may be either a person in a play, or it may mean the reputation of an individual to a certain degree; but, principally, character means the indivuality, the action, or the affection—this is genuine character. Reputation, however, does not constitute true character, for reputation is only what people think of you, and character is all that God has made of you. We have known men and women of great reputation, but whose lives and influence have not counted for anything in the world—they have not enlightened the world to any extent.

Now we cannot make people enlightened, or good, or happy by compulsion. Frederick the Great's principal thought was: "The enlightened must be compelled to be rational and happy." He came to know, with sorrow, that those who had shaken off their prejudices at his command remained in bondage to him.

Influence of character has two great phases: the one for good, and the one for evil. It is only by personal association that we can be influenced in a high and noble way, or, on the other hand, in a worthless and evil way. Every weak boy, girl, man or woman is influenced by the lives of others if they are personally associated with them, somewhere, sometimes. If a good seed is planted, surely the harvest shall be pure; if a bad seed is sown, that seed has its effect, and nowhere has it done good, but evil. Therefore, influence must have its course, and "no one liveth to himself and no one dieth to himself."

One must sacredly respect the personalty of another. One should believe in other men—genuinely respect them—if he is to be influenced by them in a high, a good and wholesome way. He must, first of all, cut himself off at the beginning to obtain the largest influence upon others. This deep and true estimate of others is the only road to a genuine, and not a false, humanity. Many a friendship is broken by this lack of respect. There are limitations to all intimacies, and we should not forget it. We are not to presume upon our friendship; we are not to pry; we are not to scold; we are not to take away the possibility of decision or choice, even with a child. A child will best learn to respect the personality of one by that one's treatment of him. One is not to demand; the door must be opened from within.

The power of personal association upon character cannot be estimated. A person will profit more by daily companionship with an acute observer, be it his teacher or playfellow, than by the systematic attempts to train the senses.

Again, just because character is what it is, its chief and great end for ourselves and for others, cannot be forced or commanded, but by the winning to free choice—to an inner response. One must be attracted towards it, for it can come only by our own will. We are members one of another, and one's influence, therefore, will count direct, as the laws of personal association are carefully observed; character is made, and not taught. And happiness and influence have their highest sources in a perfect character. We cannot learn to love alone. If love is highest of all virtue, then for the highest happiness and the highest sphere of influence and character, happiness and influence alike must come chiefly from association.

Personal association is the one great hopeful means of character; and, in the long-run, this conviction must effect profoundly all our religious conceptions.

The supreme Christ built his kingdom on twelve men and their personal association with Him, facing the problem of character for all times. Your influence and mine is the power of the world, again upon the side of influence. Of course, this principle means that the fundamental condition must be that we should be what we would have others become, that genuine character and conviction must be back of all expressions.

Greensburg, La.

FROM COLUMBIA, LA.

Dear Brother Carley: As you have had no report from the Columbia charge this year, I beg to submit the following report:

If you remember, during the latter part of last February I had a severe attack of pneumonia and have been in a debilitated condition since that time. But my presiding elder, Brother W. L. Doss, Jr., has provided ministerial help and as a consequence the charge has had a variety of personalities to grace her pulpits, which has proved a great help.

Thus far we have had seventeen infant baptisms and twelve adult baptisms. There have been twenty accessions, three by certificate and seventeen by vows.

The Grayson church has had three Sunday school rooms added to their building, while Columbia church is in a splendid condition since they have repaired and beautified it inside, and out and without a doubt it is one of the most up-to-date churches that I have ever had charge of.

Since a short while back I have been able to deliver a few sermons from my chair, but my physical condition will not allow me to continue in the active ministry. I am endeavoring to build a home in Monroe, La., where I expect to reside. With love to all of the brethren, I am, Yours in Christ,

W. J. PORTER, P. C.

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Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Cuticura Soap
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Soap, Ointment, Talcum 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

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FRECKLES
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AT LOW PRICES
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LIMITED.

Whatever any one says, I must be good, just as if the emerald were always saying this: Whatever any one does or says, I must be an emerald and keep my color.—Mareus Aurelius.

We may sin against law and maim or mutilate ourselves, but to sin against love is to be cast out of life altogether.—Georgo Adam Smith.

For whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand, and so feed upon it.—Fenelon.

Public Service

HAS BECOME THE ACTIVE PRACTICAL IDEAL OF THE STREET RAILWAY COMPANY WITH ITS REORGANIZATION AS NEW ORLEANS PUBLIC SERVICE, INC. WE SOLICIT HELPFUL SUGGESTIONS AND WISH TO KEEP SERVICE ALWAYS

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Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE.

Loyalty Legion Returns.

This week and next week the returns of the Loyalty Legion Campaign, including all funds received from the Fourth Assembly to October 3, 1922, will be shown in this column, by districts. See how your district compares with the other six in the State of Louisiana.

* indicates Chapter was represented at Fourth Assembly; ** indicates no representation.

Alexandria District.

Chapter—	Membership Sept. 1st	Cash Raised	Per Cent
*Alexandria	53	$71.00	134
**Boyce	35	.....	...
*Bunkie	28	31.79	113
*Colfax (new) ..	15	18.00	120
*Campti	30	2.00	6
**Evergreen	30	.....	...
**Ellzabeth	40	.....	...
*Glenmora	23	26.00	113
*Jena (new)	34	.....	...
*LeCompte (int.)	22	31.00	136
*Natchiteches ...	10	2.00	5
*Oakdale	35	35.00	100
**Pineville	30	10.00	33
**Standard	40	7.00	17
*Olla	45	.....	...
*Winnfield	30	30.00	100
	500	$263.79	

Last year, $159. This year shows an increase of 66 per cent.

Baton Rouge District.

Chapter—	Membership Sept. 1st	Cash Raised	Per Cent
*Amite	30	31.00	103
*Baton Rouge, First	66	77.50	117
**Clinton	30	.....	....
**Franklinton ..	21	21.00	100
**Kentwood		2.50	....
(Kentwood remitted $16 too late for report).			
**Fisher	25	.....	....
**Ponchatoula ..	20	.....	....
**Pine Grove....	15	.....	....
**Zachary	17	.....	....
**Hammond	25	.....	....
**Baker	15	.....	....
**Denham Springs (new)	17	.....	....
**Live Oak (new)	23	.....	....
**Deerford (new)	18	.....	....
**Friendship Chapter (new).....	20	.....	....
**Montpelier	25	.....	....
**Slaughter (new)	17	.....	....
	384	$132.00	

Last year $54. This year shows an increase of 144 per cent.

Houma District.

Chapter—	Membership Sept. 1st	Cash Raised	Per Cent
*Ilouma	31	$73.00	235
*Bayou Blue.....	15	2.00	13
	46	$75.00	

Last year $8. This year shows an increase of 837 per cent.

Lake Charles District.

Chapter—	Membership Sept. 1st	Cash Raised	Per Cent
**Crowley	25	.....	....
*DeRidder	26	26.00	100
*DeRidder (Int.).	32	10.00	31
**Estherwood ...	21	.....	....
**Indian Bayou..	39	3.00	10
**Jeanerette	19	.....	....
**Lafayette	35	.....	....
**Lake Arthur...	15	.....	....
*Lake Charles...	50	51.00	102
*Many (int.).....	12	12.00	100
**Merryville	30	.....	....
**New Iberia....	22	.....	....
**Opelousas	18	.....	....
*Rayne	15	.....	....
**Sulphur	23	.....	....
**Vinton	22	.....	....
*Zwolle	20	20.00	100
*Zwolle (int.)...	10	10.00	100
**Roherline	28	.....	....
	453	$132.00	

Last year $91.75. This year shows an increase of 43 per cent.

Next week, reports of the Monroe-Ruston, New Orleans, and Shreveport Districts will be printed.

Say, girls, did you know Louis Templeman has started up that hill where the girls grow? He is having his hands full trying to entertain McDonoghville and Shreveport.

Fate of the Robber: Behold at eventide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.—Isaiah 17:14.

A MESSAGE FROM THE COLLINS CHARGE.

Dear Brother Cariey: A very successful revival was closed here last evening. Rev. G. S. Harmon, evangelist of the M. E. Church, South, Mississippi Conference, did the preaching. Much interest was manifested by the peopie at iarge, and many professed conversion and a very large number of young people offered themseives for iife service.

Brother Harmon is a well-rounded, safe evangelist; he is eioquent, forceful, and pleasing in his delivery; he drives the Gospel straight home to the hearts of the sinners, and they are either compelied to yield, or stiffen their necks and remain in their sins.

The Collins charge is progressing nicely, and indications are that they will send their preacher to Conference with a full report. In many respects this is a very delightful charge; whoever the pastor may be the coming year, whether the old one or a new, he will find many pleasing features about this charge which will more than outweigh the unpleasant features that may arise.

On last Sunday we organized a class in the Discipline, composed of the Junior Board of Stewards. Tho pastor will be the teacher of this class.

I am thoroughly convinced that the officers of our churches throughout Southern Methodism must know more about the doctrines and polity of our great church, in order for us to move forward. One of the causes of the troubles that some pastors have with hard-headed and stubborn superintendents of Sunday schools and other officers is, they are so grossly ignorant as to the requirements laid down in the Discipline concerning their respective offices. Another cause is, pure, unadulterated disloyalty to the authority of their church, backed by laziness. The Junior Board of Stewards studying the Discipline under the tutorship of a well-informed pastor will, to a large extent, remedy this matter. With every officer in Southern Methodism knowing thoroughly what his church requires of him, with God pouring the power of the Holy Spirit into the great, well-organized machinery of our great church, there is no reason why Methodism should not shake this world and save America for Christ. JAS. M. LEWIS, P. C.

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Why Not Enjoy Perfect Health?

Winston-Salem, N. C.—"I suffered for about eight months with nervous indigestion, and had several doctors to see me but found no relief until a friend suggested Dr. Pierce's Medicines. I was not able to sleep at night and could not eat, just lived on sweet milk and bread. I began to take Dr. Pierce's Golden Medical Discovery and took one bottle of Dr. Pierce's Favorite Prescription, with wonderful relief. I am now past 40, but feel just as I did at 19. I also gave the Discovery to my children, and now I am giving it to my grandchildren.

"You will always find a bottle of Dr. Pierce's Golden Medical Discovery in my home, and I will recommend it to anyone suffering from nervousness." —Mrs. Izie Rierson, 2415 Hege St.

You can quickly put yourself in A-1 condition by going to your druggist and obtaining Dr. Pierce's Golden Medical Discovery, in tablets or liquid, or write Dr. Pierce, President Invalids' Hotel, Buffalo, N. Y., for free advice.

Dodson's Liver Tone Killing Calomel Sale

Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting CAPUDINE

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
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Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

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Introduce "Soderese." A new wonder. A pure solder in paste form. Works like magic. Stops all leaks. For mending water buckets, cooking utensils, milk pails, water tanks, tin roofs—everything including granite ware, agate ware, tin, iron, copper, zinc, etc.

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Everybody buys. Housewives, mechanics, electricians, jewelers, plumbers, tourists, automobilists, etc. No leak too bad to repair. Just apply a little "Soderese," light a match and that's all. Put up in handy metal tubes. Carry quantity right with you. Write for money-making proposition.
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"Saved my baby"
Zolfor Springs, Fla.
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Dear Sirs:
I am using Mrs. Winslow's Syrup. It saved my baby from dying of colic, which she had for three months. Some one advised me to get Mrs. Winslow's Syrup and I did. Yours truly,
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Colic is quickly overcome by this pleasant, satisfactory remedy, which relieves diarrhoea, flatulency and constipation, keeping baby healthy and happy. Non-narcotic, non-alcoholic.
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Sunday School

MISSISSIPPI CONFERENCE

Harrisville Circuit Notes.

We held our Ninth Sunday Three-Year Organized Sunday School in Minnie for the Harrisville charge at the Harrisville church Sunday, October 15, 1922. Sunday school was conducted by C. L. Hilton, superintendent of the Harrisville Sunday school.

At 11 a.m. Rev. C. L. Hilton, of the Class of Kellogg Junction of Millsaps College, delivered a very fine sermon on "Understanding the Bible."

Church was opened in all Departmental exercises were conducted by Prof. C. Lott.

The regular work of the lessons was taken up.

A very fine paper was read by Mrs. L. V. Kingsmith on "The Cradle Roll Department". Rev. Leroy Hilton made a most interesting talk on the Home Department. Reports were made on the Home and at the last meeting. Three books were read on Teacher Training. Prof. Lancaster made a very earnest talk on "Teacher Training." Rev. C. L. Hilton talked on "An Organized Class and Social Service."

Cards were sent for next quarter as follows: Each school read at least one book on Teacher Training; at least one organized class in each school; that a report of the Sunday school be made to the secretary of the Mississippi once a month and be sent a report to all the schools of that work for the month.

Each school in the charge was represented. The new Institute is to be held at Poplar Springs.

L. T. Bell, Secretary.

TO THE MEMBERS AND FRIENDS OF THE RED CROSS.

It is impossible for me to meet all of you personally as I should like to do, but I am enabled to say a word through you through the courtesy and cooperation of the Editor of the Christian Advocate.

The Annual Red Cross Roll Call will be held November 11-30 this year. Will you not write or speak to surrounding word to Mr. W. F. Simpson, Chairman; Mr. Ben Eastman, Vice Chairman; Mr. W. E. Ivy, Treasurer; Mr. L. H. Harris, Jr. Secretary Tell them you will help with the Roll Call in your neighborhood, or that you will renew your membership.

Your Red Cross Chapter is or should be one of the units for the progressive betterment of your community. Are your Chapter and the national organization are dependent upon public support. Locally and nationally, Red Cross officers will appreciate your active cooperation and pledge you their best efforts to keep the organization efficient to its obligation to the soldier, sailor and to its many other services to the country.

Sincerely yours,
HARRY L. HOPKINS, Manager,
Southern Division, A. R. C.

THE RESIGNATION OF LLOYD GEORGE AS PRIME MINISTER OF ENGLAND.

By Rev. F. E. Hill.

I will allow others to pay tribute to David Lloyd George, but think it may interest your readers to give some facts concerning the Prime Ministers of England. I may be allowed to say, I am an ardent admirer of Lloyd George and will still support him, assured that no other living Englishman can accomplish more for the country's good. Prime Minister is a term belonging to the eighteenth century. The word Premier, an abbreviation of Prime Minister, came into use about the middle of the eighteenth century, and is synonymous with that of Prime Minister. His power, according to Lord Roseberry, is mainly personal, but is often very great. There is all the difference between two Prime Ministers that there is between a Grand Vizier and a chairman. The austere Milton says: "Whoever in a State knows how wisely to form the manners of men and to rule them at home and at war with excellent institutes, him in the first place, above all others, I should esteem worthy of all honor."

The first Premier was Sir Robert Walpole. Thackeray says: "He gave England no conquests, but he gave her peace and freedom; the three per cents nearly at par; and wheat at twenty-six shillings a quarter." In the two centuries from 1721 to 1921 there have been thirty-six Prime Ministers of England. Of those, five have been Scotchmen, three Irishmen, one Welsh, and one of foreign extraction. A Prime Minister's average total tenure of office is five and a half years and the average length of administration a little over four years. Seventeen were at school at Eton, four at Westminster, one at Winchester, one at St. Paul's, seventeen went to Oxford, thirteen to Cambridge, and one to Edinburgh University.

The average age for entering the House of Parliament has been twenty-five. All except three have married, and of the average age of twenty-nine. Eight have married twice. The average age for first becoming Prime Minister was fifty and for last ceasing to hold that office sixty-nine. Twenty-one were Prime Ministers as Whigs or Liberals, and fourteen as Tories or Conservatives. English Prime Ministers seem to keep their place longer. The Scotchmen average only two years, and the Irishmen about fourteen months in their tenure of the Premiership. About ten seem to have been really self-made men. As to character, their most distinguishing trait common to nearly all has been honesty of purpose and straightforwardness. Their average length of life has been seventy years, though one died at forty-four, one at eighty-nine, and six at eighty. One, Spencer Perceval, was assassinated. These facts are taken from a book written by Mr. Olive Eltham and published by Mr. John Murray, of London.

Pensacola, La.

A Morning Prayer—Create in me a clean heart, O God, and renew a right spirit within me.—Psalm li:10.

Bitter Challenge 25c

Has a million uses and quick action in curing malaria from the system.

Will quickly stop colds and fever.

Splendid tonic for weak live and kidney for poor appetite.

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COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
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AT ALL DRUGGISTS

Wanted—Salesmen

To sell our "Good Will All Time Memorials," made from GRANITE of the famous GEORGIA MARBLE—at reasonable prices. Must be ambitious and responsible—to take an interest. Liberal commission.

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Farmers, Merchants, Bankers, Ministers and others have successfully sold our monuments for more than 25 years—some of full time.

Write Us To-day For Our Proposition.
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Renew your health by purifying your system with

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The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

The Church and the Publishing House

In 1854 the General Conference of the Southern Methodist Church established at Nashville, Tennessee, the first unit of the Methodist Publishing House. The Church had seen the vital necessity of controlling the source of its literature supply, and thus was established the "Publishing House of the Methodist Episcopal Church, South."

For almost 70 years the Publishing House has been a manufacturer of Church literature. To-day its periodicals number 12 with a combined annual circulation of over

20,000,000

Yet this Church literature is but one of the large family of products manufactured by the Publishing House!

The RETAIL BOOK DEPARTMENT is one of the largest retailers of books in the South. Books of all classes are sold—fiction, technical, theological, inspirational, etc.—books for children and grown-ups, for the minister, the Sunday school superintendent and teacher, for their wives and their husbands, for their cooks and the yard boy. In fact, the Book Department has books for everybody.

The DEPARTMENT OF SUNDAY SCHOOL SUPPLIES has everything for the Sunday school—Bibles, stationery, office supplies, fountain pens, holiday cards and decorations, Christmas novelties, scrap-books, post card albums, kodaks, kodak albums, novelties and toys.

The MANUFACTURING DEPARTMENT prints anything from cards to books in any size lots from one hundred to one million. Machinery and equipment is the best that money can buy. Skilled artisans produce masterpieces of the printer's trade.

All Methodism should be proud of these achievements, because the Publishing House was founded and is controlled and owned by the Church.

But its past achievements are indicative only in a small way of what it might accomplish if every Methodist in the South gave it their undivided support.

ANTICIPATE YOUR CHRISTMAS NEEDS

Watch the columns of this paper for Christmas opportunities offered you in the advertisements of this House. Or, better still, write us your needs—we will be glad to offer suggestions.

PUBLISHING HOUSE REPRESENTATIVES WILL ATTEND YOUR CONFERENCE

Publishing House M. E. Church, South
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ENCOURAGE YOUR YOUNG PREACHERS.

The following is a statement of some of the work which we have accomplished in Bethel Church, Crowder circuit, Sardis District, North Mississippi Conference, for which we feel profoundly grateful. Rev. M. H. Weed came to us two years ago, this being his first charge. He said he had only two sermons made; though, as he was full of energy and enthusiasm, he went to work making new ones and doing the varied work of a real pastor. We as a church stood by him in all of his undertakings. We have added more than 60 to our church roll; an Epworth League has been organized with thirty enrolled members, nearly all of whom have served on the devotional programs whenever called on; an interesting weekly prayer meeting service has been organized, and the work of our Sunday school has grown both in interest and attendance. Last but not least, Brother Weed has grown wonderfuliy in the ministry—his sermons are all big ones.

MISS SUSIE SIMS,
Sunday School Superintendent.

There are two ways in which to approach the creation of a decent, brotherly world-order. One is to manipulate industrial and political institutions so as to make outward conditions more just and peaceful. The other is to get into men's minds and hearts ideas and principles of life so that good-will may dominate men from within out. All Christians should help with the first method, but it never can be made to work without the second. And those ideas and principles which are desperately needed in men's lives to-day, if this world is going to be redeemed to decency and fraternity, are rightly associated with Jesus Christ. He is not only indispensabie bread for the individual. He is the bread of life for the world in all its relationships.—Fosdick.

MOTHER!

Your Child's Bowels Need "California Fig Syrup"

Hurry Mother! A teaspoonful of "California Fig Syrup" now will thoroughly clean the little bowels and in a few hours you have a well, playful child again. Even a cross, feverish, constipated child loves its "fruity" taste, and mothers can rest easy because it never fails to work all the sour bile and poisons right out of the stomach and bowels without griping or upsetting the child.

Tell your druggist you want only the genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother, you must say "California." Refuse any imitation.—Adv.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Fourth Round.

Bentonia, Nov. 12, 11 a.m.-2 p.m.
Satartia, at Satartia, Nov. 12, 7:30 p.m.-13, 10 a.m.
Eden, Nov. 18, 11 a.m.
Yazoo City, Nov. 19, 11 a.m.-2 p.m.
Flora, Nov. 19, 5:30-7:30 p.m.
Monterey, Nov. 25-26, 11 a.m.
Brandon, Nov. 26, 3 p.m.-7:30 p.m.

Let the preachers and laymen put forth every effort, not only to answer the questions of the fourth quarterly conference, but to have full reports. We have had great revivals in all of the charges during the year. "Then let us render unto the Lord thanksgiving for His goodness."

M. L. BURTON, P. E.

Brookhaven Dist.—Fourth Round.

Pleasant Grove ct., at Tilton, Nov. 11, 12.
Brookhaven, Nov. 12, 13.
Scotland ct., at Bethel, Nov. 15.
Osyka ct., at Osyka, Nov. 18, 19.
McComb, La Branch st., Nov. 19, 20.
Barlow ct., at Brandywine, Nov. 25, 26.
Georgetown ct., at Georgetown, Nov. 26.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Silver Creek, at New Hebron, Oct. 12.
Lucedale, Nov. 15, 7 p.m.
Lucedale ct., at Merrill, Oct. 16, 11 a.m.
Leakesville, at Winburn Chapel, Nov. 15, 11 a.m.
Hattiesburg, Main St., Nov. 26, 11 a.m.
Sumrail, Nov. 26, 27, 7 p.m.

Pastors, please see to it that your Board of Trustees and your Woman's Missionary Societies have full written reports. W. W. GRAVES, P. E.

Meridian Dist.—Fourth Round.

Daleville, Nov. 11, 12.
Lauderdale, p.m., Nov. 12.
Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Seashore Dist.—Fourth Round.

Logtown, 11 a.m., Nov. 12.
Bay St. Louis, 7:30 p.m., Nov. 12.
Gulfport, Q. C., Tues., 7:30 p.m. Nov. 14.
Pascagoula, Wed., 7:30 p.m., Nov. 15.
Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please collect the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together. W. M. SULLIVAN, P. E.

CHRISTMAS

Cards *Gifts*
Folders *Decorations*
Order Early
Write for Catalog
DAMERON-PIERSON CO., LIMITED
Social Engravers
New Orleans

Vicksburg Dist.—Fourth Round.

Mayersville, 11 a.m., Nov. 19.
Anguilla, 7 p.m., Nov. 19.
Louise and Holly Bluff, at Louise, 11 a.m., Nov. 26.
Silver City, at ———, 7 p.m., Nov. 26.

J. R. JONES, P. E.

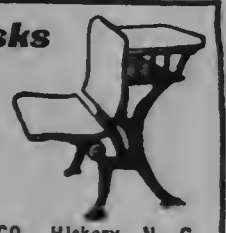
Newton Dist.—Fourth Round.

Laurel, Kingston, Nov. 11, 7 p.m., 12, 7 p.m.
Laurel, West End, Nov. 12, 11 a.m., 2:30 p.m.
Newton, at Newton, Nov. 15.
Chunky, at Suqualena, Nov. 18, 19.
Decatur and Hickory, at Hickory, Nov. 25, 26.

The trustees of church property will please make accurate reports in answer to the disciplinary questions. Reports from Woman Missionary Societies are expected.

J. A. MOORE, P. E.

School Desks



Opera Chairs,
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SOUTHERN DESK CO., Hickory, N. C.

You Need a Summer Home

AT THE

Western Methodist Assembly

Established by Twelve Methodist Conferences of Missouri, Oklahoma, Texas, Louisiana, and Arkansas.

LOCATED AT FAYETTEVILLE, ARK., IN THE OZARKS, ON MT. SEQUOYAH, AT AN ELEVATION OF 1722 FEET, ITS CONSTITUENCY OF 700,000 METHODISTS WILL MAKE IT THE

Greatest Summer Assembly in the Mississippi Valley.

The Climate is Ideal, the Scenic Beauty Charming, the Surrounding Country Famous for Fruit, Poultry, and All Farm Products. The University of Arkansas, in a Community of Substantial Citizens and Rare Culture, Offers Attractive Summer Courses.

TO SECURE THE ASSEMBLY

Fayetteville Donated 400 Acres of Valuable Land, $35,000 in Cash, a Road, and Water, Light, and Sewer Connections.

The Assembly is to be Open Every Summer,

And Will Offer Rare Recreational and Educational Advantages in a Genuine Religious Atmosphere.

Attractive Courses in Missions. Sunday School and Epworth League Methods, and Concerts and Lectures will be offered. There will be Unusual Facilities for Golf, Tennis, Boating, Bathing, and Fishing. A lake will be made, and the Assembbly has one-quarter-mile of clear, swift-flowing White River.

150 Beautiful and Convenient Lots are Offered to Onr People, 150.

They are near the city and around the Assembly. They will have connection with water, light, sewer, and All Front on Picturesque Drives.

December 8, Lots Will be Sold on Favorable Terms. Note the Date—December 8.

All who expect to buy should arrange to buy at that time, as the number of lots is limited. No agents will be employed. No commissions will be paid. All proceeds of sales will be used to make the Assembly Greater.

Literature describing the Situation and showing Location and Prices may be had by writing to Rev. A. C. Millar, President of Trustees, 221 E. Capitol Ave., Little Rock, Arkansas.

WRITE NOW. DO NOT DELAY. THIS IS A RARE OPPORTUNITY TO BECOME ASSOCIATED WITH A GREAT INSTITUTION.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1431 Octavia St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE

Report of the Tupelo Auxiliary of Woman's Missionary Society (Read at the Fourth Quarterly Conference).

We have nine circles, with an active membership of 166. We have a general meeting at the church the first Monday afternoon in each month, with a short program, and a business meeting, as well as our devotional service. Then each circle works as a separate unit during the remainder of each month, holding their weekly meetings with their respective leaders in charge. At these circle meetings, interesting educational programs are given, which are, of course, missionary in character. These circles are all doing excellent local work. They visit the sick and sorrowing, keep in touch with new members of the church, look after the needy and unfortunate, and help to clean the church, and put flowers in the church on Sundays. One circle meets at the Hospital every month and makes and mends the linen that is used there. One circle sends flowers to the hospital, and one supplies a country neighborhood with good literature to be passed from family to family. The sum of $137.95 has been expended for the needy of our town. Two Sunday school rooms have been redecorated and made fresh and attractive by circles. One circle clothes an orphan in the Home at Jackson.

We had a booth at the Fair, on which we realized $392 to be used on our parsonage. We have paid $18 to one rural worker. We are paying $700 for Missions, and have paid $188.90 for local work.

In this year of organization we have made only a forward step. There are wonderful possibilities in the circle plan, and we hope to do much better next year.

Total for Missions and local work raised during 1922, $1436.85.

Respectfully submitted,
MRS. L. B. WORLEY, Sec.

LOUISIANA CONFERENCE.

Third Quarter—A Word To The Auxiliaries.

Listen to what your district secretaries say and see if you can help or hinder them in their efforts to make good reports.

Mrs. H. G. Owen, of the Alexandria District, starts out by saying: "I am sorry to send my report in so incomplete, but hope I can have a report from every auxiliary next quarter." Can she? Thirteen out of twenty-eight auxiliaries did not report. Two new auxiliaries were organized during the quarter.

Mrs. R. E. Stearns, of the Baton Rouge District, says: "I am sending my report a little later this quarter than usual, as I wanted to give my people just as much time as I could, hoping to get reports from all, and I believe this is the fullest report I have ever sent you." Only two auxiliaries out of twenty did not report. One new Junior Division was organized.

Mrs. G. W. Hatch, of the French Mission District, made no comment, but sent reports from four out of five auxiliaries in her district.

Mrs. Joe Wynn, of Lake Charles District, writes: "I am sending my report, but you don't known how disappointed I am not to be able to include Franklin. I am sure something must have happened to it." Something did happen and, if the Secretary will pardon me, I'll tell you what it was, but don't you tell anybody—she sent her report to me instead of to her district secretary. It reached me in time, however, to be included in the report, so that every one of the 29 auxiliaries in the Lake Charles District reported for the third quarter, with one new auxiliary organized. How is that for a new secretary? Ask Mrs. Wynn to tell you of her plan for the Juniors and try it yourself.

Mrs. J. W. Dailey, of the Monroe-Ruston District: "I did try so hard to have every auxiliary reported but three Adult, one Young People's and one Junior are all missing." Let the guilty parties come forth with an apology to these district secretaries and a promise to do better next time. That is only five out of thirty—two auxiliaries not reporting.

Mrs. J. F. Giles, of the Shreveport District, says that eight out of forty-one auxiliaries did not report this quarter and that very few of the Young People's auxiliaries report to her. She is threatening to do some visiting on her district during the fourth quarter; and if you don't want to see her, you had better let her hear from you.

Mrs. J. D. Rumph, of the New Orleans District, has fourteen out of thirty-one auxiliaries not reporting, eleven of which are Junior and Baby Divisions. What is the matter with the superintendents of these divisions? One of the two Young People's did not report.

There are many things in these reports for which to be thankful; yet there is a sad note running through, for some of the secretaries reported that auxiliaries had died and been dropped from the roll. We cannot afford to lose any of our Missionary children, so I hope the secretaries will see that they are nourished on the proper diet and get plenty of exercise.

Statistics.

Number adult auxiliaries 125, new adult auxiliaries 3, number adult auxiliaries dropped from the roll 7; number adult members 3894, new adult members 132; number Y. P. auxiliaries 15, new Y. P. auxiliaries 1; number Y. P. members 277, new members 7; number of Y. P. auxiliaries dropped from the roll 2; number Junior divisions 32, new Junior division 1; number Junior members 532, new Junior members 21, number Junior divisions dropped 3; number Baby divisions 14, number Baby members 79, new Baby members 4.

Subscribers to Missionary Voice 1040—a gain of 144. Subscribers to Y. C. W. 91—a gain of 44; number auxiliaries using Bulletin 125; number Mission Study classes 41; number members in Mission Study classes 1013; number Bible classes 24; number auxiliaries presenting stewardship 13; number Social Service committees 12; number boxes of supplies 15.

Amount paid on pledge $2300.22. Total amount sent Conference Treasurer, $4815.78.

Mrs. S. A. MONTGOMERY,
Cor. Secretary.

Summary of Third Quarter Report.

Alexandria—Dues, $338.05; Pledge, 178.68; Scarritt, $4; Total, $520.73.

Baton Rouge—Dues, $225.10; Pledge, $191.11; Scarritt, $4.20; Total, $420.41.

French Mission — Dues, $36.30; Pledge, $15.75; Total, $52.05.

Lake Charles—Dues, $254.81; Pledge $280.13; Scarritt, $1; School, $17.30; Total, $553.24.

Monroe-Ruston—Dues, $333; Pledge, $249.80; Scarritt, $1; Total, $583.80.

New Orleans — Dues, $229.71; Pledge, $267.63; School, $42; Total, $539.34.

Shreveport—Dues, $804.33; Pledge, $1117.13; Scarritt, $4.75; School, $210; Louisiana Room, $10; Total, $2146.21.

Grand Totals: Dues, $2221.30; Pledge, $2300.23; Scarritt, $14.95; School, $269.30; Louisiana Room, $10; $4815.78.

Besides this, we received $175 on Houma Scholarships sent by individuals, which amount cannot be included in any district report.

MRS. C. C. CARVER,
Conf. Treasurer.

Now, Now: Behold, now is the accepted time; behold, now is the day of salvation.—2 Corinthians 6:2.

CHAMBERLAIN'S TABLETS
-SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble

Grove's Tasteless Chill Tonic
Is an Excellent Tonic for Women and Children. 60c

Get a Good Night's Rest

Sleep is just as necessary to health as food. The ability to sleep depends on the condition of the nerves. Dr. Miles' Nervine insures a good night's rest. It will help any nervous condition from sleeplessness to epilepsy. Your money back if the first bottle fails to benefit you. You'll find Dr. Miles' Medicines in all druggists.

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes. Good commission. Send for free catalogue and price list.
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TETTERINE
ENDS COMPLEXION WORRIES.
Healing, Antiseptic, Soothing, Fragrant.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

Aspirin

Say "Bayer" and Insist!

BAYER

Genuine

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
Toothache	Lumbago
Earache	Rheumatism
Neuralgia	Pain, Pain

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

CHAMBERLAIN'S COUGH REMEDY
FOR THE RELIEF OF
Coughs, Colds, Croup
WHOOPING COUGH, HOARSENESS
BRONCHITIS
—SOLD EVERYWHERE—

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Skin Eruptions
Are Usually Due to Constipation
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it.

Nujol is a lubricant—not a medicine or laxative — so cannot gripe. Try it today.

Nujol
A LUBRICANT—NOT A LAXATIVE

WORN OUT AFTER SHE COOKED A MEAL

Took Lydia E. Pinkham's Vegetable Compound—Read the Result

Cincinnati, Ohio.—"I suffered for a year with nervous troubles and irregularities before I took Lydia E. Pinkham's Vegetable Compound. My back pained all the time and I was unfit for housework. I was worn out if I cooked a meal, and was unable to do my washing. My girl friends and my sister told me if I would take your Vegetable Compound and Liver Pills I would be relieved. After taking the first bottle I felt better, and neglected it awhile, but found I could not do my work until I was stronger. So I took the Vegetable Compound again and now I am the mother of a 19 months old boy. He is fat and healthy and I am sure I could never have carried him if it had not been for your Vegetable Compound. I recommend your medicine to all women although I am young to be advising some one older."—Mrs. CHRIST. PETROFF, 318 W. Liberty St., Cincinnati, Ohio.

Lydia E. Pinkham's Vegetable Compound contains no harmful drugs and can be taken in safety by any woman.

SABBATH DESECRATION.

If we expect God's blessings upon our efforts to teach the young people to observe His laws and keep His day holy, we must set the example strictly, or our teaching will be in vain.

No engagements or occasions except sickness or death justify Christian leaders in buying railroad tickets and riding on Sunday trains. This one thing leads to buying Sunday papers, cigars, soft drinks, etc. Rather than travel on the train from one appointment to another on Sunday, it would be much better that one place had a week-day appointment. We can buy ice, bread, and everything we need for Sunday on Saturday if we take the trouble to plan to observe the Fourth Commandment. Oh, let us prayerfully consider these things. A S. S. TEACHER.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport Dist.—Fourth Round.

Minden, Fri., Nov. 10, p.m.
First Church, Shreveport, Sun., Nov. 12, a.m. (preaching).
Mooringsport, Sun., Nov. 12, p.m.
Noel Memorial, Mon., Nov. 13, p.m. (conference).
Cedar Grove, Wed., Nov. 15, p.m.
First Church, Shreveport (conference), Fri., Nov. 17, p.m.
R. H. WYNN, P. E.

Baton Rouge Dist.—Fourth Round.

Franklinton et., Fisher, Nov. 12, a.m.
Franklinton, Nov. 12, p.m.
Baton Rouge, First Ch., Nov. 14, p.m.
Hammond, Nov. 15, p.m.
Dunham Springs, Dunham Springs, Nov. 19, a.m. J. W. LEE, P. E.

Monroe-Ruston Dist.—Fourth Round.

Slelly Island, at Slelly Island, Nov. 12, preaching, 11 a.m.
Lake Providence, Nov. 15, 8 p.m.
Monroe, Nov. 17, 8 p.m.
Bernlee, at Bernlee, Nov. 19, preaching, 11 a.m.
Ruston, Nov. 20, 8 p.m.
The Licensing Committee will meet at Monroe Sept. 19, 10 a.m.
K. W. DODSON, P. E.

Alexandria Dist.—Fourth Round.

Pleasant Hill et., at Pleasant Hill, Nov. 12.
Natchitoches, Nov. 16, p.m.
Rochelle and Standard, at Rochelle, Nov. 19.
Preachers in charge will please see that the trustees have reports in hand concerning church property. Pastors will also nominate only the number of stewards allowed by the law of the church. Brethren, arrange your nominations accordingly. The law will be enforced. W. L. DOSS, Jr., P. E.

Lake Charles Dist.—Fourth Round.

Sulphur, Nov. 12, a.m.
Lake Arthur, Nov. 12, p.m.
Merryville, Nov. 19, a.m.
Ludington, Nov. 19, p.m.
J. B. WILLIAMS, P. E.

New Orleans Dist.—Fourth Round.

Algiers, Nov. 9, 7:30 p.m.
McDonoghville, Nov. 10, 7:30 p.m.
Epworth, Nov. 13, 7:30 p.m.
Felicity, Nov. 14, 7:30 p.m.
First Church, Nov. 15, 7:30 p.m.
Carrollton Avenue, Nov. 16, 7:30 p.m.
Rayne Memorial, Nov. 17, 7:30 p.m.
Parker Memorial, Nov. 19, 7:30 p.m.
Pastors will please endeavor to have reports from each department of the work. Please do not fail to have the president of the Board of Trustees to answer Question 15.
J. G. SNELLING, P. E.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation. Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

WINTERSMITH'S CHILL TONIC SOLD 50 YEARS
If not sold by your druggist, write Wintersmith Chemical Co., Louisville, Ky.

This is the time when you must positively use care in selecting foods—when you must use care in selecting articles of food, to be sure that you get the real food values that help build up good health.

You must have the vital elements in foods if you want to keep well. These vital elements cause the food you eat to assimilate—it means health and growth in children—also in grown-ups. It means replacement of worn out tissue, the building of lost bodily vigor. In fact, it is absolutely necessary to life itself.

Many food authorities agree that pure baking powder and good plain flour are much better for food value and health than many self-rising flours.

For the best of health—for the most economical results—use only plain flour and good baking powder.

YOU, AS A GOOD HOUSEWIFE know that the time to add anything to flour is just before you begin your baking, not months before and you also know that no prepared mixtures such as the self-rising flour can be as fresh—can be as certain in results—as the good old fashioned straight flour and pure baking powder.

For best results use—
Calumet Baking Powder and a good plain flour.

FROM POPLARVILLE, MISS.

As a result of the revival meeting which is being conducted at the Methodist church by the Texas general evangelists, Dr. Mark N. Terrell, of Sherman, and Victor W. Harrison, of Greenville, Poplarville is experiencing the greatest spiritual awakening in its entire history. The revival is under the auspices of the Methodists with Rev. A. M. Broadfoot as pastor, yet all denominations are heartily cooperating. Poplarville, being surrounded by large sawmills, affords a great field for Christian workers. The good people of the town had become alarmed at the moral conditions that existed. The devil was dominating in all his heinousness, men's souls were shriveling in that seething rush for the dollar and pleasure. The good pastors of the town, whose hearts were bleeding because of the sins which they were hardly able to combat with, gave a welcoming hand to the evangelists when they came. On their arrival, the evangelists were met on every hand by such expressions as: "This is the hardest town to reach religiously I ever saw;" "You surely are going to have a hard fight in Poplarville;" "The hold sin has on this town is tragical," etc.

The revival campaign began, with but few attending the first services, when lo! the power of the old-time gospel so ably brought by Dr. Terrell in his forceful sermons of tender and appealing massages, has reached, not only the citizens of the town, but also to the sawmills and neighboring towns. People are coming from fifteen to twenty-five miles. The church will barely accommodate all who attend. The soul-thrilling messages, direct from God, are electrifying all who hear them, reminding us that "God is still on His throne" and is victorious in Poplarville, for it is very evident that the devil is in retreat.

Mr. Harrison, an experienced choir director, is showing a marked degree of generalship in conducting the music; verily, the power of God is being felt through the messages in song; besides this, he is a most effectlve personal worker.

Although the meeting—at this writing—is still in its infancy, all the churches have been greatly revived, and many souls are being born into the Kingdom of God in each service. So far, fifty-one souls are caused to rejoice because of acceptance of Christ, and many sinful hearts are being torn asunder by deep conviction of their sins. REPORTER.

A UNIQUE SERVICE AT COLUMBIA, MISS.

Dear Brother Carley: I am sending you herewith a clipping from our local newspaper, "The Columbian," of October 19, concerning the Wednesday evening prayer services which are conducted by the laymen of our church. During the month of October the average attendance on these services was 87; we expect, however, this to be small as compared with the November average, from the fact that we had 197 present to start the month off with last evening. The service last evening was rather unique, in that George Ben Lampton, the youngest member of the board of stewards, and Dr. W. F. Ferrill, the oldest living member of our church, conducted the services; Dr. Ferrill was the first Sunday school superintendent here in Columbia, away back when the world was young and pupils few; Mr. W. E. Lampton, who was recently elected superintendent of our Sunday school for the thirty-seventh time, is the father of George Ben Lampton and was pupil in the Sunday school when Dr. Ferrill was superintendent.

I am sending you this information, believing it will interest you fully as much as the readers of the New Orleans Christian Advocate.

W. E. BARNES, Lay Leader.
November 2.

We little dream of the conflict
Fought in each human soul,
And earth knows not of the heroes
Upon God's honor roll.
—Eben E. Rexford.

I Shall Not Want: The Lord is my shepherd; I shall not want. * * * Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—Psalm 23:1, 6.

BROTHER:—I would like to correspond with all who want to overcome tobacco habit easily, inexpensively and without medicine. Just send address.
D. D. Stokes, Mohawk, Florida.

Antiseptic Mul-en-ol

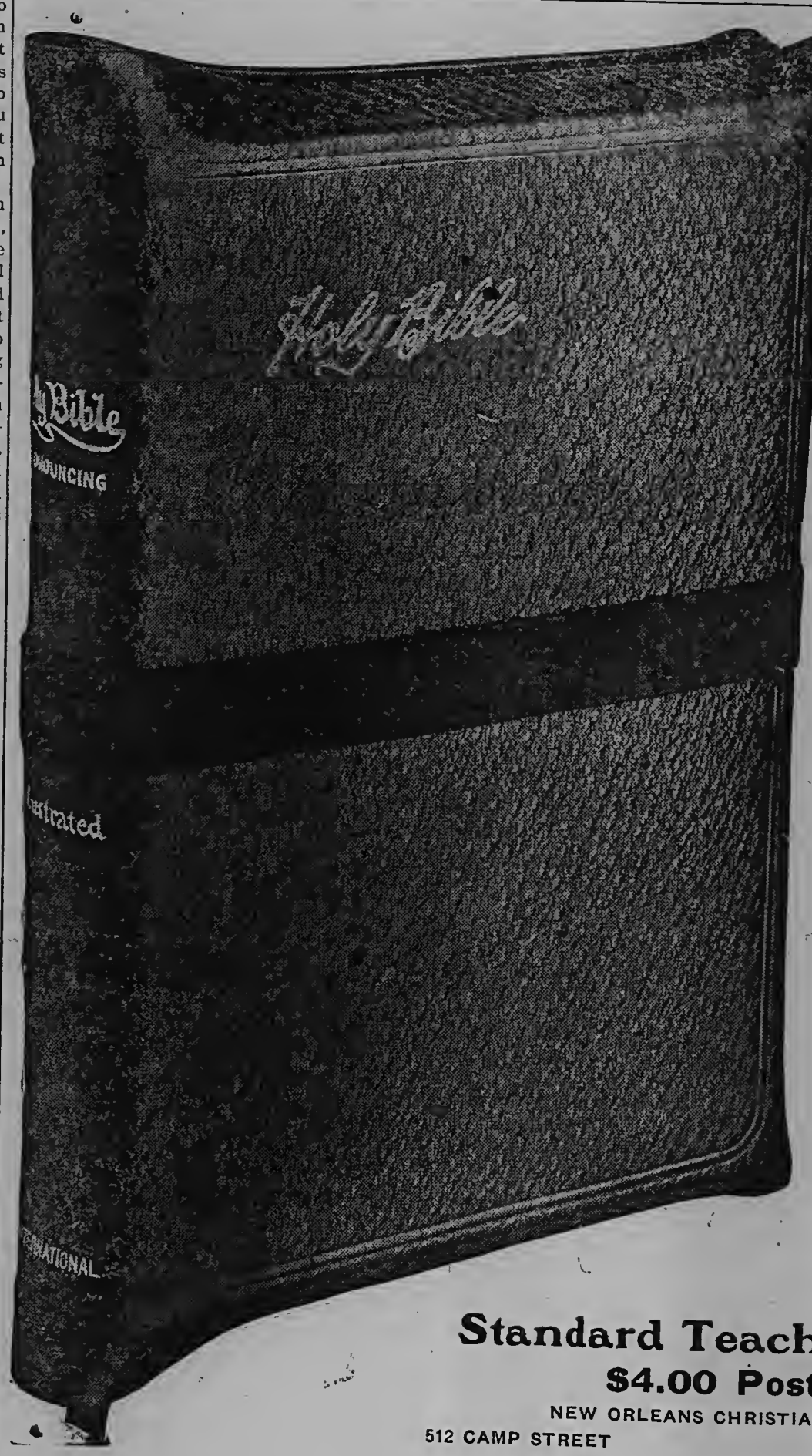
Favorite for forty years.
Old friends can be trusted.
Stomach pains and nausea quickly relieved.
Also fine application for cuts and burns.
15, 30, 60 cts. Sizes
FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

If your blood is thin, pale or watery, you should try this

Newer Form of Iron

like the iron in your blood and like the iron in spinach, lentils and apples. This remarkable discovery of science often increases the strength and energy of anaemic, nervous, weak, run-down people 100% in two short weeks.

It is the iron in your blood that takes up oxygen from your lungs. It is this oxygenated iron that enables you to get the good out of your food. Without iron nothing you eat does you any good and you may be literally starving on three big meals a day. This newer form of iron, known as Nuxated Iron, is easily assimilated by your blood, and when your blood is rich in iron it has the power to extract tremendous force and energy from your food. Nuxated Iron is sold by all druggists with a guarantee of satisfaction or money back.



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SELF-PRONOUNCING
EDITION WITH
Concordance

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This is a handsome book and is sold at a very reasonable price.

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Standard Teachers' Bible
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NEW ORLEANS CHRISTIAN ADVOCATE
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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 16, 1922. CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

FIFTY-THIRD SESSION HELD AT WATER VALLEY, MISS., NOV. 8-12, 1922.

(Reported by Rev. H. P. Lewis)

November 8, First Day.

The fifty-third session of the North Mississippi Conference opened at 9 a.m., with Bishop William N. Ainsworth in the chair. He announced and read the great Conference Hymn of Charles Wesley, No. 560, "And are we yet alive, and see each other's face?" Rev. R. P. Neblett, the efficient "tune hister" of the Conference, raised the tune, and all the brethren present joined in singing that grand old hymn. Following this, the Bishop led in prayer. The Bishop then read a lesson from 1 Corinthians, second and third chapters, and also some selections from Wesley in his instructions to preachers.

In accord with the standing rule of the Conference, it was opened with the administration of the Lord's Supper, the Bishop calling to his assistance the four superannuated brethren present, Revs. A. W. Langley, J. W. Bell, R. P. Patterson, and D. W. Wendel, and also Revs. J. A. Randolph and J. T. Lewis.

Proceeding with the organization of the Conference, J. R. Countiss, Secretary of the last Conference, called the roll. J. R. Countiss was elected secretary of this Conference. J. H. Stephens was named assistant secretary, and the following statistical secretaries were selected: W. J. Golding, W. B. Baker, W. I. White, S. H. Caffey, Jesse George, Guy Lord, Mark Guinn, and Clinton Floyd. The Conference bars were fixed, hours for meeting and adjournment settled on, and alternates present were seated

Conference Committees.

The following Conference Committees were chosen:

Public Worship—R. A. Tucker, L. P. Wasson, M. E. Scott, S. N. Berryhill.

Spiritual Interests—W. M. McIntosh, R. I. Collins, P. W. Shell, J. A. Biffle, J. H. McKinnon, W. A. Wilson, W. R. Goudelock, F. W. Bullock, T. H. Mills, Mrs. F. C. Whitehead, W. F. Rogers, W. R. Burt, J. D. Wroten, Herbert Holmes.

Sabbath Observance—J. D. Simpson, W. L. Atkins, R. L. Ellis, J. A. Watson, W. G. Burks, Miss Corinne Rogers, Mrs. Jeff. Busby, S. F. Maynard, C. A. Northington, J. A. Goad, Mrs. R. C. Elmore, J. H. Ingram, W. N. Carter.

Orphanage—W. H. Mounger, J. O. Prude, R. S. Lawson, Mrs. T. J. Lee, S. A. Brown, J. W. Robison, D. T. Yates, R. G. Lord, Mrs. A. W. Stokes, R. C. Mayo, N. E. Willroy, J. M. Wyatt.

Conference Relations—J. A. Hall, J. H. Bell, B. P. Fullilove, W. S. Selman, W. W. Hartsfield, M. E. Scott, T. H. Porter.

District Conference Records—S. C. Yates, J. G. Johnson, M. L. Dickerson, M. A. Burns, D. A. Meek, W. R. Akin, A. R. Beasley, H. J. Allen, W. C. Beasley, R. W. Sharp, A. F. Moore, M. C. Dickson, D. R. McDougal.

Quadrennial Boards.

The members of the Quadrennial Boards were elected as follows:

Education—J. R. Countiss, E. H. Cunningham, S. C. Lindsey, T. H. Lipscomb, D. C. Hull, E. R. Smoot, J. A. Cunningham, E. Nash Broyles, Dr. T. M. Dye, W. D. Galceran, G. R. Stokeley, R. W. Sharp, N. G. Augustus, Herbert Holmes.

Missions—V. C. Curtis, J. A. Hall, C. A. Lamb. J. A. Randolph, Dr. N. D. Guerry, S. A. Brown, J. B. Sanders, C. P. Moss, T. J. Mathis, J. M. Forman, J. W. Ward, R. E. Wilbourn, J. D. Wroten, L. L. Minor.

Church Extension—W. W. Woollard, W. B. Baker, W. T. Reeves, T. E. Gregory, W. E. Stokes, W. W. Jones, W. T. Rogers, W. C. Carlisle, F. W. Bullock, J. T. Lockhart, R. L. Ward, L. G. Fant, A. C. McCorkle, N. E. Wilroy.

Epworth League—R. P. Neblett, E. E. McKeithen, L. E. Price, Seaman Rhea, J. H. McKinnon, H. P. Lewis, H. D. Stephens, J. A. George, L. A. French, W. D. Bennett, Mrs. G. C. Jones, S. N. Berryhill, J. M. Guinn, Hudson Kyle.

Sunday School—E. S. Lewis, J. T. McCafferty, J. H. Ledyard, S. H. Caffey, Mrs. R. L. Hood, Melville Johnson, R. M. Weaver, Waddy West, C. A. Parks, A. L. Marshall, J. E. Stevens, A. W. Milden, W. J. Wood, John W. Kyle

Commission on Budget—T. M. Bradley, Ward Allen, W. M. Langley, Percy Bell, W. N. Duncan, T. E. Pegram, Olin Ray, J. R. Brinson, W. L. Storment, Dr. R. C. Elmore.

American Bible Society—E. M. Shaw, R. I. Collins, W. A. Bowling, R. W. Evans, H. N. McKibben, J. H. Smith, A. S. Raper.

Lay Activities—D. H. Hall, W. L. Atkins, N. D. Guerry, J. G. Houston, S. D. Wall, J. M. Foreman, L. G. Fant, L. L. Minor.

Admission—W. M. Young, D. W. Babb, H. M. Young, J. J. Garner, R. O. Brown, J. T. Lewis, R. H. B. Gladney.

Finance—J. E. Cunningham, G. J Leftwich, T. M. Brownlee, W. T. Footvoye, J. L. Nabors, S. S. Finger, W. W. Mitchell, S. J. Owens, J. J. Brooks, W. T. Johnson, W. R. Lott, J. G. McGowen, W. S. Shipman, Warren Stewart.

Christian Literature—J. W. Dorman, A. A. Martin, C. K. Alexander, W. W. McGruder, J. H. Holder, Miss Corinne Rogers, C. M. Chapman, Mrs. J. M. Wyatt, C. L. Oakes, B. G. Hull, L. M. Lipscomb, D. H. Bishop, P. F. Luter, M. E. Merehead.

Temperance and Social Service—J. W. Raper, B. F. Bullard, R. H. Furr, A. L. Davenport, J. J. Gill, G. A. Baker, G. L. Jones, Del Longgrear, A. J. Simmons, E. B. Sharp, A. L. Marshall, W. M. Meek, T. L. Oakes, M. L. Childress.

Memoirs—L. A. McKeown, J. E. Cunningham, Guy Rey, C. W. Baley, W. M. Campbell, B. P. Jaco, N. G. Augustus.

Hospital Board—J. H. Sherard, W. H. Mounger, W. A. Boone, Carroll Varner, Mrs. T. J. Lee, E. R. Smoot, D. H. Hall, C. T. Floyd, W. N. Dodds, Dr. J. E. Coleman, L. P. Wasson, F. A. Howell, E. G. Mohler, T. T. O'Bryant.

Examining Committees.

Admission on Trial—J. E. Stephens, C. A. Parks, V. C. Curtis.

First Year—Olin Ray, L. P. Wasson, Melville Johnson.

Second Year—J. D. Wroten, W. W. Jones, J. T. Lockhart.

Third Year—E. H. Cunningham, P. F. Luter, J. W. Ward.

Fourth Year—T. M. Brownlee, T. H. Lipscomb, E. R. Smoot.

Various communications were properly assigned to the different Boards.

Under the call of Question 21, the names of the presiding elders were called and their characters passed. Following this, the names of the superannuates were called. Two, Thomas Cameron and John Ritchey, were reported to have died, and their names were referred to the Committee on Memoirs. The names of the rest were called, their characters passed and their names referred to the Committee on Conference Relations, excepting W. D. Wendel, whose character was passed, and he was retained on the active list. The superannuates present were called to the front seat, asked to make any remarks they liked to the brethren, and Brother J. W. Bell, A. W. Langley, R. P. Patterson and W. D. Wendel spoke feeling words of love and appreciation to the Conference. The Bishop in return addressed these brethren in tenderest words of appreciation for the service they had rendered the church—words that brought out deep emotions and many tears. Following this, led by the Bishop, the Conference sang, "I am bound for the promised land." And most of the members of the Conference pressed to the front and grasped the hands of these old veterans of the Cross.

The following visiting brethren were introduced to the Conference: R. P. Wilson and J. A. Baskerville of the Publishing House, C. O. Chalmers of the New Orleans Advocate, Prof. J. A. Bowen of Millsaps College and Brother R. G. Moore of the China Conference.

The Bishop here announced a new order for our daily program, that the last half-hour of each morning session should be devoted to devotional exercises; so, after announcements, the Bishop gave a great address on the Atonement, and at its close pronounced the benediction.

The afternoon of the first day was devoted to committee meetings and the preparation of reports from the presiding elders and examining committees. At the evening hour, Rev. E. R. Smoot, of Corinth, preached from Rom. 12:1, 2.

THURSDAY, SECOND DAY.

The Conference convened at 8:45 a.m. Bishop Ainsworth announced and the Conference sang hymn No. 349, "Savior, Thy dying love Thou gavest me." Rev. W. M. McIntosh, general evangelist, led the Conference in prayer. The Bishop read as a Scripture lesson John 10th chapter.

Secretary Countiss read the minutes of the first day, which, on being corrected, were approved. The roll of absentees from the first day's session was called, and some alternates were seated.

Rev. J. H. Holder announced to the Conference the serious illness of Brother R. M. Evans, and expressions of sympathy were wired him and family.

The Bishop called Question 1: "Who are admitted on trial?" William L. Atkins, Robert E. Woodfin and Chester M. Ray, all having met entrance requirements, were received on trial. The Bishop called these applicants to the chancel, and in appropriate and impressive words welcomed them into the Conference.

The class of the first year was called. C. W. Avery, J. R. Murff, R. C. Nanney and T. B. Thomas, having passed examination on the required studies, had their characters passed, and they were advanced to the class of the second year. G. W. Robertson and G. C. Gregory had their characters passed, but remained in the class of the first year.

(Continued on Fourth Page)

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TO DO THY WILL.

Poor sad Humanity
Through all the dust and heat turns back
with bleeding feet
By the weary road it came,
Unto the simple thought, by the Great
Master taught,
"Not he that repeateth the Name,
But he that doeth the Will."

—Longfellow.

REGENERATION, NOT RECONSTRUCTION, REQUIRED.

By Bishop Warren A. Candler.

Europe has barely escaped the re-kindling of the awful conflagration of the World War. Perhaps war has been postponed only and not really averted.

The recent contentions and controversies concerning the Near East, which were brought to a sharp issue by the overwhelming victory of the Turkish Nationalist Army under the command of Kemal Pasha over the Greek Army, reveal the fact that the Continent is a cauldron of seething selfishness. All professions of high ideals and unselfish purposes are seen to be the merest pretenses, or at best, the transient impulses of righteousness, which were manifested at the close of the World War, have departed from the hearts of the European nations, and the old ambitions have taken their place as diabolic spirits returned to the house swept and garnished for their occupation. From the largest to the smallest powers, all seem actuated by motives of self-interest alone. Considerations of the rights of one another, or the welfare of mankind have no place in their thoughts and policies.

Great Britain, which since the time of the Crimean War has supported the pretensions of Turkey in Europe, reversed this policy, and Mr. Lloyd George incited the Greeks to the war with the Turks, which has turned out so disastrously. In May, 1919, he encouraged Greece to land troops at the historic city of Smyrna, the Greek forces reaching this chief sea-port of Asia Minor on May 19, 1919, and on their arrival falling upon and slaying many Turks in a bloody massacre. The Greek army then marched from Smyrna into the interior on a campaign of conquest, which aroused the Turkish Nationalists to fierce resistance under the leadership of Mustapha Kemal Pasha, and in the conflict the Greek army has met a staggering defeat and the Greek nation has received a wound almost mortal. In the battle of diplomacy which has followed this conflict of arms, the British Premier has come off second best and the British nation has suffered a degree of humiliation.

Why did Mr. Lloyd George reverse the traditional policy of Great Britain with reference to the Turk in Europe? Not from any lofty motives of righteousness, but because he conceived that changed conditions made it no longer a profitable policy.

With equal inconsistency and from similar motives, the controlling statesmen of France and Italy reversed the traditional policies of their governments. Because of their support, the Turk is to recover all that he lost in the World War.

All the leaders of all these great Powers know perfectly well that Turkish rule in Europe should be put down and ended finally and forever. But this will not be done, and the atrocities of the Turk will go on as heretofore with the support of the great nations of England, France, Italy, and the rest as their selfish "interests may appear."

And all the smaller nations will behave in a like selfish manner. Bulgaria will not rest until an outlet upon the Aegean Sea has been secured. Greece will object to the aspirations of Bulgaria as well as oppose the ambitions of Turkey. All the Balkan States have special claims to assert, and their claims are mutually competitive, and charged with explosive contentions. As has been true for years, the Balkans are sulphur matches ready at any time to burst into flame and set all Europe afire.

Russia, under either Soviet or monarchial rule, will not cease to covet Constantinople and demand an outlet through the Black Sea and the Dardanelles. Germany, whether in prostration or in power, has interests affected by the issues in the Near East, and these interests will not be forgotten nor renounced.

Is any man too stupid to see that these conditions of seething selfishness will give rise to strife and wars? The outcomes of them are as inevitable as they are evil.

There would have been war before now if the statesmen of Europe had not been afraid of such a combat just at present. Fear, not pacific principles, restrained them.

Bleeding and impoverished Europe is war-weary, at this time. The people cannot bear the cost of war and will not endure the burdens it would impose and the wounds it would inflict. All this European statesmen know quite well, and, therefore, they confine themselves to games of bluff for the most part and study the fine art of arraying selfishness against selfishness.

But they would not hesitate to make war if conditions were different, and the nations over which they exercise authority would be equally bellicose if they were more prosperous and were a little further removed from the pains and griefs of the World War. Unless their hearts are changed, they will fight again not many years hence. With the amazingly productive devices of modern industry and commerce, a few years of peace will bring vast accummulations of material goods, and when these "sinews of war" have been restored bloody conflicts will follow.

And what a hideous thing the "next war" will be!

It is now known that when the armistice came in 1918 the American government was about to blow Berlin to atoms by the use of torpedoes released from aeroplanes. The coming of peace saved our nation from this monstrous disgrace and the German capital from this horrible destruction.

And let us be sure the Germans would soon have retaliated in kind upon Paris and London, and possibly upon New York and Washington.

Certainly in the "next war" even more fearful agents and destructive devices will be employed. Nor may we indulge the hope that these annihilating inventions will deter men from engaging in another war. Fear is not an adequate force to assure enduring peace. The burglar takes his life in his hands to obtain loot, trusting to his skill to "get the drop" on any who resist his felonious attacks, and slay them before they can kill him. The horrors of the late war have not restrained the Greeks and the Turks from a conflict of arms, and the self-confident selfishness of the larger nations will move them to take the most reckless risks to maintain their interests and extend their power.

What then shall we say about all our talk concerning a "war to end war" and our confident predictions of "a warless world," pacified by the mechanical methods of leagues and treaties!

The facts before us force us to see that whatever good these confederations and covenants may accomplish, and however great that good may be, they cannot assure mankind world-wide and permanent peace. The heart of the human race must be purged of selfishness before wars will cease to the ends of the earth. The Prince of Peace must reign over us, or the god of war will destroy us. We must choose between Christ and Mars, and that means we must have a regenerated world or a ruined world.

We have tried the vain experiment of a reconstructed world, which our mechanics of diplomacy assured us would be shown to be an imperishable "Peace Palace;" but already we have found to our consternation and sorrow that it is not "fireproof."

We must now turn to the Carpenter of Nazareth to erect a structure upon a foundation of inviolable righteousness, in which an affrighted and endangered race may find a refuge from war and enjoy the everlasting peace of God which passeth the understanding of all the princes of this world.

We must have soon a Christian world, or we shall have no world at all.

Drawing new territorial lines within which national selfishness may display itself in new forms and combinations cannot suffice. Making new maps of the earth will not delimit national antagonisms and avert national hostilities. A new mind in the people, not a new map of the world, is required to give tranquility to our war-torn planet.

THE GUIDANCE OF LIFE.

A Study of Newman's "Lead, Kindly Light."

By F. C. Hoggarth.

Few things are more worth while than to have written a great hymn. A great hymn has more power of life than most of the works of men. Hymns flourish while contemporary cathedrals decay. "I would rather have been the author of Charles Wesley's 'Jesus, Lover of My Soul' than have the fame of all the kings that ever sat on the earth," said Beecher. "There is more power and glory in 'Lead, Kindly Light' than in all the fighting anthems of the world," said Colonel Harvey on the eve of his departure to the Court of Saint James.

Newman ultimately went over to Romanism, yet, fortunately, our hymn books practice no excommunication. They are indeed a remarkable evidence to the deeper unities of faith. The spirit of praise soars above sects and names and creeds:

Moravian hymn and Roman chant
In one devotion blend,
To speak the soul's eternal want
Of Him, the inmost friend.

Some ninety years have passed since "Lead, Kindly Light" was written. In that time this little poem has become a recognized part of the world's hymnology. There can hardly be a church anywhere where it is not sung, or a Christian who does not love it. The hymn was the work of a young man. It is no swansong composed "in age and feebleness extreme." Though it has come to be used as a funeral hymn, its main problem is not of death, but of life. It is a prayer, and more than a prayer, at the parting of ways in the life of a youth.

The Background of a Great Hymn.

Newman at the time was a Fellow of Oriel College, Oxford. A book of his, Arians of the Fourth Century, had just been published. Its composition had left him greatly wearied. He went for a holiday in the Mediterranean, was attacked by a fever, and for a time was hardly expected to recover. He even gave instructions for the bestowal of his few possessions. Then came unexpected recovery, the joyous sense of returning strength bringing with it new eagerness of life.

It was after such an escape from the gate of death that Newman booked a passage home. The vessel was an orange boat, a sailing ship, which, instead of dutifully bringing him home, lay becalmed for twelve days. Under those exasperating circumstances other men would have found other relief. Newman found it in poetry. Writing verses was something of a hobby with him. It was a June day in the year 1833 on which he scribbled these three verses, little dreaming that they were to become the world's favorite hymn and give him undying memory in the hearts of men.

The hymn raises the whole problem of guidance—a frequent enough problem for youth. "Oh, for a light from on high!" wrote Gladstone as a young undergraduate of twenty-one. "I have no power, none, to discern the right path for myself."

Newman had made the same discovery. He had imagined that a man might be his own shepherd, but the attempt had disillusioned him. The days as he saw them were evil. Strange new forces, full of threatening to the faith, were gathering power—forces of intellectualism and of democracy with which we have grown more familiar. Newman was impressed by the need of some new champion of the Christian faith. He believed God had a real work for him to do, for which he felt his life had been spared. Yet where his path lay he knew not. He sincerely desired that it might be revealed to him. Hence his prayer to the Kindly Light.

Beneath Italian Skies.

Written on a June day beneath Italian skies, the color tone of the opening lines is a marked contrast to the background of Nature. The very brightness of the sky seems at times to mock the darkness of our mood. On that June day, Newman, with pruned and chosen words, writes of gloom and of night. There was something of mood in it. For the mystery and the burthen weigh at times very heavily upon us—and not least in the days of our youth. When for the first time we face some of the great experiences of life and of death, we almost feel the darkness. Yet the hymn is not melancholy and sentimental. The supreme factor is not the darkness, but the light—light which is kindly. In some ways life might be compared to those orchestras which play in the dark, where the conductor is unseen, yet a spark of electric light at the end of his baton indicates his will. The illustration need not be taken for more than it is worth. It is at least good news to know that a kindly light shines amid the gloom and that life need not lack loving guidance. Everything depends upon our willingness to be led. Newman has come to the moment of surrender. The hymn vibrates with courageous resolve. "Lead," he says, which implies his willingness to follow.

He had not thus prayed aforetime:

> I loved to choose and see my path, but now
> Lead Thou me on.

As he looks back he finds little comfort in his past. Yet he had not been accounted worldly. Nor had he wasted the years of his youth. His past had been industrious and brilliant. He was a youth of most outstanding promise. He had ever been pious. At sixteen there had been a real inner change of heart, described in his great Apologia. Yet that past, with its proprieties, its successes, yielded little satisfaction. It had been too low motived, too much dressed for show—"Pride ruled my will."

Of pride Ruskin once wrote that "often we do not know how inexpressibly subtle and penetrating the principle of pride is, how it mingles itself with and even pretends itself to be and takes the likeness of the noblest feelings in the world; and what a constant struggle it needs even to detect, much more to expel it. It is like oxygen in iron—the hottest fire will not expel it altogether and it steals in with the very air we breathe, turning all our steel into rust." From that past he turns aside with unspeakable relief—"Remember not past years."

Willing To Be Led.

He sought a more excellent way. He no longer desired to be the blundering architect of his own fortunes. He was prepared to be led. Yet as his thought turns toward the future, he finds in those past years just dismissed the ground for confident assurance. Memory becomes the handmaid of hope—"So long Thy power hath blessed me, sure it still. * * *" The outstanding fact of those years was the Divine goodness. God's hand had been upon him for good, not least when least suspected. How much, for instance, in the golden age of childhood suggests another light than that of earth! How often "the unknown Steersman" was at the helm and we knew it not. All the goodness and kindliness of life, all its manifold provisions and protections, all the surprises of the road are in that phrase "So long Thy power." As Zelie points out, even youth may appropriately exclaim, "So long." For long before we come to length of days, most of us have a long and manifold experience of the goodness of God. Newman believed that he could utterly trust that goodness and power, that it would be adequate for all life's varied weather—for uneventful days no less than for hurricane times, for "moor and fen" no less than for "crag and torrent." Whither the light leads he will follow, whether or not the days should be such as he would choose, assured that the way taken will lead on and out, that it will be a true thoroughfare leading toward the sunrise.

The meaning of the last two lines about "angel faces" in the dawn light is not very clear. In later days Newman, when asked concerning their meaning, confessed he did not quite know what his thought was at the time. Christian hope has put its own construction on the words. The road of life has not a few farewells. Of some we take leave in the evening, of others in the morning of their days. Part of the hymn's appeal has been that it set to music the desire for recognition and reunion in that heavenly dawn. The hymn has entered variously and richly into human life. It has itself been a kindly light to countless souls. It has been the chosen expression of men's deepest emotions under almost every circumstance in every part of the world. And not the least of these occasions was one of the most recent, when two hundred blind men, from all parts of England, sang this hymn beside the grave of Sir Arthur Pearson. There was not a tearless eye, we are told, in Hampstead Cemetery, as those sightless victims of the war sang as though they meant it, "The night is dark and I am far from home; lead Thou me on."

Truly it is a great thing to have written words that will thus continue to express the deepest emotions of the soul of man.—The Christian Advocate (N. Y.)

FOR BETTER PREACHING.

We think it was the Watchman-Examiner that recently published the report of a church which had advertised for a pastor and received something like ninety replies.

This would seem to contradict the statistics which show an unprecedented number of pastorless churches, but nevertheless, we think otherwise. Rather does it show that a large number of pastors are seeking a change.

And why are they seeking a change? Many would put the responsibility upon the people they serve, who are difficult to please, parsimonious, etc., and of course there are such things to be said. But recent circumstances have strengthened our conviction that the pastors themselves are frequently to blame because of poor judgment, tactlessness, absence of real interest in their work, and downright indolence.

Pastoral indolence is shown markedly in the poor preaching to which the people are often obliged to listen. We are not thinking of great oratory and culture, but such a practical and primary thing as clear enunciation, avoidance of disagreeable mannerisms, and thoughtful discourse. Dwelling particularly on the last, it is evident that many pastors give very little reading, to say nothing of study, to the Bible, or indeed to any other books that are even relatively worth while. They do not think half through their subjects, and are lacking in definiteness and intelligence of purpose and aim, so that without always being conscious of it, their people have no deep respect for or confidence in them as spiritual leaders.

These are plain words we know, but where they do not apply no offense will be taken, while in the other case we will risk the offense for the sake of the good they may accomplish.

If the criticisms were for the unavoidable, we would pass them over, but given a fair measure of brains and the common opportunities of education and training in these days, there is no excuse for some of the defects we have mentioned. Indeed, brains and effort are all that is needed, for where they are, the education and training will be acquired somehow.

Is not the cause of Christ, the welfare of the people, and for that matter, the betterment of your own prospects, worthy incentives, brethren? Why not turn over a new leaf and begin to exert yourselves this fall as never before?—Editorial in The Moody Bible Institute Monthly for November.

SAFETY SIGNALS.

By Rev. S. J. Davies.

When one writes a good book he bequeaths to posterity a heritage of lasting value. When a man becomes the medium of divine thought, divine purpose, and traces the ways of God through the entangled meshes of human history, and crystallizes this in form that others may share it, he becomes a real benefactor to the world. The best we may build in material structure will pass away. The teeth of time know no decay. But real, vital thought has in its innate being the pledge of immortality. It owns the succession of the ages, for it passes through the vista of years, untarnished, with the vigor of ever recurring youth. Deliver me from a commonplace book, or one that is a mere compilation of other men's thoughts by the man who framed the thing.

If a friend betrays us by proving false to a sacred trust, the wound is deep and its hurt lingers; so it is when one who holds the seat of the prince among men palms off on the literary world cold hash for the food of the gods. No honest man should do it and no guilty man should escape. Mind your steps, brother.

* * *

I have recently read a book by Charles Edward Jeffeson that should be read by all preachers. it is to me a book for the times. I hold no brief for advertising this little volume, yet I do not know of one that has given me so much satisfaction. The doctor says so well, in such forceful, impressive way, many, and more of the things I have been trying to say about preaching, that he struck a responsive chord in my soul that set all the arteries tingling. If I were a rich man, I would purchase "The Minister as a Prophet" by the hundreds and send one to every preacher of our patronizing Conferences. Those statements may seem dogmatic, but the truth is ever so, and if my judgment is born of conceit or egotism, I bear the blame willingly. Reading this book will settle many wavering ones as to their true relation to the kingdom, and put the needed note of authority, born of convincement, in his message. For, hear me, the pulpit is the throne of the King's ambassador who hears the credentials of heaven's court, and not the cave of winds, nor the desk of the dilettanti. I shall preach better for having read this book. Perchance my experience will be helpful to others.

Coushatta, La.

Man is God's Image: And God said, Let us make man in our image, after our likeness: and let them have dominion *** over all the earth. *** So God created man in his own image, in the image of God created he him; male and female created he them.—Genesis 1:26, 27.

PROCEEDINGS OF THE MISSISSIPPI CONFERENCE.

(Continued From First Page)

The second year class was called, and R. G. A. Carlisle, G. D. Burk, W. O. Hunt and J. W. York, having passed examinations, were advanced to the class of the third year. N. D. Guerry, W. T. Phillips, O. A. Clark and L. H. Floyd had their characters passed and were retained in the class of the second year. G. D. Burk and W. O. Hunt were elected to deacon's orders.

The Bishop announced that W. A. Langley had transferred from the Alabama Conference in the class of the first year.

The class of the third year was called, and W. R. Liming, W. A. Wilson had their characters passed and were advanced to the fourth year class. R. L. Ellis, J. J. Henry, J. S. Maxey, and R. C. Mayo were passed in character, but retained in the class of the third year.

T. M. Browniee read the report of the Committee on Distribution appointed at a previous Conference, recommending that distribution of the benevolent collections be made to the districts on the basis of 75 per cent on preacher's salary and 25 per cent of membership. The report was adopted.

Jas. F. Owens was elected to local deacon's orders, and E. C. Driskell was elected to local elder's orders.

Under Question 8, "Who are re-admitted?" Jas. A. Wilson was re-admitted. Then Question 12 was called, "Who are withdrawn?" and it was announced that Jas. A. Wilson had withdrawn. Brother Wilson, who once was a member of this Conference, requested that this action be taken so he could become a member of the Rock River M. E. Conference, where he has been working for some years as a supply with his membership still in the M. E. Church, South.

R. O. Brown offered a resolution against increased assessments, which was referred to Committee on Finances.

The Bishop called for reports of the charges by districts, having previously had placed on the blackboard certain data of accessions on profession, per cent of pastor's salary and benevolences paid, amount of Centenary and Christian Education reported paid from each charge. He called names of the charges, having the presiding elders make reports. Then the characters of all pastors were passed, and they added such report as they deemed advisable. In this way reports were heard from all the charges of tho Sardis and Grenada Districts.

Question, "Where shall the next session of the Conference be held?" Greenville was selected.

Secretary Countiss read greetings sent by telegraph from three young ladies of this Conference who are now in training to be missionaries at Scarritt Bible and Training School. They are Misses Willie Weisinger, Ruby Barkley, and Ruth Kellogg. He was instructed to return the greetings.

The following visiting brethren were introduced: Dr. A. F. Watkins, Prof. Ferguson of Millsaps, Dr. H. T. Carley of the New Orleans Christian Advocate, Mr. A. L. Dietrich, Dr. Estes of the Memphis Conference, Brother Hollingsworth of the Mississippi Conference, Rev. B. F. Lewis, Manager of the Orphans' Home, Mrs. Riley of the Orphanage, and Rev. R. A. Clark of the Memphis Conference, but a former member of this Conference.

Conference Treasurer J. D. Turley made his report to the Conference.

Announcements were made and the second day's session was brought to a close by a devotional address given by the Bishop on Eph. 3:1-12. Brother W. D. Babb pronounced the benediction.

Afternoon.

The Sunday School Board held its anniversary at 3 p.m., when A. L. Dietrich addressed the Conference.

Evening.

At the evening hour, the anniversaries of the Boards of Education and Finance were held. Dr. R. H. Bennett was the speaker for the evening.

FRIDAY, THIRD DAY.

The session of the Conference opened at 8:45 a.m. Bishop Ainsworth announced hymn No. 492, "O for a closer walk with God." After the singing of this hymn, Dr. T. W. Lewis of the Memphis Conference led the Conference in prayer. The Bishop read as a Scripture lesson John 17. At this point Brother J. W. Dorman requested, in behalf of Brother J. H. Bell, that the Conference make special prayer in behalf of Brother Bell's afflicted child. The Bishop offered a most feeling and comprehensive prayer for the child and the family.

Secretary Countiss read the minutes of the previous session, which were approved.

A telegram of greetings was read from Mr. W. F. S. Tatum, mayor of Hattiesburg, Miss. The Secretary was requested to reply with suitable words of greeting in the name of the Conference.

Question 9 was called: "Who are received by transfer from other Conferences?" R. T. Hollingsworth, in the class of the first year, from the Mississippi Conference; C. L. Rogers, an elder, from the South Georgia Conference; B. F. Hammon, an elder, from the North Alabama Conference; W. A. Langley, in the class of the first year, from the North Georgia Conference; R. G. Moore, a deacon in the class of the third year, from the China Conference.

Question 13, "Who have transferred?" J. A. Poe, an elder, to the Louisville Conference.

Question 21 was resumed, and reports were heard from the Columbus and Greenwood Districts, the pastors giving such items of special interest not tabulated on the blackboard report. The characters of all the preachers were passed, and the name of H. E. Carter was referred to the Committee on Conference Relations for superannuation.

The class for the fourth year was called, and the following having finished the course, were elected to elder's orders: M. A. Burns, J. S. Duncan, J. A. George, N. J. Golding, C. L. Oakes, Seaman Rbea and S. C. Yates.

W. J. Wood, an elder, passed examination and finished the course. W. W. Bruner and A. F. Moore had their characters passed and were continued in the class of the fourth year.

The class of the first year was called, and R. T. Hollingsworth, a transfer from the Mississippi Conference, having passed the examination successfully, was advanced to the class of the second year.

The tabulated reports from the districts as placed on the blackboard showed the following progress in the districts:

Districts—	Accessions on Profession.	Total Paid Centenary.	Total Paid Education
Aberdeen	565	$ 62,472	$ 5,747
Sardis	296	34,084	5,179
Grenada	483	57,333	10,654
Columbus	472	40,588	4,925
Greenwood	582	40,960	5,880
Greenville	317	45,660	9,206
Corinth	772	57,203	17,473
Totals.....	3467	$338,300	$59,064

Rev. H. T. Carley, D.D., editor of our Conference organ, the New Orleans Christian Advocate, gave an account of himself and his work to the Conference. The Bishop added an exhortation to the remarks made by Brother Carley, stressing the importance of placing the Advocate in every home of the church. In promoting the interests of the Kingdom, he placed its importance next to the baptism of the Holy Spirit for service.

Rev. B. F. Lewis, Manager of the Orphans' Home, made report of his work, which was followed up by earnest words from Brother Herbert Holmes concerning the support of our Orphans' Home work.

Brother W. C. Childress, representing the Memorial Home in New Orleans, was introduced, and after B. P. Jaco read report No. 1 of the Mission Board, relative to the work of the Home, Brother Childress added some remarks about his work.

The following sisters, members of the Woman's Missionary Society, were introduced: Mrs. T. M. Clark, Miss Corinne Rogers, who is also a delegate to the Conference, and Mrs. G. C. Jones.

Our Conference Secretary of Education, Rev. J. H. Holder, submitted his report to the Conference. It showed the following:

Ninety-seven names of Full-time Volunteers have been enrolled for the Ministry and Mission service. Total amounts collected are as follows:

Cash and bonds sent in.....	$55,743.00
Stock on hand	5,000.00
Specials reported from Millsaps College.	12,455.00
Specials reported from Grenada College.	9,800.00
Recent gifts not charged against Institutions	2,500.00

Total to November 7, 1922, $80,490.

Following the reading of this report, Dr. R. H. Bennett and Bishop Ainsworth gave stirring addresses on the importance and necessity of the success of the Christian Education Movement.

Announcements were made and the Conference adjourned with the benediction by Brother W. W. Mitchell.

Evening.

The Mission Board held its anniversary at 7:30 p.m. When the Conference was organized 52 years ago, it had only two Boards, one of which was the Mission Board and the other the Joint Board of Finance. Then, the assessment made was 6 cents per member, while now, including the Centenary offerings, we are paying an average of $1.50 per member.

Dr. L. E. Todd, chairman of the General Board of Finance, was present and was given a place on the program for the evening, during which time he presented the great cause of the Superannuate Endowment Fund.

The main speaker for the evening was Dr. W. G. Cram, director general of the great Centenary Movement, who told about what some of the Centenary money is doing to help evangelize the world. He spoke particularly about the Mission work in Korea, where he for a number of years has been a missionary.

SATURDAY, FOURTH DAY.

Morning Session.

The Bishop announced Hymn No. 279, "Rock of Ages," which was sung, the Conference repeated in concert the 23d Psalm, and was led in prayer by Bishop W. B. Beauchamp.

The Secretary read the minutes of the third day, which were approved.

Question 17 was reopened, and B. H. Adams, a local preacher from the Greenville District, was elected to local deacon's orders. W. A. Langley, a local preacher for four years and in the traveling connection for one year, having met the requirements, was elected to local deacon's orders.

H. H. Ahrens, of the Publishing House, in charge of the distribution of our Church Literature, was introduced and addressed the Conference on matters pertaining to his work.

The Bishop called for reports from the Corinth District. These reports revealed that New Albany had paid its full quota to date on both Centenary and Christian Education—the only charge that has done so. It was brought out, however, that Tupelo had paid up to date in Centenary pledges, and Ripley was about up. Booneville Methodism, with the co-operation of a few from other denominations, purchased a tent during the year, and, besides having a great revival in Booneville, the laymen helped to finance two other great revivals in the rural sections that resulted in over 300 professions of conversion and reclamation. Ripley has organized the young members into a junior congregation of 52 members, with six stewards, all being trained in religious devotions and church activities. A parsonage valued at $16,000 has been built at First Church, Corinth. B. P. Fullilove at his own request had his name referred to the Committee on Conference Relations for the Superannuate Relation. All the preachers of this district were reported as being blameless in their lives and administration.

The Greenville District was called and reports were made. Besides the showing on the blackboard, the following inspiring facts were brought out: J. A. George, on Duncan and Hillbouse charge, has placed the Methodist Armor at his own expense in ever home on his work. His was the only charge that reported an excess on collections for pastor and the benevolences. E. S. Lewis, who has been pastor for five years at Greenville, reported more then 500 members added to the roll during that time and that the Big Brothers' Class was doing extension work in holding services where called upon in other charges and places. L. A. McKeown, our pastor at Merigold, having finished his third year, reported that not a woman of his church now belongs to a card club, and not a young lady of the church dances. He also had 15 laymen organized, who go out, organize and establish Sunday schools and give other assistance needed to advance the interests of the Kingdom. The characters of all the preachers in this district were passed.

The Bishop announced that the reports showed that 3443 had joined the church on profession during the year. He also appealed to the members of the Conference to make the two columns on the blackboard display representing pastor's salary and the benevolences show up 100 per cent paid another year. The Greenville District made the best showing of the charges paying up all assessments.

A resolution read by R. P. Nesbett, requesting that Brother J. W. Bell, who will have been for fifty years a member of this Conference, preach at the next session a semi-centenial sermon, was unanimously passed.

Question 11, "Who are located?" was called. W. V. Shearer, at his own request.

E. H. Mounger read the Hospital report, and, pending its adoption, L. H. Estes, of the Memphis Conference, spoke concerning our Methodist Hospital soon to be built in Memphis.

The class for admission into full connection was called to the front, composed of Guy Dean Burt, W. O. Hunt and J. W. York. The Bishop, after earnest words of exhortation and admonition, submitted the disciplinary questions to them; these being answered, the Conference voted unanimously to receive them into full connection.

The next order of the day, the Centenary Movement, was taken up. B. P. Jaco, the Conference secretary for the movement, reported that there had been about $80,000 collected on the pledges this year. Dr. W. G. Cram, present director general of the Centenary, was introduced and addressed the Conference. He said that this Conference still owes $300,000 on pledges that are now due and past due, and that in order to carry on the plans first laid out, at least $75,000 more would have to be realized on the past due pledges, or else embarrassment and disaster face the future plans of the church. A campaign some time in December will be put on to collect at least this amount.

Bishop W. B. Beauchamp, in charge of the episcopal district in Europe, delivered a thrilling address on "What the Centenary is Doing" in that ripe field.

Dr. L. E. Todd, Dr. Brown, rector of the Episcopal Church, Hon. G. W. Lowrey, congressman,

Rev. Mr. Allison, pastor of the Baptist Church, C. L. Rogers, a transfer from Georgia, and Brother Morelock, the new general secretary of the Laymen's Movement, were introduced to the Conference.

An afternoon session was called, and the Conference was adjourned till 2:30 p.m., with the benediction pronounced by Chaplain J. A. Randolph.

Afternoon Session.

The Conference convened in afternoon session at 2:30 p.m., with Rev. W. W. Woollard in the chair.

The Conference was favored with the presence of the members of the Glee Club of Grenada College under the direction of Miss Dexter, who favored the Conference with several beautiful songs. Brother Woollard read I Peter 1 for a lesson, and Brother W. D. Babb led the Conference in prayer.

Secretary Countiss read the minutes of the morning session, which were approved.

Bishop Ainsworth assumed the chair, and S. A. Brown read the report of the Orphans' Home Committee. J. H. Sherard addressed the Conference pending the report of the Committee. Upon recommendation of the Orphans' Home Committee, V. C. Curtiss, Mrs. T. M. Clark, and R. W. Sharp were elected to succeed themselves on the Board of Trustees.

The name of W. D. Wendel was referred to the Committee on Conference Relation for the superannuate relationship.

Mr. D. L. Morelock, the new General Secretary of Lay Activities, was introduced to the Conference and gave an address relative to the work of laymen in the church.

At this time, Bishop Ainsworth introduced a "Book Hour" into the Conference session, something new and refreshing. He called on three of the brethren who previously had prepared themselves by having examined the books, to give short reviews of what they considered the best book they had read during the year.

J. R. Countiss spoke of the Cole Lectures for 1921, "Foundations of Faith," by John Kelman. He also recommended Fosdick's "The Meaning of Faith," and Elwood's "Reconstruction of Religion." T. H. Lipscomb gave a short review of "The Minister As Shepherd," by Chas. E. Jefferson. J. H. Holder reviewed Bishop Ellicott's "Christus Comprobator," with introduction by Bishop Candler. The Bishop exhorted the ministers to habits of reading, stating that their growth and success are dependent upon it.

Reports were read from several of the Boards—Missions, Church Extension, Epworth League, Sunday School, Board of Finance—all of which were adopted. The Committee on Evangelism recommended the appointment of W. A. Wilson as Conference Evangelist and J. W. Robertson and W. M. Campbell as Conference Missionary Evangelists.

The Committee on Evangelism for the new quadrennium was named, composed of J. A. Randolph, J. A. Hall, J. D. Wroten, J. W. Ward, R. O. Brown.

W. N. Duncan read the report of the Committee on Finance, which showed the distribution of assessments to the districts as follows:

District—	Gen. Work.	Conf. Work.	Total
Aberdeen	$8,638	$8,792	$17,420
Columbus	8,398	8,558	16,956
Corinth	8,078	8,233	16,311
Greenville	9,235	9,410	18,645
Greenwood	8,407	8,566	16,973
Grenada	8,345	8,505	16,850
Sardis	7,024	7,136	14,160
Grand Total.....			$117,295

D. H. Hall was elected Lay Leader for the year.

Reports were read and adopted from the Bible Board, Committee on Lay Activities, and Committee on Conference Relations.

Our superannuates are: D. L. Cogdell, A. W. Langley, J. W. Bell, W. J. O'Bryant, E. Johnson, C. N. Terry, Jas. Porter, J. M. Huggin, J. W. Anderson, R. I. Allen, O. L. Savage, E. H. Rook, W. J. Burt, B. P. Patterson, W. D. Wendel, H. G. Roberts, B. P. Fullilove.

At his own request, Dr. R. A. Meek was granted a location. Dr. Meek has been a strong figure for over 30 years in this Conference, and the brethren thoroughly appreciate the service he has rendered, and voted him a standing vote of appreciation.

J. H. Felts read the following resolution, which was adopted:

"Whereas our cabinet work has been uniformly happy and helpful, not so much as a moment of even seeming irritation; and whereas consideration was shown not only the pastors and supplies, but their wives and children—no appointment being made without the spirit of prayer and brotherly love, the utmost fairness and mutual forbearance obtaining; and whereas we believe the fine brotherly spirit all the while manifest was provoked by the consecration, absolute fairness and utter freedom from personal bias on the part of our presiding officer, Bishop Ainsworth; therefore, be it

"Resolved, That we, the members of the cabinet, express our personal appreciation of his administration and our growing love for the man, and our purpose to co-operate with him in his plans to the fullest, and our faith in the coming of a new and happy day under his leadership."

The resolution was signed by all the presiding elders, and adopted by the Conference.

Before the benediction, the Conference was favored with another beautiful selection by the Grenada College Glee Club, to the delight of all the brethren.

Conference then adjourned to meet in evening session at 7:30 o'clock.

Evening Session.

Conference was called to order by the Bishop, who announced hymn No. 355, "Love Divine, all love excelling," which was sung, and Rev. L. H. Estes, of the Memphis Conference led in prayer.

Secretary Countiss read the report of the Board of Education, in which E. R. Smoot and J. H. Holder were recommended as members of the Methodist Education Association; J. H. Holder, Educational Secretary; J. R. Countiss, President of Grenada College; J. H. Stevenson, Director of Religious Education at Grenada College; J. T. Lewis, Trustee of Millsaps College; J. E. Cunningham, J. H. Felts, B. P. Jaco, E. M. Fant, D. H. Hall, Trustees of Grenada College.

The report of the Board of Christian Literature was read. J. H. Felts, T. H. Lipscomb and J. W. Dorman were named for the Publishing Committee. J. H. Felts spoke of plans for making the Advocate more interesting with reports from districts, and J. W. Dorman spoke concerning the work of the Christian Literature Committee.

In announcing the apportionment for the Conference Claimants, W. R. Lott reported that six of our claimants had died during the year: T. Cameron, J. Ritchey, Mrs. G. W. Brown, Mrs. M. H. Honnoll, Mrs. J. W. Honnoll, Mrs. W. G. Lester.

Reports were read and adopted from Committees on Spiritual State of the Church, by W. M. McIntosh; Sabbath Observance, by W. G. Baker, and on District Conference Records.

T. M. Browniee was made a trustee of the Hospital Board in place of Dr. R. A. Meek, who had located.

Dr. Watkins called the attention of the members of the Conference to the extension work being undertaken by Millsaps College in order to get the books of the college library circulated and read by the preachers.

Mr. Parham Williams exhorted in behalf of the meeting of the Methodist preachers of the State and leading laymen planned to be held in Jackson, Miss., January 16-17.

Mrs. Jones, recording secretary of the Woman's Missionary Society, made a short report of the work the Society is doing.

In making the statistical report, the following figures of the growth and development of the Conference were shown:

We have 7 Districts, 171 pastoral charges, 698 societies; we have licensed 17 to preach, have 79 local preachers, and 65,761 members; our pastors have baptized 526 infants and 2,629 adults; we have 93 Epworth Leagues with 3075 members. There are 484 Sunday schools, 4,206 officers and teachers, and 44,694 enrolled in Sunday school; we have 224 Woman's Missionary Societies with 6,205 members; 2 educational institutions with 33 instructors and 589 students. This property is valued at $835,500, and endowment amounts to $852,138. The charges of the Conference paid $7,343 for Education, $7,551 for Home and Conference Missions, $10,291 to Conference Claimants, $7343 to Superannuate Endowment Fund, and $77,281 through the Woman's Missionary Societies. Our presiding elders have been paid $28,655, and the pastors $240,164, making a grand total of above named items of $793,400. We have 539 churches, valued at $2,439,741; 8 district parsonages, valued at $63,500, 164 parsonages for pastors, valued at $515,497; we carry $926,830 insurance on this property.

Following are the organizations of the new Quadrennial Boards:

Epworth League—R. P. Neblett, President; H. P. Lewis, Secretary and Treasurer.

Missions—V. C. Curtis, President; S. A. Brown, Secretary; J. B. Sanders, Treasurer.

Sunday School—E. S. Lewis, President; C. A. Parks, Secretary; J. E. Stephens, Treasurer.

Finance—J. E. Cunningham, President; W. R. Lott, Secretary; W. W. Mitchell, Treasurer.

Education—E. N. Broyles, President; E. R. Smoot, Secretary; W. C. Galceran, Treasurer.

Bible Society—E. M. Shaw, President; A. S. Raper, Secretary; J. H. Smith, Treasurer.

J. T. McCafferty was appointed by the Bishop to preside over the session of the Memorial service that convenes at 3 p.m., Sunday.

Our Conference host, L. P. Wasson, announced the services for the Sabbath and the names of the preachers to fill the pulpits of the city, after which the Conference adjourned, but was delighted with several numbers by the Grenada College Glee Club. It was a delight to have these young women with us. Among them were nine young women with us. Among them were nine daughters of preachers of the Conference. They show in their faces the marks of culture and refinement that make us proud of our girls and the work our woman's college is doing for them.

SUNDAY, FIFTH DAY.

The Conference assembled in annual Love Feast at 9:30 a.m. Rev. D. W. Babb conducted the service. It is a benediction to look upon the face of Brother Babb and hear him talk. The Conference sang "Jesus, lover of my soul," Brother Babb read Psalms 121, and Brother W. W. Woollard led in prayer. Brothers E. P. Craddock, E. C. Sullivan, R. H. B. Gladney and W. M. Young served the bread and water, and during the more than an hour's time spent in testimony some thirty-five of the brethren and sisters testified to the love of God and the victories of the Way.

Some of the striking things noted in the service were the testimonies of Brother F. A. Howell, the oldest layman in attendance on the Conference, who was followed by Rev. J. J. Brooks, the oldest active member of the Conference. Brother Brooks has given 54 years of service to the church. His father was active in the ministry for fifty-two years, and he has a son who has served nine years. This one family has given 115 years of service to the church. Another beautiful scene was the testimony of J. R. Countiss, who, with his wife, has given 28 years to the church. She stood by his side as when they married, and said "Amen" to every word of his testimony.

Bishop Ainsworth preached at 11 a.m., from the text, "But who say ye that I am?" He showed that Christ holds the supreme place in the history of mankind.

I. He is supreme in his own consciousness. He made the most astounding claims for himself. He lifted himself above the Scriptures.

II. Jesus is supreme in character. Pilate said: "I find no fault in Him;" John the Baptist said, "Behold the Lamb of God;" Peter said, "He did no sin, neither was any guile found in his mouth;" Paul said, "Tempted in all points like as we are, yet without sin," while the best of saints mentioned in the Scriptures and church history decry their sinfulness.

III. Christ is supreme in the realms of achievement. He wrote no book, painted no picture, chiseled no monumens; but all but one of his disciples died for him. More would die for him today than for any other mortal. Millions are gathering to his standard. God has given him a name which is above every name.

You ask, "Who is he?" He has inspired the literature, poetry and statesmanship of the world. The best of philosophers, greatest of warriors, poets and statesmen, John and Paul pronounce him the Christ. The Bishop closed with quoting a verse of hymn No. 511, "I know Thee, Savior, who thou art."

Following the sermon, the Bishop ordained G. D. Burt, W. O. Hunt, J. F. Owen, W. A. Langley, and B. H. Adams into the office of deacon.

Memorial Service.

The Memorial Service was held at 3 p.m., Rev. J. T. McCafferty in the chair. After the preliminaries, Brother M. Johnson read the memoir of Rev. Thomas Cameron, and Rev. J. T. Lewis read the memoir of Rev. John Ritchey. Both these veterans were over 80 years of age when God called them home. Many of the brethren spoke in soft and gentle tones of their lives and service for God and man.

Evening Session.

Hymn 317, "More Love, O Christ, to Thee," was sung by the congregation, and J. H. Felts offered the prayer. Rev. E. S. Lewis read a lesson from the 19th chapter of Acts, and used as a text Col. 2:10, preaching the sermon of the evening. Following the sermon Bishop Ainsworth ordained to the office of elder the following: M. A. Burns, J. S. Duncan, J. A. George, N. G. Golding, C. L. Oakes, Seaman Rhea, S. C. Yates and E. C. Driskell.

After the ordination of elders, the Bishop called the Conference to order, and concluded the remaining routine work of the session.

E. N. Broyles read resolutions of thanks and appreciation, which were adopted by a rising vote.

Rev. Melville Johnson was elected treasurer for the Conference.

After the reading of the minutes, the Bishop unfolded something of the program and the plans set for the coming year. Special stress was laid upon the importance of the great conference to be held in Jackson, Miss., Jan. 16-17, a Conference on Home Missions and Evangelism. Every pastor in Mississippi and a thousand of the leading laymen of the State are expected to be there. Similar district conferences of the presiding elder and pastors are to be held in every district, to make constructive plans for evangelization in the district. After further remarks, the Bishop read the appointments, the doxology was sung, the benediction was pronounced, and the fifty-third session of the North Mississippi Conference adjourned sine die.

(See Eighth Page for Appointments)

THE POWER OF PRECEDENT.

By Payton A. Sowell.

Looking back over "three score years and ten," I cannot help being impressed with the power of "precedent."

This week, turning the leaves of a scrapbook, I found what I must have clipped and pasted many "moons" ago. It is a humorous poem by Sam Walter Foss. I send it with this caption:

THE CALF PATH

One day through the primeval wood
A calf walked home as good calves should,
But made a trail all bent askew,
A crooked trail, as all calves do.
Since then three hundred years have fled,
And I infer the calf is dead.

But still he left behind his trail,
And thereby hangs my moral tale.
The trail was taken up next day
By a lone dog that passed that way;
And then a wise bellwether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bellwethers always do.
And from that day o'er hill and glade
Through those old woods a path was made.

And many more wound in and out,
And dodged and turned and bent about
Aud uttered words of righteous wrath
Because it was such a crooked path:
But still they followed—do not laugh—
The first migrations of that calf,
And through this winding wood way stalked,
Because he wobbled when he walked.

This forest path became a lane,
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled—some three miles in one.
And thus, a century and a half
Were trod the footsteps of that calf.

The years passed on in swiftness fleet,
The road became a village street;
And this, before men were aware,
A city's crowded thoroughfare;
And soon the central street was this
Of a renowned metropolis,
And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed this zigzag calf about,
And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead.
They followed still his crooked way,
And lost one hundred years a day;
For thus such reverence is lent
To well established precedent.

A moral lesson this might teach,
Were I ordained and called to preach;
For men are prone to go it blind
Along the calf-paths of the mind,
And work away from sun to sun
To do what other men have done.
They followed in the beaten track
And out and in, and forth and back,
And still their devious course pursue,
And keep the path that others do.
They keep the path—a sacred groove—
Along which all their lives they move;
But how the wise old wood-gods laugh,
Who saw that first primeval calf.
Ah! many things this tale might teach—
But I am not ordained to preach.

Get the pattern of your life from God, and then go about your work and be yourself.—Phillips Brooks.

FREE CARS.

We are glad to announce to our friends that we have again arranged with the railroads for free cars for the Methodist and Baptist Orphanages and the Mississippi Children's Home Society, to be run as follows:

Illinois Central to leave Horn Lake, Miss., on Tuesday, November 28, and pick up donations for these institutions at all intermediate points into Jackson. To leave Osyka on Tuesday, November 28, and receive donations for those institutions at intermediate points for Jackson.

The Gulf, Mobile and Northern will run a car on the 22d and 23d from Falkner to Newton.

The Gulf and Ship Island will run a car from Gulfport to Maxey on Monday, December 4; from Maxey to Hattiesburg, Tuesday, December 5; from Hattiesburg to Mendenhall, Wednesday, December 6; from Mendenhall to Jackson, Thursday, December 7.

The Mobile and Ohio will run a car into Meridiau, leaving Corinth, Saturday, November 18.

Brother W. H. Patton, of Shubuta, is arranging for car on the south end of the Mobile and Ohio and Northeastern. Dates will be given later.

We would be glad if all our friends along the lines of these roads would take note of these dates and schedules and arrange their donations accordingly. Anything in the way of farm produce and clothing of all kinds will be acceptable.

Please mark everything intended for the Methodist Orphanage clearly and definitely, "METHODIST ORPHANAGE;" that for the Baptist Orphanage, "BAPTIST ORPHANAGE;" that for the Mississippi Children's Home Society, "MISSISSIPPI CHILDREN'S HOME SOCIETY." Upon the arrival of these donations in Jackson, these three institutions will receive and receipt for these donations if return addresses are placed upon each box.

Our friends have been very thoughtful and liberal in the days which have gone and we feel sure they will be as thoughtful this year. With 400 children to be cared for in these three institutions, everything in the way of food and clothing will be most acceptable. Any information which may be desired concerning these cars will be given.

B. F. LEWIS,
Supt. Miss. Methodist Orphans' Home.
Jackson, Miss.

CONCERNING REV. W. W. HOPPER.

Having been called yesterday to Montrose, Miss., to perform the funeral service of Mr. Wesley Abney, brother of Rev. J. T. Abney of the Mississippi Conference, it was the privilege of Rev. E. H. Cooley, of Bay Springs, Miss., and myself to call upon Rev. W. W. Hopper, our pastor at Montrose, who, by illness, has been hindered for some weeks from attending to his pastoral duties. Upon invitation of Brother Hopper and his wife, we held a little worship, all the while realizing that we were in the presence of one of the modern heroes of the Cross. Brother Hopper stated that he had experienced moments of great joy during his illness. He stated that life and salvation by faith were both precious to him, that it might be God's will for him to get well, and work on, that in any event he was relying upon the Father. His brightness of spirit and confident trust were an inspiration to the two younger men.

H. G. HAWKINS.

Newton, Miss.

LAYMEN, LOUISIANA CONFERENCE.

Mr. Editor: I wish you would announce in next week's Advocate that the annual meeting of laymen will be held at the Annual Conference on Thursday, November 23, at 2 p.m., and that Bishop W. B. Beauchamp will be present and address us on the laymen's work and that the report of the Conference Lay Leader will be made at that time, and some other addresses will be made, including one by Dr. R. H. Wynn and one by Mr. S. S. Thomas.

At 3:30 the Conference Board of Lay Activities will meet.

At 6 o'clock there will be our annual laymen's banquet, at which Bishop Beauchamp will be our guest and will deliver an address. We will also invite Bishop Candler to be present at these meetings if his duties as presiding officer of the Conference will permit him to attend.

Of course, the brethren know that Bishop Beauchamp was a long time at the head of the Laymen's Missionary Movement and that he was Director-General of the Centenary. He will speak on Thursday night, so I understand, at the Missionary Anniversary.

I would like to call the attention of all the laymen in the Conference to the fact that the Board of Lay Activities has now been made a coordinate Board of the General Conference and of the Annual Conferences, and we hope there will be a large attendance at Shreveport and that our work in this Conference next year in helping to fill unfilled pulpits, in helping to raise the Centenary and Educational pledges, in helping to raise the usual assessments and in helping to bring about more adequate compensation for the ministry, and in any other things that it may fall our lot to do, will be one hundred per cent done.

T. W. HOLLOMAN,
Conference Lay Leader.

MISSISSIPPI CONFERENCE.

Admission on Trial.

The Class for Admission on Trial into the Mississippi Conference will please meet the Committee in the Methodist Church at Crystal Springs, on Wednesday afternoon, November 29, at 1 o'clock.

H. M. ELLIS, Chairman.

Class of First Year.

The Class of the First Year, Mississippi Conference, will meet the Committee at the Methodist Church, Crystal Springs, Miss., at 3 o'clock p.m., Wednesday, November 29.

Let those who have and those who have not taken the correspondence course meet the Committee, promptly.

HERVIE MELLARD,
For Committee.

Fourth Year.

The Class of the Fourth Year will meet the Committee at the Methodist church, Crystal Springs, Miss., at 2:30 p.m., Wednesday, November 29, prepared for written examinations.

Let members of the Class who have taken the course by correspondence or at the Divinity School, so inform the committee before the Conference meets.

Please let the Class come on time so we can start the examinations at the same time and be ready for the first session of the Conference.

W. H. SAUNDERS, for Committee.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: No report blanks will be sent out by the auditing committee. Order same from Lamar & Barton, Nashville, Tenn.

Please hand in your reports the first day, not later than the morning of the second day of the session of the Conference, so as to facilitate work, and assist the statistical secretaries to get in their reports early.

Fraternally,
T. B. COTTRELL,
For Auditing Committee.

LOUISIANA CONFERENCE.

Fourth Year Class.

The Fourth Year Class will please meet the Committee Tuesday, November 21, at 3 p.m., in the Sunday School Department, room No. 10, at the First Methodist Church, Shreveport, La.

R. S. WALTON, Chairman.

Difficulty, struggle, progress—this is the law. By this we conquer; by this it is that the spirit gradually obtains ascendency over the flesh; by this we aspire to be children of God.—J. Walker.

The Home Circle

"OLD FOLKS FIRST."

There was a crowd waiting for one of the suburban cars before a street railway station. The greater part of the crowd seemed to consist of girls with boxes and baskets, indicating that they were out for a picnic. When the car appeared the girls made a rush for it, and two old ladies were unable to get near the door. Then a young girl directly in front of the car door held out her arms to keep the girls back and cried out:

"Wait, girls! Wait a minute! Old folks first!"

Then she made a motion toward the two old ladies, indicating that they were to enter the car before the girls did.

"Thank you, my dear," said one of the old ladies. "It is very kind of you to think of us."

It was kindness that is always delightful to see on the part of a girl. It was proof of a kind heart, and it is safe to say that the girl who has the real "old folks first" spirit is a girl of a fine and generous spirit. The incident was not lost on those who witnessed it, and it is possible that some of the girls of the party who witnessed it will remember it when some other old lady or ladies are trying to board a car in which there is little room. The "old folks first" spirit obtains, it is said, in some lands more than it does in our own, and it is always a pleasure to discover it, as it was shown on the part of this young girl in a public place. There is no better or kindlier motto for a girl to adopt than "Old Folks First."—J. L. Harbour.

MY COUNTRY'S LANGUAGE.

Pledges of good citizenship, Americanism, and the like are common, and perhaps if they were all observed we would be better folk. But here is one that is a trifle different. It is a pledge to speak our language correctly, and is sponsored by the Chicago Women's Club. It reads as follows:

I love the United States of America; I love my country's flag; I love my country's language; I promise:

1. That I will not dishonor my country's speech by leaving off the last syllable of words;
2. That I will say a good American "yes" and "no" instead of an Indian grunt, "umhum" and "nup um," or a foreign "ya" or "yeh" and "nope;"
3. That I will improve American speech by enunciating distinctly and by speaking pleasantly and sincerely;
4. That I will try to make my country's language beautiful for the many boys and girls of foreign nations who come here to live;
5. That I will learn to articulate correctly one word a day for one year.—Exchange.

A TROPICAL FOREFST

By Jean McIntyre.

A tropical forest is not what many suppose—a great mass and tangle of palm-trees and other foreign-looking foliage—most of it is made up of trees very like our own, only much higher.

On close inspection one may see the broad leaves of the palms shining against the lighter green of the other trees.

Many of the largest trees are great bouquets of flowers, their tops being covered with bloom, sometimes blue, sometimes yellow and sometimes white or purple.

Trees as tall as the tallest trees of our forests are like great haystacks of bloom.

The yellow ones are like our buttercups and tiger-lilies, with a little more red in them. Others, again, are blue and very beautiful, rising a hundred feet above us in the air.

Creepers and vines of all kinds cling to the limbs and climb among the highest branches, while long swaying strands of vines hang to the ground, making a tangled mass through which it is almost impossible to cut one's way.

The bark of the trees is a whitish gray color, and so twisted and ribbed (where you can see it) that it looks like great white cables of pulled taffy.

The highest tree among them all is the one from which we get the Brazil-nut. It is often 150 feet in height, with magnificent foliage of dark green. The fruit when on the tree is larger than a base-ball. It has an outer skin, then a hard shell, and inside of that the three-sided nuts known to us. There are many nuts in one shell, sometimes as many as twenty; they are not pleasant things to have fall on one's head as he walks beneath.

There is another nut tree of which some of us have never even heard. Its fruit is as big as a football, and is of a peculiar shape, almost like an urn with a well fitting lid. When the fruit is ripe, the lid falls off and the nuts drop to the ground.

The Amazon, flowing amid all this riot of green in all shades, runs for 3,500 miles across the continent of South America—almost from the Pacific to the Atlantic. In it there are more than 1,100 kinds of fish. Monkeys innumerable are in the trees, and on the shores are snakes, among them the great anaconda, which is said to be sometimes forty feet long and, although not poisonous, crushes its victim to death by wrapping the folds of its body around its victim and squeezing the breath out of him.

Then there are wild animals, chief among them the puma, or panther, also called the American lion, and the jaguar, the largest of all American beasts of prey. The jaguar is called the American tiger; he is swift of movement and strong enough to capture and kill a horse.

The Indians called this river the "Amassona" which means, "boat destroyer," because when the incoming tide and the swift flowing river meet there is often a tidal wave many feet in height which is very destructive and has wrecked many of their boats.—Exchange.

CONSIDER THE CAT.

If you are one of those morbid persons who hate cats, while your barn, and even your own residence, are turned into rat and mouse incubators, from which the whole neighborhood is supplied; and you keep your premises strewn with "rat poisons" which are usually eaten by some innocent animal—your neighbor's cat, for instance—or your own chickens, rather than by Mr. Rat, then you are a nuisance to your neighborhood, and your mind is like a moldy garret, badly in need of fresh air and sunshine.

No other domestic animal has been so much abused as the cat; and yet, with the exception of the useful birds, she is the farmer's and suburbanite's best friend.

Some persons, whose humane instincts are confined to one channel, have gone so far as to advocate killing the cat in defense of the birds; but from my own observation I have known one misguided boy to destroy more birds in one day with a slingshot or gun than are destroyed by a dozen cats in a whole year. And yet not even the most fanatic have hinted at a campaign against the life of the small boy.

The cat that preys on birds is usually one that was left to starve by her superstitious owner when he moved away and, quite naturally, seeks her food wherever it can be found.

When treated kindly and fed properly, the cat very seldom leaves her haunts around the house and barn to seek the lives of birds.

There are never less than a score of birds' nests among the vines and shrubbery around our home in the spring; and not one has yet been destroyed by our cat. But one night we heard a great commotion on the front porch, and on investigating found Mr. Rat with the remains of a small wren, which he had taken from the nest in the clematis vine, still in his mouth; while he struggled in the firm grip of Buddy, our cat. Before Buddy became a member of our family it was almost impossible to raise any kind of fowls on the place. Brood after brood were destroyed by Mr. Rat, and even the eggs were taken from the nests. But not one little chick or egg has been lost in this way since Buddy's reign.

Besides the usefulness of the cat, there is no pet more cleanly, more affectionate or more satisfactory to have in one's home. And when she is not at all this, it is due to improper training or ill-treatment, rather than to her own instincts.—Ollie Barnes in Our Dumb Animals.

A Strength and Refuge: O Lord, thou art my God; I will exalt thee, I will praise thy name, for thou hast done wonderful things. * * * Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat.—Isaiah 25:1, 4.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

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Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS.

Aberdeen District.

T. H. Dorsey, Presiding Elder.

Aberdeen—J. E. Cunningham.
Algoma—W. L. Atkins.
Amory—J. T. McCafferty.
Bellefontaine—W. C. Mattox, supply.
Buena Vista—E. C. Driskell, supply.
Calhoun City—B. F. Bullard.
Eupora and Maben—W. B. Baker.
Fulton—J. A. Young, supply
Greenwood Springs—W. M. Hester, supply.
Houlka—A. A. Martin.
Houston—E. E. McKeithen.
Mathiston—J. E. Lawhorn, supply.
Nettleton—G. C. Gregory.
Okolona—E. H. Cunningham.
Pontotoc—W. H. Mounger.
Prairie and Strongs—D. W. Babb.
Shannon and Nettleton—R. I. Collins.
Randolph—J. A. Brody, supply.
Salem and Ecru—R. M. Papasan, supply.
Smithville—J. R. Murff.
Tocopola—W. M. Commander, supply.
Tremont—L. Betterton, supply.
Tupelo—J. A. Hall.
Verona—R. M. Evans.
Vardaman—D. H. Crowson.
Woodland—J. G. Johnson.
Assistant Editor of Sunday School Literature, J. W. Boswell.
Chaplain United States Navy, J. H. Brooks.

Columbus District.

A. T. McIlwain, Presiding Elder.

Ackerman and Weir—W. L. Storment.
Artesia—H. M. Young.
Brooksville—A. L. Davenport.
Caledonia—R. T. Hollingsworth.
Cedar Bluff—O. A. Clark.
Chester—J. A. Biffle.
Columbus, First Church—E. S. Lewis.
Columbus, Central Church—A. S. Raper.
Crawford and Shafers—C. W. Avery.
Ethel—R. L. Ellis.
High Point—Wade Heath, supply.
Kosciusko Station—Olin Ray.
Kosciusko Circuit—W. A. Bowlin.
Louisville—J. W. Dorman.
McCool—Guy Ray.
Macon Station—S. H. Caffey.
Macon Circuit—M. A. Burns.
Mashulaville—T. J. Hopper.
Mayhew and Sessums—J. R. James, supply.
Noxapater—W. R. Goudelock.
Shuqualak—Seamon Rhea.
Starkville—W. W. Woollard.
Sturgis—R. S. Lawson.
West Point—T. H. Lipscomb.
Agent Superannuate Endowment, J. H. Bell.
Missionary Evangelist for Columbus, Aberdeen and Grenada Districts, W. M. Campbell.
Missionary to Poland, W. A. Langley.

Corinth District.

J. H. Randolph, Presiding Elder.

Baldwyn—J. J. Garner.
Belmont Circuit—C. W. Baley.
Blue Mountain Circuit—B. P. Hammond.
Booneville Station—E. G. Mohler.
Booneville Circuit—J. T. Gullett, supply.
Burnsville—E. P. Craddock, supply.
Chalybeate—M. L. Ward.
Corinth, First Church—E. R. Smoot.
Corinth, South Side—J. D. Boggs, supply.
Corinth Circuit—D. R. McDougal.
Dumas—W. R. Williams.
Guntown—W. M. Langley.
Hickory Flat—R. C. Nanney.
Iuka Station—W. W. Jones.
Iuka Circuit—C. M. Ray.
Kossuth—W. G. Burks.
Mantachie—G. B. Love, supply.
Marietta—L. B. Wimberly, supply.
Mooreville—R. C. Mayo.
Myrtle—L. H. Floyd.
New Albany Station—J. D. Wroten.
New Albany Circuit—J. W. York.
Paden—W. T. Bazzell.
Potts Camp—R. W. Evans.
Rienzi—W. I. White.
Ripley—S. A. Brown.
Sherman—J. L. Nabors.
Silver Springs—J. M. Spires, supply.
Tishomingo—W. T. Phillips.
Wheeler—E. C. Sullivan, supply.
Conference Secretary of Education, J. H. Holder.
Conference Evangelist, W. A. Wilson.

Greenville District.

James H. Felts, Presiding Elder.

Boyle and Pace—W. W. Hartsfield.
Boyle Circuit—H. D. Suydam, supply.
Clarksdale—T. M. Brownlee.
Cleveland—W. W. Mitchell.
Coahoma and Lyon—Del Longgrear.
Evansville and Dubbs—T. H. Mills.
Friars Point and Bobo—J. H. Smith.
Glen Allen and Benoit—A. R. Beasley.
Greenville—E. Nash Broyles.
Gunnison and Sherard—E. B. Sharp.
Hollandale and Arcola—E. M. Shaw.
Jonestown and Duncan—J. A. George.
Lake Cormorant—J. B. Conner.
Leland—T. E. Gregory.
Lula and Dundee—J. M. Wyatt.
Merigold and Alligator—L. A. McKeown.
Rosedale—W. N. Dodd.
Shaw and Litton—J. D. Simpson.
Shelby—C. M. Chapman.
Tunica—C. A. Parks.
Chaplain United States Army, J. M. Moose.
Missionary Evangelist for Greenwood, Greenville and Sardis Districts, J. W. Robertson.

Greenwood District.

S. L. Pope, Presiding Elder.

Acona—J. A. Patterson.
Black Hawk—W. S. Selman.
Belzoni—H. P. Lewis.
Carrollton—S. C. Yates.
Coila—A. S. Brisco.
Drew—W. N. Duncan.
Dublin—N. J. Golding.
Greenwood—V. C. Curtis.
Indianola—W. C. Galceran.
Inverness—W. C. Carlisle.
Itta Bena—J. T. Lockhart.
Lambert—C. A. Northington.
Minter City—C. L. Rogers.
Moorehead—W. D. Bennett.
Ruleville—R. O. Brown.
Schlater—J. J. Brooks.
Sidon and Cruger—C. L. Oaks.
Sunflower—F. H. McGee.
Swiftown—J. C. Nelson supply.
Tchula—H. N. McKibben.
Tutwiler—C. P. Moss.
Webb—C. T. Floyd.

Grenada District.

R. A. Tucker, Presiding Elder.

Abbeville, R. G. Lord.
Ashland—B. E. Crowson, supply.
Coffeeville—G. A. Baker.
Duck Hill—G. D. Burt.
Durant—R. P. Neblett.
Ebenezer—A. J. Henry.
Grenada—Melville Johnson.
Holcomb—W. F. Rogers.
Holly Springs—W. R. Lott.
Kilmichael—J. A. Goad.
Lamar—W. C. Beasley.
Lexington—J. W. Ward.
Oxford—L. M. Lipscomb.
Paris—G. W. Russell, supply.
Pickens—J. S. Duncan.
Poplar Creek—G. W. Robertson.
Red Banks—W. W. Bruner.
Sallis—R. G. A. Carlisle.
Tie Plant—H. G. Roberts, supply.
Vaiden and West—J. W. Raper.
Waterford—W. R. Liming.
Water Valley, First Church—L. P. Wasson.
Water Valley, Main Street—M. E. Scott.
Winona Station—Carroll Varner.
Winona Circuit—J. S. Maxey.
President Grenada College, J. R. Countiss.
Professor in Grenada College, J. E. Stephens.
Conference Missionary Secretary, B. P. Jaco.
Assistant Secretary, Board of Missions, R. H. Ruff.

Sardis District.

J. T. Lewis, Presiding Elder.

Arkabutla—R. E. Woodfin.
Batesville—W. M. Young.
Byhalia—N. G. Augustus.
Charleston—T. M. Bradley.
Cockrum—B. G. Whitehurst, supply.
Coldwater—R. G. Moore.
Como—A. C. McCorkle.
Courtland—W. O. Hunt.
Crenshaw and Sledge—J. M. Guinn.
Hernando—P. F. Luter.
Horn Lake—J. H. Ingram.
Longtown—A. F. Moore.
Oakland—W. J. Wood.
Mount Pleasant—W. L. Graves.
Olive Branch—H. H. Wallace.
Pleasant Hill—T. L. Oakes.
Sardis Station—J. A. Randolph.
Sardis Circuit—M. H. Weed, supply.
Senatobia—W. S. Shipman.
Shuford—T. B. Thrower.
Tyro—N. M. Maxey, supply.
Crowder—T. H. Porter.
Sunday School Field Secretary, R. H. B. Gladney.
Student at Drew Theological Seminary, N. D. Guerry, Jr.

Transfers In.

R. T. Hollingsworth, in the class of the first year, from the Mississippi Conference.

C. L. Rogers, an elder, from the South Georgia Conference.

B. F. Hammond, an elder, from the North Alabama Conference.

W. A. Langley, in the class of the first year, from the North Georgia Conference.

R. G. Moore, a deacon, from the China Conference.

Transfers Out.

J. A. Poe, an elder, to the Louisville Conference.

CONFERENCE PERSONALS.

Among the laymen present, no more faithful servant of the church or cause could be found than the gallant Confederate veteran, now more than 80 years old, who was present at the organization of the North Mississippi Conference 52 years ago—Capt. F. A. Howell, of Durant.

We were pleased to note the presence of Sister J. J. Beck, of Drew, who, with her good husband, a choice layman, who went to heaven a few years ago, has been almost as regular in attending the Annual Conference as the preachers.

Though arriving after roll call, Rev. W. J. Burt, one of the superannuates, who has been residing in Arkansas, is present, mingling with the brethren.

The attendance of the officers of the Woman's Missionary Society upon the sessions of the Conference is gratifying. Mrs. T. M. Clark, of Tupelo, honors us with her presence.

Having been privileged to attend only a few sessions of the Conference for the past twenty years, on account of his health, Rev. B. P. Patterson, a superannuate, is telling us of the triumphs of his faith.

Rev. L. H. Estes, having in charge the matter of erecting our splendid new Hospital in Memphis, is spreading good cheer among the delegates.

The presence of Rev. and Mrs. W. D. Wendel, whose faces have been missed during the past three years, greatly delights the many friends these choice servants of the church have in North Mississippi.

The "tie that binds" brings back, as visitors, two of the brethren who were loaned a few years ago to the Memphis Conference, Rev. T. W. Lewis and Rev. R. A. Clark. Both are pastors of strong churches in the city to the north of us which really belongs to Mississippi.

Notable among the laymen at the Conference is Brother William Carter, of Tyro, and Hon. Herbert H. Holmes, from Senatobia, the capital of Tate County.

Rev. B. P. Jaco, Centenary secretary, always genial and happy in his remarks and diligent in all his work, is placing before the Conference the cause of the Centenary in a telling way by charts and otherwise.

Several of the preachers' wives are in attendance at the Conference. Among them are noted: Mrs. W. W. Woollard, Mrs. M. Johnson, Mrs. J. J. Garner, Mrs. E. S. Lewis, Mrs. S. A. Brown, Mrs. R P. Neblett, Mrs. G. D. Burt, and others.

The Sunday school interests are safe in the hands of Rev. R. H. B. Gladney, the faithful Field Secretary, who is doing a really great work in the field of teacher training. His Board and the Conference appreciate his work.

Rev. J. H. Holder, always untiring, never knowing when to quit or where to spare himself in the work of Christian Education and every other good cause, is putting heart-life into his messages and real interest into all those who will give him a chance to get into touch with them.

Among the pleasant happenings between pastor and people is the presentation of a fine gold watch by the members of First Church, Columbus, to T. H. Lipscomb, who has been their pastor for

two years. Also, he is showing a beautiful gold pen presented to him by the Leaguers of his church.

Rev. R. O. Brown is held in high esteem by the young men of Ruleville, who, after the officials had secured his salary, in token of their appreciation, presented Brother Brown with a purse of $50.

The following were delightfully entertained during the Conference by Mr. and Mrs. J. A. Miller: Dr. L. H. Estes, of the Memphis Conference; Rev. Del Longgrear, of Coahoma; Rev. A. R. Beasley, of Jonestown; Mr. Chas. O. Chalmers, Business Manager of the New Orleans Christian Advocate.

The Editor of the Advocate was delightfully entertained in the elegant and hospitable home of Mr. and Mrs. W. L. Addington. His fellow-guests were Dr. A. W. Milden, of the State University; Rev. J. W. Bell, and Mr. Simmons, a loyal layman.

We are greatly indebted to Rev. H. P. Lewis for his kindness in reporting the proceedings of the Conference for the Advocate, and to Rev. R. P. Neblett for valuable assistance in securing items of personal interest.

Bishop Ainsworth's blackboard method of presenting the work of the pastoral charges held the interest of the Conference throughout. It was something new to us, but we like it—it is a vivid presentation of the year's work, and it is a great time-saver.

We heard only the highest commendation of Bishop Ainsworth's presidency over the Conference. His devotional addresses at the close of the morning sessions were greatly enjoyed.

The hospitality of the people of Water Valley was unstinted. Their homes were the preachers' homes, and their automobiles were at the command of their guests at all times. Rev. L. P. Wasson, the Conference host, left nothing undone that would contribute to the comfort of the visitors.

The convenience of the members of the Conference was greatly served by the kindness of the Masonic Lodge of Water Valley in placing its beautiful building entirely at their disposal. A great many of the brethren used and appreciated this courtesy.

As early as Monday, the delegates began to arrive at Water Valley to attend the session of the North Mississippi Conference. Several Boards and Committees had meetings on Tuesday in preparation for the coming session.

L. P. Wasson, the Conference host, with his co-pastor, M. E. Scott, had made excellent preparation to the last detail for the entertainment of the delegates and the dispatch of the business of the Conference. The chairman of the entertainment committee, K. R. Sissell, and his helpers were untiring in their efforts to accommodate and make comfortable all attending the Conference.

This is the fifth time that Water Valley has entertained the North Mississippi Conference. It was organized here 53 years ago. Methodism has always been strong here. There are now two Methodist churches in the city with a membership of around 1000.

The Historical Society of the Conference held a session on Tuesday evening, during which time three papers were read: one concerning Methodism in Water Valley, read by Judge J. G. McGowen; one on Methodism in Holly Springs, by W. R. Lott, and one on Methodism in Sunflower County, by W. C. Galceran.

The spirit of the Conference session has been one of the most harmonious and spiritual the writer has ever attended. There have been no sharp debates or clashes on the floor of the Conference. The reports of the Boards were all adopted without a word of contention. We have had more of addresses along spiritual lines that brought visions of service to inspire us.

A new day in the progress of Methodism in Mississippi seems to be upon us. The brethren are resolved to make the coming year the best in their ministerial lives. Bishop Ainsworth in his masterful way has won the heart and leadership of the entire Conference.

Revs. L. A. McKeown, E. R. Smoot and J. W. Ward preached during the Conference week. The following preachers filled the pulpits of the Water Valley churches on Sunday: First Methodist Church, 11 a.m., Bishop Ainsworth; 7:30 p. m., E. S Lewis; Main Street Methodist Church, 11 a.m., E. N. Broyles; 7:30 p.m., Olin Ray; Baptist Church, Dr. A. F. Watkins and W. M. McIntosh; Presbyterian Church, L. H. Estes and M. Johnson; Christian Church, Dr. C. M. Chapman and J. W. Robinson; Episcopal Church, J. E. Cunigham and R. O. Brown; C. M. E. Church, L. A. McKeown and W. M. Young; A. M. E. Zion, A. J. Henry and R. I. Collins.

The Orphans' Home, maintained by the two Conferences in Mississippi, is doing a fine work, and was ably represented by Rev. B. F. Lewis, the Superintendent, Mrs. Alma G. Riley, Field Representative, and Miss Maude Lee, Mrs. Riley's assistant.

Hon. Parham Williams, of Lexington, was among the laymen present at the Conference and spoke in the interest of the evangelistic conference which is to be held at Jackson, January 16-17, 1923, as being a forward and significant movement in the plan of the laymen to take "Mississippi for Christ."

Dr. and Mrs. W. T. Johnson, of Greenwood, attended the Conference, as did also Dr. T. M. Dye, of Clarksdale. Dr. Dye is a son of Rev. T. W. Dye, who for many years was a member of the Conference.

Rev. J. W. Bell, of the class of 1873, now one of the honored superannuates of the Conference and one of the few of this number attending, was, by resolution, asked to preach his semi-centennial sermon at the next session of the Conference, at Greenville, on the occasion of the meeting of the Historical Society.

B. F. Bullock and H. D. Suydam, of Shelby, are among the splendid lawmen who are present from the delta section, as is also Dr. J. B. Marshall, from Drew.

Hon. S. S. Finger of Ripley, Albert Eudy, of Eupora, and Hon. P. M. Elmore, of Durant, visited the seat of the Conference Saturday and Sunday.

Miss Martha DuBerry, one of the Grenada College girls who came as a member of the Glee Club to brighten the Conference with their music, played a violin solo. She is the granddaughter of a Methodist preacher and a niece of one of the members of the Conference, Rev. R. P. Neblett.

Their many friends were pleased to see Lieut. Col. J. A. Randolph, who is a retired chaplain of the United States Army, with his wife, and daughter, Mrs. McDonald, present at the Conference. The chaplain is looking well and his 24 years of army life do not seem to have unfitted him in any way for service, as he takes work again.

Rev. J J. Brooks, who joined the traveling connection as a preacher in 1869, and who was present at, and a charter member of, the organization of the North Mississippi Conference in Water Valley in 1870 and who has been a member of the Board of Missions for 40 years, seems as young as he did 30 years ago.

Several of the preachers' wives are noted among the "Week End" visitors to the Conference, among them: Mrs. H. P. Lewis, Mrs. B. P. Jaco, Mrs. R. A. Tucker, Mrs. J. R. Countiss, Mrs. T. H. Dorsey, Mrs. W. N. Duncan, Mrs. J. E. Stephens, Mrs. B. F. Bullard.

We were pleased to note the presence of Rev. and Mrs. E. H. Rook, who live on their farm near Como. Brother Rook is one of the superannuates and has not been a regular attendant at the Conference for the past few years

One of the preacher's wives is an officer of the Woman's Missionary Conference, Mrs. R. P. Neblett, is attending the Conference and attending the meetings of the executive committee of that organization. Mrs. Neblett is among the workers who are in touch with every department of the church's activity and is very efficient wherever she is found.

Dr. W. L. Duren, one time a member of this Conference, but now pastor of Rayne Memorial Church in New Orleans, looked in on the Conference during the first days of its sessions.

DEATH OF REV. W. W. HOPPER.

Just as the Advocate was going to press, we received the sad news, in a telegram from Rev. J. A. Moore, of Newton, Miss., that Rev. W. W. Hopper, our pastor at Montrose, Miss., had passed to his reward about eight o'clock on Monday morning, November 13. The sympathy of the church will go out to the bereaved loved ones of our deceased brother, who wrought long and well in the Kingdom of God. We hope to have a suitable memoir for publication in due time

CONFERENCE CALENDAR.

Louisiana Conference, November 22, at Shreveport, La.; Dr. H. L. Brooks, pastor; Bishop Warren A. Candler, presiding.

Mississippi Conference, November 30, at Crystal Springs, Miss.; Rev. W. B. Jones, pastor; Bishop William N. Ainsworth, presiding.

IMPORTANT NOTICE—CHANGE OF ADDRESS.

All those who wish their Advocates sent to a new address should notify us at once of the change desired, giving the old post office as well as the new. We can make no changes without this authority. This notice is especially important to the preachers of the three Conferences.

BUSINESS MANAGER.

CROWDED OUT.

The usual department, "Personal and Other Notes," had to be omitted this week on account of the space required for the proceedings of the North Mississippi Conference.

LOUISIANA CONFERENCE.

Admission on Trial.

The Class for Admission on Trial will please meet the Committtee Tuesday morning, November 21, at 10 o'clock, at the First Methodist Church, Shreveport, La. PAUL M. BROWN.

First Year.

The Class of the First Year will please meet the Committee on Tuesday, November 21, at 4 p.m., at the First Methodist Church, Shreveport, La. R. H. HARPER, Chairman.

Concerning Reports.

Pastors of the Louisiana Conference are urged to have their statistical reports in good form and ready to submit to the statistical secretary at the opening of he session. This will greatly facilitate his work. Reports blanks are the same as during the last quadrennium. R. H. HARPER.

MISSISSIPPI CONFERENCE.

Second Year.

The Class of the Second Year of the Mississippi Conference will please meet the Committee in the Methodist church at Crystal Springs at 9 o'clock a.m., November 29.

It is necessary that all the members of the Class meet the Committee, whether they have taken the course of study by correspondence or otherwise. J. EARLY GRAY,

For the Committee.

Fourth Year.

The Class of the Fourth Year will meet the Committee at the Methodist church, Crystal Springs, Miss., at 2:30 p.m., Wednesday, November 29, prepared for written examinations.

Let members of the Class who have taken the course by correspondence or at the Divinity School, so inform the committee before the Conference meets.

Please let the Class come on time so we can start the examinations at the same time and be ready for the first session of the Conference.

W. H. SAUNDERS, for Committee.

Meeting of the Board of Missions.

An important meeting of the Board of Missions of the Mississippi Conference will be held at Crystal Springs on Wednesday, November 29, at 7:30 o'clock p.m., in advance of our Conference session. We expect Dr. C. G. Hounshell to be present as the representative of our General Board. The presence of every member is earnestly requested. M. M. BLACK, President.

J. EARLY GRAY, Secretary.

FORTY THOUSAND DOLLAR CHRISTMAS PRESENT.

Who would not like to receive such a present, and who would not like to make such a gift as this? Yet this is just what Dr. W. G. Cram, Directing Secretary of the Missionary Centenary, has requested of the Mississippi Conference. He has requested that we PAY ON OUR PLEDGES as OUR PART of the TWO and ONE-HALF MILLION DOLLARS needed to pay what is DUE the Boards in full on December 31.

The sum of FORTY THOUSAND DOLLARS! It looks like a huge task, yet it can be done if all the Pastors and Treasurers, with the hearty cooperation of the subscribers, do their very best.

If we do this, it will be our "Christmas Present" to those who will not have Christmas because they have never heard of Christ, without whom there is no Christmas.

Let us do all we can, each and every one of us doing our VERY BEST to collect EVERY DOLLAR possible, and in this way, express our appreciation of what the Gospel has done for us.

Yours for service,

W. D. HAWKINS.

Conference Missionary Secretary.

Conference Centenary Treasurer.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

Whereas, on October 6, 1922, it pleased Almighty God to remove from our midst by death MRS. A. R. HOLCOMBE, President of the Woman's Missionary Society of Jackson, La.; therefore be it resolved:

1. That in the death of Mrs. Holcombe, whose fellowship it was an honor and pleasure to enjoy, we have sustained the loss of a friend and leader, and the community an honored member.

2. That we bear willing testimony to her many virtues. and her sincere Christian life.

3. That the Woman's Missionary Society of the M. E. Church, South, Jackson, La., offer to the bereaved family and mourning friends our heartfelt sympathy.

4. That a page of our minutes be set aside for these resolutions, and that a copy be sent to the family of our deceased friend, also to the New Orleans Christian Advocate for publication.

Signed by: Mrs. G. D. Dawson, Mrs. J. M. Norsworthy, Mrs. J. W. Lea, Committee.

WINIFRED ELIZABETH CUNNINGHAM.

WINIFRED ELIZABETH, daughter of Rev. and Mrs. H. T. Cunningham, was born at Vaiden, Miss., March 4, 1901. Rev. J. F. Evans baptized her. At nine years of age she joined the Methodist church at Marshall, Texas. Dr. W. F. Packard was the pastor. Her father was the presiding elder. Completing the High School, she spent two years in Alexander College with a view to taking the university course at Rice Institute, Houston, Texas. In this purpose she was disappointed, because of failing health. For this and other reasons, the family moved to Southwest Texas, her father taking the pastorate of the church at Dilley.

The young lady's health having been restored, apparently, she yielded to the solicitations of the trustees to accept a position in the Millett Public School, to which she had been elected without having applied for the place. In the vacation period she pursued her studies, hoping to complete the University course. Under the strain her health was broken. Specialists said she must undergo a major operation. This was done in a hospital in San Antonio, August 14. A complete physical collapse followed. She died on August 18. Her body was buried at Dilley the following day.

The above are the facts of the life of a girl who was born twenty-one years ago; who lived and died and was buried. The important truths of her life are not recorded here. They cannot be. They are written only in the hearts of those who knew her intimately—the splendid, beautiful, accomplished young women that she was.

As daughter and sister, she was a model of devotion and unselfishness. As a teacher, she wove the golden threads of her own pure nature into the lives of her pupils. In her example, every day, they saw visions—glorious in aspiration and secure in integrity and everlasting in influence. "Faith, Hope, Charity"—this was her religion. It is the only religion that can ever save the world.

Of her time and means she gave liberally to the church. One of her last acts was to see to it that a crippled, poor boy be given a chance to go to school. Born of such parentage as she was, and reared in such an environment, she had unusual advantages. They might have "spoiled" some girls. To her they were but reminders that the life that is crowned with blessing is happy and useful in proportion as it contributes to the happiness of others; that "Treasures in Heaven," uncorrupted, are the simple, thoughtful things of every day that bring cheer to the disconsolate and relief to the suffering.

Of the grief that enshadows the home I may not speak, but of the peace and hope that must be theirs, because of the peace and hope that were hers in life and hers in death; of the memory that will linger in their hearts, always, because of her love, her thought, her care—to these I would call attention, that other young women might model their lives like hers.

By and by we will see her again. She will meet us when we cross the river, dark, and lead us up the shining way, for like a child at home she goes in and out in the Father's House, diffusing beauty and love and blessedness. After all, when we think of those who have gone to Heaven, the place doesn't seem to be very far away. "Blessed are the dead which die in the Lord." It's a glorious thought! Amen.

J. E. CUNNINGHAM.

Aberdeen, Miss.

PROGRESS IN BRAZIL.

Bishop H. M. Dobbs, in charge of the Conference in Brazil, has returned to the United States after a stay of several months in his episcopal district. He goes again in January to his field and will probably spend the greater part of 1923 in Brazil. Concerning the situation in his episcopal district, he says:

"Methodism in Brazil will celebrate its semi-centennial in 1926. A half-century has passed since this great field was opened. We have now the satisfaction of knowing once more that other men have labored and that we have entered into their labors. More than 200 churches are now daily engaged in spreading the Gospel, and eleven thousand people delight to call themselves Methodists. Parochial schools, institutional churches, community houses, and schools and colleges for boys and girls and men and women are now distributed over the three Annual Conferences, extending from Bello Horizonte at the north to Porto Alegre at the south of Brazil.

"It is worthy of note that there is a distinct intellectual awakening among the Brazilian people at this time. This is due to a number of causes: 1. Greatly improved facilities for travel and communication; 2. The stimulus of reconstruction; 3. The increasing demand for education; 4. The steady advance of the cause of Christianity; and, 5. The growing trade relations with the United States and other great peoples of the world. In 1921 our South American trade was larger than our combined foreign trade before the Spanish American war. We bought last year from South America $1,560,000,000 worth of raw material and sold to South America $1,364,000,000 worth of manufactured products.

"The history of Missions in Brazil records a half century of heroism and sacrifice, all of which has resulted in a fruitage of which the world knows. The future is assured and will be in keeping with all that has gone before. Education, religion, and commerce are the three emphatic words in Latin-American life just now.

"The Centenary has marked a new era in the religious life of the people who live in Brazil, and its effects and influences will be permanently felt and recognized by all the world. Until its coming our work in Brazil had been making slow progress, especially as compared with the remarkable growth of the last several years. As a result of the Centenary a great building program has been carried forward in Brazil. Buildings for eight colleges and schools are now in course of construction and for the first time in the history of our work in this territory our congregations are adequately housed. The Centenary has not furnished all of the money for these building enterprises or even the larger part. The Brazilian Methodists have met the challenge of the Centenary program and are giving liberally to all church enterprises."

The people of Brazil are eager for the gospel of evangelical Christianity. Especially are they friendly toward the United States and the churches of our country. The Centenary has made possible a larger service on the part of Southern Methodism to these people. To fail to carry through the Centenary program our cause and our church would suffer such hurt as could not for a generation be remedied. We must carry through what we have planned for Brazil.

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Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference, J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference, Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

LOUISIANA CONFERENCE.

Loyalty Legion Returns
(Continued)

In last week's issue the Alexandria, Baton Rouge, Houma and Lake Charles Districts returns were shown, and below is shown the remaining districts in the Louisiana Conference. How does your District compare with the others?

* indicates Chapter was represented at Fourth Assembly; ** indicates no representation.

Monroe-Ruston District.

Chapter—	Membership Sept. 1st	Cash Raised	Per Cent
*Bastrop	15	.....	...
**Crew Lake	27	.....	...
*Calhoun	27	.....	...
**Crowville (new)	20	.....	...
**Mer Rouge ...	18	6.75	37
*Monroe	23	78.00	387
*Ruston	20	.....	...
*Ruston (Int.)...	60	29.00	48
**Wilhite	15	.....	...
*W. Monroe (Int.)	..	8.85	...
*Winnshoro (Int.)	18	1.25	...
*Jonesboro	20	5.00	25
**Oak Grove.....	10	7.00	70
	298	$135.85	

Last year $124. This year shows an increase of 9 per cent.

New Orleans District.

Chapter—	Membership Sept. 1st	Cash Raised	Per Cent
*Algiers	35	35.00	100
*Bogalusa	28	17.50	62
*Carrollton Ave.	46	46.00	100
*First Church...	43	43.00	100
*McDonoghville .	23	34.50	150
*Rayne Memorial	32	32.00	100
*Second Church .	26	14.00	53
*St. Mark's Hall.	16	16.00	100
**Pearl River ...	15	18.00	120
**Parker Memorial	27	28.00	103
*Slidell	21	.....	...
	312	$284.00	

Last year $163. This year shows an increase of 174 per cent.

Shreveport District.

Chapter—	Membership Sept. 1st	Cash Raised	Per Cent
*Arcadia	31	$31.00	100
*Bossier City...	21	.....	...
*Cedar Grove (Int.)	16	16.00	100
**Cousinatta	25	.....	...
*Grand Cane.....	20	20.00	100
**Gibsland (new)	10	.....	...
*Haynesville	28	61.00	217
**Homer	21	.....	...
*Logansport	32	21.00	65
**Gilliam (Int.)..	..	.....	...
**Mooringsport ..	22	.....	...
*Mansfield	27	.....	...
*Mansfield (Int.)	42	16.00	38
*Minden	24	27.50	114
*Pelican	25	25.00	100
**Ringgold	..	8.00	...
**Stonewall	..	3.00	...
*Sibley	15	.....	...
**Greenwood (int.)	..	3.00	...
*Vivian	32	32.20	100
*First Church Spt.	51	52.00	102
*Noel Memorial Spt.	52	79.00	152
*Mangham Memorial Spt. ..	31	42.55	137
**Texas Ave. Spt.	12	6.00	50
**Bayou LeChuce	9	8.25	...
	546	$451.50	

Last year $336.10. This year shows an increase of 35 per cent.

TOTALS.

	Members	Amount Raised
Alexandria District...	500	$263.79
Baton Rouge District..	384	132.00
Houma District	46	75.00
Lake Charles District.	453	132.00
Monroe-Ruston District	298	135.85
New Orleans District.	312	284.00
Shreveport District...	546	451.50

We wish to congratulate all the above League, both those who went over the top and those who made an effort, but you will note that there were a large number of chapters that did not make any effort. I would also like to call your attention to the fact that the Leagues which went over were practically all represented at the Fourth Assembly.

Our original goal was $2,000 as included in the budget. We increased this to $3,000 in order to take care of a note for $1,000 from last year. As it stands you note that we only lacked a little over $500 in reaching our original budget asking. If every chapter would do their part we could easily carry on the work. The receipts to date have paid for our work to date and paid about $600 on old bills, but we are without funds to go any further. We still have outstanding bills of last year amounting to about $1,300 and our only hope on this is the Conference appropriation, which will not cover this item.

What are we going to do with our Great Advance Field Program? We are doing our part, have you done yours? STATE HEADQUARTERS.

The banners will be ordered at once for all chapters going over the 100 per cent line, and you will receive yours before long.

LET US KNOW WHAT IS BEING DONE.

Dear Mr. Editor: I have often wondered if our people (the Methodist) were as persistent in their work as some of our sister denominations, and I have been made to believe that we are not. We have two churches in our little town—our Methodist and our Baptist. We also have a few numbers of other churches here.

I have watched both these churches with interest for nearly two years. The Baptists have the same preacher now they had at first. He preaches one Sunday and Sunday night in each month. It is not often that he preaches but something is said by him regarding what progress the Baptists are making, what wonderful things they are doing with their $75,000,000, etc. They are rebuilding their church and their preacher preached them a sermon on building. They have just had an Association here and much was said about what great things they had done and are doing, from the time they came until they left. They have workers who lay down everything to go or do in their interest.

These things are not to their discredit, but rather to their credit, as they keep the people enlightened as to their progress.

But, on the other hand, the Methodists have had two preachers, who preach one Sunday and Sunday night in each month. They, too, are planing to rebuild real soon. If the preacher has mentioned it in his pulpit, I do not recall it, and we scarcely hear one word said about the Centenary Movement or the Educational Movement—what they have done and what they are doing. We do hear men say, "What is going with all this money that's being paid in?"

Now is it not high time that our people, who are second to none, should begin to tell from our pulpits of the wondrous works we are doing, thereby not only keeping our members informed, but letting the world know what we are doing and where we stand? Are we ashamed of what we are about? (We should be, we do so little sometimes.) May God speed the time when we may become so much interested that we will all keep informed along these great lines of our work. If we do not blow our horn, who will? These things exist not only here, but everywhere.

A LAYMAN.

COULD NOT TURN IN BED

Operation Avoided by Taking Lydia E. Pinkham's Vegetable Compound

Dayton, Ohio.—"I had such pains that I had to be turned in bed every time I wished to move. They said an operation was necessary. My mother would keep saying: 'Why don't you take Pinkham's, Henrietta?' and I'd say, 'Oh, mamma, it won't help me, I've tried too much.' One day she said, 'Let me get you one bottle of each kind. You won't be out very much if it don't help you.' I don't know if you will believe me or not, but I only took two bottles of Lydia E. Pinkham's Vegetable Compound and one of Lydia E. Pinkham's Blood Medicine when I began to get relief and I am regular ever since without a pain or a headache.

When I lie down I can get up without help and without pain. I can't begin to tell you how I feel and look. I have begun to gain in weight and look more like I ought to. I think every day of ways I have been helped. Any one who does not believe me can write to me and I will tell them what shape I was in. I am ready to do anything I can to help your medicine."—Mrs. HENRIETTA MILLER, 137 Sprague St., Dayton, Ohio.

If you have any doubt write to Mrs. Miller and get her story direct.

Universal Bible Sunday

November 26th, 1922 (or either adjacent Sunday)

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Sunday School

MISSISSIPPI CONFERENCE NOTES

The fifth Sunday was spent at Center Point on the Bayou Pierre charge in a Four Times a Year Circuit Institute. Brother S. B. Watkins, the pastor, had a fine program arranged and it went off well. Four schools were represented and many of the folks took part in the work. The open discussion was real helpful. Those who took part performed their duties well and made a fine impression upon all. They organized by electing S. B. Watkins, President; H. F. Funches, Vice-President; and, Mrs. Flora Barrington, Secretary and Treasurer The place of meeting for the next quarter was fixed at Pleasant Ridge. Points 5 and 6 on Program of Work "C" were adopted as the Goals between now and the next meeting. This was a good meeting and means well for all.

Sunday night I had the pleasure of preaching for the Presbyterians at Hazlehurst. This was a union service. From Monday night till Friday night I taught "Organization and Administration" at Rankin Street Church. We had an average attendance of ten. There was good interest and we hope much was accomplished.

Sunday was spent on the Pachuta charge. We visited Pachuta, Porto Rico and Orange. This was a good day. These folks are making progress under the leadership of Brother Beasley; it was indeed a pleasure to be here and visit with old friends. There is a great future for the churches on this circuit, may the Lord lead them forward.

Three weeks till Conference. Please send us some Sunday School Day money. Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS,
Field Secretary.

Mississippi Conference Sunday School Treasurer's Report.

If your school doesn't appear and it should, please see us at the Annual Conference.

Brookhaven District.

Ebenezer	$ 5.00
McCalls	2.50
Brandywine	7.00
Bogue Chitto	3.70
Crystal Springs	11.10
Kokomo	10.00
Sandy Hook	8.00
Thompson's Chapel	1.00
Centenary	22.96
La Branch	6.46
Tilton	4.15
Bethel	6.00
Gallatia	10.00
Hawkins Chapel	2.00
Topisaw	7.15
Tylertown	14.00
Beauregard	5.80
Adams	11.00
Bethel	2.50
Bayou Pierre Circuit	10.00
Brookhaven	23.94
Fernwood	39.85
Foxworth	4.00
Mt. Pleasant	4.06
Magnolia	25.00
Pearl River Avenue	20.00
Pleasant Grove	3.45
Mallalieu	1.80
Bethesda	6.83
New Hope	6.25
Summit	5.30
Pisgah	2.16
Wesson	10.00
Total	$312.96

Hattiesburg District.

Bon Hommie	$ 8.68
Bethel	4.00
Mt. Zion	2.40
Boyles Chapel	3.09
Eucutta	3.28
Vossburg	4.34
Main Street	12.32
Prentiss	10.00
Talawah	2.50
Sandford	2.00
Collins	14.76
Ellisville	4.00
New Hope	3.00
Good Water	2.00
Heidelberg	4.87
Philadelphia	5.14
Pine Grove	7.20
Purvis	14.80
Union Grove	2.35
Good Hope	5.00
Total	$115.73

Jackson District.

Benton	$ 12.10
Pelahatchie	6.80
Camden	5.00
Canton	25.00
Edwards	3.83
Andrews Chapel	1.25
Rexford	1.65
Capitol Street	102.98
Rankin Street	5.00
Pocahontas	3.85
Mt. Olivet	8.00
Forest Hill	3.67
Byram	2.32
Brandon	12.50
Greenfield	2.20
Forest Grove	2.50
Pleasant Hill	6.00
Fannin	4.20
Flora	7.05
Galloway Memorial	71.00
Millsaps Memorial	1.00
Madison	14.90
Mendenhall	4.65
Terry	3.60
Spring Ridge	5.06
Campbell	5.00
Total	$321.21

Meridian District.

Bucatunna	$ 4.51
Bethel	3.12
Andrews Chapel	7.20
Stonewall	2.63
Lauderdale	9.35
Central	20.00
Seventh Avenue	14.25
Sageville	8.88
Langsdale	12.67
State Line	4.25
Popiar Springs	5.71
Pachuta Charge	10.70
Daleville	1.65
Pleasant Ridge	2.35
Manassa	10.80
Mellen	1.50
Lockhart	3.58
East End	15.00
Oak Grove	3.28
Lost Gap	2.09
Salem	3.25
Chapel Hill	4.00
Theadville	10.62
Quitman	14.00
Shubuta	15.00
Cokers Chapel	6.60
Big Rock	1.00
Wahalak	3.50
Harper	4.07
Total	$246.48

Newton District.

Kingston	$ 10.55
Montrose	3.50
Mars Hill	5.50
Sand Town	8.27
Philadelphia	11.28
Rose Hill	2.90
Johns	3.65
Independence	5.00
Union	7.00
Chunkey	4.70
Hickory	4.00
Forest	20.00
High Hill	3.00
Conehatta	3.00
Lawrence	5.00
West End	3.33
Cooks Chapel	9.16
North Bend	5.00
Newton	8.70
Raleigh	5.36
Finkbine	12.50
Shiloh	9.31
New Prospect	5.50
Bay Springs	2.65
Suqualena	5.50
Decatur	4.77

(Continued on Next Page)

Turns Night Into Day

New Lamp Has No Wick, No Chimney, No Odor, Most Brilliant Light Known.

A new lamp which experts agree gives the most powerful home light in the world is the latest achievement of W. H. Hoffstot, 456 Factory Bldg., Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than three hundred candles, eighteen ordinary lamps or ten brilliant electric lights, and costs only one cent a night. A blessing to every home especially on farm or in small town. It is absolutely safe and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Hoffstot to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light and he will send one of his new lamps on free trial to any reader of The New Orleans Christian Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him to-day.—Adv

Renew your health by purifying your system with

Calotabs

TRADE MARK REG

The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

ANGELL'S

COUGH and WHOOPING

Cough Syrup

Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL

Prepared by
JAMES R. ANGELL,
New Orleans, La.

PRICE 35c AND 65c
AT ALL DRUGGISTS

Good Book Suggestions
For The Minister's Library

Wit and Wisdom of Warren Akin Candler

EDITED BY ELAM FRANKLIN DEMPSEY

"The selections covering a wide range of topics will be valued by the many friends of the eloquent and wise Bishop, and it will be a strange thing indeed if they do not occasionally reappear in the pulpit and forensic deliverances of the younger brethren of the ministry throughout the Southland." (New York Christian Advocate.)

$1.50

Shorten The Line

BY ARTHUR MADISON SHAW

The reasonable plea of this book is that preachers and other religious teachers should cease to waste their energies in defending points of indifferent value and concentrate upon the vital facts and truths of the Christian religion. Any preacher of any denomination will profit by giving it a careful reading, and no Methodist minister can afford to miss it.

$1.00

Christianity and the Man of To-Day

BY REV. GEORGE STANLEY FRAZER, Litt.D.

"The nuthor has an unusual understanding of those thoughts which lie hidden in the heart of man and has portrayed those vast secrets in vivid word pictures. Brilliancy of thought and brilliancy of expression are both present in this book." (Robert H. McPherson, in Nashville Christian Advocate.)

$1.00

Methodism: Its History, Teaching, and Government

BY REV. GEORGE STANLEY FRAZER, Litt.D.

"I welcome the publication of this book. The author has proven himself to be a true interpreter of the spirit and genius of Methodism. This book shows a vast amount of reading and a clear insight into the significance of history, the meaning of doctrine, and the value of institutons." (Bishop Edwin D. Mouzon.)

75c.

LOOK FOR OUR REPRESENTATIVE AT CONFERENCE

Publishing House M. E. Church, South

LAMAR & BARTON, Agents, Dept. B-30, Nashville, Dallas, Richmond

Mississippi Conference Sunday School Treasurer's Report.

(Continued from Page 12)

Gasque Chapel	3.47
Homewood	3.46
Lake	2.87
First Church	40.00
Total	$208.73

Seashore District.

Biloxi	$ 19.33
Columbia	25.00
Escatawpa	5.41
Gulfport	15.00
Moss Point	13.21
Pascagoula	7.08
Vaucleave	15.00
New Prospect	4.35
Wiggins	5.41
Bay St. Louis	17.98
Coalville	4.38
Orange Grove	3.00
Logtown	9.57
Pine Grove	4.70
Ocean Springs	6.00
Picayune	7.06
Mt. Pleasant	21.00
Baek Bay	16.67
Total	

Vicksburg District.

Sunflower	$ 3.00
Fayette	19.00
Lorman	9.15
Natehez	18.89
Oak Grove	6.00
Silver City	7.50
Gibson Memorial	15.00
Centerville	7.00
Liberty	6.00
Mayersville	6.00
Nebo	7.00
Rolling Fork	14.06
Crawford Street	20.00
Washington	5.00
Holly Bluff	8.86
Total	$119.46

By eomparing this with the Conference Journal you will see that we are $384 behind last year. We hope and pray this will be changed in these last few days. Yours sincerely,

GARNER M. LESTER.
P. O. Box 548, Jackson, Miss.

THE HOME BETTERMENT CONGRESS.

It is a very significant fact that the Southern Co-operative League for Edueation and Social Work is calling the moral leadership of the Southland in a great Home Betterment Congress to be held in Nashville, Tenn., December 3 to 6. The entire program for the four days will be devoted to a study of this supremely important subject and how to re-enforce and exait the home above all other institutions in modern society.

The leaders in this movement feel that the American Home is the fountain from which must flow the stream of Christian life which is the one hope of saving elvilization in the next generation. They are calling upon churches and schools and other ageneies in the sixteen Southern States to send delegates to help in leading a crusade for the purification and exaltation of the home. It is felt that the South has a special responsibility in this matter.

Persons desiring to attend may secure programs and other information about this Congress by writing the Secretary, Mr. J. E. McCulloch, 937 Woodward Building. Washington, D. C.

PRAYER.

O Thou, who art the God of all grace, enable us now to come in simplicity and with all our heart, to Thee who art the Fountain of Life. Help us to aecept the life that is offered to us in Christ Jesus, and to realize the great things that are given us in Him. Espeeially may we believe that the life He lived in eommunion with Thee may be ours also, a life forgiven, at peace, an energetie and hopeful fulfiment of God's will.—Marcus Dods.

A LOVE TOKEN.

Nina M. Langford.

In every woodland tree,
Each wayside flower,
My eyes behold thy goodness, Lord.
In each glad shower
And softly-singing breeze, I see
A love token, dear God, from Thee.

The friend who came to me
From out the night,
Was Thy hand reaching out, O Lord,
To point the Light.
Even the dark was meant to be
A love token, dear God, from Thee.

For every gift so free,
Or large or small,
I ne'er can show my gratitude.
But here's my all,
A joyful heart—each day to be
A love token, dear God, to Thee.

—Selected.

DO GOOD.

Do all the good you can,
By all the means you ean,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you ean,
As long as ever you can.

—John Wesley.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Matherville, at Langsdale, Nov. 17.
Waynesboro ct., at Hebron, Nov. 18, 19.
Waynesboro, p.m., Nov. 19.
DeSoto, Nov. 25, 26.
Shubuta, p.m., Nov. 26.

PAUL D. HARDIN, P. E.

Brookhaven Dist.—Fourth Round.

Osyka ct., at Osyka, Nov. 18, 19.
MeComb, La Branch st., Nov. 19, 20.
Barlow ct., at Brandywine, Nov. 25, 26.
Georgetown ct., at Georgetown, Nov. 26.

H. M. ELLIS, P. E.

Hattiesburg Dist.—Fourth Round.

Lucedale ct., at Merrill, Oct. 16, 11 a.m.
Leakesville, at Winburn Chapel, Nov. 15, 11 a.m.
Hattiesburg, Main St., Nov. 26, 11 a.m.
Sumrall, Nov. 26, 27, 7 p.m.

Pastors, please see to it that your Board of Trustees and your Woman's Missionary Societies have full written reports. W. W. GRAVES, P. E.

Vicksburg Dist.—Fourth Round.

Mayersville, 11 a.m., Nov. 19.
Angulila, 7 p.m., Nov. 19.
Loulse and Holly Bluff, at Louise, 11 a.m., Nov. 26.
Silver City, at ———, 7 p.m., Nov. 26.

J. R. JONES, P. E.

Newton Dist.—Fourth Round.

Chunky, at Suqualena, Nov. 18, 19.
Deeatur and Hlekory, at Hickory, Nov. 25, 26.

The trustees of church property will please make aeeurate reports in answer to the diseiplinary questions. Reports from Woman Missionary Societies are expected.

J. A. MOORE, P. E.

Seashore Dist.—Fourth Round.

Biloxi, Tues., 7:30 p.m., Nov. 21.
Brooklyn, Wed., 7:30 p.m., Nov. 22.
Wesley Memorial, Nov. 26.

Let the pastors see to it that the trustees have their reports; and let the stewards please colleet the pastors' salaries. If the pastors are diligent and the stewards faithful, the district will make a full report at Conference. Let us pray and work together. W. M. SULLIVAN, P. E.

Jackson Dist.—Fourth Round.

Eden, Nov. 18, 11 a.m.
Yazoo City, Nov. 19, 11 a.m.-2 p.m.
Flora, Nov. 19, 5:30-7:30 p.m.
Monterey, Nov. 25-26, 11 a.m.
Brandon, Nov. 26, 3 p.m.-7:30 p.m.

Let the preachers and laymen put forth every effort, not only to answer the questions of the fourth quarterly conferenee, but to have full reports. We have had great revivals in all of the eharges during the year. "Then let us render unto the Lord thanksgiving for His goodness."

M. L. BURTON, P. E.

Enrich Your Blood With This Newer Form of Iron

For many years physicians and chemists experimented to produce a newer form of iron, like the iron in your blood, because they realized that the old metallic irons often blackened the teeth and upset the stomach. Their examinations proved that three people out of every four were deficient in iron content in the blood and that thousands were weak, sick, nervous, ailing and run-down, and suffering from all sorts of alarming symptoms, when as a matter of fact their trouble was all due to iron starvation of the blood. At last they discovered this newer form of iron, like the iron in spinach, lentils and apples in highly concentrated form. It quickly helps put strength into your muscles and color into your cheeks. Get your doctor to take your red blood count today, then take this newer form of iron known as Nuxated Iron for a few weeks and watch your red blood corpuscles increase; see how much purer and richer your blood becomes; how much stronger and better you feel; what difference it makes in your nerves. Over 4,000,000 people annually are using Nuxated Iron. Your money will be refunded if you do not obtain satisfactory results. In tablet form only. At all druggists.

NOTE: Nuxated Iron has been used for years whenever needed in the family of the Advertising Representative of this paper with excellent results. We are able to guarantee that if you do not obtain all and even greater benefits than you expect from Nuxated Iron, the manufacturers will promptly refund your money.—Adv.

Wanted—Salesmen

to sell our "Good For All Time Monuments," made from GRANITE or the famous GEORGIA MARBLE—at reasonable prices. Must be competent and responsible—no risk—no investment. Liberal commission.

One representative recently sent us 31 orders for one month and we executed 31 orders for him that month—one order per day.

Farmers, Merchants, Bankers, Ministers and others have been successfully selling our monuments for more than 20 years—spare or full time.

Write Us To-day For Our Proposition.

Roberts Marble Co., Ball Ground, Ga.

ECZEMA

PSORIASIS - ITCH

RU-BON will remove every spot. Ask your Druggist. Made by RU-BON Chemical Co., Kansas City, Mo.

FREE BOOK ABOUT CANCER.

The Indianapolis Caneer Hospital, Indianapolis, Indiana, has published a bookiet which gives interesting facts about the cause of Cancer, also tells what to do for paln, bleeding, odor, etc. A valuable guide in the management of any case. Write for it to-day, mentioning this paper.—Adv.

CHRISTMAS

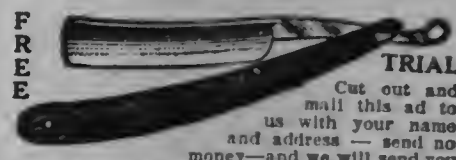
Cards *Gifts*
Folders *Decorations*
Order Early
Write for Catalog
DAMERON-PIERSON CO., LIMITED
Social Engravers
New Orleans

Look to Your Eyes

Beautiful Eyes, like fine Teeth, are the result of Constant Care. The daily use of Murine makes Eyes Clear and Radiant. Enjoyable. Harmless. Sold and Recommended by All Druggists.

MURINE FOR YOUR EYES

FREE TRIAL



Cut out and mail this ad to us with your name and address — send no money—and we will send you this fine Razor for 30 days' FREE trial. When satisfied after using, send $1.95 or return razor. Order today.
American Razor Works, Dept. N37, 1575 Ogden Av., Chicago

School Desks

Opera Chairs.
Folding Chairs,
Kindergarten Chairs.
School Supplies,
Blackboards.

SOUTHERN OESK CO., Hickory, N. C.

BROTHER:—I would like to correspond with all who want to overcome tobacco habit easily, inexpensiveiy and without medicine. Just send address.
D. D. Stokes, Mohawk, Florida.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

Headaches

Are Usually Due to Constipation

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it.

Nujol is a lubricant—not a medicine or laxative — so cannot gripe. Try it today.

Nujol

REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1431 Octavia St., New Orleans, La.

TO EACH WOMAN IN THE MISSIONARY SOCIETY.

Dear Friends: Election time is near and I want a word with you—

"The Child of To-day Makes the Citizen of To-morrow.
The Citizen of To-day Makes the Nation of To-morrow.
The Nation of To-day Makes the World of To-morrow.

Are you Training the Child of To-day?
Are you Teaching Them to Know God?
Are you Giving Them an Interest in Mankind?
Are you Training Them for Christian Service?

Missionary Education Gives World Vision.
Missionary Education Shows Human Needs.
Missionary Education Reveals God's Program.
Missionary Education Enlists in the Work of Christ.

It is Essential to Educate the Youth.
They Make the Church of To-morrow
It is Important to Interest the Youth in Missions.
This Interest developes Sympathy and Character."

So please be very prayerful and careful in your election of Superintendent of Children's work. Select the best woman you have in your auxiliary for this office and then stand by to help her. Give her a good corps of assistants. Magnify this department and you will work wisely and well—building for eternity.

May God direct you in your choice and prepare her who could best serve here.

Very sincerely yours,
ALTHEA JONES,
Superintendent Children's Work
Woman's Missionary Council M. E. Church, South.

IN THE NEW BUILDING.

The Board of Missions is now occupying quarters in the new Lambuth Building. The Woman's Department is enjoying its beautiful and convenient offices, and while not entirely recovered from the horrors of moving day, most of the offices present "lived-in" appearances, and the interrupted routine goes briskly on. In a few more weeks entire order will be achieved and work will be done with much greater ease than was possible in the old, cramped quarters.

A WORD ABOUT "STYLUS."

A good many years ago the Woman's Missionary Council published a leaflet outlining rather fully the work of the Bible women in China. This leaflet has been reprinted many, many times and has served better than anything else to give an adequate report of the Bible woman's work. We have been realizing, however, that something fresh and new was needed to meet the demands of the present time, and, therefore, asked Miss Mary Culler White, because of her splendid literary gifts, to prepare a new pamphlet on Bible women's work in China.

While this thought was developing in our minds another need was realized, and that was that we should be able to get in some more satisfactory form reports of the Bible women and scholarships in China that might be sent to all of the supporters of these specials in that field. It had been decided two years ago that instead of requiring each missionary to write lengthy, personal reports of the Bible women, it would be better to require the mission to appoint some one to write a report of the Bible woman's work as a whole for each year. The Reference Committee on the field was intrusted with this responsibility for the year 1921. When they looked about to see who would be the best one to combine into one report the reports of the different Bible women, they also turned to Miss Culler White to make this compilation.

When Miss White faced the two duties that had been intrusted to her, one by the Woman's Missionary Council and one by the Reference Committee on the field, and attempted to fulfill the desires of each, she realized that possibly the best thing to do would be to combine the two requests into one, and under the inspiration of that thought she has worked out the charming and delightful story of "Stylus." The readers of this delightful story should know that this is a bona fide report of the work of the Bible women and scholarships for the year 1921. It is just as real a report as though it were in conventional form, true to the facts. The imaginary trip taken by Stylus was in the months of December, 1921, and January, 1922. This is not an attempt to make a complete report of the work in China. This also should be remembered by the reader. It is only an attempt to make report of those schools that received scholarships during 1921 and makes mention only of those missionaries who are actually in charge of Bible woman's work.

The Woman's Missionary Council desires to express on behalf of all the women of the missionary societies, and especially on behalf of the supporters of Bible women and scholarships, deep gratitude to Miss Mary Culler White for this labor of love, which we believe will bring keen delight to every one who reads. We would also take this opportunity to express our deep gratitude to the supporters of these specials in the needy China field. MABEL K. HOWELL.

LOUISIANA CONFERENCE.

Social Service Meeting at Natchitoches.

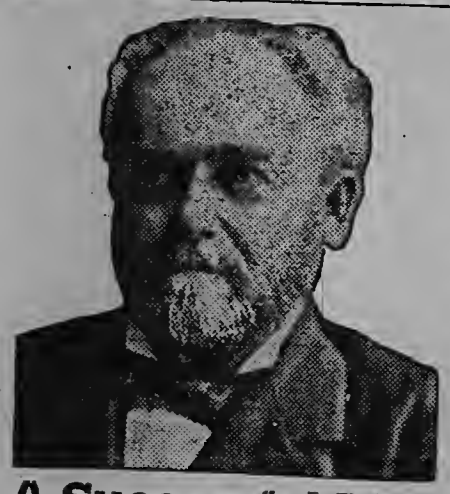
On Thursday, Sept. 14, the W. M. S. of the Methodist Church held a very fruitful Social Service Meeting, conducted by Mrs. H. T. Young. The subject of the program was "The Family as a Social Agency."

A splendid devotional was led by Rev. H. T. Young upon II Tim. 1:5, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice; and I am persuaded that in thee also"—spiritual heredity and the incalculable value of religious training in the home were earnestly dwelt upon. An eloquent plea was made for spiritual ascendency over all other phases of life. A crystal thought was left for meditation in the instance of the old grey haired mother who sat silently listening to the raptures of how wonderfully John was getting on in the world and quietly asked, "which world is John doing so well in?"

Mrs. Henry Turpin gave a helpful talk upon "The Family, the Foundation Upon which Civilization Rests." She gave a vivid comparison between the family life of ante-bellum days, when the home was the center of activities, all members of the family sharing in the happy work—and the family life of to-day when the mad rush of living and often working away from home had destroyed the sacred family unit and relationship. A plea was made for a return to the spirit of the old custom of family prayer in the home and the patient teaching and training of mother and father, realizing that "What shall it profit man if he gain the whole world and lose his children!"

This was followed by a plea by Mrs. Gaiennie Hyams, who said it was fitting as a culmination of these talks to remember the example of Jesus—how he always "practiced what he preached;" that he not only condemned the destruction of the temple—but he cleansed it; that He said, "I am meek and lowly in heart" and if any one doubted it, let them see Him as he washed the diciples feet; that His heart was not only full of compassion as he heard the cry of the blind man—but He healed him! Jesus was the greatest teacher in the world but He never failed to put that teaching into practice. He did things. As a result of the plea definite plans were made for the social life of the young people of the church and it was decided to have a fine Sunday School Library.

CHAMBERLAIN'S TABLETS
-SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble



A Successful Man

Among the notable professional men of this country who achieved great success along strictly legitimate lines was Dr. R. V. Pierce. Devoting his attention to the specialty of women's diseases, he became a recognized authority in that line.

Over fifty years ago this noted physician gave to the world a Prescription which has never been equaled for the weaknesses of women. Dr. Pierce, of Buffalo, N. Y., long since found out what is naturally best for women's diseases. He learned it all thru treating thousands of cases. The result of his studies was a medicine called Doctor Pierce's Favorite Prescription. This medicine is made of vegetable growths that nature surely intended for backache, headache, weakening pains, and for the many disorders common to women in all ages of life. Women who take this standard remedy know that in Dr. Pierce's Favorite Prescription they are getting a safe woman's tonic so good that druggists everywhere sell it in both tablet and fluid form.

Send 10c to Dr. Pierce's Invalids Hotel in Buffalo, N. Y., for trial pkg. Write for free medical advice.

TRY RENWAR FOR RHEUMATISM.

It is not necessary any longer for you to suffer those intense pains and aches of rheumatism. Renwar is a salts combination sclentifically prepared to neutralize the uric acid in the blood, and thereby cure rheumatism. Don't wait until those rheumatic pains return. Buy a bottle of Renwar, and forget about that rheumatism. Renwar is an old well-established remedy. It is prescribed by the best physicians, and has thousands of friends. President L. A. Bauman of Varley & Bauman Company, Nashville, says, "Renwar entirely relieved me of my rheumatism." For sale by druggists. Price 50 cents. Positively guaranteed by money-back offer. If your druggist doesn't carry Renwar in stock, tell him to order it for you from Warner Drug Company, Nashville, Tenn.

PILES Don't Be Cut
Until You Try This Wonderful Treatment

My internal method of treatment is the correct one, and is sanctioned by the best informed physicians and surgeons. Ointments, salves and other local applications give only temporary relief.

If you have piles in any form write for a FREE sample of Page's Pile Tablets and you will bless the day that you read this. Write today.

E. R. PAGE 430J Page Bldg., Marshall, Mich.

Dodson's Liver Tone
Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

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A SERMON FOR STEWARDS.

By Elam F. Dempsey, D.D.

Text: "The Lord ordained that they which preach the Gospel should live of the Gospel." First Cor. 9:14.

The pastor's salary is an ordinance of God.

It is an ordinance that is rooted in the distant past, as indicated in Paul's question, "Do ye not know that they which minister about holy things live on the things of the temple, and they which wait at the altar are partakers with the altar?" First Cor. 9:13.

In the Methodist Church, the observance of this ordinance so divine and so historic, is entrusted to the steward.

"Moreover, it is required in stewards, that a man be found faithful." First Cor. 4:2.

He who is unfaithful in observing the ordinance is, also, and thereby, unfaithful to Him who established the ordinance.

Unfaithfulness, therefore, to his financial duties by a steward is infidelity to God.

And to be disloyal to God is to doom one's soul.

On the other hand, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." Matt. 10:41.

Even though the faithful steward feels, after he has done all that he can for his pastor, that it is a very much smaller thing than he wished to do, yet let him remember that his pastor's Lord has said, "Whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mk. 9:41.

Brother Steward, shun the woe and gain the weal by "keeping the ordinance as it is delivered unto you." First Cor. 11:2.

BETTER RACE FEELING.

A movement which is working for good and not receiving the appreciation it deserves is that of promoting better feeling and clearer understanding between the white and colored people of the South. The work is being done by what is known as the Southern Commission on Inter-racial Co-operation, with headquarters in Atlanta. Two-thirds of the counties of the thirteen Southern States have local organizations of representatives of the white and colored people, respectively. Kentucky has recently supplied two illustrations of the benefits which accrue.

At Madisonville when a mob formed to seek out a drug-crazed negro who had murdered the sheriff, the commission met and it was soon clear to everybody that the guilt was that of an individual and not that of a class. The negroes joined in the search for the assassin. They deplored the act. Sheriff Hanson had been friendly to the negroes and the friendship had been reciprocal. The guilty man was legally tried and legally executed. The mob had considered burning the negro section and precipitating a race war. The saner course was followed because the inter-racial commission could appeal to public sentiment in a sensible way.

At Corbin a negro was wrongly accused of cutting a white man. The cutting was not even by a member of the race of the accused. The ringleaders of the mob which formed and herded all of the negroes of the town was sent to the penitentiary through the efforts of the inter-racial commission.

Mob law is anarchy. It brutalizes the community. It lowers the standards of whites and blacks. It discourages the ambitions of negroes to be good citizens. It is anarchy and has no place in civilization. Everybody knows these things, but it takes organization to make the knowledge effective.—Louisville Times.

THINGS A PREACHER SHOULD DO.

Grow in grace, power and adaptation to his work.

Keep up the reputation of his class by being just as good a man as possible.

Read the most important new (safe) books if he can possibly buy them or borrow them.

Cultivate habits of punctuality, begin every service on time and close it on time.

Interest himself in the children and young people, for their good and his own.

Take kindly all honest criticism, and learn something from that which is not kindly.

Make a vigorous push for honest success, doing his very very best all the time.

Neglect nothing; small matters neglected by a preacher soon provoke much justifiable fault-finding.

Avoid condemning in haste a brother minister; as carefully avoid defending a bad man because he is a minister.

Take time in deciding difficult questions arising in his church. The silence of the pastor will often convince both parties that they are wrong, and a well-pondered judgment will have weight.—Wesleyan Christian Advocate.

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall, as they now do, on the evil and on the good alike. * * * Be sure that he who is not faithful in a little will never be fit to be ruler over much. He who cannot rule his own household will never (as St. Paul says) rule the church of God; and he who cannot keep his temper or be self-sacrificing, cheerful, tender, attentive at home, will never be of any real and permanent use to God's poor abroad.—Charles Kingsley.

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HALF THE FIGHT AGAINST ILLNESS

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Kernersville, N. C.—Mrs. Wesley Mabe, who resides near here, says Thedford's Black-Draught is kept in her home all the time, since it has proved very valuable when used to correct derangements of the liver, stomach and bowels, and to help prevent sickness from developing from such conditions.

"For dizziness, headaches, colds, and similar troubles, Black-Draught is a wonder," according to Mrs. Mabe.

"It helps carry away bile and cold the easiest of any medicine I ever saw.

"I have used Black-Draught with my whole family, and will continue to do so, as it has proven its worth. We are glad to recommend Black-Draught. My health is just fine."

Black-Draught has been found a useful adjuvant in breaking up colds, when the use of a laxative or cathartic medicine is indicated. It acts upon the liver as a tonic, helping it to drive poisons and unhealthful matters from the system.

Biliousness, dizziness, coated tongue, bitter taste in the mouth, often warn you that your liver is out of fix. Don't neglect it. Prevention of illness is better than cure. Take Black-Draught, for your liver. Be sure you get Thedford's.

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You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

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FROM SUMRALL, MISS.

Dear Doctor Carley: Our church in Sumrall has just experienced a splendid revival. Some of the brethren feel that it is the best the congregation has ever enjoyed. The entire town has experienced a great spiritual uplift. There were twenty-five accessions to our church, and two united with the Baptists. The Baptist pastor and his congregation co-operated with us, and did much to make the meeting a success. Permanent features of the meeting were the organization of a weekly prayer meeting for business men, and cottage prayer meetings for the women. Evangelist Haynes, and Singer Waltmeyer greatly endeared themselves to the community.

During our pastorate of three years, we have received one hundred and fifteen members, painted the parsonage, put in bath, and organized a Junior League.

Sumrall station is a good place to serve. Pastor's family is almost daily remembered in a substantial way.

One hundred per cent for Conference! Cordially,

H. MELLARD.

FROM MAGNOLIA, MISS.

Dear Brother Carley: On November 7, at 7:30 p.m., we had our fourth quarterly conference. Brother H. M. Ellis, our presiding elder, was with us in his usual good humor.

The business of the conference went off nicely, and we are now ready for Bishop Ainsworth with "Everything in full." We were the first charge in the district (so I am informed) to pay all Conference and General funds. I am glad, because that is not all that Magnolia can lead in.

We have a fine people here, and they have been loyal, and, may I say, working at the job all the year. Our Treasurer reported that $9,148 had been raised during the year up to this time.

There have been quite a number of improvements made on both church and parsonage. The ladies of the W. M. S. began at the first of the year on the parsonage to make it comfortable, so at this time we are very pleasantly situated. By the way, the W. M. S. is composed of as fine a lot of women as I know. Their report shows over $1,200 raised.

Our Sunday school and Epworth League both have a new superintendent and a new president, and are working toward the front. We do not intend to stop until we reach the mark laid down by the church on Standards of Efficiency.

Taking all in all, we are happy, and have had a good year from the preacher's viewpoint. May God's richest blessings rest upon these people and His church at Magnolia is the prayer of the pastor. C. P. JONES.

One of the deepest needs of the Christian movement is a fresh sense of the indispensableness of our Lord. He is bread, without which the world starves. Materialism is leaving the souls of men famished, and our generation—its mind full of facts without spiritual meaning, its hands full of powers without spiritual use—is finding that out. Men everywhere are hungry for a gospel which they can honestly believe to be true and which will feed their souls. Jesus Christ Himself is the answer to that need, if only we can present Him so that His Divine Life will capture men's adoration and His principles command their allegiance.—Fosdick.

The sorrowful acceptance of life's tragedies is of value only when it prompts us to guard more jealously, or to impart more freely, life's benefactions.—Agnes Repplier.

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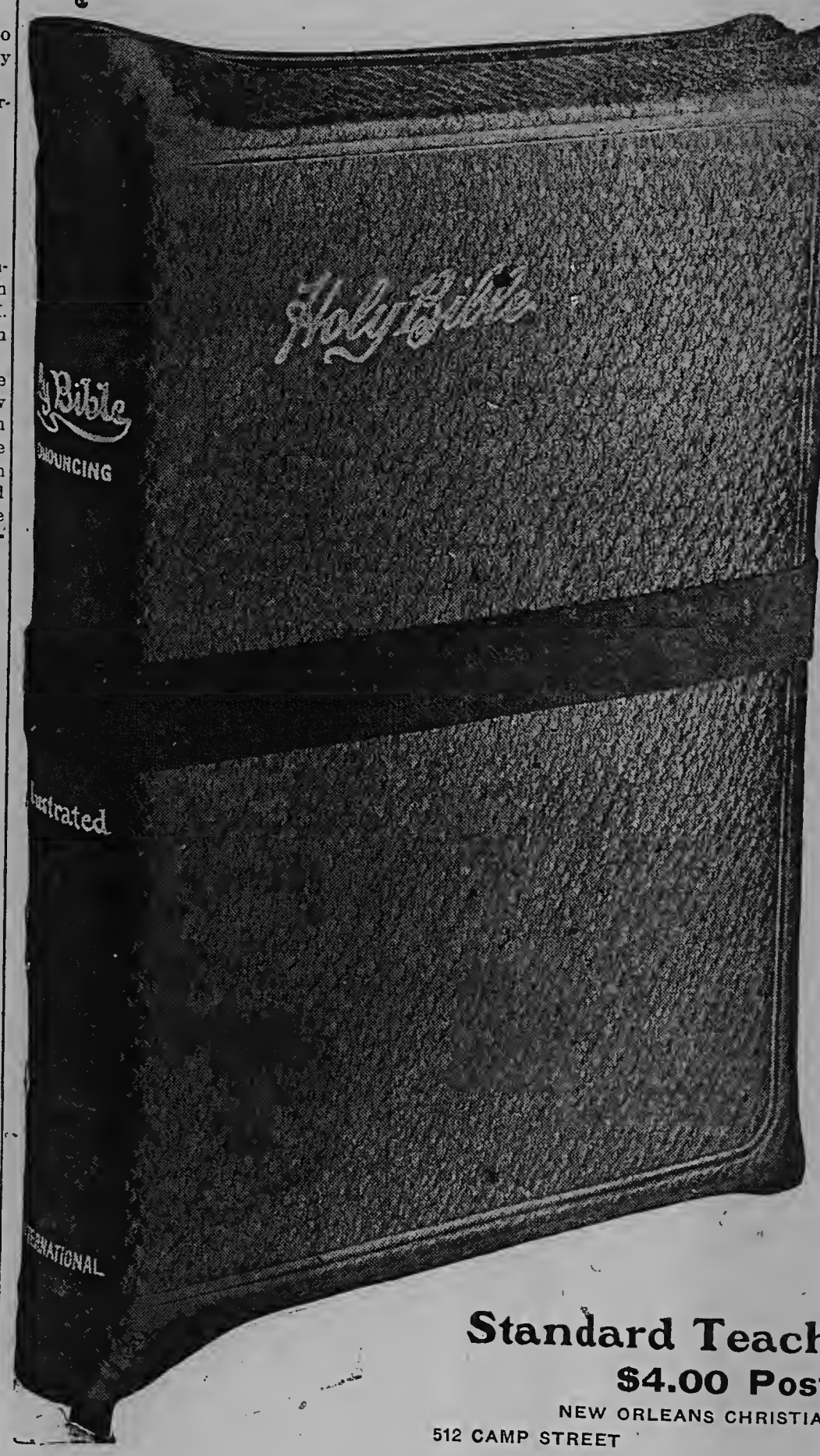
Even a sick child loves the "fruity" taste of "California Fig Syrup." If the little tongue is coated, or if your child is listless, cross, feverish, full of cold, or has colic, give a teaspoonful to cleans the liver and bowels. In a few hours you can see for yourself how thoroughly it works all the constipation poison, sour bile and waste out of the bowels, and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful to-day saves a sick child tomorrow. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup. —Adv.



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NEW ORLEANS

CHRISTIAN ADVOCATE

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HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 23, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

THE ONLY HOPE.

A man may think that he is indifferent to religion—but he thinks so only when he allows the voice of conscience to be hushed by the clamor of materialistic and selfish interests around him. In those quiet moments that come to every person now and then, when he faces the great facts of God, the soul, sin, the future, immortality, heaven, hell, he knows that he is more than of the earth, earthy, and that he is unmistakably bound to the Infinite by ties that are ever pulling him upward. And when the cares of life encompass him, the sorrows of life get hold upon him, the disappointments of life engulf him, the tragedies of life sweep over him, instinctively he turns to God for help. And that help is ever-present! If the consolations of religion in this world were removed, our lot would be most miserable; how much more would it be so if the future presented only an impenetrable wall of black despair!

WE THINK IT IS TIME.

In an official bulletin issued by the Publicity Director of Northwestern University, we find the following: "A campaign of kindness to be conducted by girl students at Northwestern University has been planned and is about to be opened on the Evanston campus. It is to have three major features, as follows: First, all of the eighteen sororities have agreed to give up their regular semester dance this fall and devote the $3 per ticket to the fund for impoverished European students, which will probably furnish a purse of at least $2000. ***" We do not know anything about the kind of dances the eighteen sororities of Northwestern are in the habit of giving—they may be perfectly harmless, though we know of very few dances that are harmless; but we think it is high time that a custom that certainly must involve a good deal of social dissipation be ended, if not by the voluntary agreement of the sororities, then by the authorities of the university. We are glad that the money thus saved is to be devoted to so worthy a cause.

EXPERIENCE IS THE THING.

The following, taken from an article by Rev. H. S. Wilkenson in a recent number of the Central Christian Advocate, is worth passing along to our readers: "We cannot too strongly emphasize the necessity of a Christian experience. To the early Christian each fellow believer was a wonder to his brethren. He was a 'new creation.' The Spirit of God had created him anew in the image of God. Healings, deliverances, overthrowings of Satan, were, of course, commonly expected achievements in the career of a God-insphering man. Life was lived in the atmosphere of the supernatural. Were they jailed?—their God gave them songs in the night and miraculous deliverance. Were they harassed by demon-possessed?—their God would, of course, cast out the demons. Were they storm-swept on the great sea?—no night so dark but the angel of God could find them and stand by with promise of safety. Naturally the power of sin was deemed to be broken, for the man of sin had been crucified on the cross with the bleeding Christ. Certainly they expected to triumph in their mission. Superhuman tasks need not daunt supernatural men. Hence their lives were perpetual manifestations of the conquest of the 'unconquerable,' the achievement of the impossible. In God they triumphed. They joyed with joy unspeakable, they sang and fought, and fought and sang their victorious way to heaven, for in them and with them by day and by night throughout all the fiery episodes of life was the ineffable glory of the divine presence."

A CLEAN SWEEP.

We saw this the other day: "If a broom doesn't sweep clean when it's new, you might as well get rid of it at once." The application of this thought to our work suggests that the activities of a whole year may be typed by the method of procedure during the first few weeks.

THE OPINION OF A CAPITALIST.

In connection with an article appearing in the November issue of the "Survey Graphic," based on a study of working conditions in the Elk Basin crude oil producing field in Wyoming, Mr. John D. Rockefeller, Jr., one of the best known men of the capitalistic group in America, takes occasion to express his opinion concerning some of the questions that are constantly agitating the industrial world. Coming from the source they do, his words carry great weight, and we give them as an indication that the cause of social justice is steadily gaining ground in quarters where formerly opposition was largely looked for. Mr. Rockefeller says: "I believe that, generally speaking, the twelve-hour day and the seven-day week should no longer be tolerated in industry, either from the viewpoint of public policy or of industrial efficiency; I believe that both have been proved to be unnecessary, uneconomic, and unjustifiable. As a matter of general policy, subject only to the demands of occasional emergency, modern industry is justified in accepting the eight-hour day and the six-day week as a labor standard toward which all the parties interested should steadily press. Even in those industries where the continuous process is an inevitable feature, the routine should be so adjusted that the employes can have at least one day's rest in seven, and can obtain that share of leisure for self-development which accompanies the work day of approximately eight hours. *** I welcome every aid from whatever source, as men of like mind and common purpose try to raise industry to a level of public service and thereby to make the world a better place for all men to live in."

JOIN THE RED CROSS.

The following statement by Mr. Herbert Hoover emphasizes the importance of supporting the American Red Cross by responding to its Annual Roll Call: "An appalling situation of suffering, involving hundreds of thousands of people who have been forced to flee from their homes in the Near East and to seek refuge in lands already burdened with care, has emphasized to the people of this country that the American Red Cross is our National Emergency Fund with which to meet great crises in disaster. The accentuation of the fact is the greater in that the particular calamity now appealing to humanity has fallen just in advance of the American Red Cross Annual Roll Call. The resources of the American Red Cross must be annually replenished through the Roll Call. This year the summons is seconded by a concrete emergency of the kind that is ever liable to be precipitated upon the world. It is impossible for the Red Cross to be dependent upon a public appeal for specific objects, because when emergency and disaster face us we have no time to wait until funds can be raised. The Red Cross is our ever-ready agency for responding to the call of calamity the moment the alarm is sounded."

DOES THE COURT KNOW?

According to recent press dispatches, the Supreme Court of California has ruled that since the King James version of the Bible is the accepted Protestant version and therefore sectarian, placing the Bible in the libraries of the public schools of California is a direct violation of the school law of that State. The law generally has many curious turns, and it may be that the statutes of California are so drawn that the Court was correct in its decision. We maintain, however, that the Court could have based its decision only on the law and not upon the facts in the case. If there is a book in the world that is non-sectarian, the Bible is that book. We still have a good many people who will "strain out a gnat and swallow a camel."

NOT EVEN THAT.

"There's nothing to some books except a good title"—and some of them are lacking in even that desirable feature. Still it is true that a man with an ugly face may have a heart of gold.

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INCENTIVE TO LIVE.

Yet will I live my life,
Dim though its mystery be,
Not wholly lost to sense, nor yet
Absorbed in what I see.

For me to have made one soul
The better for my birth;
To have added but one flower
To the garden of Earth;

To have struck one blow for truth
In the daily fight with lies;
To have done one deed of right
In the face of calumnies;

To have sown in the souls of men
One thought that will not die—
To have a link in the chain of life
Shall be immortality.

—Edwin Hatch.

AUTHORIZED EVANGELISM.

By Dr. R. L. Russell.

Since the General Conference of 1914, the Methodist Episcopal Church, South, has had "authorized evangelism." We recognize that "some are called to be evangelists," and we are putting the stamp of approval of the church upon them. The last General Conference reaffirmed its belief in authorized evangelism by declaring for an Annual Conference Committee on Evangelism and a General Conference Committee on Evangelism. The first-named committee recommends to the bishop for appointment district and Conference evangelists, and takes cognizance of their work. The General Conference Committee accepts and recommends to the bishop for appointment all evangelists. The character and reports of these authorized evangelists from district and General Conference are looked into annually by their respective committees and on the passage of their characters they receive appointment, just as the itinerant minister receives his appointment.

I do not have at hand the exact information as to the number of Conference evangelists that are in the church, but we have a large number, and I am sure many, if not all of them, are doing a great work for Christ and the church. I do happen to know that there are forty-two general evangelists, for I am dealing with them every week. These men have been carefully selected by a committee of careful, Christ-serving men. Their character and work are closely scrutinized each year, and their appointment made annually by the bishops of the church. I believe they are good men and they are making their contribution to the building of the Kingdom of God.

I believe the evangelists are in favor in the church as they have never been before. They do not deserve the severe criticism thrust at them in a recent number of one of our Conference organs. They recognize that they are called to be aids to the pastors, and none of them, so far as I know, desires to usurp the authority of the pastor, nor rob him of one dollar, or any honors or credit which are due him. One rank of the ministry should not allow itself to reflect upon another rank of the ministry when it is trying to fulfill its mission by doing the work of God in the way they feel called to do it, particularly since they are appointed by our church to do this work. "The hand cannot say to the foot, I have no need of thee; nor the eye to the ear, I have no need of thee, for we are members one of another." I stand for the defense of these men who stand for the defense of the church fully as much as this critic who did not sign his name to his article. I make no defense for the unauthorized evangelist. As a church, we know no evangelists except those appointed to the work. We would urge all of our pastors to use these appointed evangelists. They are of different types, of course, and each can do only his type of work. None of them are suited to every place any more than any one pastor can be suited to every situation. One evangelist would excel another in holding revivals in city churches; another in holding tabernacle meetings; another in good country towns; another in a smaller town, while others would do their best work in rural communities. We have tried to select general evangelists of all types. Before the pastor arranges for his revival meeting, if he does not know the evangelist who would suit him and his particular situation, it would be advisable for him to correspond with me, as the Secretary of the General Committee on Evanglism, as I might render him some assistance in selecting the man who would suit his particular situation. Oftentimes a pastor may be done an injustice by being placed in a charge where he is not suited to the situation. The same thing may be true with reference to our evangelists. All of them can do good work if they have the conditions to which they can adjust themselves. So it would be advisable for the pastors throughout the entire church, when in need of our general evangelists, to take up correspondence with this office, unless they know the men whom they seek.

These men deserve our prayer and our co-operation. If there are criticisms, let us be kind enough to make them to the man himself or to this Committee, and we will promise you that the criticisms will be dealt with in a fair way, but let no man "who lives in a glass house throw stones."

A SUPERANNUATE GOES A-VISITING.

By Rev. T. W. Adams.

At the Conference held at Yazoo City in December, 1884, I was appointed to the Benton circuit in Yazoo County. I did not select the work for myself, nor did the circuit select me for its pastor. Neither the circuit nor I had anything to do with the appointment. It was a genuine Methodist appointment. Bishop Linus Parker made the appointment without let or hindrance. If I had been consulted, I would not have gone to Benton; if Benton had been consulted, some other preacher would have been chosen. Genuine Methodism had the sway in those long-ago times. Would that it were so now! I don't believe in laying selfish and unholy hands on our machinery. If we are going to choose our own appointments, and the churches their pastors, let us do away altogether with our bishops and presiding elders. If they do not function freely and legitimately, we had better lay them aside and let every preacher and every pastoral work have an even and fair chance in the scramble. How many will say AMEN to this proposition? Newfangled Methodism has no attractions for me. I am doing my best to tolerate it; but I am not happy over the present way of running things. The former way of doing things was better by far than the present way, I verily believe.

It is not only not Methodistic, but it is not fair for the bishop to interview some preachers about their appointments and not interview all of them. The same rule ought to work with the churches—if one, then all. May the Lord lead us back to the good old days when the preachers got their appointments from the Lord—at least thought so. And the churches prayed that the Lord would send them the preacher that would do them the most good. I remember quite well that one church in my district was very much concerned about whom it would get for pastor the next year. I delivered myself in the pulpit Sunday morning about the matter. I told the congregation that if they would pray more and wire-pull less, the Lord would do something good for them. They didn't bother me any more. They were intent on getting a young man for their pastor; I sent them the oldest preacher that I could get. At the first quarterly conference, two or three of the stewards arose at the close of the meeting and thanked me for having done so well for them. They were all delighted with their old, experienced and eloquent pastor. When they left it in my hands, the Lord could direct me in the matter of choosing the best man. He will always direct if we give the opportunity. The great trouble is that we too often think we know better than the Lord does as to what is best for us. It is sad to me to see how the church boycotts the old preachers. It is wicked to deal in any such way with these old heroes. It had taken a lifetime to learn how to preach and to direct the activities of a church when they are shelved in favor of some gospel fledgling who knows but little about preaching and less about people.

Although Benton circuit was not chosen by me, I can say very truthfully that I have never served a better charge in my long pastoral life. I came near having two fights, but by a favoring providence I escaped without a scratch. I stayed in the ring to the end and was in nowise disfigured. I considered myself very fortunate. To my way of thinking, that was a wonderful achievement; not every preacher got out so well. I was mighty well satisfied with the Benton circuit. My wife said to me many times after we left Benton that I would never die satisfied until I got back to Yazoo County. The possibility of that pleasure is gone forever. I am too old and worn-out to serve anywhere. I try to even up by visiting my good former parishioners, and very dear friends, in the bounds of that circuit, once in awhile. In these visits I get much cheer and refreshing. I hang in tender and loving memory on the happenings of the years I served the circuit as pastor. I had some rough sledding at the beginning of my work there. It looked at first as if a mistake had been made in my appointment, but after a few weeks a more favorable turn came, and in three or four months it was evident that it was all right. I served the circuit for two years and would have stayed longer, but for fear that it would injure me to do so, as I was suffering from a severe throat trouble. I was sent to Hattiesburg, hoping to get some relief. In my visits to the Benton circuit I have great pleasure in talking about things that occurred thirty-six and thirty-seven years ago. What a wonderful blessing is memory! Sitting by the fireside in my last visit, some of the younger people asked me to tell them of certain happenings in my pastoral career of which they had vague recollections, or of which they had had unsatisfactory reports. A good part of my time was taken up in recitals and explanations of those long-ago happenings.

Those Yazoo Methodists know how to treat their pastors and ex-pastors. Their hospitality is tender and gracious. It would be hard to find anything of the kind to surpass it. The comfort and pleasure of the honored guest is the uppermost thought in the mind of every one in the home. It is according to the best traditions of the glorious Old South. In a recent visit to Yazoo I spent eight days, every one of which was full of delight. I spent two nights at the home of Clayton Swayze, the stirring steward of Midway Church. I took him into the church a few years ago when I was doing the preaching at Midway for my friend, Rev. J. E. Gray. He is the youngest son of Brother H. S. Swayze, who was one of the best friends I ever had, and was one of the best men I ever knew. God took him to Himself several months ago at the ripe age of seventy-eight years. His wife is still living, dividing her time with her children. It was a great pleasure to me

that she was visiting her son, Clayton, and her youngest daughter, Mrs. Claude Swayze, at the time of my visit. Sister Swayze has been blind for more than forty-five years, and yet one never hears a word of complaint from her. Her patience is perfect and her Christian character lovely. Pastors have no better friend than she. Among my thousands of parishioners I have never served one whose love for her pastor and devotion to the cause of her Lord and Savior were greater. She never agreed with everything that I preached, and was sure to let me know of her disagreement. We always discussed our differing views in great goodness of spirit, but always wound up our discussions as far apart as when we began. Sister Swayze does her own thinking. No matter who preaches, she weighs everything carefully, and accepts only the truth as she sees it. She is never an indifferent hearer, nor does she accept everything that she hears.

Brother Claude Swayze took me out in his car from Yazoo City, and I spent Saturday night and Sunday in his delightful home. What a wonderful family he has! He and his wife have nine children, only one is married. They were all together. It greatly rejoiced me to see such a large and happy family. Such a sight was worth a trip to see. Sunday morning, Claude carried me to Midway to hear Brother E. A. King preach. I had heard such good things about him as a preacher that I was anxious to hear him. However, King said that I had to preach, and no begging off availed anything; so I preached. I didn't think King did me just right. He had heard me many times, and I had never heard him. There was one unique thing about the meeting—there were three wagons loaded with cotton parked at the church. I had seen many thousands of bales of cotton stored away in various and sundry places in Yazoo, but never till then had I seen any parked at church. I never understood the meaning of it. I suspect that it was Tom Shipp's cotton. He was not at church and it is probable he sent the cotton to church to represent him.

Of course, I couldn't go to Midway without visiting Gabe Swayze. I told him on Sunday that I was going to spend Monday night with him and talk him to sleep. I made good my promise. It is quite an achievement to out-talk Gabe, for he is known far and near as the champion talker of Yazoo County. I won the honors that night. Gabe begged for mercy and retired while I was still wagging my tongue at a lively rate. Gabe told me about a bet he made a friend about a preacher's text. The popular text with the preacher was, "Saul, Saul, why persecutest thou me?" The preacher was called on to preach at a new place and Gabe was present. He said to a friend, "I'll bet you a dollar I can tell his text." He named the text given above. His friend put down a dollar to cover his. The preacher announced his text, "Saul, Saul, why persecutest thou me." His friend pushed the money over to Gabe and said, "Take your money," and left the church in disgust.

I spent two happy days at Benton, visiting several families and preaching at night, Wednesday. King had just closed a great meeting there and I saw the wonderful power of it in the deeply spiritual worship that night. Dr. Jordan told me that it was the most gracious meeting ever held there in his knowledge of the town.

I enjoyed every hour of my visit to Benton circuit, and was sorry when it came to an end.

Brookhaven, Miss.

"THE NEGLECTED MAN."

Some time ago there appeared in the Advocate an article under the above caption. Since that time there have passed through my mind many thoughts pertaining to the above mentioned man. As I am one of them, by reason of the fact that I have the privilege of serving a mission charge, I have been pondering upon ways and means of assistance to him.

If there is in reality such a man, or such a condition, it is not because of any willful neglect, but on account of the thoughtlessness of some, or a failure to realize the need. The people of the poorer charges are not bad, nor are they a people that do not love their church. But it is hard for them to realize that a preacher has expenses that they know nothing about, and therefore it is necessary for him to have as large a salary as the average man if he is to do the necessary work. There is where the whole trouble comes, for, after all, it is not the preacher that suffers so much as it is the churches and people that he serves. A man does not object to doing without himself, but he hates to see his family deprived of the things they need, and, above all else, he does not want to see the work suffer, especially when he knows that he could do better if he had the necessary equipment for the work. It takes money to obtain that equipment.

Again, there is many a man that is handicapped for life because he did not have the facilities for study and growth in the early years of his ministry. I realize that some will say, or may be prompted to say, that the men of old, those who laid the foundation upon which we are building, had nothing but the Bible, a copy of the Discipline and a hymn book for a library, and made preachers. That is true, but if there is such a man reading this, just let him try that for awhile and see if he thinks it good for a man at this time. The man of to-day must have a library with which to work if he is to equip himself for service. He needs that when he starts out. It is true that a few books will suffice for the first year or two, but after that he should add to that few. This he is not always able to do. I know from my own experience that very often a young man has not one cent which he can spare from the absolute necessities. That being the case, where are the books coming from? They are not going to come for awhile, and then when the time does come that he can buy a few, the time of greatest need has passed. There are some men that fail to get off their Course of Study because they are not able to buy the books or they cannot pay the tuition fee of the Correspondence School. If this is the case, and I am sure that it sometimes is, there needs to be found a remedy. May I offer a solution to this problem which we are trying to solve?

I know that the real solution must be found in a method of financing the circuit preacher, but in the interval between now and the time that ideal is reached, may we not strive to solve it temporarily? In the first place, I would suggest that the older or more settled preachers come to the aid of the young men and give them a start in their library whenever possible. I know of one instance where a presiding elder gave a young man a set of commentaries, which have been of untold value to him. If that is not practicable, or desirable, why not offer to lend some of the brethren near by a few books to help out until they can do better? Last but not least, some of us could buy a book or two, and then, after reading it, pass it on, or we could form a kind of partnership and buy the books together. I believe if some such plans were carried out the younger preachers would stand a much better chance than they do now. Why not lend a helping hand to a brother in need?

A CIRCUIT RIDER.

NEW ORLEANS AND THE SOUTHERN METHODIST TRAINING PROGRAM.

Very often, off in a little corner of the world, a person is likely to lose sight of the vast scheme of things of which he is a part; he is likely to think his little world is the whole world and that it is all-sufficient; he fails to realize that all these little parts must co-operate in order that the whole may be harmonious. And so it is in Sunday school work: all Sunday schools are but parts of a great system. If one Sunday school down in one city fails, or if one teacher fails to do her part towards her class, not one person is affected, nor one class, nor one Sunday school, but all Methodism is prevented by such failure from accomplishing its purpose. It is in order that each part may do its work more efficiently and that the success of the work of our church may be assured that the training work in our church was established.

While the history of training for Sunday school work in America dates back to 1821, the educational program in our own Southern Methodist Church on its present comprehensive scale is comparatively recent, having been inaugurated less than a decade ago. Yet so popular has it become that in 1921 every eighth officer and teacher in Southern Methodism was an active student of the Standard Training Course.

Six years ago, Dr. Shackford says, when the question of training Sunday school officers and teachers came up for discussion, some one said that it would be impossible to get volunteer workers to submit to training. Last summer at Junaluska over four hundred certificates for training courses were conferred upon students who had done two weeks of intensive study. In 1918, 3,734 leadership training units were awarded; in 1921, the number awarded was 15,989. In 1918, there were only four standard training schools; in 1921, this number had grown to ninety-one. For 1922, "The Church School" gives the following:

"More than 130 Standard Training Schools are already definitely scheduled for the year and the rapid increase in the enrollment of new students, totaling more than a thousand a month, indicates a largely increased volume of work in the correspondence department during the winter months."

This comprehensive plan includes in its general scheme not only standard training schools, but all gradations of work from college courses to the training class in the local Sunday school.

And New Orleans is not lagging in this great work; she has led in the training work in the State. She had the first standard training school in the State; she awarded a larger number of units than any other in the State; she is setting a high standard in training work for the rest of Louisiana. But New Orleans is falling short of the goal reached by Southern Methodism as a whole. Only one out of every sixteen officers and teachers is taking a training course. This should not be. Though individuals may not realize it, our training schools in New Orleans are part of the great system of training of our Southern church. The work of our entire system is the most thorough that any demnomination has put on. Every course has been worked out on psychological and pedagogical grounds. One week spent at the New Orleans Standard Training School means a wealth of workable material for Sunday school activities.

The New Orleans Standard Training School will hold its second session from December 10 to December 17. The faculty is the best that any Standard Training School has had. Mr. Sensabaugh, the Superintendent of the Department of Training, says it is as good a faculty as Junaluska has had.

In charge of the class in administration is Dr. Wade Crawford Barclay, well known for his books in the field of Religious Education and one of the leading men in this field in North America. Primary and Junior Methods classes, very practical courses, will be taught respectively by Mrs. W. B. Ferguson, Elementary Superintendent for the two Oklahoma Conferences, and Mrs. Clay E. Smith, at present of Little Rock and formerly of the South Carolina Conference. The Intermediate and Senior class in organization will be conducted by Rev. C. O. Shugart, who is pastor of the Highland Park Methodist Church, Dallas, Texas, and who has taught in a number of standard training schools, especially in the West. Prof. Harvie Branscomb, of S. M. U., whose special field is New Testament Study, will have a class on "The Story of the New Testament." Prof. C. A. Bowen, of Millsaps College, was with us in our standard training school last spring. He will follow up his class on "The Pupil" with "Principles of Teaching."

With such a faculty, instead of New Orleans having only one out of every sixteen enrolled, what is to prevent her having one hundred per cent? As we have set a standard for the rest of the State so far in the matter of training schools, let us set one in enrollment. We can if every officer and teacher registers.

New Orleans. CORA PERKINS.

THE NORTH MISSISSIPPI CONFERENCE.

By Rev. James H. Felts.

The reports were better, though poor enough; the spirit was fine, though room for improvement. "Hot air" was all but eliminated. Some of us hardly know how it was done to this hour. The writer of these "observations" went "loaded" at about two points. THERE WAS NO EXPLOSION. The work of the Conference was done so easily that it was a surprise to know that we were ready to adjourn. Surely, some magician's wand was waved by an invisible hand.

The reports of the various pastors were "chalked" in sight of gazing multitudes, yet there were heard no adverse criticisms. On the contrary, there were expressions of appreciation, and determination to have better reports the coming year. It was the first time we have actually had the reports before us in such a way as to SEE THEM. "Better than last year" had to be really better to get by.

Committees did their work with scarcely expressed instructions, yet so definite that the brethren knew what was coming, and were ready to approve before the reports were heard. If any work was slighted, it did not appear during the session, nor does it yet appear. There may have been an oversight or two of minor items, but nothing of serious moment seems to have escaped the brethren.

If the political pot boiled, it was a comparatively noiseless affair, disturbing few, if any. Most of us were too busy with things worth while to think of political activities. It would seem that Old Man Politics is a mighty sick "member" of the North Mississippi Conference, and there be some fairly good men among us who pray devoutly for his death and burial.

The spiritual tide was not high, but it was intense. It pervaded the very air we breathed. The chief topic of conversation was the intense earnestness of the presiding officer, coupled with, "this looks like the old-time religion." It is remarkable how isms and scisms die when they are put in the white heat of consecration, the glow of religious fervor. Incidentally, I am provoked to remark that the best cure known for the various isms, including hurtful criticisms, IS A GOOD CASE OF RELIGION.

Some new jokes made their appearance, tickling the fancy and stirring the risibles of groups here and there; some old ones were given new clothes for the occasion that they might pass muster, while some, hoary with years, walked among us without fear. But the most impressive feature was outstanding—the spiritual life of pastors and people. Even the matter of appointments seemed in the background, a matter of secondary importance.

The work in the cabinet room was unlike anything I had ever previously experienced. Instead of sharp debates and arbitrary rulings, coupled with manifest desire to get the better equipped men in this or that district, generating little cauldrons and springing unhappy leaks, the very atmosphere of prayer and brotherly consideration was all the while in evidence. Mr. Politician, if he was there, sure had one hard time at Water Valley. He never had a show. He was ruled out without so much as mentioning his presence. He was ignored. His existence seemed unknown. In his place were earnest desire, hopeful planning, brotherly consideration, patient investigation, mutual concessions, and MUTUAL LOSS OF SLEEP OVER MEN AND THEIR FAMILIES. I thank God for that one cabinet experience in the face of the fact that I came home so utterly tired that a week's sleep looked good.

It was a great Conference without having the word written in big letters on the walls of the church. It was spiritual without the use of ram's horns. It was brotherly without constant assertions of an abiding brotherhood. Wasson and his efficient co-workers handled the ever-increasing numbers without friction or fuss. There seemed no lack of room. There was no hurry, no doubtful disputation, no bickering or strife. If any man had a grievance, he aired it privately, or so nearly so as to disturb the fewest number of people. It was good to be there. Bishop Ainsworth was all he had been represented to be, AND MORE. He really made a profound impression. It is NOW generally understood that we are to be too busy for bluster, and that our Bishop will be working as hard as any of us.

Yes, it was a great Conference, and many of us believe a new day is dawning. God grant it!

AN APPRECIATION OF REV. FRANK LANE.

Mr. Editor: Please allow me a word in regard to my friend and brother, Rev. Frank Lane, of Lorena, Miss., deceased, who left us for the heavenly world above. The first time I met Brother Lane was at old Cato Church, in Rankin County, about the year of our Lord 1888. We were often thrown together in revival work as local preachers on the Shiloh charge. I remember Brother A. D. Miller was our pastor, and a pastor that knew just how to use local men to advantage and profit, and I am glad he found in Brother Lane a willing worker, one that was always ready to do anything in his power for the advancement of God's cause. When I was admitted into the Conference on trial and was assigned to the Philadelphia charge and was there three years, and was sent to the Trenton charge, there I found Brother Lane living at Lorena in the bounds of the Trenton charge; and for two years we labored together as pastor and local preacher. Please allow me to say, a more agreeable and loyal local preacher never lived than Brother Lane. He was ready at any time to assist his pastor in his work; and, by the way, Brother Lane was a good gospel preacher of the old type. A true, good man is gone to Heaven to enjoy the reward of the faithful forever.

May the richest of God's blessings rest upon the loved ones left behind to mourn their loss—this is the prayer of their former friend and pastor,

J. H. FOREMAN.

Flora, Miss.

EDUCATIONAL NOTES—LOUISIANA CONFERENCE.

The educational policy of our church has been well expressed in the preamble of our General Conference Board of Education, as follows:

"The Methodist Episcopal Church, South, stands committed to education sound in principle and Christian in spirit as fundamental to its work, and it accepts the duty and obligation of maintaining institutions dedicated to the diffusion of a distinctively Christian culture. Such institutions are a necessity as special agencies to help the church more effectively to perform its own divinely appointed ministry of service. Central, therefore, at the heart of the supreme educational process in which the church is engaged, the Bible must be placed, as inspired of God, and the sufficient rule of faith and practice."

This puts our case clearly before the world in a clear-cut, concise way. It is what our institutions have stood for in the past, what they are endeavoring to do in the present, and what they contemplate doing in the years to come.

Methodism was born in Oxford University, a Christian institution. The early Methodists immediately went forth to found the Kingswood School in England, Cokesbury College in America, and to-day Methodist institutions are to be found in all parts of the world. Out of these colleges will come the leaders to carry on the enlarged program for a world-wide Methodism in proclaiming that Christian experience is the outstanding credential of Christianity.

We are now in the midst of the second payment period of our Christian Education pledge and we would like these reports to come in as fast as possible.

We received a letter from one of our preachers who paid liberally on the Christian Education pledge and explains how he did it in the following words:

"The explanation of my being able to pay out this pledge is in the fact that I tithe. During the lean years of my ministry I could not pay as I should. During the last two years, I have paid out my tithe. I have paid my Centenary pledge and have paid out thus far on the Educational pledge. While doing this, I have made contributions to other causes also. If our preachers would tithe, then teach the people this, we would have no trouble with any of our finances or different drives." Stressing the tithe and paying it will solve many of our financial problems.

We have been waiting for the era of widespread prosperity and it is upon us now. Cotton has reached the highest point in two years; grain markets have retained most of their recent gain; wool prices continue strong; exports of foodstuff are reported increasing; mail order houses and others dealing largely with our agricultural population report improvement in orders; stores are already daily crowded with Christmas shoppers and are reported to be doing a good business; bank clearings are heavier than at any time since the closing month of 1920. Business in general is the best in two years. With these conditions facing us, our churches ought to bring up a full report. The Lord has certainly blessed us abundantly. Will we now try to render thanks unto him through our gifts?

We appeal to our people who have overlooked the Christian Education pledge. Send on the full amount that you owe the Lord. Do it now!

ALBERT S. LUTZ,
Conference Secretary of Education.

THE KOREA CONFERENCE.

By Dr. W. W. Pinson.

The coming of a bishop to reside in their midst has put new life into the missionaries. They welcome it as ushering in a new era of advance. It is the realization of the desire of long years and it has lifted their hopes and quickened their pulses. When Bishop Boaz speaks of himself as one of them, to be at hand ready to help them and get under their burdens, their faces beam and their delight is boundless. In this the Korean agrees. A bishop can have no warmer welcome and no greater opportunity for service.

Ten years have wrought wonderful changes in Korea. Indeed, it is a new Korea that faces a visitor after that length of time. The greatest of these changes is manifest in the unparalleled intellectual awakening. The old apathy and indifference are gone. The easy-going satisfaction with ancient culture and traditions is no more. These have given way to a keen, eager, determined desire for modern knowledge. It is as if the nation awoke one morning and said, "Let us go to school."

This awakening is being seen in its relation to the common schools as well as to private and mission schools. The following facts are interesting: The total number of schools of all grades in the country in 1920 was 674. In 1921 the number has grown to 1,187. Yet only one in thirty-three of the population is in school, and these schools are so crowded that in some cases two sessions a day are held for two separate groups. Of a total enrollment of 292,625 students in 1921, 53,821, are in Christian schools, or almost one in five. Chosen Christian College in Seoul, the only college of any sort in Korea, is now a going concern and a growing one, with 130 boys enrolled. The opportunity and field for Christian service are well-nigh unlimited.

There are 2,600 in our own schools in Songdo. Ten years ago there were 275 in the Anglo-Korean School. Now there are over 1,400 in its three departments.

This is only a fair beginning of the possibilities, if we only had room. The clamor is for more room, and students are being turned away by the score and hundreds. At our higher Common School here in Songdo we had 464 applicants and could admit 225 only. This was last spring and next year the probability is that we will again be overwhelmed with applicants for admission to this school and then we will be able to admit only enough to fill the places of the graduating class. That so many could be taken was due to the

beautiful and spacious new building made possible by the Sunday schools of the North Arkansas Conference. The fees being charged by this school are equal to those in any schools in Korea. They are paid willingly. It is believed by many that the time has come when the Koreans will give financial aid in strengthening our schools.

The oldest son of Baron Yun Chi Ho, who has just returned from America where he graduated from the Ohio State College and then spent one year doing special work in dairying, has offered his services free and one-half of the cost of the equipment to start a department of Agriculturo and Dairying. This offer we have accepted. It will meet a great need of the people and is a most liberal and patriotic offer on the part of this fine young man.

The Textile Department is in full swing and "Mission Cloth" is becoming known and used throughout the Orient.

The second awakening that an observer cannot miss is the spiritual. Nothing like it has ever occurred in the Orient. Our missionaries report some 25,000 new believers and 225 new groups organized in the past two years. The work still goes on. From these groups new members are constantly being baptized. There have heen 1,236 baptisms this year. The increase in membership has not heen in proportion to the vast increase in new believers, due to the fact that the emphasis has been put on the campaign for new believers and the opening of new centers.

Plans for conservation and intensive revival work are being set up for this year. The preaching in this campaign has been done in the main hy hands of native Christians, mostly laymen, who have given themselves to the work with wholehearted enthusiasm. The work is heing followed up in a most thorough and systematic way, as indicated above.

One of the pressing demands of the work here now is the housing of the new groups; 23 new charges and 117 new congregations were added last year; 204 new churches are needed, in addition to 62 built this year. This means that it is possible immediately to set these 204 congregations on the way to become increasing centers of power and self-support. This, judging by what has been done, will cost not over $20,000. This average is, of course, exclusive of the larger centers like Seoul and Songdo. In the Choon Chun District alone 20 new churches were built in the last few months at a total cost to the Board of Missions of $3,000, an average of $150 each. These are pronounced "little gems," and will he sufficient for these village congregations for several years. Can any one imagine a way in which that amount of money could he used to greater purpose? Many other churches have been hullt with Centenary money, and the appropriations are made for many more, but the Centenary money has not heen forthcoming. In every case from one-third to two-thirds is contributed by the local congregation. In some cases within two weeks from the time the first sermon has been preached in a village, work has begun on a new church. The Koreans gather material and make their own contrihutions before money is advanced by the Mission. There are many cases where this already has been done and they have waited and are still waiting with much patience for us to fulfill our promise—some as long as eighteen months. Should wo delay much longer with our Centenary money, the discouragement for these new groups in their fresh enthusiasm will be very damaging. Prompt payment of Centenary pledges will mean permanence and growth instead of discouragement and then apathy in many cases. Instances are given in which materials have been injured by the weather while waiting. These houses are hult by contributions of money, specific pieces of timher and labor. In most cases, in the villages, the land is furnished by the local congregation.

These notes are written during the Conference before the returns are all in. Other facts will be forthcoming later.

We are having a most delightful Conference with a high tide of spiritual fellowship and hopefulness. The chief emharrassment of the situation is the bigness and complexity of the opportunity. Our very success has become an emharrassment. The sowing of thirty-five years is producing a harvest that requires new and larger euqipment in men and money if we are not to come short in reaping the sowing of those who have gone before. Speed up payments. Now is the time to consolidate these marvelous gains.

There is a steady march toward self-support. The Songdo District raised enough for its own support, had it all heen spent in the district. A total of 10,000 yen has been raised as a special fund for self-support. The effort next year will he to clear the decks and release all foreign funds from support of estahlished churches.

I am giving you below the statistics for the year, which have now heen completed. It will be noted that there is a good, healthy increase all along the line. The total income was Y99,783 against Y50,497 last year—very close to 100 per cent increase. Two years ago it was Y37,271. This is an increase of Y62,512 in two years, or 168 per cent. What mission field can beat it? This increase was mostly for 1921-22. For 1920-21 was only Y13,215 and this year Y49,286. There is every reason to expect a large increase this year, with the definite purpose and plans behind the movement.

Since this letter was hegun a most significant thing has happened. The principalship of the Anglo-Korea School has heen tendered to Baron Yun Chi Ho, and he has promised to give it serious consideration. This school was started on money given hy him and his old father. He was its first principal and has always heen its staunch supporter. We are praying and hoping he will accept the place again. He is easily the leading Korean citizen and his leadership of 1,400 Korean boys will be an incalculable hlessing, and will insure the sympathy and active support of the Koreans.

SUMMER SCHOOLS OF MISSIONS.

By Dr. A. C. Zumhrunnen,
Home Cultivation Secretary.

The dates for the two Summer Schools of Missions which will be conducted by the Home Cultivation Department of the General Board of Missions have just been fixed. The one at The Western Assemhly, Fayetville, Arkansas, will he July 7-22, 1923, inclusive. The other one will be at Lake Junaluska, N. C., beginning July 26 and ending August 9, 1923.

For the last two years only one school has heen held and that at Lake Junaluska. The attendance has heen splendid. The grounds are so attractive that some were willing to go such a long distance to attend the school on this account. To many the cost of travel was prohibitive. For this reason, among others, another school is planned for at the new Western Assembly grounds, for those in the central and western areas. Work is already under way on the grounds and every indication is that all will he in readiness for assemhlies early next summer. The grounds are said to he among the most attractive in the country, which will he an added inducement for attending this school.

Courses will be offered in the fields of Missionary Education, the History of Missions, the Philosophy of Missions, the Social Aspects of Missions, Missionary Organization and Administration, etc. A four-year course leading to a diploma is heing worked out. As soon as the texts have been selected and teachers have been secured, definite announcements will be made of them. In addition to the courses of study, there will be platform meetings at which great inspirational addresses will be delivered and the work of our church in the various mission fields will he presented.

What is the purpose of these schools and who should attend? The primary purpose is to train missionary leaders. A secondary purpose is missionary cultivation and education. If our church is to measure up to its missionary task of evangellsm, missionary education and social service, it will havo to have a very large and thoroughly trained missionary leadership. It cannot be done otherwise. How important this work is and the number of leaders required to do it may be somewhat comprehended in the light of the fact that we are responsible for the evangelization of five million people in the home and fifty million in the foreign field. In addition to this task is that of teaching and providing for the "more abundant life" here and now—social service.

Who should attend these schools? All teachers of mission study classes; all missionary volunteers; all returned missionaries; all presidents of missionary secieties; all Conference and district missionary presidents; all heads of missionary departments in the local churches; all who are vitally interested in missions certainly should do so. Are you one of these? If so, plan now to attend one of these schools. Tho programs will be worth while.

TO THE LAYMEN OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: As we approach the time for the session of our Annual Conference, and in view of the more definite and greatly enlarged provision and plan for the activities of laymen under the direction of a General Board of Lay Activities, it is of utmost importance that our laymen familiarize themselves with Chapter XX of the 1922 Discipline, and that every District Lay Leader and all delegates come to the Conference at Crystal Springs with an interest, zeal, and consecration commensurate with the magnitude and seriousness of the tasks and opportunities before us. Let each District Lay Leader be on hand with a report ready for the session of the Board of Lay Activities on Thursday afternoon, November 30.

Fraternally,
J. M. SULLIVAN,
Conference Lay Leader.

HURRAH FOR BROOKHAVEN CHURCH!

Brookhaven Church has the honor of heing the first to collect and report the raising of the emergency quota, allotted on the $40,000 assigned to the Mississippi Conference; in fact, they have reported 30 per cent more than they were given as a quota to collect. Wouldn't it be great if every church would do as well?

I am wondering if it couldn't be done if each church would put on a "Personal Canvass." Who will be the next church to report?

We will have the Roll at Annual Conference showing the amount given the various churches as a quota, and the amount paid on them.

Yours for service,
W. D. HAWKINS,
Conference Missionary Secretary.
Conference Centenary Treasurer.

BOARD OF FINANCE.

There will be a meeting of the Board of Finance on Wednesday, November 29, 2:30 p.m., at Crystal Springs Methodist church. It is important that every member be present.

J. M. MORSE,
Chairman of Board.

TRUSTEES OF THE MISSISSIPPI CONFERENCE ENDOWMENT FUND.

You are hereby notified to meet in the Methodist church at Crystal Springs on November 29, at 7 o'clock p.m.

J. M. MORSE, President.

EPWORTH LEAGUE BOARD.

There will he a meeting of the Epworth League Board at Crystal Springs, Wednesday afternoon, November 29, at 2:30 o'clock. All members are urged to be present.

W. D. HAWKINS, Chairman.
W. A. TERRY, Secretary.

SPEEDING THE DEPARTING MINISTER.

By Rev. F. B. Hill.

"Well, good-bye Sister B———; it has been a pleasure to know you during my ministry amoung you". Sister B——— replied: "I have enjoyed your preaching, but wish you had visited us oftener". "Maybe" answered Rev. C———, "maybe they will send a better minister this time." " Yes," replied Sister B———, "That's what they said last time."

The notice board outside a well-known Wesleyan church in the North of England on a recent Sunday read thus:

"Farewell Services

"11 a.m. Rev. ————

"Anthem, 'Sweet is Thy Memory, Lord.'

"6:30 p.m. Rev. ————

"Anthem, 'Glory to God'.

A minister called to say good-bye to an old man who had not concealed his disapproval of the minister's methods, or his poor estimate of his pulpit ministrations. But at the last he relented so far as to say: "Well, good-bye, Doctor. I'm sorry you are going, though I never thought I should be. When you came to the circuit first I felt I should never like you, you were so different from our old minister. But I've been asking the Lord all these three years to make me like you, and I'm real sorry you're going now, because I'm beginning to get the feeling that if you were to stay another three years the Lord would perhaps answer my prayers."

At the last quarterly conference many nice things were said about the retiring minister, when a brother who had fallen foul of him in a matter of circuit policy, rose to pay his tribute. It was a very generous tribute, but towards the end, being the man he was he could not refrain from opening the old sore. He finished by saying that as the meeting knew, he and the "super" had not always seen eye to eye, and so on. When he sat down the Superintendent Minister rose to reply. He thanked the brethren for their kind words and their too generous appreciation, as we all do on these occasion when we must needs sit and hear our virtues proclaimed. And then he came to the brother who had offered his bit of amber with a fly in it. "As for Brother ———, we have had, of course, our little differences. I have no doubt it has been good for me. Do we not read in Holy Scripture that even the Blessed Apostle Paul had a messenger from Satan sent to buffet him?" They gave hard knocks in that English circuit, but if you could knock harder you were at liberty to try; and the story of that little bout is still, I believe, related by the brother who that time was knocked completely out, without malice, and with a healthy and vast delight. I shall wait until another issue to speak of the new minister.

FROM INDIAN BAYOU, LA.

Since Indian Bayou has the distinction of being the only rural station in the Louisiana Conference, and of having the greatest possibilities of any rural church in Southern Methodism, according to the opinion of those who know the church at large, it will doubtless be of interest to the Advocate readers to know of the status of our work at this time, and of the outlook of the church in the future; and so we give the following itemized account of our progress for the two years of the present pastorate. What we have done, however, is but the foundation for the larger things that need to be done, and are now in sight, it would seem, of realizing a long-time need, and of correcting a long-time neglect.

We found the church upon our arrival to have a large, undeveloped membership, with a well-worked Ladies' Aid that had as their aim only the social get-together twice a month, and the raising of funds for parsonage maintenance through ten cents a month dues and other consecrated efforts of the women, and an organized board of stewards, but little more. For, while in name there was a Sunday school, in reality there was nothing in active operation. The church-house was filled with criss-cross benches, had dilapidated steps, poor lights, a little dirt-dauber-stopped-up organ, a few hymn hooks, and none of the conveniences for public assemblies. But the people were teachable and loyal, and responded to leadership, as far as they were financially able, and could be led into doing new things, and we started in to do one thing at a time, until we can sum up to about this list of achievements for the two years' effort: One hundred and fifty-seven members have been added to the church; 124 babies have been baptized; a Sunday school with an attendance that has reached as high as 224, with adult and elementary departments well organized and meeting separately, with eleven regular, well-organized and well-taught classes, and teacher-training classes for both young people and for adults, and using a full supply of lesson helps and story papers for all grades; 160 are on the cradle roll, and a home department of 90 members has been developed; Junior and Senior Epworth Leagues with more than 50 members with a mission study class, and doing good work, have been organized and developed to efficiency; a group from the Ladies' Aid women—fifteen—have organized a good missionary society, with regular twice-a-month meetings, and a mission study class has been organized; a church piano has been bought, the pastor's wife has taught a music class, a summer singing school by a regular singing school teacher, with 75 pupils, has been taught, and a supply of a a hundred songbooks has been bought, with the natural increase of musical interest and congregational singing and special music as the result; a prayer meeting for adults is now held before the Sunday night preaching service at the same time of the Epworth League devotional meeting, and a Wednesday night prayer meeting is held for shut-ins; 35 subscribers, all of whom knew practically nothing of our church papers, and many of them being subscribers to no papers, have been secured to the New Orleans Christian Advocate, 16 to the Nashville Advocate, 9 to the Missionary Voice, and 2 to the Epworth Era (with a club being worked up); a pulpit Bible and 10 pew Bibles (and a regular colportage distribution of Bibles among the people) have been bought; an individual communion set has been bought, regular monthly communion service has been held each first Sunday, with collections taken according to the disciplinary rule for the poor, and handled by the social service committee; a cemetery committee has planned to employ a full-time sexton, to lay off and beautify the graveyard, and is now well organized and is raising funds for their enterprise; in the church the lamps have been doubled, both men's and women's toilets, have been built, a well bored, a cistern bought, five pine trees and some flowers planted, maps, charts, and mottoes have been put on the walls; a bookcase has been made, a library started, and a librarian appointed; a blackboard has been put in the church, and bulletin boards at the leading stores of our territory, to announce our services and church programs; our membership has been districted into 23 circles, and circle leaders appointed for each; new steps have been built to the church, the house curtained off into nine classrooms, and the tabernacle put in order and arranged for the elementary department of six classes of the Sunday school, for the Epworth League services, and for the social meetings of the church, the church organ having been cleaned and made usable for this building; plans are now on to enclose the tabernacle, make it usable in winter as well as in summer, the church work now being carried on for fifty-two Sundays in the year; the budget plan, with weekly giving through the envelopes, has been adopted as the financial system, and we believe in the future will go a long way towards solving our financial needs, which now are the most unsolved of all of our "problems."

At the parsonage all of the fence gates have been remade and reswung, with big gates made for entrance into the yard and patch; most of the fencing has been rebuilt or repaired, a new garden made, and the old one redeemed from weeds and made productive; various walks have been thrown up, drainage made, and low places around the gates and steps filled; a modern, government-planned chicken house and a settery, with chicken coops, have been built; a flower garden, with four palms, a variety of flowers and vines planted and a lawn mower added; some two dozen orange, plum, peach, cherry, pine, and fig trees, and two of Burbank's Wonder Berry vines have been planted; two cow and one horse stall have been made, the harn loft has been floored, the barn made rat-proof, harn doors made or reset, hanging racks made, and a shade oak tree planted; the kitchen flue has been rebuilt for fire risk safety and a better draught; the middle kitchen, dining room wall moved back two feet for more kitchen room; and shelves for stove vessels, groceries, dishwashing table and cooking vessels made; the back gallery screens have been made efficient and on the back gallery shelves for milk vessels, household carpentering tools, and oil cans have been made; the dining room floor has been given a linoleum rug and border paint, the dining table has been remade, the chairs rebottomed, a sideboard added, and a china closet planned; the sitting room center table has been remade, library and typewriter tables have been added, a bookcase made (there being no pastor's study), flue connections for heater made, a heater bought, and a linoleum rug for the sitting room has been donated, the floor painted and a library table added. Most of the rocking chairs have been re-bottomed; washstands have been put into all three of the bedrooms, a mattress and some bed clothing and various pieces of scarfs and other linen have been added; the wardrobe has been re-made, two mantels made, leaks around both chimneys have been stopped, and a whole leaky side of the house has been repaired; needed hitching posts have been built, and a $1621 debt, with the help of a church extension loan, has been paid.

When it is remembered that the children of our membership attend six different public schools, one of which is a regular high school, housed in a $50,000 building and an enrollment of over 400 pupils, and that we have in our membership a Tulane graduate physician, seven mercantile establishments of various grades and a constituency of eighteen public school teachers, either members or church attendants, and a territory practically ten miles square, laid off like a city, the sections being acres instead of "blocks," and eight miles from a railroad, you will then understand some of the "uniqueness" of the Indian Bayou church. Upon the membership that we have of more than five hundred, and the organizations already in operation and workers greatly increased in efficiency, we now have in addition the favorable consideration of the Mission Board to give us for another year the five of the ten horse school vans, and the two auto passenger trucks to gather the people into Sunday school from a distance of eighteen miles between the two farthermost points, it will be seen that we are destined to be an unusual rural church.

P. O. LOWREY.

GIVE THY HEART.

What can I give Him,
Poor as I am?
If I were a shepherd
I would bring a lamb;
If I were a wise man
I would do my part;
Yet what can I give him?
Give my heart.

—Christina Rossettl.

THE OFFICES OF PATIENCE.

The offices of patience are as varied as the ills of this life. We have need of it with ourselves and with others; with those below and those above us, and with our own equals; with those who love us, and those who love us not; for the greatest things, and the least; against sudden inroads of trouble and under our daily burdens; disappointments as to the weather, or the breaking of the heart; in the weariness of the body, or the wearing of the soul; in our own failure of duty, or others' failure to us; in everyday wants, or in the aching of sickness, or the decay of age; in disappointment, bereavement, losses, injuries, reproaches; in heaviness of the heart, or its sickness amid delayed hopes.—E. B. Pusey.

The Home Circle

THE MOON AND THE SANDMAN.

By Helen M. Richardson.

When I go to bed, the moon
  Often visits me;
Makes nice pictures on the wall
  That I like to see!
But the Sandman comes along
  And shuts up my eyes;
And soon I am drifting to
  Where the dream ship lies.

How I wish the moon would chase
  The Sandman away
For a little while; I'd like
  Longer time to stay
Where these pictures dance about
  On my bedroom wall;
But while I am watching them
  Down my eyelids fall. —Exchange.

THE WISE GOOSE.

By Frank A. Secord.

One day a big goose wandered the woods that bordered on a meadow. This goose seldom ventured to the woods where shadows were, but, having eaten his fill, he thought he'd seek a little adventure. Coming suddenly upon a crowd of birds and animals, Mr. Goose civilly enough said, "Good day, friends!"

"As I live and breathe, there is a silly goose!" cried a crow.

"'Silly goose!'" repeated the other, "where do you get the idea, you black rascal. You may be in the woods where you belong and where I do not, but I am not afraid of any crow. 'Silly as a goose,' indeed!"

"I have often heard that all geese are silly," the crow remarked, turning to a hawk who nodded yes.

"If I am silly, I can prove that I am wiser than any of you here!" hotly shouted the gander. "I can make you all look like a lot of weeds after Jack Frost bites them."

"I never looked that way before, and I'm not going to begin now," cawed the crow, following his words with a loud laugh.

"You will, if I am given the chance to show you," Mr. Gander went on.

"And now," said he, "what is going on here? Looks as if you folks are having a picnic."

"Not having one, but we are just talking about getting one up for this evening," the crow answered.

Well, one word led to another until Mr. Gander agreed to be present, at which time, he promised, he would prove that he was wiser than any crow, hawk or anybody else in the crowd, not barring animals.

"That's a lot to say," somebody remarked.

"A lot to say when it means nothing," another ventured.

As Mr. Gander left the spot he heard a bird chirp, "Silly as a goose!"

When sundown came, there gathered at the chosen spot in the woods a great crowd of woodland and meadowland folk, all anxious to find out what the big gander would do.

Now, not so very far from the spot where the picnic was to be held, a road wound along, and the road had nothing to do with the picnic, but it had much to do with the plan of Mr. Gander.

Everything was ready, but no goose appeared.

I knew he would not come," the crow growled. "No goose would dare try what he said."

"Well," the hawk remarked, "there is no reason why we can not have some fun anyway. Let's start things—a game or two. Hurrah, for the picnic, goose or no goose!"

Just at that instant the honking of an automobile horn was heard from the road, and every bird and every animal became very quiet.

"Can't even have a little fun any more, without some real people coming along to spoil it," whispered the big crow. "I suppose they are coming to this very place to eat some lunch and keep cool."

"I hope they will meet the goose and frighten him half to death," the hawk muttered, and everybody else present agreed.

Again the loud honking of the automobile horn was heard, and this time all the picknickers retreated further among the shadows.

"They are coming here!" the crow grumbled. "If the gander does get here, he will probably make fun of us for leaving. He will say that no goose is afraid of people, for he lives with them. Hope he does not come at all."

"Honk, honk, honk!"

"Strange we do not hear any voices of people," observed a bird.

"Oh, they probably think they will be able to capture a rabbit or a squirrel, if they sneak up," a bunny sourly said.

"Honk, honk, honk!"

"The automobile is coming right into the woods! Let's skedaddle!" fearfully cried the crow, taking to his wings and flying a short distance above the ground. He did not wish to appear too greatly frightened, and he also desired to give the others, who were afoot, a chance to keep up with him.

After the crowd had gone so far among the trees and bushes that no light at all from the setting sun entered, all sat down to talk. They were gathered in a circle, and the crow was just making a remark about silly geese when, of a sudden, right behind him, the honk, honk, honk, sounded, and up rose Mr. Gander laughing and flapping his wings.

"I thought you were going to have a picnic!" cried the goose.

"We were, but an auto—" the crow started to say, the truth dawning upon him before finishing his words.

"An auto—oh, yes!" laughed the gander. "Listen." And then he cried loudly:

"Honk, honk, honk!"

"You win!" declared the hawk. "We are fooled completely. Never again will I, for one, claim a goose is silly. You surely played the trick well."

"I take off my hat to you," shouted the big crow, picking up an acorn shell, placing it upon his head and removing it again.—Exchange.

With golden bells, the priestly vest,
  And rich pomegranates border round—
The need of Holiness expressed,
  And called for Fruit as well as Sound.
—Cowper.

THE JUNCO'S SONG.

Merry little juncos
  Flitting here and there
Promise us that snowflakes
  Soon will fill the air.
Twitter, twitter, twitter—
  Hear them softly call:
"We have come to greet you
  Though 'tis early fall.
Robins and the bluebirds
  Like the flowery ways,
But we merry juncos
  Welcome snowy days."

—Selected.

AN HOUR WITH MOODY.

I shall never forget an hour spent in the home of Dwight L. Moody. It was after a Sunday evening service at which he had spoken. I was rooming at one of his cottages near the old Moody homestead. He sent over an invitation to all the boarders there to "come over and help him eat a brick of ice cream." He sat at the head of the table and served us himself. He remarked that his family would not eat it, so he had to "go out in the highways and hedges and compel us to come in" to help him out. He told us all about his dogs and chickens and garden. There was no special religious talk; just a friendly, genial bit of fellowship vouchsafed by the greatest religious leader of the day. We all felt somehow after that hour the simple human reality of his religion. It was more impressive even than his sermon.—Selected.

Ye Will Reap What Ye Sow: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not.—Galatians 6:7-9.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord.—Luke 12:35, 36.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will mske it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE LOUISIANA CONFERENCE.

The seventy-seventh session of the Louisiana Annual Conference is in progress this week at Shreveport. Bishop Warren A. Candler, the Senior Bishop of the church, is presiding, which means that all the business of the Conference will be transacted expeditiously but with full regard for all the inerests concerned. Bishop Candler is no stranger in Louisiana, and his presidency will, we are sure, give great pleasure and satisfaction to the brethren. Let all our people make earnest prayer that this annual gathering may be graciously blessed of God for the promotion and maintenance of his Kingdom.

The Conference is meeting in the First Methodist Church, whose pastor, Dr. H. F. Brooks, in co-operation with all the other Methodist pastors of the city and their splendid people, is proving to be a most gracious host. A full report of the proceedings of the Conference will appear in the Advocate.

DR. R. A. MEEK ENTERS THE LOCAL RANKS.

At the recent session of the North Mississippi Conference, Dr. R. A. Meek, for the past four years presiding elder of the Sardis District, editor of the Southern Methodist, former editor of the New Orleans Christian Advocate, and for thirty years a leading member of his Conference, asked for and was granted a location. We were not present when he made the request, and we have seen no statement of the ground on which he made it; but we presume that it was in order that he might devote his whole time to the editorship of the Southern Methodist, an independent religious newspaper established by him "to fight for orthodoxy."

The announcement of Dr. Meek's retirement from the itinerant ranks has been, we are sure, both a surprise and source of regret to many of his friends throughout the connection. A man of unusual ability, of profound convictions, a forceful writer, and an indefatigable worker, he has been an influential figure in the church for many years, and we are sorry that Dr. Meek should feel that a situation has arisen which makes it seem wise to him to withdraw from the traveling connection. While, as stated above, we do not know the grounds upon which he based his action, if it was due to a feeling that the state of the church is such as to require the maintenance of an organ of protest, we heartily disagree with his opinion while we honor him for his courage. We have yet to see any proof that our leadership is unsafe, that our institutions are unsound, that our church-wide program is unwise, that our ministry is unorthodox, or that our people are unsettled in their faith, and we cannot believe that the church will be strengthened or the cause of Christ promoted by a policy of protest. We are perfectly willing, however, to allow to others that degree of liberty of thought that we claim for ourselves; and we earnestly pray that this distinguished minister may have, in his new relationship, great happiness and usefulness. We commend his passionate zeal in defense of the truth as he sees it and his utter unselfishness in giving himself to the work to which he feels he is called.

A BOOK BY A LOUISIANA PREACHER.

The above caption may be slightly misleading in that Rev. Arthur Madison Shaw has been a member of the Louisiana Conference only three years, having come to Louisiana from Arkansas; but he is at present pastor of our church at Oakdale, La., and the book to which we have reference has recently come from the press. The volume, therefore, has special interest to us and it will, we believe, be of special interest to his brethren in the Louisiana Conference.

The title of the book is "Shorten the Line," and its significance is seen in the following quotation from Chapter I: "The main contention of this essay may be stated at once: It is that we are making our battle line too long; we are attempting to defend too much. Reactionary prejudices, and arbitrary interpretations and applications of religious theories, may lose us the great opportunity of an age that, with all its radicalism and skepticism, is intellectually and spiritually plastic."

We have read the book with much interest and profit. While the author does not hesitate to express his opinion concerning matters that are now in controversy in the religious world, from which opinion every reader is at liberty to dissent, his plea is not for the acceptance of his views on controverted subjects, but for an attitude toward such matters as will not divert attention from the fundamentally vital things of the Christian religion; it is this attitude, we believe, that is greatly needed to-day, and one that we heartily commend. In making that attitude clear, the author lays down as the final objectives of the Christian evangel these four things: Personal Salvation, the Building of Character, the Evangelization of the World, and the Establishment of the Kingdom of God; and he pleads that these things be given first place in our thinking and working, while incidental matters about which there can be no absolute certainty be treated as secondary. The following chapter headings will indicate the scope of the work and give a hint of the line of discussion: Save Your Ammunition; Purely Speculative Questions; Sectarian Peculiarities; Historical Questions; Doctrinal Questions; The Case of Science; The Shortened Line; Prayer the Key and Test; The Modern Prophet; The Church of To-morrow; Epilogue.

The literary style of the author is good, the book is well printed and attractively bound, and the price is reasonable, being one dollar. We commend the book as worthy of a careful reading by all those who are interested in present-day religious thinking; we trust that every member of the Louisiana Conference will show his appreciation of the literary activity of a brother minister by buying a copy.

PERSONAL AND OTHER NOTES.

The Y. W. C. A. of New Orleans expects to move into its commodious new building on December 1.

Rev. J. C. Price, of Jonesboro, La., writes that everything is moving along well in his charge.

The work at Picayune, Miss., has made fine progress this year under the leadership of Rev. J. H. Moore.

Rev. C. F. Emery, of Fayette, Miss., paid the Advocate office an appreciated call one day last week. He was in the city with a grandchild for medical attention.

Rev. J. Early Gray, our pastor at Moss Point, Miss., will carry a fine report to the approaching session of the Mississippi Conference.

Rev. A. A. Bernard, our well-equipped and faithful pastor at Gucydan, La., will have a good report to make at Conference this week.

Rev. W. W. Hopper, the beloved member of the Mississippi Conference who recently died at Montrose, Miss., where he was pastor, was buried at Waynesboro, Miss.

The address of the Knights of King Arthur, the church fraternity for boys, is now Media, Pa. Dr. William Forbush, its founder, is still in charge of it.

Rev W. V. Shearer, who has entered the evangelistic field, is making his headquarters at Starkville, Miss. He is ready for work and may be reached by letter, telegram, or telephone message.

Dr. John S. Chadwick, well known throughout the church through his connection with the Centenary Movement, has been appointed presiding elder of the Roanoke District, North Alabama Conference.

Mrs. E. R. Hendrix, wife of Bishop E. R. Hendrix, died at her home, in Kansas City, Mo., on Thursday afternoon, November 2. The sympathy of the whole church goes out to Bishop Hendrix in the great sorrow that has befallen him.

At a recent Sunday morning service, Rev. C. C. Wier, pastor of the Algiers Methodist Church, had a special message for all the couples who have been married during his administration. The congregation was an unusually large one.

Rev. J. A. Knight, pastor of the Lockport charge, in the French Mission District, passed through New Orleans in the early part of the week, en route to Conference at Shreveport, and honored the Advocate office with a call.

The College of Bishops will hold its fall meeting in this city, December 8-9-10. Its distinguished members will find a hearty welcome awaiting them in the Crescent City. It is expected that all the Methodist pulpits will be filled by them on Sunday, December 10.

Rev. W. B. Hogg, recently appointed pastor of the great Trinity Methodist Church of El Paso, Texas, has reached his new field of labor and has received a most cordial welcome. The first act of the congregation was to give him a new Dodge car. Brother Hogg's address is 807 Mesa Avenue, El Paso.

The Advocate office greatly enjoyed a visit recently by Rev. and Mrs. Michael Dickie, of Brazil. Brother Dickie is one of our missionaries in Brazil, now in the States on a year's furlough. Rev. Geo. D. Parker, of New Orleans, also one of our missionaries in Brazil, is expected to be at home in a few days on furlough.

We regret to announce the death of Mrs. Amanda McDonald, at the home of her daughter, Mrs. J. V. Burkes, in New Orleans on November 18. She was a life-long Methodist, born in Union, Miss., to which place the body was taken for interment. The funeral services in New Orleans were conducted by Rev. Ellis Smith and Rev. R. H. Harper.

Mr. and Mrs. J. O. Wardlow, of Montgomery, La., announce the birth of a daughter, Elizabeth Claire, on November 6. The editor of the Advocate has pleasant recollections of Mr. Wardlow when he was a student at Centenary College a few years ago, and he prays the richest blessings of Heaven upon the happy parents and the little one.

The growth of anti-lynching sentiment is indicated by a statement of the Commission on Interracial Co-operation to the effect that while there

had been 430 lynchings in Georgia during the thirty-seven years ending with 1921, with only one indictment, during 1922 there have been twenty-two indictments, with four convictions.

The Newton Sunday school recently presented to H. O. Thrash, a beautiful Bible, in appreciation of his services as Sunday school superintendent at Newton for several years, until his recent removal to Laurel, The book was secured through Chas. O. Chalmers, Manager of the New Orleans Christian Advocate, and is a real work of art.

Rev. A. Inman Townsley, in addition to being reappointed as pastor at Columbus, Texas, was also made district evangelist for the Austin District. He assisted in meetings last year in which there were more than 300 conversions. We are glad to learn that Mrs. Townsley, who recently underwent a serious operation in a hospital at San Antonio, is recovering.

The Sunday-school at Bernice, La., has made an unusually fine record this year. It has an enrollment of 99, with seven faithful officers and teachers. The "Work Day" collection in the school amounted to $216.53, while the entire amount credited to the church for the Orphanage this year is $4943. We get this information from Miss Lillian Dawson, the secretary of the Sunday school.

The Building Committee of the Newton Methodist Church are progressing with the new Sunday School Annex; they expect to have this and the remodelling of the whole building completed by January 1. Besides giving additional ten rooms for Sunday school purposes, and a dining-room and kitchen feature, the seating capacity of the auditorium is enlarged, and a modern heating plant for the whole building is being installed.

Rev. L. W. Cain, our efficient and popular pastor at Franklinton, La., was a visitor to the recent session of the North Mississippi Conference, of which he was a member before coming to Louisiana. The high esteem in which he is held at Franklinton is indicated by the fact that his fourth quarterly conference unanimously passed resolutions asking for his return for another year.

The October number of the Methodist Quarterly Review has just come to our table. We have not had time to read it, but we notice that Dr. S. A. Steel, of Mansfield, La., and Dr. D. M. Key, of Millsaps College, are among the contributors. Dr. Steel contribution is a poem, "Athens," and Dr. Key writes of "Omar, the Fugitive Moment, and Americanitis."

Rev. Walter M. Campbell, recently appointed Conference missionary evangelist for the Aberdeen, the Columbus, and the Grenada Districts, North Mississippi Conference, will make his headquarters at West Point, Miss. We have had a happy acquaintance with Brother Campbell dating from our college days together, and we feel sure he will magnify the work to which he has been appointed.

Rev. I. H. Sells has had a good year at Harrisville, Miss. The congregation is worshiping in a new church, which is one of the best of its kind in the Mississippi Conference. Its cost was $3500, with only a small indebtedness. Four revival meetings have been held on the charge during the year, resulting in 39 additions to the membership of the church, most of them on profession of faith. Of course the pastor will carry a good report to Conference.

Mr. and Mrs. A. F. Godat have announced the marriage of their daughter Cora Frances, to Mr. Robert Howard Krone, on Tuesday, November 7. Mrs. Krone is a splendid Christian woman, who has rendered efficient service to the church for several years as a deaconess. Mr. and Mrs. Godat have long been prominently identified with Methodism in the city of New Orleans. The Advocate extends hearty good wishes to the young couple, who will make their home in Cincinnati, Ohio.

The gathering of the New Orleans Methodist Preachers' Meeting on Monday, November 13, was a very delightful meeting. On invitation of Rev. and Mrs. J. G. Snelling, the meeting was held at the district parsonage, and Mrs. Snelling, assisted by Mrs. W. N. Vaught and Mrs. H. T. Carley, served a delicious lunch Resolutions expressing the high esteem in which Brother Snelling is held and commending him for the fine service he has rendered the church as presiding elder of the New Orleans District for four years were heartily and unanimously passed.

Rev. H. G. Hawkins, pastor of our church at Newton, Miss., writes that on a recent Sabbath evening he received into our church on profession of faith a Syrian, Mr. Abraham Kelly, two sons and a daughter. Mr. Kelly himself was born in Damascus, of Asia; his children were born in Newton. He owns a little restaurant, also a small farm near Newton. His daughter is named Sarah. It's a long route from old Damascus to Mississippi. See, also the tenacity of the faith. Here may be, if not the blood itself of the father of the faithful, his kindred or the lineage of his servants.

The fourth quarterly conference of the Carrollton Avenue Methodist Church, this city, passed resolutions expressing its appreciation of its pastor, Rev. Ellis Smith, who has served it efficiently for the past three years. The reports made to the conference showed this to have been one of the best years in the history of the church. During Brother Smith's pastorate, 303 members have been added to the church, this being the exact number on roll when he became pastor.

The Advocate office enjoyed a call from Dr. Mark N. Terrell, general evangelist, of Sherman, Texas, one day last week. He was accompanied by his director of music, Mr. Victor W. Harrison, of Greenville, Texas. They were just out of a great meeting at Poplarville, Miss., in which there were 150 conversions and reclamations, and in which eight young ladies volunteered for Christian life-service. The attendance at the meeting was unusually fine, never fewer than 400 being at the morning services, the evening congregation being much larger.

Plans for development of the Western Methodist Assembly are under way. The grounds at Mount Sequoyah have been laid off, and a sale of lots will take place on December 8. This is undoubtedly destined to be one of the most popular gathering places for Methodists on the continent, and those who are interested in securing homes there should communicate with the authorities at once. An advertisement of the Assembly appears in this issue of the Advocate.

The Daily American-Press of Lake Charles, La., gives, in its issue of November 13, an account of the services at the First Methodist Church on the preceding day to celebrate the fiftieth anniversary of the purchase of the site and the beginning of a church building. Rev. J. B. Williams, the presiding elder of the Lake Charles District, preached the sermon, and Rev. W. W. Holmes, the pastor, and Mr. A. M. Mayo, the superintendent of the Sunday school, made addresses. Many messages of congratulaion were read from former pastors and friends. In connection with this celebration, it is interesting to know that the quarterly conference held on November 10 adopted resolutions looking toward immediate steps for the erection of a new church.

IMPORTANT NOTICE—CHANGE OF ADDRESS.

All those who wish their Advocates sent to a new address should notify us at once of the change desired, giving the old post office as well as the new. We can make no changes without this authority. This notice is especially important to the preachers of the three Conferences.

BUSINESS MANAGER.

MISSISSIPPI CONFERENCE.

Admission on Trial.

The Class for Admission on Trial into the Mississippi Conference will please meet the Committee in the Methodist Church at Crystal Springs, on Wednesday afternoon, November 29, at 1 o'clock. H. M. ELLIS, Chairman.

First Year.

The Class of the First Year, Mississippi Conference, will meet the Committee at the Methodist church, Crystal Springs, Miss., at 3 o'clock p.m., Wednesday, November 29.

Let those who have and those who have not taken the correspondence course meet the Committee, promptly, HERVIE MELLARD,
For Committee.

Second Year.

The Class of the Second Year of the Mississippi Conference will please meet the Committee in the Methodist church at Crystal Springs at 9 o'clock a.m., November 29.

It is necessary that all the members of the Class meet the Committee, whether they have taken the course of study by correspondence or otherwise. J. EARLY GRAY,
For the Committee.

Third Year.

The Class of the Third Year will please meet the Committee in the Methodist church at Crystal Springs on Wednesday evening, Nov. 29, at 7:30 o'clock. The Committee is requested to be ready to report on Thursday morning, so it is necessary for all members of the Class to be present at this meeting. H. J. MOORE,
For the Committee.

Fourth Year.

The Class of the Fourth Year will meet the Committee at the Methodist church, Crystal Springs, Miss., at 2:30 p.m., Wednesday, November 29, prepared for written examinations.

Let members of the Class who have taken the course by correspondence or at the Divinity School, so inform the committee before the Conference meets.

Please let the Class come on time so we can start the examinations at the same time and be ready for the first session of the Conference.

W. H. SAUNDERS, for Committee.

Meeting of the Board of Missions.

An important meeting of the Board of Missions of the Mississippi Conference will be held at Crystal Springs on Wednesday, November 29, at 7:30 o'clock p.m., in advance of our Conference session. We expect Dr. C. G. Hounshell to be present as the representative of our General Board. The presence of every member is earnestly requested. M. M. BLACK, President.
J. EARLY GRAY, Secretary.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: No report blanks will be sent out by the auditing committee. Order same from Lamar & Barton, Nashville, Tenn.

Please hand in your reports the first day, not later than the morning of the second day of the session of the Conference, so as to facilitate work, and assist the statistical secretaries to get in their reports early. Fraternally,
T. B. COTTRELL,
For Auditing Committee.

THANKS TO OUR FRIENDS.

We desire to express our thanks to he following friends who have sent us two or more subscriptions recently: Rev. J. H. Moore, Picayune, Miss., 13; Rev. S. N. Young, Lake, Miss., 2; Rev. J. C. Price, Jonesboro, La., 3; J. M. Wilson, Hazlehurst, Miss., 2.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch is WILLIAM M. FERGURSON. He was released from the cares of this life on October 23, 1922. Brother Furgurson was born in Leake County, Mississippi, May 4, 1843. He was married to Miss Sallie E. Tolbot, of Scott County, Mississippi, on November 26, 1867. She preceded him to her eternal reward twenty-eight years. To this union were born five children. Brother Fergurson moved to Claiborne Parish, Louisiana, in December, 1880, and settled near Alabama Church where he cast his lot, and became a very substantial factor in the church. He was converted in a soldiers' prayer meeting during the Civil War, and joined the Southern Methodist Church soon after the war. Brother Fergurson was a man of rare character. Profane and obscene language never escaped his lips. He was one of the most devoted Christians I ever saw. He lived in perfect readiness to go where the Lord called. The world is better by his having lived in it. Many of his old friends of by-gone days met the funeral procession at the old burying ground and spoke in praise of him. He leaves to the world three noble sons and two queenly daughters to perpetuate his nobility in their lives. It can be truthfully said of him, as David said of Abner, "Know ye not that there is a prince and a great man fallen this day in Israel?" II Sam, 3:38.

J. C. PRICE.

Jonesboro, La.

ELIZABETH COCHRAN, wife of C. W. Cochran, was born near Monroe, La., April 7, 1863. In her girlhood teens she entered school at the Institute, Daleville, Miss. Here she met and afterwards married C. W. Cochran—that school days' friendship resulting in life-companionship—in October, 1881. After their marriage they lived at Daleville for a time, then moved to Meridian, Miss., where they lived, loved, and served together. For thirty-five years Sister Cochran was a faithful, consistent and generous member of the Methodist Episcopal Church, South. Her labors, begun at "Jerusalem, extended through Judea into Samaria and on out unto the uttermost parts of the earth." She and her devoted husband were liberal contributors to the Meridian Wesley House, local charities, current church budgets, home and foreign mission specials, and the present magnificent and beautiful edifice of the Central Methodist Church, to which for years she had belonged. Her health was precarious for some time. All that human skill could do was done to prolong her mission on earth, but it pleased God to call her home on Sunday, September 24, 1922, at Washington, D. C. As she was "crossing the river" she repeated Revelations 14:13, "Blessed are the dead that die in the Lord;" which, without knowing that it had lighted her dying hour, her pastor used as the text of his remarks at the last services at Meridian, Wednesday, September 27. Sister Cochran has gone to be with God, and her beautiful Christian life influences many, many of us who are following on to meet her in the "Father's House." Her pastor,

J. LOYD DECELL.

RESOLUTIONS.

Whereas, our brother and president of the Every Man's Bible Class, M. E. COCHRAN, has been called by our Divine Master to "that inheritance which fadeth not away," and

Whereas, we deem it a privilege and meet that we take note of those who, by their characters, have left an indelible impress for good upon those with whom they came in contact, and whose lives have proved that "For me to live is Christ, and die is gain," Be it resolved by the Every Man's Bible Class:

1. That in all the associations of our late brother with us and notably in his work of organizing this class, we recognize one whose will was dominated by that of Christ, and who, even to the end, despite physical suffering and weakness, pressed forward in the work. Of him, it may be truly said,

"Life's race well run,
Life' work well done,
Life's victory won,
Now cometh rest."

2. That we urge upon the membership of our class to draw from the life of this man the lessons which are so patent and to carry on with renewed zeal the work which he so zealously began.

3. That a copy of these resolutions be sent to the family of our deceased brother, with our most earnest expressions of sympathy.

Signed by: Dr. W. P. Davis, Dr. Geo. L. Wilson, I. L. Flowers, Committee.

RESOLUTIONS.

Whereas our much loved sister, MRS. CLARA MAE JARRETT, just slipped away into the glory land, in answer to the call of our Heavenly Father, who, in his infinite love and wisdom, has only called his own, we must say: "Thy will be done;" therefore be it resolved:

That we, members of the Woman's Missionary Society of Burtonton church, desire to express appreciation of our gifted sister, dearer to us than before these heavy shadows gathered over our sky, and, too, the rich heritage of a lovely life to her dear ones, and lent to us awhile to bear the fruits that manifested her strength of character, her sweetness of nature, her Christ-likeness of spirit, which will linger enshrined in our hearts to beguile and brighten many a lonely hour.

The hushed voice and folded hands evoked inspiring strains of music that fell soothingly upon all hearts, her soul, too, imbibing all of its grandeur and enrichment; this music, so soft and glad that hope, like a winged angel, flew right into the bosom and nestled in the heart. The silver lining to the dark shadows of death reveals the glad side, for the revived voice, with unfolded hands ready to be placed upon heavenly harp-strings vibrating and thrilling all listening ears, bringing forth entrancing rhapsodies of delight in the celestial city.

"God sometimes moves in a mysterious way
His wonders to perform," but
"His purposes are ripening fast,
Unfolding every hour."

If the pattern of life shall be brought into harmony with the Master's great thought, the dark threads must be woven with the highest.

May our Heavenly Father lay his healing touch upon the broken-hearted dear ones, making them know his consolation, and finally unite the divided family in the beautiful home of the soul prepared by our blessed Redeemer.

That a copy of these resolutions be given to the family, a copy spread upon the minutes, and a copy sent to the Reveille and the New Orleans Christian Advocate for publication.

Signed by: Mrs. E. D. Jones, Sr., Mrs. George Shaifer, Mrs. Maggie Howard, Committee.

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Proven Remedy Gives Remarkable Results—Turns "Boarder" Hens Into Profitable Layers—

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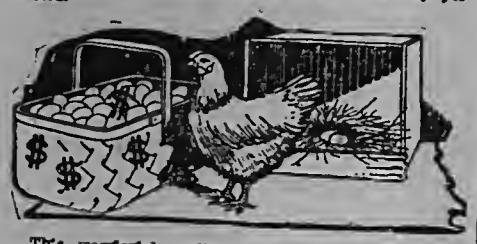

This wonderful medicine, which is called "Hick's Egg-Lay," contains rare and expensive ingredients mixed so as to quickly increase the egg yield. The medicine acts on the reproductive organs and causes double and treble the usual number of ova (the germ cell of the egg) to be produced. Thus you get many more eggs and get them during the time they bring the highest prices.

Hick's Egg-Lay is prepared for convenience in tablet form. Simply dissolve one tablet in a quart of water. This is the surest, easiest and quickest way ever discovered to get more eggs.

A Trial Costs You Nothing

Mr. Hick is so confident that Hick's Egg-Lay Tablets will double and treble your egg yield that he is making a special guaranteed offer of one regular double strength $1.00 package of Egg-Lay Tablets and a full size $1.00 package of Hick's famous Lice-Go Tablets all for $1.00.

Lice-Go is added to the drinking water. The medicine taken into the system of the bird comes out through the oil glands of the skin and every louse or mite quickly leaves the body. Keeps the birds always free without the poultry raiser doing any work. If you would rather have two $1.00 packages of Egg-Lay Tablets or two $1.00 packages of Lice-Go instead of one of each, say so on your order. Send $1.00 today (currency, money order, check, etc.) to Chas. M. Hick & Company, Dept. 916, 1018 So Wabash Ave., Chicago, Illinois. If you prefer, send no money. Just your name and address and pay postman $1.00 and postage on delivery. If after thirty days trial, you are not absolutely satisfied, write Mr. Hick and your money will be refunded. This offer is absolutely guaranteed, so don't hesitate to make the test.

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Whoever is to present Jesus Christ as indispensable must in his own personal experience have found Him so. Anything that we cannot live without we can honestly recommend. It is a great day for a Christian, therefore, when he discovers, whether through a tussle with temptation, or a climb on the Hill Difficulty, or a session with real misery, that he cannot get on without Jesus Christ. Nothing else is real bread. Natural science may make us masters over many outward situations, but it does not set men singing, "He restoreth my soul." That is the cry of a vital religion. Supremely, that is the fruit of fellowship with Christ. And without that men may exist, but they do not really live.—Fosdick.

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Epworth League Department

Editor, North Mississippi Conference.....Rev. R. P. Neblett, Durant, Miss.
Editor, Mississippi Conference,
J. H. Weems, 308 Second Avenue, Hattiesburg, Miss.
Editor, Louisiana Conference,
Miss Consuelo Martinez, 314 Broadway, New Orleans, La.

Material for this Department from the several Conferences should be sent to the editors named above. Copy must be in the Advocate office by Thursday preceding the week of publication.

MISSISSIPPI CONFERENCE.

We have just received a letter from our Conference President, in which he says:

"Just back to the office after a month's absence, and whilo away I had the pleasure of speaking to the following Leagues: Gibson Memorial, Vicksburg; Oak Ridge, Natchez, Washington, and Gloster."

Mr. Hawkins says while all the Leagues he visited are doing very good work, he can see more and more the need of the District Epworth League Institutes, in order that we may more thoroughiy train ourselves and understand better the working of the Epworth League.

Mr. Hawkins has received from the Centrai Office a suggested program for our next Assembiy. The theme of our Assembiy at Brookhaven wiii be, "Let Christ In," and in the carrying out of the program it is intended that a high-tide of spiritual power spread throughout our assemblies and Conference next summer. The program is to give emphasis to "the new iife in Christ."

The date suggested for our Assembly at Brookhaven is Junc 4-9; the dates will be definitely fixed at our Presidents' meeting, which is called for Jan. 9-11, in Nashviiie.

It is not too early for tho different Chapters to begin to pian for the Assembly next June. How many wiii attend from your Chapter? What courses of study will each delegate speciaiize in? and what kind of a "Stunt" will your Chapter and your District have on "Stunt night?" And you can begin now to arrange for the finances for the delegation. We feei sure the the expense will not be more than iast year. And remember this, there will be twice as many in attendance as there were iast year.

Sunday, November 12, Mr. Harrel, the Hattiesburg District Secretary, accompanied by Miss Dawson, Miss Hargrove, and Mr. Truman Lewis, visted the Sumrall Chapter. There were about fifteen local Leaguers present. Miss Dawson, Mr. Lewis, and Mr. Harrei talked to the Leaguers and a good program was rendered. Thc interest in the work seems to be growing and the prospects for a good, iive Chapter at Sumrall are good.

On Sunday, November 5, Broad Street Chapter, Hattiesburg, had the priviiege of listening to one of its former League members, Miss Maude Fail, who is now a deaconess iocated at New Orleans. She used for her subject the words of the Master when he called two of his discipies, "Follow me and I will make you fishers of men." Or "Follow me and I will make YOU." She preached a wonderful sermon from this text—one that we would iike all Leaguers to hear.

BROOKHAVEN, JUNE FOURTH-NINTH—"LET CHRIST IN."

LOUISIANA CONFERENCE.

New Orleans District.

The Orleans District Institute was held at Rayne Memoriai Church from October 27 to November 3. The Institute was very weii attended and 45 units were issued to Leaguers who attended every session.

The following splendid faculty taught the various classes:

1st Department—Miss Wilkins and Brother Lutz, both of Shreveport.

2d Department—Miss Laura Edwards, of New Orieans.

3d Department—Mr. E. O. Harbin, Central Office Representative.

4th Department—Miss Nena Collins, of Shreveport.

Junior League—Mrs. Muntz, of Shreveport.

Administration—Mr. Grambling, of Shreveport.

Between the sessions, a social period in charge of Mr. Harbin was also greatly enjoyed by the Leaguers.

The Orleans Institute was not without honors aiso, for Rev. W. D. Kleinschmidt, one of the New Orleans pastors, was the first pastor in Louisiana to obtain a unit, and Brother Lutz was the first Dean in Louisiana to obtain a credit in any Institute.

The Institutc ciosed on Friday night, at which time the pictures of

(Continued on Page 15.)

Aspirin

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Genuine BAYER

Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

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Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also seii bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

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Good flour is all flour with the nutritive value of wheat. Mix it with good baking powder and you have a nutritious, wholesome, palatable baking. No ready mixed substitute will take its place.

For wholesome, nourishing food you should use straight flour and a pure baking powder—

There never was, is not, and never will be anything that will take the place of good straight baking powder and plain flour.

If you are using self-rising flour or any other kind of a substitute for good baking powder or plain flour you had better stop, and consider whether you are practicing real economy, or saving money. You are taking a chance of losing the full nutritious health-building value of a good, plain flour.

For best results use—
Calumet Baking Powder and a good plain flour.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

The first Sunday in the month was spent on the Pachuta charge. Pachuta, Porto Rico and Orange were visited. This closes Brother Beasley's first year. He has done good work and will have a good report at Conference. He has live Epworth Leagues and other evidences of progress. The Sunday schools need improvement and their workers are anxious to go forward. Methodism has a chance in these communities, and great responsibilites.

Richland, Sinai, Florence, Braxton, and Wesleyana, on the Florence circuit, were visited the past week, closing out Sunday night. Brother Sims has had a good year, and progress has been made. The workers are anxious to go forward and are making plans for larger and better things.

Just a very short time till Conference. We would like so much to get $260, so we could report on our Sunday School Day offering at least the same as last year. If you can help in this important matter, please do so.

Pray for the work and workers.

JOHN C. CHAMBERS.

FROM LAUDERDALE, MISS.

Dear Brother Carley: We are winding up our work on the Lauderdale charge for 1922. Our fourth quarterly conference was held Nov. 12. Our beloved presiding elder, Brother Paul D. Hardin, was present in his usual good spirits, and preached for us a strong gospel sermon.

The Board of Stewards reported salaries for presiding elder and pastor paid in full. We feel sure all assessments will be in full by Conference.

But the above is not the only evidence of the success that has attended the efforts of this good people. They have improved the parsonage at an expense of $950. It is beautiful, and the presiding elder hardly knew where to stop when he came in last Sunday. I do not wonder at his almost passing by, because there is as much change in the looks of the parsonage compared with the old one as there is between an old sinner and one who has become a new creature in Christ Jesus. Brother Carley, just a little more work inside to be done, and we will have one of the best parsonages in the Meridian District.

We have had an increase in all lines of work in both churches this year. These good people believe in doing things to make their pastor and family pleasant and comfortable, and also to advance the cause of Christ. May God bless the people of this charge abundantly!

W. H. LANE, P. C.

"LET US KNOW WHAT IS BEING DONE."

By Rev. J. A. Wells.

The above is the title of an article that appeared in a recent issue of the Advocate by "A Layman." He referred to a Baptist pastor's often telling his congregation "what progress the Baptists are making; what wonderful things they are doing with their $75,000,000," etc. I feel pretty sure this Baptist pastor is not telling all about the $75,000,000. Dr. Frank Norris, pastor of the First Baptist Church, Fort Worth, Texas, is asking those in charge of $2,000,000 of the $75,000,000 fund to give an itemized report as to how it has been spent. Here are the words of Norris as to the gravity of his charge: "The brethren could silence me and put me out of business in three minutes if they would meet the issues squarely, provided these charges were not true." Now, I don't mean that this said pastor referred to by "A Layman" knows anything about this particular $2,000,000 and won't tell it, but I am surmising he doesn't know what Frank Norris knows. One of the liveliest fights that have been staged in many a day is now going on in Texas between the Modernists and Dr. Norris, and it seems that the great $75,000,000 is involved. By the way, they have the largest Sunday school in the world at the First Baptist Church in Fort Worth.

Let me say in this connection that it is so easy to connect the sainted Rev. W. W. Hopper with holiness and Heaven! What a good man, a holy man, an humble man, he was! I was so surprised to hear he had gone. He fought a good fight, he finished his course, he kept the faith, and he is now gone to receive his crown! What a wonderful time he is having now! Blessings on his wife!

McComb, Miss.

REV. W. V. SHEARER READY FOR EVANGELISTIC WORK.

Dear Editor: As per my announcement at the recent Annual Conference at Water Valley, Miss., I am now ready for evangelistic work. For fifteen years I have longed to get into this field of work exclusively, for God called me into it long ago, but, owing to circumstances that I had no control over, I just delayed it from year to year, but now I am in the fight. I am open to engagements with the brethren, and I assure you that I will give you the very best that is in me, plus the help of the dear Lord; and with this valuable help and your earnest co-operation, I know that great and wonderful good can be accomplished over your different fields of work. I am going to have associated with me a great gospel singer, and we are at your service, to do for and with you as the dear Lord might lead. Give us a trial, and let's, together, cooperate with the Lord, and I know that great good will be accomplished over your several charges. Don't delay in making your engagements; let us string them out at different times during the year—don't all wait until the same time to have your meetings. The Lord can save sinners and revive the church any time of the year; so let's begin the fight at once. I am at your service any moment; I am restless unless I am in a revival meeting. Some of you should arrange for a Christmas revival meeting; this is the greatest season to have a revival; try it once. I have been in one meeting during the Christmas holidays, and it appeared to me that the dear Lord revealed Himself more powerfully then than ever. Oh, we had a great time of it!

My headquarters will be Starkville, Miss., and I can be found here either by letter, 'phone, or wire. I am at your service. Call me, any time, anywhere.

Praying God's richest blessings upon you all, and awaiting your communications, I am,

Fraternally,
W. V. SHEARER, Evangelist,
Starkville, Miss.

FROM OLIVE BRANCH CHARGE.

Dear Brother Carley: We are now ready for Conference again, as the years fly by. I have served a real good people this year, with seemingly good results. We have had four revival meetings, conducted by the most able preachers: Rev. J. W. Lee, P. E., and Dr. C. W. Crisler, First Church, Baton Rouge, at the camp meeting; Rev. C. E. McLean, at Gilead; Rev. Victor Clifford, of Centreville, Miss., at Clear Creek; Rev. J. H. Baden, at Olive Branch. These brethren did their best, and it goes without saying that they all did fine. We have had twenty-four accessions this year, and things are going on nicely. The ancient Olive Branch was an emblem of reconciliation and peace, so we still have it. With four churches and four side appointments, a man always has a church to his back, even though the others are leading on.

God bless you.

J. S. RUTLEDGE.

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Brief Complete Outlines of Sermons, Talks, Studies for Christians, Students, Teachers, Preachers. Covering Old and New Testaments. Ready Help for Leading Meetings. Many Important Questions Answered. Apt References and Short Spiritual Explanations. All Subjects Fully Covered. Vest Pocket Size, 128 pages. Cloth, 25c. Leather 35c, postpaid. Stamps Taken. AGENTS Wanted.
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Are Usually Due to Constipation
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it.
Nujol is a lubricant—not a medicine or laxative — so cannot gripe. Try it today.
Nujol
A LUBRICANT—NOT A LAXATIVE

Renew your health by purifying your system with
Calotabs
TRADE MARK REG
The purified and refined calomel tablets that are free from nausea and danger.
No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

Bitter Chillifuge 25c
Has a bitter tonic taste and quick action in routing malaria from the system.
Will quickly stop chills and fever.
Splendid tonic for torpid liver and bracer for poor appetite.
FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

ANGELL'S

COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES E. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

Don't Wear a Truss

Mr. C. E. Brooks
Be Comfortable—wear the Brooks Appliance, the modern scientific invention which gives rupture sufferers immediate relief. It has no obnoxious springs or pads. Automatic Air Cushions bind and draw together the broken parts. No salves or plasters. Durable. Cheap. Sent on trial to prove its worth. Never on sale in stores as every appliance is made to order, the proper size and shape of Air Cushion depending on the nature of each case. Beware of imitations. Look for trademark bearing portrait and signature of C. E. Brooks which appears on every appliance. None other genuine. Full information and booklet sent free in plain, sealed envelope. BROOKS APPLIANCE CO., 443H State St., Marshall, Mich.

KING'S EARLY IMPROVED COTTON SEED—90-Day Cotton; boll weevil smasher; cotton the wise farmer plants. Makes cotton before boll weevil makes appearance. Wake up, plant King's Early Improved. Seed grown in famous seed districts of North Carolina. Season ideal for saving planting seed. Earliest, quickest maturing, most productive variety known. Write to-day for facts and special prices on early orders. King Cotton Seed Co., Lavonia, Ga.

For Troubled Nerves,
high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

DO YOU USE THE STEREOPTICON?

The visual method of instruction is coming into use everywhere. It is the effective method. It is live, simple, direct, impressive, practical. It stimulates thought, gives definite facts, sustains interest, speaks in terms of action and results. Educators no longer doubt the tremendous possibilities of slides in the field of education. Photographs preceded the alphabet. Pictures are the universal language.

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The Photographic Department of the Missionary Centenary, Nashville, Tenn., can supply any needs of pastors and others who wish to use the stereopticon in their work. Write to this department if you wish to secure a machine or to have slides made for use in your stereopticon.

MONTHLY PAPER FOR PASTORS.

The Publicity Department of the Centenary has a very attractive offer for pastors who wish to use a monthly paper. The only expense in this service is the cost of printing two pages locally—all else furnished free of charge. If interested write Publicity Department, Missionary Centenary, Box 600, Nashville, Tenn.

Abundantly Satisfied: How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.—Psalm 36: 7, 8.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Amory, Nov. 19, 20.
Aberdeen, Nov. 26, 27.
Okolona, Dec. 2, 3.
Tupelo, Dec. 3, 4.
Houston, Dec. 9, 10.
Pontotoc, Dec. 10, 11.
Prairie and Strong, at S., Dec. 17, 18.
Buena Vista, at B. V., Dec. 30, 31.
Verona, at Verona, Jan. 6, 7.
Shannon and Nettleton, at S., Jan. 7, 8.
Woodland, at Mantee, Jan. 13, 14.
Nettleton, at Carolina, Jan. 20, 21.
Greenwood Springs, at G. S., Jan. 24.
Vardaman, at V., Jan. 27, 28.
Calhoun City, at C. C., Jan. 28, 29.
Houlka, at Houlka, Feb. 3, 4.
Salem and Ecru, at E., Feb. 10, 11.
Randolph, at Randolph, Feb. 13.
Tocopola, at Thaxton, Feb. 14.
Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

The district stewards will meet at Tupelo, Monday, Dec. 4, at 2 o'clock p.m.

T. H. DORSEY, P. E.

Corinth District—First Round.

Corinth ct., at Box Chapel, Dec. 2, 3.
Kossuth ct., at Wesley Chapel, Dec. 8.
Corinth, First Church, Dec. 10, 11.
Corinth, South Side, Dec. 10, 12, at night.
Dumas ct., at New Hope, Dec. 14.
Blue Mountain, at B. M., Dec. 15.
New Albany ct., at Union Hill, Dec. 16, 17.
New Albany sta., Dec. 17, night; 18, a.m.
Guntown, at Guntown, Dec. 19.
Baldwyn, at Baldwyn, Dec. 30.
Booneville ct., at Oak Grove, Dec. 22.
Booneville sta., Q. C., Dec. 22, night; preaching, Dec. 31, night.
Wheeler ct., at Wheeler, Dec. 30, 31, a.m.
Potts Camp, at P. C., Jan. 3.
Hickory Flat, at H. F., Jan. 4.
Myrtle, at Myrtle, Jan. 5.
Mooreville ct., at Allen's Chapel, Jan. 6, 7.
Mantachie ct., at Shiloh, Jan. 9.
Marietta ct., at Marietta, Jan. 10.
Rienzi ct., at Rienzi, Jan. 11.
Chalybeate ct., at Camp Ground, Jan. 12.
Ripley sta., Jan. 12, 14, night.
Silver Springs ct., at Mt. Carmel, Jan. 13, 14.
Great State Conference on Evangelism, for all pastors and church officials, to be held at Jackson, Miss., Jan. 16 and 17.
Burnsville ct., at Hebron, Jan. 19.
Iuka ct., at Snow Down, Jan. 20, 21.
Iuka sta., Jan. 21, p.m.; Jan. 22, a.m.

All pastors of the Corinth District are called to meet the presiding elder in Corinth for special conference, Tuesday and Wednesday, Jan. 23 and 24.
Paden ct., at Westt Side, Jan. 26.
Belmont ct., at Golden, Jan. 27.
Tishomingo ct., at Tishomingo, Jan. 28, 29.

The district stewards for the Corinth District are called to meet at the First Methodist Church in Corinth at 11 a.m., Nov. 28, 1922.

J. B. RANDOLPH, P. E.

Greenwood Dist.—First Round.

Dublin, at Dublin, Nov. 19.
Carrollton, at Carrollton, Nov. 26, a.m.
Colla, at Poplar Springs, Dec. 3.
Acona, Dec. 10, a.m.
Black Hawk, at Black Hawk, Dec. 10, p.m., at 2:30.
Lambert, at Lambert, Dec. 17.
Itta Bena, Dec. 24, a.m.
Greenwood, Dec. 24, p.m.
Moorehead, Dec. 31, a.m.
Indianola, Dec. 31, p.m.
Inverness, at Inverness, Jan. 7, a.m.
Belzoni, Jan. 7, p.m.
Tutwiler, at Tutwiler, Jan. 14, a.m.
Drew, at Drew, Jan. 14, p.m.
Great Rally for Home Missions and Evangelism at Jackson, Jan. 16 and 17, five laymen from each charge, and every pastor in the district to attend.
Swift, at Morgan, Jan. 10, the pastor to set the hour.
Webb, at Webb, Jan. 21, a.m.
Minter City, at Minter City, Jan. 21, at 3 p.m.
Schlater, at Schlater, Jan. 24, p.m.
Tchula, Jan. 28, a.m.
Sidon and Cruger, at Sidon, Jan. 28, p.m.
Sunflower, at Sunflower, Feb. 4, a.m.
Ruleville, at Doddsville, Feb. 4, 3 p.m.

S. L. POPE, P. E.

Sardis District—First Round.

Charleston, 11 a.m., Nov. 26; Q. C., evening, Jan. 2, 1923.
Oakland, preaching p.m., Nov. 26; Q. C., 11:30 a.m., Jan. 2.
Hernando, 11 a.m., Dec. 3; Q. C., a.m., Dec. 11.
Senatobia, preaching Dec. 3, evening; Q. C., a.m., Dec. 12.
Batesville, 11 a.m., Dec. 10; Q. C., p.m. Dec. 13.
Sardis station, evening, Dec. 10; Q. C., a.m., Dec. 13.
Byhalia, at B., 11 a.m., Dec. 17; Q. C., 2 p.m., Dec. 17.
Olive Branch, at O. B., evening, Dec. 17; Q. C., 11 a.m., Dec. 18.
Como, 11 a.m., Dec. 24; Q. C., evening, Dec. 12.
Coldwater, evening, Dec. 24; Q. C., evening, Dec. 11.
Shuford, at Eureka, Dec. 30; preaching and Q. C., 11 a.m.
Courtland, at Courtland, Dec. 31; Q. C. in afternoon.
Crowder, at Crowder, evening, Jan. 3.
Cockrum, at Palestine, 11 a.m., Jan. 6.
Pleasant Hill, at P. H., 11 a.m., Jan. 7.
Horn Lake, at H. L., preaching, p.m., Jan. 7; Q. C., 11 a.m., Jan. 8.
Sardis ct., at Terza, 11 a.m., Jan. 10.
Arkabutla, at Hunter's Chapel, 11 a.m., Jan. 12.
Longtown, at Longtown, 11 a.m., Jan. 13.
Crenshaw, at Sledge, Jan. 14.
Mt. Pleasant, at M. P., Jan. 20, 21.
Tyro, at Free Springs, Jan. 27, 28.

The district stewards will please meet at Sardis, Miss., at 11 a.m., on Tuesday, Dec. 5. Please let all the district stewards who can possibly do so be present for this conference. Any preachers who so desire may come, but we will have a special preachers' meeting soon after our great meeting in Jackson, Jan. 16 and 17.

It is important that all of the stewards meet their Q. C., that we may start our year's work off right.

J. TILLERY LEWIS, P. E.

MOTHER!

Open Child's Bowels with "California Fig Syrup"

Hurry mother! Even a sick child loves the "fruity" taste of "California Fig Syrup" and it never fails to open the bowels. A teaspoonful today may prevent a sick child tomorrow. If constipated, bilious, feverish, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good cleansing of the little bowels is often all that is necessary.

Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

"I'll be all right in the morning"

"When I feel like this—dizzy, black spots before my eyes, bad taste in my mouth, stupid and lazy—I know what's the matter. I'm bilious, I just take a couple of

DR. MILES' LIVER PILLS

They fix me up in short order. Why don't YOU try these little wonder workers? You'll find them easy to take and mild but effective in operation.

Your Druggist sells Dr. Miles' Laxapalettes

School Desks

Opera Chairs,
Folding Chairs,
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School Supplies,
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SOUTHERN DESK CO., Hickory, N. C.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

MURINE FOR YOUR EYES You Cannot Buy New Eyes

But you can Promote a Clean, Healthy Condition
Use Murine Eye Remedy "Night and Morning."
Keep your Eyes Clean, Clear and Healthy.
Write for Free Eye Care Book.
Murine Eye Remedy Co., 9 East Ohio Street, Chicago

Reader Takes Newer Form of Iron—Feels Years Younger

"Six weeks ago I saw a special offer in the paper telling how thousands of people grow old in looks and energy long before they are really old in years, because, as examinations by physicians have shown, an enormous number of people do not have enough iron in their blood. I have been taking Nuxated Iron for two weeks: the results are simply astounding. The roses have come back in my lips and cheeks, and I can conscientiously say that I feel ten years younger."

The above is a typical hypothetical case showing the results that have been achieved by a great many people since we started this "satisfaction or money back" offer on Nuxated Iron. We will make you the same guarantee. If, after taking the two weeks' treatment of Nuxated Iron, you do not feel and look years younger, we will promptly refund your money. At all druggists.

NOTE: Nuxated Iron has been used for years whenever needed in the family of the Advertising Representative of this paper with excellent results. We are able to guarantee that if you do not obtain all and even greater benefits than you expect from Nuxated Iron, the manufacturers will promptly refund your money.

Stamp collections and accumulations of old postage stamps, wanted for cash. Dr. Samuel Kleinman, 243 West 99th St., New York City.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1431 Octavia St., New Orleans, La.

LOUISIANA CONFERENCE.

Carrollton Avenue Woman's Missionary Society Celebrates Annual Meeting.

October 4, 1922, will long be remembered by the members of the Carrollton Avenue Auxiliary and their friends who enjoyed with them an "All-Day" meeting, which is an annual event.

Mrs. Jacob Cohen, the beloved president, presided and, after the opening exercises, explained that the main purpose of the meeting was a better knowledge of the Council Minutes. Mrs. Cohen gave an interesting report of the various foreign fields, and told of the wonderful work done by the Council through the auxiliaries. The Treasurer's report showed that a million dollars was raised and distributed this year.

Everybody joined most heartily in singing "Praise God from whom all blessings flow."

Mrs. Jennings read the Constitution and By-Laws and introduced the subject of the Extension Committee, a new field of endeavor. Brother Smith, our pastor, spoke of this Extension Committee, consisting of twenty women from the Society, and of the great good to the church and community which this Committee will accomplish.

Mrs. Thompson, Social Service Superintendent, then made her report, and also called attention to the hope of the Council that the Inter-Racial work might be blessed of God and that we might accomplish great things in this department.

The report from Scarritt Bible and Training School was given by Mrs. Carley, who read a letter from our own Miss Sophie Kuntz, now in training there.

Following the Bible lesson, "The Cloud and the Silver Lining," by Mrs. Brister, a memorial service was held for Miss Belle H. Bennett.

Miss Cora Godat paid a beautiful tribute to Miss Bennett, whose sympathy for and belief in the workers made them love and honor her always.

Mrs. Montgomery spoke of Miss Bennett as an officer and told of her personal association with her, which indeed will be sweet to remember.

At noon, a delicious luncheon was served in the church parlors, and the fact that the ladies were guests of the President made it all the more enjoyable.

The afternoon session began with the Mission Study Class, "The Negro in the South," ably conducted by Mrs. Brister. It is interesting to note that the study was completed in October.

The regular business meeting followed and reports from all departments were most encouraging. An ideally happy day from 11 a.m. to 4 p.m.

Have you had an "All-Day" meeting in your auxiliary? Try it, friends.

The week of prayer just ended has been a spiritual treat; the program was carried out at Carrollton every evening at 7:30 in the church, giving the whole congregation an opportunity to hear ministers and laymen speak on the topic for the week.

The week closed with a large church social on Friday, November 10, to which every church member was invited, and what, with community singing, and good fellowship, every member is closer and more interested in his neighbor than ever before.

A WORKER AT CARROLLTON.

PARKER MEMORIAL, NEW ORLEANS.

When the Bulletin was read at the September meeting of Parker Memorial Missionary Society, and our State President's message asking each auxiliary to have a luncheon the last week in September as a means of getting new members as well as a social getting together after the long summer, plans were at once made for complying with our dear president's request, and September 26 was set aside for the luncheon. The day was a perfect September, and the hall, parlors and lunchcon room were beautiful in their decorations of ferns and flowers.

The members received their guests in the reception hall and Mrs. Ford offered the dainty gold and white guest book that all, old as well as new members, might sign their names giving their new addresses, as some were to move the next week, thus assisting the secretary.

The table was in the shape of a cross and was resplendent in dainty linen, china and silver, with big wicker baskets of fern and yellow golden glow. After thanks had been returned by Mrs. Snelling, our president welcomed each and all in her own inimitable, sweet, bright way, referring to the work of the society in the past and the plans for the future when assisted by the new members she was welcoming so gladly.

Our especial guests of honor were State and district officers, who each gave three-minute talks on subjects dear to the heart of each missionary member present. Mrs. Van Alystine introduced these guests, and they were Mesdames Snelling, Harper, Niebergall and Rumph. Mrs. Van Alystine announced that the new mission study books were here and the first meeting would be at the church on October 17. Thus passed into memory another pleasant gathering at Parker Memorial.

MRS. P. B. TORIAN,
Supt. Publicity.

THE NEW ADULT YEAR BOOK.

Every member will want one of the elegant new adult year books, which will come from the press December 1. It is to be a larger size than usual, and will carry a beautiful picture of Miss Bennett and a wonderfully beautiful poem as a tribute to her. In order to make this book a fitting expression of the honor we wish to pay our great leader, we are putting out a more expensive book this year. The price will be ten cents each. We are sure, however, that no member will object to this on this special occasion.

ESTELLE HASKIN,
Sec'y of Publications,
Woman's Work.

FROM BRANDON AND PELAHATCHIE.

Dear Brother Carley: Brandon and Pelahatchie charge is composed of Brandon, Pelahatchie, and Greenfield. Pastor's and presiding elder's salary and all collections ordered by the Conference will be paid in full. We have three churches, three Sunday schools, three prayer meetings, two Woman's Missionary Societies and two Epworth Leagues. The League at Pelahatchie has just been organized and is not yet in good working order. We hope to have a good League there before long.

We began our revival at Greenfield the fifth Sunday in July. The pastor did the preaching. We had a good meeting, two uniting with the church on profession of faith. Since the third quarterly conference, which was held there, the church has raised and expended more than $100 in improvements on the church.

Our second meeting was at Brandon, beginning the 20th of September, and closing the first Sunday night in October. Brother J. V. Bennett did the preaching after the first day. Bennett is a strong and attractive preacher. He preaches the old gospel, and the membership of all the churches of Brandon heard him gladly. He is sound in Methodist doctrine and Christian experience. He is a safe man for any pastor to have in a

(Continued on Last Page)

ROCHE'S HERBAL EMBROCATION
FOR CROUP OR WHOOPING COUGH FOR
Relieves promptly and safely the Terror and Distress of these dreaded afflictions of Childhood.
120 years of successful use
Applied externally only. Wonderfully effective in Bronchitis, Lumbago and Rheumatism.
All druggists or
W. EDWARDS & SON, London, England
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BOHNE & WILT, Booksellers, and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

CHAMBERLAIN'S TABLETS
-SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble

Keep Your Skin-Pores Active and Healthy With Cuticura Soap
Soap, Ointment, Talcum 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

How's Your Stomach? and Your Liver?
Health is Most Vital to You
Durham, N. C.—"As for Dr. Pierce's Golden Medical Discovery which I use constantly, I don't believe there is a better liver medicine made. I use it for headache, stomach disorders and torpid liver. It is not unpleasant to take and does not leave a constipated condition as so many of the liver pills and medicines do. It does its work and leaves one feeling like a new person."—Howard Holden, 1306 Glenn St.
You can quickly put yourself in A-1 condition by going to your druggist and obtaining this Discovery of Dr. Pierce's in tablets or liquid, or write Dr. Pierce, president Invalids' Hotel, in Buffalo, N. Y., for free medical advice.

Headaches Vanish
Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting CAPUDINE

GET RID OF THAT FAT

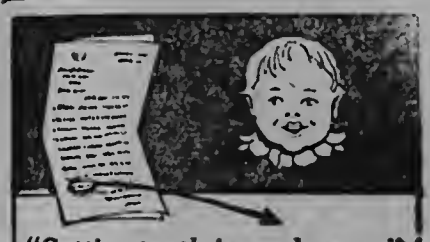
Free Trial Treatment on Request
Ask also for my "pay-when-reduced" offer. My treatment has often reduced at the rate of a pound a day. No dieting, no exercise, absolutely safe and sure method.
Mrs. E. Bateman writes:—Have taken your treatment and it is wonderful how it reduces. It does just as you say. I have reduced a pound a day and feel fine.
Mrs. Anna Schmidt writes:—I weighed 178 pounds before I started your treatment and I now weigh 138 pounds. You may print this if you like.
These are just examples of what my treatment can accomplish. Let me send you more proof at my expense.
DR. R. NEWMAN, Licensed Physician
286 Fifth Avenue, New York. Desk H967.

MRS. LULA VANN FULTON, ARK.
Suggests to Suffering Women the Road to Health

Fulton, Arkansas.—"I used Lydia E. Pinkham's Vegetable Compound for a soreness in my side. I would suffer so badly every month from my waist down that I could not be on my feet half the time. I was not able to do my work without help. I saw your Vegetable Compound advertised in a newspaper and gave it a fair trial. Now I am able to do my work and don't even have a backache every month. I cannot praise your Vegetable Compound enough and highly recommend it to those who have troubles like mine. I am willing for these facts to be used as a testimonial to lead all who suffer with female troubles, as I did, to the right road to health."—Mrs. LULA VANN, Box 43, Fulton, Arkansas.
Its this sort of praise of Lydia E. Pinkham's Vegetable Compound, given by word of mouth and by letter, one woman to another, that should cause you to consider taking this well-known medicine, if you are troubled with such symptoms as painful periods, weak, nervous feelings, miserable pains in your back, and cannot work at certain times.
Here is a woman who is so grateful and glad to be relieved from a painful and nerve racking physical condition that she wishes to tell all sick women.

CHAMBERLAIN'S COUGH REMEDY
FOR THE RELIEF OF
Coughs, Colds, Croup
WHOOPING COUGH, HOARSENESS
BRONCHITIS
-SOLD EVERYWHERE-

TETTERINE
Makes Low Necks and Short Sleeves Possible. It Clears the Skin.
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.


"Cutting teeth is made easy"
MRS. WINSLOW'S SYRUP
The Infants' and Children's Regulator
At all druggists
Non-Narcotic, Non-Alcoholic

Oakland, Nebr., Feb. 28, 1920
Anglo-American Drug Co.,
Gentlemen:
I am more than glad to tell you of the experience and result obtained from your wonderful Baby Medicine. Our second baby is now seven months old and has never given us a moment's trouble. The first and only thing she has ever taken was Mrs. Winslow's Syrup. She has four teeth and is always smiling and playing. *Cutting teeth is made easy* by the use of Mrs. Winslow's Syrup. Most sincerely,
(*Name on request*)

ANGLO-AMERICAN DRUG CO.
215-217 Fulton Street, New York
Gen. Selling Agents: Harold F. Ritchie & Co., Inc. New York, Toronto, London, Sydney

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shado is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

Methodist Benevolent Association
Gives Southern Methodist Men and Women Safe
LIFE INSURANCE AT ACTUAL COST
J. H. SHUMAKER, Sec'y
810 Broadway Nashville, Tenn.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

HINDERCORNS Removes Corns, Calluses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

OTHINE
For the treatment of
FRECKLES
In Use for Over 14 Years
Your freckles need attention NOW or may remain all winter. Use Othine—double strength—the old and time-tried guaranteed treatment that has given satisfaction to millions of women, and rid yourself of these homely spots.
At all Druggists and Department Stores.

Epworth League.

LOUISIANA CONFERENCE.

(Continued from Page 11.)

the Fourth Annual Assembly were shown by Brother Grambling; this, too, was grealy enjoyed by all. We are hoping that next year more of our New Orleans Leaguers will be able to attend the Fifth Annual Conference.

The following is a "Scramble," written by Miss Vlolet Wade, one of our Leaguers, which very clearly expresses every Leaguer's feeling toward our faculty:

O here's a cheer to Jimmie,
For he's our dear old pal;
He even makes you love him
Like you love your dearest gal.

And then there's E. O. Harbin;
He is our wonder man;
He lives to play and frolic,
Yet he works to beat the band.

O sing a song to Edgar,
With his funny new mustache!
He makes a first-class villain,
For he's got the pep and dash.

Ruth Wilkins, oh Ruth Wilkins!
We like to see you smile;
We want to keep you with us
Because you're just our style.

Dr. Lutz is jolly,
Dr. Lutz is gay;
Now, girls, if you aren't careful,
He'll steal your heart away.

To you, dear Nena Collins,
With your roguish eyes,
We'll say the fellow's lucky
Who captures such a prize.

O, Mrs. Muntz, we're singing
A song of thanks to you;
We like you when you're laughing,
We like you crying, too.

Of course we all know Laura,
Her name is Maggie, too;
We think that she is dandy;
Now tell the truth, don't you?

John Morris, you're a darling,
John Morris, you're a saint,
But Jimmie he gets mixed up
And calls you what you ain't.

Here's to everybody gathered here for fun—
If you don't like this ditty,
We'll sing another one.

The monthly meeting of the City Union was held on Tuesday, November 14, at Algiers. The Union was very glad to learn that Epworth bad been re-organized with 17 members and are expecting to have a real strong League there in the near future.

Brother Kleinschmidt reported that the newly organized League at Louisiana was getting along first-rate and the devotional meetings were well attended.

Second Church reported having organized an Intermediate League with 19 new members.

Mr. Cayard, our Union President, reported having visited the various Leagues in our District outside of New Orleans, Slidell, St. Tammany, Bush, and Pearl River, and it was his sincere regret that he could not possibly make Bogalusa and Mandeville. He reports that the Leagues visited were doing nicely and very often, when no church service is held, the Leagues still continue to have their services.

It is through the God in man, in the throbbing heart of humanity, the warm, loving, sympathetic soul that realizes its kinship to the lowly and suffering that relief and solace must come, if at all. It is only when prayers are crystallized into deeds that they become true prayers. "If you love me, feed my lambs."—R. T. Watson.

Dodson's Liver Tone
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Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

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WRITE NOW. DO NOT DELAY. THIS IS A RARE OPPORTUNITY TO BECOME ASSOCIATED WITH A GREAT INSTITUTION.

FROM BRANDON AND PELAHATCHIE.

(Continued From Page 14)

meeting. We had a good meeting.

We began our meeting at Pelahatchie October 23, and closed at high-tide Sunday night, November 5. In many respects, if not in every way, this was the greatest meeting that I have ever been in. While the services were held at the Methodist church, led and conducted, so far as human leadership can go, by a Methodist pastor and evangelist, the revival touched the whole community in a very marvelous way. From the close of the Baptist meeting in July, the Methodist and Baptist ladies held a union prayer meeting once a week for the revival at the Methodist church. On the afternoon of October 15, a division of the Flying Squadron from Jackson came over and held a service. About 1500 people heard them. Their visit was timely and no man knows how much they contributed toward the success of the revival. They held a great service, and made a fine impression on all who heard them. Monday following the visit of the Squadron, the women, regardless of denominational lines, organized group prayer meetings on every street in town where there were enough to hold one. These prayer meetings were from 9:30 to 10 o'clock every morning through the entire week. Dan E. Kelley came to us on Wednesday evening, the 25th, and preached from two to four times a day until the close of the meeting. I had Brother Kelley with me in a meeting at Morton ten years ago. I regard him as being a much stronger preacher now than he was at that time, and as having grown in every way. It would require the pen of a gifted and skillful writer accurately to portray Dan Kelley. He is constantly bubbling over with wit, good humor, and pathos. Those who come to hear him once invariably come to hear him again.

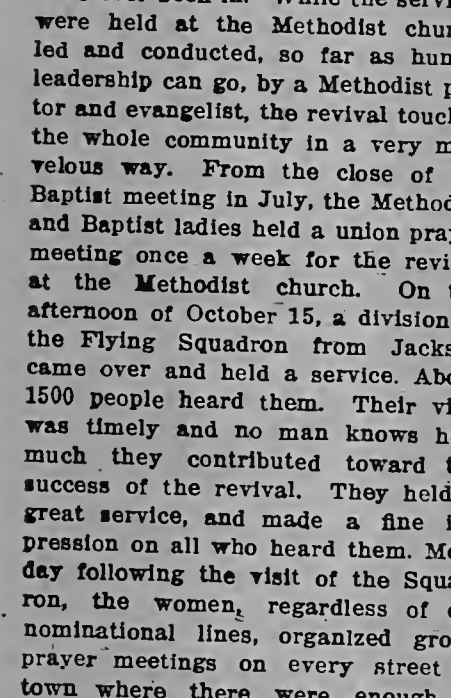
He preaches plainly and simply, dealing faithfully with the word of God and with the souls of men. His sermon to men only at the Baptist church and on social impurity to the entire congregation, and on the baptism with the Holy Ghost were probably the three most effective sermons of the entire series. The interest grew from the beginning. On the last night we could not seat all who came. One service was held at six, and two at 6:30 a.m., and the house was well filled at each. The result of the meeting in additions to the churches were 87 to the Methodist, 66 of whom were new members; some who came by certificate were lost to the church until this revival; 27 went to the Baptist church, and one to the Presbyterian church.

The Sunday school on the last Sunday of the meeting had 173 present, which was the largest attendance ever recorded at Sunday school in Pelahatchie, so far as I am able to learn. On Wednesday night after the meeting closed we had about 150 at prayer meeting, and we made a praise meeting out of it more than a prayer meeting. The men are organized for a week-day prayer meeting and the women will continue their weekly prayer meetings, this in addition to the regular prayer meetings at the churches. We thank God for this meeting and pray that the revival may grow. It was God's meeting, and to Him we reverently give all the praise, the glory and the power.

W. J. DAWSON, P. C.

Corns

Lift Off with Fingers



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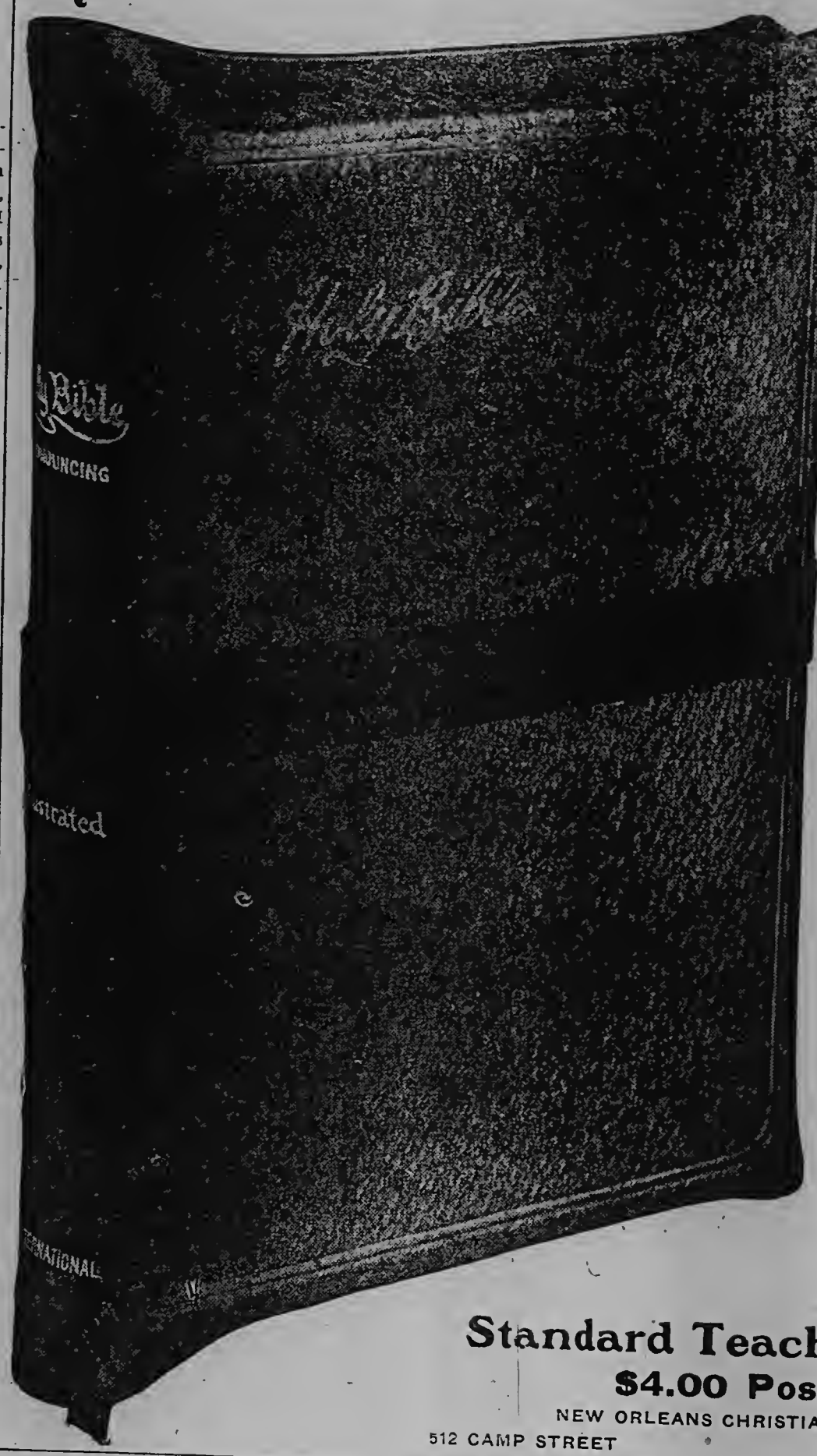
Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.



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CHRISTIAN ADVOCATE

Vol. 69—No. 48. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3186.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 30, 1922. CHAS. O. CHALMERS, Manager.

PROCEEDINGS OF THE LOUISIANA CONFERENCE.

FIRST DAY.

The seventy-seventh annual session of the Louisiana Conference of the Methodist Episcopal Church, South, convened in the First Methodist Church, Shreveport, La., on November 22, at 9 o'clock a. m., Bishop Warren A. Candler in the chair. Bishop Candler conducted the opening exercises, which consisted of singing hymn No. 222, "Jesus: the name high over all," prayer, Scripture reading taken from II Corinthians 2, an address by the Bishop, and singing "All hail the power of Jesus' name."

The roll was called by R. H. Harper, secretary of the preceding session of the Conference and, with the exception of quite a number of delegates from the southern part of the State who came in late on account of a delayed train, but whose presence was afterward noted, a large number of the members of the Conference answered to their names.

The organization of the Conference was effected by the election of R. H. Harper as secretary, who named as his assistants Jno. F. Foster and W. D. Kleinschmidt, and R. W. Vaughan as statistical secretary, who were duly elected.

R. T. Moore, a layman of Shreveport, was presented to the Conference and he delivered a most cordial address of welcome, which was appropriately responded to by Bishop Candler.

The hour of meeting was fixed at 9 o'clock, a. m., and of adjourning at 12, noon. The bar of the Conference was fixed as the first ten rows of pews, counting from the front of the church. Dr. H. F. Brooks, pastor of the First Methodist Church, announced that lunch would be served each day in the basement at 12:30 o'clock.

R. H. Wynn, on behalf of the presiding elders, nominated the following annual committees, and quadrennial boards and committees, which were duly elected:

Annual Committees.

Public Worship—H. F. Brooks, W. W. Drake, R. H. Wynn.

Conference Relations—H. W. Rickey, R. T. Ware, A. A. Bernard, A. H. Parker, T. J. Holladay, L. N. Hoffpaulr, J. F. Waltman.

District Conference Records—P. H. Fontaine, G. D. Purcell, J. W. Faulk, Mrs. L. M. White, Mrs. R. E. Smith, T. B. Carré, L. C. Wilson.

Sabbath Observance—A. W. Waddill, L. E. Crooks, H. C. Murphy, P. O. Lowrey, F. J. McCoy, C. F. Sheppard, H. B. Thomason

Prison Reform—H. S. Johns, W. C. Childress, D. C. Barr.

Memoirs—R. S. Walton, for W. A. Mangum; J. C. Price, for J. H. Brown; C. W. Crisler, for Mrs. C. C. Miller; F. N. Parker, for J. D. Harper.

Admissions—W. W. Drake, H. N. Brown, I. T. Reames, H. W. Cudd, R. S. Walton, J. A. Alford, W. H. Jordan.

Memorial Home—W. C. Childress, R. W. Vaughan, Ellis Smith.

Quadrennial Boards and Committees.

Admission on Trial—J. G. Snelling, P. M. Brown, J. W. Booth.

First Year—C. C. Miller, E. C. Gunn, J. C. Rousseaux.

Second Year—C. W. Crisler, L. I. McCain, J. A. McCormack.

Third Year—Jno. F. Foster, J. W. Pearson, Wm. Schuhle.

Fourth Year—W. L. Duren, R. S. Walton, S. J. Davies.

Committee on Admissions—W. W. Drake, H. N. Brown, I. T. Reames, H. W. Cudd, R. S. Walton, J. A. Alford, W. H. Jordan.

Bible Society Board—S. S. Bogan, J. D. Nesom, H. N. Harrison, S. L. Riggs, J. S. Rutledge, A. J. Bonnett.

Board of Christian Literature—H. W. May, A. M. Shaw, S. J. Davies, S. A. Seegers, J. A. Alford, F. B. Hill, L. R. Sparks.

Conference Commission on Budget—Clerical: W. R. Harvell, H. N. Brown, A. S. J. Neill, R. W. Tucker, W. D. Kleinschmidt.

Lay: S. M. Russ, C. O. Chalmers, K. I. Bean, W. H. Moore, Harry McKenzie.

Board of Finance—Clerical: W. W. Drake, J. F. Foster, G. A. Morgan, W. H. Jordan, R. S. Walton, H. W. Rickey, L. W. Cain.

Lay: W. L. Calhoun, J. C. Foster, H. H. White, J. R. Abels, Walter Fontenot, W. C. Barnette, T. L. James.

Sunday School Board—Clerical: J. W. Pearson, J. L. Evans, R. M. Brown, O. W. Bradley, J. C. Price, A. J. Coburn. (One to be named later.)

Lay: C. V. Breithaupt, Miss Ella Hooper, W. S. Holmes, J. H. Carter, S. M. Collins, A. M. Mayo, C. O. Beauchamp.

Epworth League Board—Clerical: W. W. Holmes, Leland Clegg, J. M. Boykin, F. J. McCoy, H. W. Ledbetter, A. D. George, C. C. Wier.

Lay: J. P. Bond, A. R. Wallis, Edgar Cayard, Miss Nettie Brunet, Miss Grace Cook, J. B. Grambling, J. H. Cain.

Board of Education—Clerical: H. T. Carley, N. E. Joyner, Briscoe Carter, F. N. Parker, D. B. Boddie, C. W. Crisler, J. A. McCormack, A. S. Lutz.

Lay: R. W. Oglesby, J. H. Thatcher, E. M. Decker, R. T. Moore, C. A. Ives, C. S. Williamson, H. T. Liverman, E. L. Joyner.

Board of Missions—Clerical: J. G. Snelling, R. F. Harrell, A. W. Turner, H. T. Young, W. F. Henderson, Jr., J. W. Booth, Louis Hoffpaulr.

Lay: S. S. Thomas, R. C. Holt, R. T. McClendon, R. E. Bobbitt, O. H. Cline, Dr. H. S. Joseph, S. H. Meyer; T. W. Holloman, ex officio.

Board of Church Extension—Clerical: F. M. Freeman, Geo. Fox, H. W. Bowman, W. L. Duren, B. H. Andrews, T. D. Lipscomb, E. C. Gunn.

Lay: R. O. Randle, R. J. O'Neal, John D. Saint, P. K. Abel, T. D. Connell, Mrs. L. M. White, K. I. Bean.

Board of Temperance and Social Service—Clerical: C. C. Miller, W. C. Childress, W. W. Perry, R. H. Harper, D. B. Raulins, A. W. Waddill, Wm. Schuhle.

Lay: E. E. Williamson, J. H. Pullen, L. Herman, F. M. Ragsdale, L. L. Upton, J. J. Davidson, J. L. Pitts.

Orphanage Board—Clerical: E. L. Cargill, J. M. Alford, L. C. Wilson, S. D. Roberts, A. J. Martin, Geo. P. White, W. S. Henry.

Lay: J. M. Robinson, L. Higginbotham, Dr. Rex Singletary, E. T. Matherne, J. L. Ballard, Dr. W. D. Haas.

Board of Lay Activities—Conference lay leader, district lay leaders and associate district lay leaders from each presiding elder's district.

The following, proposed by the presiding elders, was made a Standing Rule of the Conference concerning the composition of the Orphanage Board: A Conference Orphanage Board, composed of one lay member from each district, and an equal number of clerical members, shall be elected at the first session following the General Conference, to serve during the ensuing quadrennium.

Various communications were referred, without reading, to appropriate boards and committees.

Dr. Thos. N. Ivey, of Nashville, Tenn., editor of the Christian Advocate, the general organ of the church, was presented to the Conference, and he spoke concerning his work. Dr. Ivey's address was re-enforced by remarks by the Bishop concerning the value of the church papers.

W. C. Everett, of Dallas, Texas, representing the Publishing House, and Chas. O. Chalmers, Business Manager of the New Orleans Christian Advocate, were presented, and they addressed the Conference concerning their work.

Question 21, "Are all the preachers blameless in their life and official administration?" was called by the Bishop. The names of W. L. Doss, Jr., presiding elder of the Alexandria District; J. W. Lee, presiding elder of the Baton Rouge District; Martin Hebert, presiding elder of the French Mission District; J. B. Williams, presiding elder of the Lake Charles District; K. W. Dodson, presiding elder of the Monroe-Ruston District; J. G. Snelling, presiding elder of the New Orleans District, and R. H. Wynn, presiding elder of the Shreveport District, were called, they reported their work, and their characters were passed. The reports of the presiding elders showed that this has been a year of splendid progress throughout the State. Rev. J. G. Snelling, who is closing a quadrennium as presiding elder of the New Orleans District, presented the following written summary of the work of the district for four years:

"To the Bishop and Members of the Louisiana Conference.

"Dear Brethren: We believe that the New Orleans District embraces one of the most important fields in which our church is working today. There is an opportunity for all phases of missionary enterprises, on account of the large and cosmopolitan population of the city. We are indeed glad to report that at last Protestantism is making some advances in the district. We are not, however, claiming our full share of the new fields to be occupied. This can be charged, we believe, to the lack of a definite policy of a building program, wherein there would be full co-operation on the part of the Board of Church Extension and the Board of Missions, for without substantial help from the Boards, the church is too weak financially to accomplish the task, working as New Orleans Methodists alone.

"Some of our bishops and secretaries, who have been acquainting themselves with the field, have assisted in getting substantial aid for the New Orleans churches in recent years. The preachers of the New Orleans District are all effective men and full of the Holy Spirit—ready to do every good work. Our laymen are loyal, liberal and responsive. The women are doing a magnificent work, and their annual reports show the fruits of their ever-increasing labors. Our Sunday schools are pressing hard toward the Standards of Efficiency, many of them having already reached these

(Continued on Page 4)

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THY WILL.

All those who journey soon or late
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those wbo cannot say,
"Not mine, but tbine;" who only pray,
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.

NOTES FROM EUROPE.

By Rev. Walt Holcomb, General Evangelist, Cartersville, Ga.

Praising the City of Prague is the habit of everyone who comes within its ancient walls. It is a golden capital witb a hundred and thirty-five gilded and glorious towers, grouped upon seven series of hills, reminding one of old Rome. Seven clusters of towns surround the central part of tbe city. The prominent divisions are Old Town, New Town, Small Town, and Castle Town.

St. Charles' bridge is the connecting link between the Old Town and the big hill, where Hradcany is located. The bridge spans tbe Vltava river, which runs through tbe heart of the city. A huge pile of polished stone buildings, including castles and cathedrals, monasteries and monuments, makes a wonderful palace city within itself. During the Hussite wars the towns of the castle were used as state prisons.

In the council chamber of the castle, while the Imperial councillors were plotting against the Protestants, tbe outraged Bohemian nobles entered the chamber and hurled the Austrian officials through the windows to the ground. This was tbe beginning of the Thirty Years' Wars. The event is known in history as the Defenestration of Prague. Since the organization of the Czecho-Slovakian Republic, President Masaryk has lived in the castle on Hradcany. The offices of Foreign Affairs are also located in the castle grounds.

Centuries ago, John Huss was exiled by the Catholic Church because of his Protestant and independent leaning, and was conducted to Constance in Germany, with the promise of safe return by Emperor Sigismund, who forsook him and left him to burn at the stake, on the square in the city of Constance. However, the city of Prague now honors him with a great statue in the heart of the city, facing the spot where the twenty-seven noblemen were executed because of their loyalty to the Protestant cause.

In this old Protestant city, where the Romish church has controlled the religious life until the birth of the new Republic, we closed Sunday night in the Big Hall of Lanterns the second evangelistic campaign undertaken by the people called Methodists. The crowded buildings and religious enthusiasm were a revelation to the inhabitants. Over one hundred persons from the old established churches came forward on the last night.

Just as I was ready to announce my text, a young lady with an armful of fragrant flowers stepped to the front and presented tbem witb timely remarks. Then, a little boy came with bis flowers in one hand and speech in tbe other. Two or three little girls representing our churches followed with bouquets for Drs. Neill, Dobes, and Bartak. A handsome Bohemian ring, necklace and brooch were presented to me for my wife and children. To me it was the most touching scene I ever witnessed.

We began another revival at Slany, preaching from the wrecked monument of John Nepomuk, that was torn down by the Bolsheviks after the establishment of tbe Czech nation. Slany is the home of Bolshevism in Bohemia. Alois Muna, who was a tailor before entering the Austrian Army, was taken prisoner by the Russians, afterward joined the Bolshevik Army, and fought against the Czech legionnaires. After tbe Armistice, he returned to Bobemia and began to agitate and advocate the theories of Bolshevism.

The Russian Bolshevik Government supported his propaganda witb Russian gold and succeeded, secretly, in organizing a little Soviet in Slany. After he had secured all kinds of weapons and ammunitions, early one cold morning, in the adjoining industrial centers they proceeded to occupy the City Hall and factory and start their Bolshevik rule. They made a common laborer president of the big sugar mill, and the former President had to obey orders from his new Bolshevik boss. In two days two tons of sugar were missing.

The Bolsheviks also took charge of large farms and estates, and when tbey wanted some beef they proceeded to kill the best milch cows; notwithstanding, milk was one of the scarcest commodities. Tbe Bolshevik renters of apartments made the owners pay rent to the Bolsheviks who occupied the apartments. The Czecho-Slovak government, upon being apprised of the Bolshevik reign and terror, immediately dispatched soldiers to the scene and seized the agitators and gave them a thorough thrashing, bound them with chains and locked them up in prison.

Alois Muna was one of the Bolshevik birds that got whip-lashing. Soon after his return from Russia, he was delivering a lecture on Bolshevism, when two Czech legionnaires arose and went to the platform and told the lecturer that they owed him something. Muna soon realized what the soldiers had in mind, and he crawled under the piano to protect himself; the soldiers grabbed him by his boots and pulled him out before the crowd and administered such a thrashing that the lecturer had to go to the hospital. Since then, the Bolsheviks have been very meek and mild.

We have a large tent in Slany where the revival services are being held. Preaching to Bolsbevists and Methodists is a combination that I am not used to. However, the Methodists are enthusiastic and the Bolshevists are respectful. I have been wondering if they would decide to turn the meeting into a Bolshevik revival, and come up and occupy the pulpit and send the American evangelist to the back seat, and call him to the mourners' bench. That would be practical Bolshevism.

Slany is thirty-five kilometers from Prague and we make the trip daily by auto. Travel is great in Czech country. The maps show colored routes, and the mile posts are painted with the color indicated in the guidebook. When you approach a zigzag road, the letter "z" is painted on the sign; a railroad grade crossing is indicated by a section of railroad ties and track pictured on the sign.

The road bed is built on boulders as big as your body, covered with small gravel, and is as level as glass in most places. Both sides are lined with apple and cherry trees, and the blossoms remind you of the apple blossoms of Normandy and the cherry blooms of Japan. Little thatched-straw, dog-like houses are scattered along the road, where the peasants watch and guard the ripening fruit.

Goose ponds are in every village and all the geese are brought to the pond for a socialistic swim and jabbering commune. Socialism is really a goose pond where communistic geese congregate. The geese follow the children home each evening, and it is amusing to watch the spreading white-winged geese and the red-faced children, dodging the passing automobiles. The boys, with the milk goats, also add a touch of the natural to the picture.

At eventide the public highways are strewn witb returning gleaners, mostly old, decrepit women, who have followed the reapers and gleaned the scattered grain from the field. Their bent forms are covered with bundles of straw and wheat, while their kindly, wrinkled faces beam with smiles as they chatter along the way. The picture reminds you of Bible scenes of long ago and of the gleaners mentioned in the Scriptures.

Slany is a town of ten thousand inhabitants. We are preaching under the tent that was first used in Methodist evangelism in Czecho-Slovakia. All of the preachers except one, who was given work by Bishop Beauchamp, at the recent conference, were converted under this sacred canvas. This will be my last revival campaign in Europe. As I bid my readers good-bye, I hope to renew our acquaintance, sometime, in our beloved Southland.

Prague, Czecho-Slovakia.

AN APPEAL IN BEHALF OF EASTERN CHRISTIANS.

Secretary Hughes, in his reply to Bishop Cannon's cablegram, urging that our Government take necessary steps to put an end to Turkish rule over the Christians, stated, in substance, that the abstention of the Executive from greater exertions in behalf of the Eastern Christians was due to no lack of sympathy, but to the lack of a mandate from the people. In the light of the candid declaration of tbe Secretary of State, the duty of those of us who agree witb Bishop Cannon is self-evident. We must assure the Executive and Legislative branches of our Government that they will have our full support in any action they find necessary to effectuate the freedom of Armenia and the liberation of the Greeks from the rule of tbe Turks.

We, therefore, ask you to: (a) write to the President, to the Secretary of State, to your Senators and Congressman along the lines indicated above; (b) urge every member of your church to do likewise, and (c) if possible, hold mass-meetings, adopt resolutions, and send them to Washington.

We are asking 100,000 churches and 25,000 lay organizations to act upon the foregoing suggestions. The efficiency of your effort will depend upon the number of letters—not collective but individual—that you send to Wasbington. We are asking each person to write five letters: one to the President, one to the Secretary of State, two to the Senators of his or her State, and one to the Congressman of his or her District. Thus, if fifty persons in each church and lay organization, to which we make this appeal, were to write, we would be reasonably certain of achieving our aims. We earnestly bope that you may favor us with an affirmative reply.

Signed by: James W. Gerard, Chairman, Ex-Ambassador to Germany; James R. Angell, President, Yale University; Edward Capps, Ex-Minister to Greece; Charles W. Eliot, President Emeritus, Harvard University; Bradley A. Fiske, Rear Admiral, U. S. N. (Retired); Samuel Gompers, President, American Federation of Labor; Patrick J. Hayes, Archbishop of New York; John Grier Hibben, President, Princton University; Harry Pratt Judson, President, University of Chicago; William T. Manning, Bishop of New York; Henry Morgenthau, Ex-Ambassador to Turkey; John R. Mott, General Secretary, International Committee, Y. M. C. A.; Benj. Ide Wheeler, President Emeritus, University of California; Geo. W. Wickersham, Former U. S. Attorney-General.

New Every Morning: It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is tby faithfulness.—Lamentations 3:22, 23.

THE GOLDEN CROSS SOCIETY.

By Dr. C. C. Selecman, Secretary Hospital Board.

Those who are interested in the promotion of the Hospital Movement in the M. E. Church, South, will be gratified to note that paragraphs 574 and 575 of the 1922 Discipline are devoted to hospital enterprises and the Golden Cross Society.

The language of the Discipline is as follows: "The organization of the Golden Cross Society as an auxiliary of the General Hospital Board is hereby authorized. This society, based upon the plan of annual memberships, shall be maintained for the purpose of interesting the entire membership of our church in the work of building and maintaining hospitals and in raising funds annually under the direction of the Hospital Board."

The purpose of the Golden Cross Society is to promote kindness in thought and speech, charity and generosity in giving, helpfulness and mercy in daily service to the unfortunate, and love to one's fellow-men.

According to the paper adopted at the recent meeting of the General Hospital Board at Atlanta, Ga., "It shall be auxiliary to the General Board of Hospitals in the Methodist Episcopal Church, South."

Any one desiring to aid needy and suffering humanity may become a member of the Golden Cross Society by the payment of one dollar ($1.00) per year. Children under fourteen years of age may enroll as junior members by paying twenty-five cents (25c) per year. Other memberships are as follows: Supporting membership, $10 per year; sustaining membership, $25 per year; service membership, $50 per year; life membership, $100; life patron, $500; Knight of the Golden Cross, $10,000.

Let us emphasize the fact that the Golden Cross Society is not an organization that will require stated meetings and add to the machinery of the church unnecessarily.

It is designed simply to give an opportunity, once a year, for every man, woman and child in the Southern Methodist Church to enroll in a great movement for the promotion of hospitals under the direction of our church.

The period beginning Thanksgiving Day and extending to and including Christmas Day of each year has been designated for the annual enrollment of members. However, members may enroll at any time or place.

A beautiful membership card, with a cross of gold set upon a circular field of blue, has been designed for enrollment purposes.

The simple pledge which one is required to sign in order to become a member by the payment of the fee is: "Desiring to manifest my love to Christ by serving and helping the sick, the needy and the unfortunate, I hereby enroll as a member of the Golden Cross of the Methodist Episcopal Church, South."

It is the duty and function of the Annual Conference Hospital Board to supervise and encourage the enrollment in the Golden Cross in every church. The first enrollment will begin Thanksgiving Day, which is November 30, 1922.

For carrying out of this enrollment it is provided that the pastor shall appoint a Church Director of the Golden Cross Society, subject to the confirmation of the quarterly conference. This director should be appointed at once and either he or the pastor should secure from the office of our General Hospital Board, 416 Wesley Memorial Building, Atlanta, Ga., a sufficient number of membership cards and leaflets to supply the membership of the charge.

Each membership should be paid in cash in order that no unnecessary trouble be laid upon the pastor and Charge Director for the collection of these amounts.

There are thousands of loyal members in our great church who will desire to be identified with the very first enrollment of this society, and who will, thereafter, take a pious joy in being listed with each subsequent enrollment.

The possibilities of this Golden Cross Movement can scarcely be over-stated. A similar plan in the Methodist Episcopal Church has raised hundreds of theusands of dollars in various episcopal areas. Some of the definite results may he stated as follows:

First—It will crystalize the dormant sympathy which now exists in the hearts of our people in actual deeds and gifts.

Second—It has a large advertising and educational value. If properly used, it will carry to the last man, woman and child in our membership the appeal for a definite service to this great cause.

Third—There will he a constant suggestion of the possibility of larger things. In other words, the person who becomes an annual member by the payment of one dollar, will have suggested to him by our literature the possibility of service membership, or life patron, or Knight of the Golden Cross. There will be held out the prospect of being able in coming years to give a large amount to some hospital.

Fourth—It will yield itself readily to enterprises that are under way, and will secure funds to help support those hospitals that are in operation, and that, because of doing a large amount of charity work, have a deficit.

In one area of the Methodist Episcopal Church a similar movement secured three hundred thousand dollars last Christmas time in actual cash. All of this came in small amounts.

To use the words of Bishop Atkins at the recent General Conference: "We have lingered too long in the way. Living in the midst of a population of more than two million members, and twenty-five million people in sympathy with us, in a country prosperous beyond all other countries, we have neglected our sick and have not, as a communion, availed ourselves of what modern advance in medicine and surgery has made available for the relief and the life of our people."

SAFETY SIGNALS.

By Rev. S. J. Davies.

Cecil Rhodes, empire builder, the man who won for his country Britain's vast colonial possession in South Africa, was a man of world-wide vision. Old Oxford university had nourished and trained him. He did not forget his Alma Mater in the day of his prosperity, for he dedicated a goodly portion of his great wealth to the maintenance of scholarships throughout the nations which would be the means of extending the English-speaking peoples' ideals of life and conduct. He gave us the idea that, since God loved to create, man was much like God—when in his sphere he, too, was creating. Rhodes' money will follow the pathway of all money, for at its best it is only an evanescent thing; but his empire will live and the knowledge and love of learning implanted in the heart of youth will live on through the enduring years.

That brings me to the thought—the joy of creation. God must look down in merciful approval on his children's efforts to create things useful and beautiful. The child builds its playhouse, and the smile that wreathes its face is a dawning and promise of achievements of greater worth, as its little feet go on life's way. The boy finds unalloyed pleasure in his wigwam in the forest and dreams of mighty conquests; and his dreams, perchance, may find expression in coming life. Men and women in this sense are busy in upbuilding, or bent on destroying. Herein lies the baleful curse of war—it destroys the things that represent life's most treasured ideals. Cathedrals, cities, homes in hamlets and countryside, busy marts of industry, mines and fields, are wrecked, blasted, ruined; but worst of all, the dread aftermath that comes from lost ideals of noble, true, upright manliness. And, furthermore, never does man fall to a lower level, but that woman follows. They rise together nor do they fall, asunder. God has joined them together in more ways than in marital bonds. Here is the present task for all who love God and his fellowman—to create anew a higher standard of life than now exists, with emphatic assurance to restate those imperishable agencies that have made civilization possible and life worth the living. To this stupendous task we must apply ourselves; and surely He who is continually creating all things anew will supplement every worthy effort for a better world.

* * *

There are few things in this world of sin and sorrow that men esteem and love more than the approval of others. The plaudits of the crowd from the grandstand nerve the player to more strenuous and heroic endeavor. "Come on! Come on!" has won many a game when hope was forlorn and expectation dim. The yell of the "fan" is sometimes as momentous as the speed and skill of the athlete.

"Attaboy!" is music to his soul and lends wings to his feet. Paul saw this centuries ago, when the Grecian youth contended on Olympian fields, and not infrequently does he employ the truth, deep-seated in human nature, to emphasize yet deeper truths. The "cloud of witnesses" are an approving, if not an applauding crowd. The apostle sounds the cry back over the ages to summon them, for his roll call rings from Ahraham to Christ. No small company is this. Whether Paul or some other wrote Hebrews 12:1-2, I am not here to decide; but of one thing I am sure—whether or not he used Paul's language or style, he undoubtedly uses this apostle's figure of speech. So much for the things that puzzle us; we will follow the main lead.

Adulation, flattery, is the devil's weapon; deserved praise and well won approval belong to the armory of the saints. Many a weary one, no douht, in the great struggle for a better world today needs the answering sympathy that comes from the heart of a friend. Don't let the grandstands do all the cheering. There are a great many people in the world who are not playing ball. Write a letter to the one who has helped you, speak the words—"apples of gold in pictures of silver"—and God and man will bless you. Have you tried it lately?

Coushatta, La.

WHAT IS IN THY HAND?

The chief question is not what the other person is doing with his gift, it is what you are doing with your own. We need to remember that no talent exists merely for its owner's enjoyment. Every gift has a social meaning. You are robbing society of something when you are withholding your gift. Can you sing? Thank God for a good voice and use it. Be ready and willing to sing when your League calls for help, and do it at once without coaxing. Do you ever take part in the League discussions? Do you just listen while others make tthe meetings fruitful by bringing to the subject their best experience and thought? Break through that silence. Stand on your feet and say what you think. Your words may seem simple to you but they will prove helpful to the others. Are you one of those who "never pray in public?" We must blaze new paths of prayer for the feet of modern men. Stir up the prayer gift for what it will mean to your League. Have you a business instinct? Do you know how to manage and administer? Express it in your work for Christ. We must break through our reserve. We must overcome our self-consciousness. We must ignore our embarrassment. For the work of the kingdom is important, and it needs our very gift.—Zion's Herald.

To shape the whole future is not our problem, but only to shape faithfully a small part of it according to rules already known. It is perhaps possible for each of us who will with dne earnestness inquire, to ascertain clearly what he, for his own part, ought to do; this let him, with true heart, continue to do. The general issue will, as it has always done, rest well with a higher intelligence than ours.—Carlyle.

PROCEEDINGS OF THE LOUISIANA CONFERENCE.

(Continued From Page 1)

Standards. The young people of the Epworth League are thoroughly organized, and the number of volunteers for Life Service indicates a high degree of spirituality.

"The following statistics voice the actual material condition of the district:

"On the Missionary Centenary quota of $100,000—Pledged, $150,000; paid, $64,323.27.

"On the Educational quota of $130,000—Pledged, $101,135; paid, $12,489.

"For church buildings and parsonages, expended by Board of Church Extension, Board of Missions, and Woman's Council, $180,000; appropriated by the Board of Church Extension and yet on the calendar, $12,500; raised by local churches for church buildings and parsonages, $65,000. Total for church buildings and parsonages, $257,500. This amount covers five new churches, one large social service institution, and six parsonages. The Memorial Home, established with one house valued at $5,000, now has $12,000 worth of property, and has been running with a budget of from $10,000 to $12,000 per year. The Home is supported by the three patronizing Conferences—the North Mississippi, the Mississippi, and the Louisiana. We have maintained during the four years a business office in the heart of the commercial district of the city of New Orleans, known as the Methodist Headquarters. This office is said by the preachers and laymen who have co-operated and contributed toward its maintenance to have been one of the strongest contributing factors in the work that has been accomplished. Revivals have been carefully planned and faithfully conducted, which, being augmented by personal efforts, have resulted in nearly 4,000 additions to the church. The salaries of the preachers of the New Orleans District have been raised from $19,000 to $31,000, and the presiding elder's from $3,200 to $4,200, and a district parsonage has been provided, valued at $15,000, with only a $5,000 debt on a 5-year note at 6 per cent.

"Speaking personally, I want to express my appreciation of the splendid assistance that has been rendered to me by the bishops and general secretaries of our church, as well as for the loyalty of the preachers of the New Orleans District and the splendid co-operation of the men and women who have helped in all the work. It has been a pleasure to me to have been permitted to serve the church in the capacity of presiding elder of this important district during the past four years.

"Respectfully submitted,

"J. G. SNELLING."

Following the reports of the presiding elders, Bishop Candler spoke of the great work the church is doing throughout the world, during which he made this striking statement: "I do not know of any organization in the world that is bringing about greater results or better results than the Christian church."

Announcement was made to the Conference that Mrs. C. C. Miller, wife of the pastor of Keener Memorial Church, Baton Rouge, had just passed to her reward, and, upon motion of C. W. Crisler, the Conference adopted resolutions of sympathy for Brother Miller.

The hour of adjournment having arrived announcements were made, the song, "Come, ye that love the Lord," was sung, and the benediction was pronounced by Dr. Thos. N. Ivey.

SECOND DAY.

The Conference convened promptly at 9 o'clock, Bishop Candler in the chair. The opening exercises consisted of singing, prayer led by Robert Randle, Scripture reading and appropriate remarks thereon hy the Bishop.

The roll of absentees from yesterday's session was called, and, upon motion, further calling of the roll was dspensed with. The minutes of yesterday's session were read and approved.

Bishop W. B. Beauchamp, recently returned from Europe, was presented to the Conference.

Various communications were referred to appropriate boards and committees.

Question 9, "Who are received by transfer?" was called, and the Bishop announced the transfer of D. W. St. John, a deacon in the fourth year, from the Texas Conference, and J. W. Pearson, an elder, from the Tennssee Conference.

A telegram from W. H. Sullivan, mayor of Bogalusa, La., inviting the Conference to hold its next annual session in Bogalusa, was read.

The call of Question 21, "Are all the preachers blameless in their life and official administration?" was resumed. The names of J. M. Brown, R. A. Davis, W. F. Henderson, F. G. Hocutt, S. S. Holladay, R. S. Isbell, J. F. Patterson, Robert Randle, J. T. Sawyer, S. A. Steel, F. N. Sweeney, and H. B. Vandenburg were called, their characters were passed, and their names were referred to the Committee on Conference Relations for the superannuate relation. The names of W. J. Porter, J. G. Sloane, and B. T. Crews, who have been on the active list this year, were called, their characters were passed, and they were referred to the same Committee for the superannuate relation.

Bishop Candler presented Bishop W. B. Beauchamp, who addressed the Conference concerning the work in Europe, and the necessity of meeting our Centenary obligations in order that the work may not suffer serious hindrance. Following Bishop Beauchamp, Bishop Candler spoke to the same subject. Seldom are two such great addresses given at one time as the Conference heard on this occasion.

On motion of Briscoe Carter, W. W. Drake was added to the Board of Education.

The hour of adjournment having arrived, announcements were made, the doxology was sung, and the benediction was pronounced hy Bishop Beauchamp.

The announcements included the meeting of the laymen; at 2 o'clock, to be addressed hy Bishop Beauchamp, preaching at 3 o'clock, hy Rev. A. W. Waddill, and the Missionary Anniversary at 7:30 o'clock, to he addressed hy Bisbop Beauchamp.

THIRD DAY.

The Conference convened promptly at 9 o'clock, Bishop Candler in the chair. The devotional exercises consisted of singing, prayer led by Dr. A. J. Weeks, Scripture reading by the Bishop and remarks thereon, and singing.

The minutes of the previous session were read and approved.

Question 9, "Who are received hy transfer from other Conferences?" was called, and the Bishop announced the following: William Thomas, an elder, from the Belgian Mission; Archibald K. McLeland, on trial in the Class of the First Year, from the Alabama Conference; Alonzo Early, an elder, from the North Texas Conference.

Upon nomination of R. H. Wynn for the presiding elders, Alonzo Early was added to the membership of the Sunday School Board, and C. J. Bolin was elected a member of the Board of Education in place of H. T. Liverman.

Dr. A. J. Weeks, editor of the Missionary Voice, and H. H. Ahrens, of the Department of Circulation of Periodicals, of the Publishing House, were presented to the Conference, and they spoke concerning their work.

The following pastors of Shreveport were presented to the Conference: Dr. Owens, St. Mark's Episcopal Church; Dr. Jasper K. Smith, First Presbyterian Church; Dr. McKenzie, Dunlap Memorial Presbyterian Church; the Rev. Mr. Maynard, Cedar Grove Baptist Church; the Rev. Mr. Theus, Church of the Nazarenes.

Dr. C. C. Selecman, of the North Texas Conference, and Dr. H. C. Morrison, of the Kentucky Conference, were presented to the Conference.

Upon motion of R. H. Wynn for the presiding elders, F. S. Parker was elected a member of the Board of Finance in place of W. W. Drake.

A communication from the General Hospital Board was read, and Dr. C. C. Selecman and Bishop Candler spoke concerning the necessity of establishing hospitals throughout the connection.

Upon nomination of R. H. Wynn for the presiding elders, the following were named as the Hospital Board: Clerical—H. F. Brooks, A. J. Gearheard, L. I. McCain, Ellis Smith, S. D. Howard, G. S. Sexton, W. E. Akin; Lay—Dr. Luther Sexton, T. L. Freeman, Carl McHenry, F. T. Whited, J. W. Warren, L. D. McGehee, T. W. Holloman.

Dr. R. H. Bennett, Secretary of the Department of Ministerial Supply and Training, addressed the Conference.

Question 17, "What traveling preachers and what local preachers have been elected deacons?" was called. The name of B. D. Watsen, a traveling preacher, was called, he reported his work, his character was passed, he was elected to deacon's orders and passed to the Class of the Third Year. The name of D. F. Anders, on trial in the Class of the First Year, was called, his character was passed, and he was elected to deacon's orders.

The name of J. L. Greenway, Jr., was called, his character was passed, and he was passed to the Class of the Second Year.

Question 4, "Who else is in the Class of the Second Year?" was called. Answer: J. L. Greenway, Jr., and D. C. Bennett. The name of Frank Collins was called and it was reported that he had been transferred to Mexico.

Question 1, "Who are admitted on trial?" was called. Answer: Charles E. McLean, Aristile Brulet, Jay Coburn, Charles K. Smith, Don E. Dulaney, and Robert A. Bozeman.

Question 3, "Who remain on trial?" was called. The names of H. L. Johns, Ollie Lee Tucker, L. R. Sparks (an elder), and C. H. Mayo were called, their characters were passed, and they were advanced to the Class of the Second Year; the names of E. V. Duplantis, D. F. Anders, H. B. Hines, and W. F. Chase were called, their characters were passed, and they were continued in the Class of the First Year.

Question 21, "Are all the preachers blameless in their life and official administration?" was resumed. The name of Geo. S. Sexton was called, his character was passed, and he presented his report as president of Centenary College, which was referred to the Board of Education.

The hour of adjournment having arrived, announcements were made, and the benediction was pronounced by Rev. E. L. Shettles, of the Texas Conference.

Dr. H. C. Morrison preached at 3 o'clock in the afternoon, and the anniversary of the Board of Education was held at 7:30, with addresses by Dr. Geo. S. Sexton and Dr. J. H. Reynolds.

FOURTH DAY.

Conference convened promptly at 9 o'clock, with Bishop Candler in the chair. The devotional exercises consisted of singing, prayer by R. H. Harper, Scripture reading and comment thereon by the Bishop, and singing.

The minutes of yesterday's session were read and approved.

The call of Question 21, "Are all the preachers blameless in their life and official administration?" was resumed. When the name of P. M. Brown was called, he reported his work and requested that his name he referred to the Committee on Conference Relations, for the supernumerary relation. His request was granted. When the name of S. J. Davies was called, he reported his work and requested that his name be referred to the same Committee for the superannuate relation. His request was granted.

The report of the trustees of the Western Methodist Assembly was read by Briscoe Carter and referred to the Board of Education.

The hour of ten o'clock having arrived, the Bishop called to the chancel Rev. B. D. Watson for admission into full connection. After an address by the Bishop and after Brother Watson had answered the disciplinary questions, he was, by vote of the Conference, admitted into full connection.

Rev. Claude Jones, pastor of the Central Christian Church, was presented to the Conference.

Prof. G. L. Morelock, General Secretary of the Board of Lay Activities, was presented to the Conference, and he spoke concerning his work.

Dr. T. D. Ellis, General Secretary of the Board of Church Extension, was presented to the Conference and he spoke concerning his work.

Question 15, "Who are the deacons of one year?" was called. The name of Porter M. Carraway was called, he reported his work, and he was advanced to the Class of the Fourth Year.

Question 8, "Who are readmitted?" was called. Answer: W. F. Roberts.

Question 19, "What traveling preachers and what local preachers have been elected elders?" was called. Answer: Leland Clegg, W. H. Giles, J. E. Selfe, A. J. Martin, S. A. Seegers.

Question 10, "Who are received from other churches as traveling preachers?" was called. Answer: E. W. Day, from the Baptist Church; F. M. Miller, from the Methodist Episcopal Church.

Rev. J. C. Alvord and Rev. A. L. McQueen were recognized in orders without reimposition of hands upon their furnishing a certified subscription to our doctrines and discipline, and to our ordination vows.

Question 21 was resumed. The names of the following were called and their characters were passed: O. W. Bradley, Geo. Fox, L. E. Crooks, S. S. Bogan, J. F. Waltman, D. B. Boddie, A. E. Barrett, J. W. Faulk, H. T. Young, A. M. Shaw, E. L. Cargill, W. W. Perry, B. H. Sheppard, W. H. Jordan, C. D. Atkinson, J. W. Booth, J. L. Cady, C. W. Crisler, C. C. Miller, L. C. Wilson, C. H. Mayo, L. W. Cain, H. W. Ledbetter, A. J. Coburn, J. S. Rutledge, F. B. Hill.

The Bishop called Question 9, "Who are received by transfer from other Conferences?" and announced the transfer of Rev. R. T. Pickett from the Mississippi Conference.

A motion which prevailed, was made that when we adjourn, we adjourn to meet at 3 o'clock Sunday afternoon in Memorial Session.

Announcements were made, including preaching at 3 p.m., by Dr. H. C. Morrison, and the Epworth League Anniversary at 7:30 p.m., and the Conference adourned with the doxology, and the benediction pronounced hy H. N. Brown.

FIFTH DAY—SUNDAY.

The Conference met in Memorial Session on Sunday afternoon at 3 o'clock, Dr. F. N. Parker presiding by appointment of the Bishop. Dr Parker conducted the devotional exercises, which consisted of singing, prayer, and Scripture reading.

Question 14, "What preachers have died during the year?" was called, and answered as follows: J. D. Harper, W. A. Mangum, J. H. Brown. Announcement was also made of the recent death of Mrs. C. C. Miller, wife of a member of the Conference. Memoirs of the deceased were read as follows: of J. D. Harper, by F. N. Parker; of W. A. Mangum, by R. S. Walton; of J. H. Brown, by J. C. Price; of Mrs. C. C. Miller, by C. W. Crisler. After the memoirs were read, appreciative remarks concerning the deceased were made by the following: J. M. Brown, R. H. Wynn, R. W. Tucker, F. S. Parker, J. B. Williams, W. W. Holmes, J. I. Hoffpauir, P. M. Brown, W. F. Henderson, A. D. Brulet, J. C. Rousseaux, J. C. Price.

The session adjourned with singing, and the benediction pronounced hy Dr. Parker.

SIXTH DAY—MONDAY.

The Conference convened promptly at 9 o'clock, with Bishop Candler in the chair. The Bishop conducted the devotional exercises, which consisted of singing, prayer led by J. B. Williams, Scripture reading and comment thereon by the Bishop, and singing.

The minutes of Saturday's session and of the Memorial Session were read and approved.

Question 18, "What traveling preachers and what local preachers have been ordained deacons?" was called, and Bishop Candler certified to the ordination, following the sermon Sunday morning, of B. D. Watson and D. F. Anders.

Question 20, "What traveling preachers and what local preachers have been ordained elders?" was called, and the Bisbop certified to the ordination, following the sermon Sunday evening, of W. H. Giles, J. E. Seife, S. A. Seegers, A. C. Martin, Leland Clegg. A. L. McQueen. F. M. Miller, from the M. E. Church, and E. W. Day, in orders in the Baptist Church, assumed the ordination vows. The orders of Prof. Alvord were recognized and he took his place in the local ranks.

Question 5, "Who are discontinued?" was called, and the answer was, None.

The call of Question 21 was resumed. The name of C. A. Battie was called, and his presiding elder stated that he desired to surrender his credentials, withdrawing from the ministry and membership of the church. Upon motion, his credentaiis were accepted, and the Conference joined in prayer, led by J. W. Lee, for his spiritual welfare.

The names of those who had not previousiy been called were called, those present made reports of their work, and the characters of all were passed.

Question 11, "Who are located this year?" was called. Answer: E. W. Day, at his own request.

Question 42, "Where shall the next session of the Conference be held?" was called. Bogalusa was put in nomination by E. C. Gunn, and Bogaiusa was unanimously chosen.

A telegram of greeting from Rev. R. A. Davis, of New Orleans, an honored superannuate member of the Conference, was read, and the Secretary was instructed to make a fitting reply.

The Committee on Conference Relations made its report, recommending W. J. Porter, J. G. Sloane, B. T. Crews, and S. J. Davies for the superannuate relation, and P. M. Brown for the supernumerary relation. The report was adopted.

On motion of R. H. Wynn, the time was extended until the business of the Conference be concluded.

On nomination of R. H. Wynn, for the presiding elders, W. L. Duren was added to the Board of Education in place of D. B. Boddie, and D. B. Boddie was added to the Board of Church Extension in place of W. L. Duren.

Reports of boards and committees were made as follows, the reports being adopted or ordered to record according to rule: Board of Finance; Board of Lay Activities, by which T. W. Holloman was elected Conference Lay Leader; Board of Education, by which A. S. Lutz was recommended for reappointment as Conference Secretary of Education, R. H. Harper, H. T. Carley, and C. W. Crisler were appointed to the Board of Managers of the Seashore Divinity School, C. C. Miller, R. E. Bobbitt, R. H. Wynn, T. W. Holloman, W. W. Holmes and S. H. Meyer were made trustees of the Seashore Camp Ground School, and Briscoe Carter, Geo. S. Sexton, and F. T. Whited were made trustees of the Western Methodist Assembly; Commission on Budget; District Conference Records; Board of Church Extension; Commission on Finance; Committee on Evangelism; Orphanage Board; Committee on Prison Reform; Board of Christian Literature; Sunday School Board; Committee on Sabbath Observance; Legal Conference; Bible Society Board; Memorial Home; Hospital Board; Board of Missions; New Orieans Depository; Treasurer, Woman's Missionary Society; Epworth League Board; Board of Temperance and Social Service.

Bishop Candier called the presiding elders to meet him for a last look at the appointments, and appointetd Briscoe Carter to preside over the Conference during his absence.

A rule concerning the membership of the district conference was adopted, by which it is composed of all those mentioned in Paragraph 90 of the Discipline, and in addition thereto one lay delegate from each church in the charge, to be elected by the quarterly conference; provided, however, that each charge shall have not fewer than five delegates.

The following were nominated and elected as the Committee on Evangelism: H. T. Young, J. G. Sneiling, W. F. Henderson, Jr., T. W. Holloman, S. S. Thomas.

Resolutions of thanks for the many courtesies extended to the Conference by the pastors, churches, and the people generally of Shreveport were adopted, the minutes of the closing session were read and approved, and the Bishop, after devotional exercises, read the appointments, pronounced the benediction, and the Conference, at 2:30 p. m., stood adjourned sine die.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District.

W. L. Doss, Jr., Presiding Elder.

Alexandria—O. W. Bradley.
Boyce—E. L. Cargill.
Bunkie—A. D. George.
Campti—L. E. Crooks.
Cheneyville—W. F. Chase.
Coushatta—Louis Hoffpauir.
Colfax Circuit—H. B. Thomason.
Elizabeth Circuit—W. S. Henry.
Glenmora—D. B. Boddie.
Jena and Jonesville—B. H. Sheppard.
Le ompte and Woodruff—H. W. Bowman.
Livonia Circuit—George P. White.
Marksville—To be supplied by J. H. French.
Melville—To be supplied by Charles W. Lahey.
Melder Circuit—To be supplied by F. P. Moss.
Natchitoches—H. W. Rickey.
Oakdale—A. M. Shaw.
Opelousas—S. L. Riggs.
Pineville—Claude K. Smith.
Plaquemine and Donaldsonville—H. B. Hines.
Rochelle and Standard—W. W. Perry.
Trout and Goodwine—J. F. Waltman.
Conference Sunday School Secretary—C. D. Atkinson.
Chaplain Veterans' Hospital at Alexandria—W. F. Chase.

Baton Rouge District.

J. W. Lee, Presiding Elder.

Amite—J. W. Booth.
Baker—J. L. Cady.
Baton Rouge, First Church—Charles W. Crisler.
Baton Rouge, Istrouma Church—Charles E. McLean.
Baton Rouge, Keener Memorial—C. C. Miller.
Bogalusa Station—E. C. Gunn.
Bogalusa Circuit—To be supplied.
Covington—W. O. Wagoner.
Clinton—L. C. Wilson.
Denham Springs—A. L. McQueen, supply.
Franklinton—L. W. Cain.
Franklinton Circuit—Jay Coburn.
Gonzales—Aristile Broulet.
Greensburg—J. T. McVey.
Hammond—J. E. Seife.
Jackson and Ethel—B. D. Watson.
Kentwood—A. J. Coburn.
Natalbany and Pine Grove—To be supplied by B. W. Waltman.
Olive Branch—J. S. Rutledge.
Pearl River—To be supplied by H. W. Jamieson.
Ponchatoula—J. M. Boykin.
Slidell—W. H. Giles.
Springfield—To be supplied by J. L. Frazier.
St. Francisville—To be supplied by W. J. Newsom.
Tickfaw Mission—To be supplied by H. C. Murphy.
Zachary and Slaughter—B. H. Andrews.
Chaplain State Penitentiary—H. S. Johns.

Lake Charles District.

J. B. Williams, Presiding Elder.

Abbeville and Kaplan—F. M. Miller.
Branch Circuit—J. H Hoffpauir, supply.
Carson Circuit—E. S. Williams, Supply.
Crowley—Alonzo Early.
DeRidder—H. T. Young; P. M. Brown, Supernumerary.
Eunice Circuit—J. I. Hoffpauir.
Gueydan and Estherwood—A. A. Bernard.
Hornbeck and Peason—A. E. Barnett.
Indian Bayou—P. O. Lowrey.
Lafayette—L. I. McCain.
Lake Arthur and Thornwell—S. D. Howard.
Lake Charles—A. W. Waddill.
Leesville—L. N. Hoffpauir.
Many and Robeline—J. A. McCormack.
Merryville—R. M. Brown.
Neame and Pickering—C. H. Mayo.
New Iberia—H. N. Harrison.
Rayne—A. K. McLeland.
Sulphur and Vinton—S. D. Roberts.
Zwolle Circuit—W. F. Henderson, Jr.

Monroe District.

W. D. Kleinschmidt, Presiding Elder.

Bastrop—G. A. Morgan.
Bonita—P. H. Fontaine.
Calhoun—R. V. Fulton.
Chatham—To be supplied by S. N. Jordan.
Columbia—G. D. Purcell.
Eros—W. H. Young.
Ferriday and Vidalia—P. M. Carraway.
Gilbert—H. W. May.
Lake Providence—T. J. Warlick.
Mangum—J. D. Nesom.
Mer Rouge—J. R. Roy.
Midway and Epps—To be supplied by P. B. McCullin.
Monroe—F. M. Freeman.
Oak Grove—George Fox.
Rayville—W. R. Harvell.
Sicily Island—R. T. Pickett.
Tallulah—R. F. Harrell.
Waterproof—H. W. Cudd.
West Monroe—J. L. Evans.
Winnsboro—J. M. Alford.

New Orleans District.

W. W. Drake, Presiding Elder.

Missionary Evangelist—Martin Hebert.
Bayou Blue—George A. LaGrange, supply.
Franklin—L. R. Sparks.
Houma—F. J. McCoy.
Lafourche Mission—To be supplied.
Lockport and Raceland—James E. Knight, supply.
Lydia Circuit—To be supplied.
McDonoghville—F B. Hill.
Ville Platte Circuit—E. V. Duplantis.
Morgan City and Berwick—William Schuie.
Algiers—C. C. Wier.
Carrollton Avenue—Ellis Smith.
Epworth—J. B. Grambling, supply.
Felicity—H. T. Carley.
First Church—R. H. Harper.
Louisiana Avenue and Superintendent Memorial Home—J. G. Snelling.
Parker Memorial—H. N. Brown.
Rayne Memorial—W. L. Duren.
Second Church—J. A. Alford.
St. Mark's and Mary Werlein—J. F. Foster and one to be supplied for the Italian congregation.
Patterson and Jeanerette—S. A. Seegers.
St. Martinville and Port Barre Circuit—A. J. Martin.
Dean School of Theology, Emory University—F. N. Parker.
Editor Epworth Era and General Secretary Epworth League Board—F. S. Parker.
Editor New Orieans Christian Advocate—H. T. Carley.
Chaplain United States Army—A. F. Vaughan.

Ruston District.

K. W. Dodson, Presiding Elder.

Arcadia—H. W. Ledbetter.
Athens—C. F. Sheppard.
Bernice—O. L. Tucker.
Bienville—L. P. Moreland.
Castor—E. J. Buck, supply.
Cotton Valley Circuit—D. F. Anders.
Dubach—J. W. Faulk.
Farmerville—To be supplied.
Gibbsland—S. S. Bogan.
Haughton and Doyline—J. O. Bennett.
Haynesville—A. J. Gearheard.
Homer—R. W. Tucker.
Jonesboro—J. C. Price.
Marion Circuit—To be supplied.
Minden—W. C. Childress.
Ringgold—A. L. Harper.
Ruston—N. E. Joyner.
Sibley—J. F. Dring, supply.
Springhill—T. W. St. John.
Wesley Circuit—D. C. Bennett.
Winnfield—W. H. Jordan.
Winnfield Circuit—E. W. Day, supply.
Superintendent of Louisiana Methodist Orphanage—R. W. Vaughan; Financial Secretary—Briscoe Carter.
Student Southern Methodist University—J. L. Greenway, Jr.

Shreveport District.

R. H. Wynn, Presiding Elder.

Bayou LaChute—D. B. Rawlins.
Belcher Circuit—A. S. J. Neill.
Bossier City—A. H. Parker.
Cedar Grove—H. L. Johns.
Grand Cane Circuit—T. D. Lipscomb.
Greenwood Circuit—D. E. Dulaney.
Ida Circuit—W. E. Aiken.
Logansport—Leland Clegg.
Longstreet Circuit—W. F. Roberts.
Mansfield and Mission—J. W. Pearson.
Mooringsport—I. T. Reames.
Oil City—R. A. Bozeman.
Pelican—T. J. Holladay.
Plain Dealing—A. J. Bonnett.
Pleasant Hill—J. L. Lay.
First Church, Shreveport—H. F. Brooks.
Mangum Memorial—J. Cudd Rousseaux.
Noel Memorial, Shreveport—W. W. Holmes.
Texas Avenue, Shreveport—R. S. Walton.
Shreveport Circuit—To be supplied.
Vivian—R. T. Ware.
Centenary College—President, George S. Sexton.
Centenary College—Professors, R. E. Smith and Roy Moore.
Conference Secretary of Education—A. S. Lutz.
Superintendent of Anti-Saloon League—A. W. Turner.
District Evangelist—G. D. Anders.

Transfers.

Transferred out: To New Mexico Conference, Frank Collins, J. W. Rayner; to West Texas Conference, S. J. McLean; to Northwest Texas Conference, Alonzo Early.

Transferred in: Alonzo Early, from Northwest Texas Conference; R. T. Pickett, from the Mississippi Conference; A. K. McLeland, from the Alabama Conference; T. W. St. John, from the Texas Conference.

Greater Works: Verily, verily, I say nnto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do.—John 14:12.

FROM THE PELICAN PINES.

By Rev. S. A. Steel, D.D.

The people of Mansfield have recently received a great spiritual blessing in a good meeting, conducted in the Methodist church, by the pastor, Rev. J. W. Pearson. According to every one, it was one of the best meetings ever held in Mansfield. I reached home in time to be at some of the services, and can add my own testimony to the fact of its deep and far-reaching influence. The whole community is on higher ground, and the moral life of the little city on the hills is more vital and vigorous. There were between sixty and seventy conversions and additions to the church, and many reclamations.

Pearson did his own preaching, and no one could have done it better. He has religion, and enjoys it. He is an evangelist himself and preaches a gospel that is veritable "good news." He does not try to prove it to be true, but preaches it in the belief that it will be its own demonstration; and it is. His theme during the whole meeting was the work of the Holy Spirit, and his messages were aflame with the energy of grace. His strong, broad, and brotherly ministry has captured the heart of this people, and if Bishop Candler doesn't send him back here, he had better give Mansfield a wide berth.

He was ably assisted by those sweet singers in Israel, the Wisdom Sisters. What a trio they are! I heard them when they were just starting on their musical mission, and have always been made a better man by hearing them. They sing their way into the hearts of every community where they go and allure many a wandering soul back to God by their melodious strains. Why in the name of common sense can't our choirs learn from their example to sing the dear old familiar hymns that move the heart instead of the operatic airs that do nothing but display the skill of the vocalist? They change the poet's solemn words:

"O may my heart in tune be found,
Like David's harp of solemn sound"

into the pious jazz:

"O may my heart go diddle diddle
Like Uncle David's holy fiddle!"

Everybody enjoyed the Wisdom Sisters. They slipped off from here to their home in Macon, Mo., for a much-needed little season of rest; but they left a blessed impression behind.

Of course, Mansfield College came in for a large share of the blessing. President Bobbitt, and all his teachers, are in hearty sympathy with the work of the meeting, and gave it their earnest support and co-operation. While this is what one might expect in a Methodist college, it is not always that the whole student body, and the President and his teachers, will attend every service for ten successive days, and take an active part in the meeting. But they did it here, and it means that those in charge of this college put religion first and give it the right of way over the lessons of the class room. As a result, many of the young women in Mansfield College were led to Christ and the whole institution felt a new quickening and spiritual inspiration. The Methodists of Louisiana cannot send their girls anywhere where they will receive a finer culture than at Mansfield, and they ought to give this noble college a more generous support and equip it as it deserves. Great improvements have been made, but these call for more. Bobbitt insists that, being on the highest ground in the State, it is the nearest to heaven; but ask his girls about that about examination time!

All the Steels got a big blessing out of the meeting. Pearson closed it with a love-feast, and it so happened that our soldier, Captain T. B. Steel, got home that day from over-sea service. We had special reason to enjoy the occasion. When he went to the army, I promised the Lord if he would bring him home safe, I never would fuss about anything. He has done his part, and now I am going to try to keep my part, even if I hit my finger instead of the nail! I did that some time ago, and I may do it again, for I am now doing the carpenter act; building me a study, where I can get away from the piano and the noise and the telephone, and enjoy my books. If I build it, it is a rough affair, of course; but the fairies will find it, and I will adorn it with vines, and in it I will keep company with the intellectual aristocrats of the ages. Mrs. MacNabors—ever been in her delightful home, Carley?—invited me to enjoy the first birds of the season the other day; but I was so tired with an eight-hour day working on my literary shack that I had to decline. My, but a horizontal position felt good!

So Dr. Meek has located! I suppose that means he will give his time to his paper, The Southern Methodist. By the way, when I reached home recently I took my bundle of papers and my scissors to clip from them what I desired to preserve; but bless you, I found so much solid matter in Meek's paper that I filed them uncut for future reference. He's a brainy man, and "heresy" had better take to its heels! I hope he will be sure of his game before he shoots, for it is easy to hurt friends while aiming at foes. And it is easy sometimes to mistake a mouse for an elephant; their hides are about the same color. While the danger of rationalism may not be the serious menace to us that some think, he is blind who cannot see how it is pressing in; and also how reticent some of our official organs are about it. As long as preachers recommend Fosdick's books, we need Meek's paper. That man Fosdick has sown dragon's teeth among us.

I found on my table the life of Dr. H. C. Morrison, by Wimberly. It is a charming story of a good and great man. Some time ago my friend, Dr. J. E. Harrison, of Arizona, paid me the compliment of saying in print that I am the most loyal Southern Methodist preacher of my generation. I have stood a sight from the "authorities," there is no doubt about that; and am still paying the penalty of being **persona non grata** to the bishops. But Dr. Morrison has been just as loyal, or more so; for there was a time when he might have led a large following out of the Southern Methodist Church, but he stood loyally by his church. The story of Dr. Morrison's life is a valuable contribution to the religious literature of the day, for religion has made him the leader and man of power that he is. I have known him a long time, and loved him, stood by him when he was under fire, and am happy to know he is rounding out his period of active service with such wide acceptability and usefulness.

Mansfield, La.

LET ALL PRESIDING ELDERS GIVE ATTENTION!

The General Conference at Hot Springs, Ark., in May, 1922, authorized the Board of Finance to carry on a special effort to raise ten million dollars for Superannuate Endowment, as follows:

1. The Board was authorized to submit its plan in detail to the Annual Conferences in the fall of 1923, so that the whole church could begin taking pledges under the plan for Superannuate Endowment in the spring of 1924.

2. The said General Conference authorized certain questions concerning Superannuate Endowment placed in the quarterly conference blank used in the quadrennium of 1922-26, but these questions concerning Superannuate Endowment may be disregarded by the presiding elders during the Conference year 1922-23, or until the special effort for Superannuate Endowment is formally launched in the Annual Conferences in the fall of 1923.

This notice is given in answer to a number of inquiries from presiding elders throughout the church, asking whether the questions in the quarterly conference blank concerning Superannuate Endowment shall be asked during the current Conference year, 1922-23. I trust I have made the matter clear in the foregoing, but if any presiding elder feels he is still in doubt on the subject, let him write the Board of Finance, 510-13 Security Building, St. Louis, Missouri.

LUTHER E. TODD.

WHY THE TOY WAS DROPPED.

By F. B. Meyer.

There is an old Dutch picture of a little child dropping a cherished toy from its hands; and, at first sight, its action seems unintelligible, until, at the corner of the picture, the eye is attracted to a white dove winging its flight toward the emptied outstretched hands. Similarly we are prepared to forego a good deal when once we catch sight of the spiritual acquisitions which beckon to us. And this is the true way to reach consecration and surrender. Do not ever dwell on the giving up side, but on the receiving side. Keep in mind the meaning of the old Hebrew word for consecration, to fill the hand. There will not be much trouble in getting men to empty their hands of wood, hay, and stubble if they see that there is a chance of filling them with the treasures which gleam from the faces or lives of others, or which call to them from the page of Scripture. The world pities us, because it sees only what we give up; but it would hold its sympathy if it could also see how much we receive—"good measure, pressed down, and running over given into our bosoms." "Let us lay aside the sin which doth so closely cling to us" (R. V.)

There will, of course, be difficulties in all our lives to impede our heavenward progress: difficulties from the opposition of our foes; difficulties from within our own hearts. We shall need patience and long forbearance as we tread our appointed track. But there are two sources of comfort open to us.

Let us remember that the course is set before us by our heavenly Father, who therefore knows all its roughness and straightness, and will make all grace abound toward us, sufficient for our need. To do His will is rest and heaven.

Let us "look off unto Jesus." And away from past failure and success; away from human applause and blame; away from the gold pieces scattered on the path, and the flowers that line either side. Do not look now and again, but acquire the habit of looking always, so that it shall become natural to look up from every piece of daily work, from every room, however small, from every street, however crowded, to His dear, calm, sweet face; just as the sojourner on the northern shores of Geneva's lake is constantly prone to look up from any book or work on which the attention may have been engaged, to behold the splendor and glory of the noble range of snow-capped summits on the further shores. And if it seems hard to acquire this habitual attitude, trust the Holy Spirit to form it in your soul.

Above all, remember that where you tread there your Lord once trod, combating your difficulties and sorrows, though without sin; and ere long you shall be where He is now. Keep your eye fixed, then, on Him as He stands to welcome and reward you; and struggle through all, animated by His smile, and attracted to His side, and you will find weights and unbelief dropping off almost insensibly and of themselves.

This is the only way by which souls can be persuaded. Argue with them; urge them; try to force them—and they will cling the closer to the encumbrances which are clogging their steps. But present to them Jesus in the beauty and attractiveness of His person and work, and there will be a natural loosening of impediments, as the snow which had been bending the leaves to the earth drops away when the sun begins to shine. And God never takes aught from us, without giving us something better. He removes the symbol, to give us the reality; breaks the type, to give us the substance; releases us from the natural and human, to give us the divine. Oh, trust Him, soul: and dare let go, that thou mayest take; to be stripped, that thou mayest become clothed!—Selected.

It is thou, O my God, who hast conducted me; I have not run hither of my own accord, but would rather have declined the call, if thy unseen hand had not retained me. O therefore help, and bestow upon me all necessary wisdom, grace and strength.—Christian Schwartz.

The Home Circle

MY EVENING PRAYER.

If I have wounded any soul to-day,
If I have caused one foot to go astray,
If I have walked in my own willful way—
Good Lord, forgive!

If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself should suffer through the strain—
Good Lord, forgive!

If I have craved for joys that are not mine,
If I have let my wayward heart repine,
Dwelling on things of earth, not things divine—
Good Lord, forgive!

If I have been perverse, or hard or cold,
If I have longed for shelter in the fold
When Thou hast given me some part to hold—
Good Lord, forgive!

Forgive the sins I have confessed to Thee,
Forgive the secret sins I do not see,
That which I know not, Father, teach Thou me—
Help me to live.

—C. Maude Battersby, in Indianapolis News.

MOTHER SQUIRREL'S ADVENTURE.

Last fall when the frost loosened the nuts in their hulls the squirrels, as usual, ran a race with the children to see who could get the bigger share. It was fun for the children, but hard work for the squirrels.

One day Biddy Squirrel said to Peter, her mate, "We must begin to store nuts."

"We must," Peter agreed. "I'm glad we picked out our hollow tree in time."

Biddy told the little squirrels to take a nap, and then she and Peter went off to work. For a while they ran busily back and forth between the nut trees and the hollow ash tree that they had chosen for their winter storehouse, and that had fallen against a high bank. But they soon found that nuts were not plentiful that year; it was discouraging.

Biddy said she thought she had better go home and see how the children were getting on. "And you," she said to Peter, "must go down into the field and see if there are any stray ears of corn left. Now hurry up."

Peter dashed off obediently, but after he had gone Biddy decided to linger awhile and look for acorns.

She was fortunate enough to find a few. After she had put the acorns away she thought she would go down into the storeroom herself and see if it was safe. Whisking into the hole, she was soon rattling round in her poor little store of nuts.

All at once the hole grew very dark. Biddy looked up in fear; the hole was close to the top of the high bank, and she thought at first that some large animal was standing at the entrance. Then she saw that something had closed the hole completely. She gave a terrified leap and bumped her head so hard that she fell back to the floor. There she sat and scratched her bruised head, whimpering and wondering what under the sun could have happened.

What really had happened was this: Peter had found a large ear of corn in the field and had managed somehow by carrying, pushing and rolling it to get it to the edge of the bank. When he got it there, with a mighty shove he pushed it endwise into the hole. He felt well satisfied with himself; how pleased Biddy would be with the new addition to their winter stock. How clever he was!

But the ear went in half-way and then stopped; no matter how hard he pushed he could not budge it.

Peter had an even disposition. He did not worry about his mishap, but merely sat down and waited for Biddy. With her help, he said to himself, all would be well.

Suddenly, however, he heard a great scratching and gnawing inside the hollow tree. It sounded so exactly like the scratching and gnawing of Biddy Squirrel that he knew at once what had happened.

The next instant he was gnawing away at the ear of corn with might and main. It seemed a dreadful pity to waste all those precious golden grains, but there was nothing else to do. He worked so hard that by the time the ear was small enough to be moved he had just strength enough to give it a last shove.

As it fell to the bottom with a thud, out hopped the angriest mother squirrel that was ever seen. She came out with such a rush that she knocked poor Peter over; then away she went, spluttering and chattering loudly in squirrel language, and disappeared among the trees.

Peter did not follow at once; he thought it wiser to wait until she had cooled down. When he did start for home his cheeks were stuffed with a peace offering of sweet acorns. They made him look as if he had the mumps.

By the time he got home Biddy had found her temper again, and she took the nuts very graciously. But somehow the story leaked out. Probably a crow saw it all and spread word of it through the woods; at any rate, the little squirrels thought it the best joke they had ever heard. Whenever they wanted to tease they would squeak mischievously:

"Squirrel in a hole and can't get out;
Take a little ear of corn and stir her all about!"

But Peter and Biddy would only laugh. Biddy had forgotten how angry she was that day, and Peter wisely did not remind her of it.—Lucy N. W. Brockman, in The Youth's Companion.

THE SPONGE THAT KEPT HIS PROMISE.

He was the little sponge of them all, and he loved his mother dearly; yet it was a proud day when he floated away with all the other little sponges. How proud the mother was of them, these tiny, soft sponges that floated gently away through the clear, still water deep down in the great ocean. For baby sponges set out in the world at once for themselves, till they come to a good-looking place, then they simply settle down and grow there for keeps. They never see their dear mother again as little girls and boys do.

Although this littlest sponge was very proud to go sailing away out into the great ocean, he was very sorry to leave his dear mother.

"I'll come back some day," he called to her, but mother sponge smiled sadly, for well she knew that soon the precious babies would all be growing tight to some rock far from her.

On and on these babies rode through the green water, past all the neighbor sponges, through a school of tiny fishes, on through the deep, still water where rocks were larger than any they had ever seen before.

"I'm tired," said one of them. "I'm going to rest awhile on this nice white rock; I can easily catch up with the rest of you if you go slowly."

But he never caught up, for he never got up. The stone held him fast, and the soft lacy edges of him grew tough and clung so fast he could not pull loose.

"Oh, well," he said, "this isn't so bad; it might have been worse." Which, after all, is a very good way to look at trouble.

The other babies finally got tired swimming around waiting for him and decided to rest on the pretty clean rocks they were passing. And they, too, stayed where they landed.

It was the littlest sponge of them all who chose the prettiest rock. It was round-shaped and marked all over with the prettiest markings, giving it a panel effect. And the little sponge surely needed a place to cling, for after a while he felt a shiver run through the rock.

Up around the edges of the rock appeared six funny waving things that paddled along, taking the rock and the littlest sponge with it. Four of the paddles had sharp claws, one was simply pointed at the end and stuck straight up, while the one in front had two little eyes that saw everything. Yes, you have guessed it. The littlest sponge was growing fast to the back of a turtle!

"Good-by," he shouted to the rest as he rode away, "I'm going back to visit mother."

How surprised mother sponge was, for she never dreamed of seeing any of her babies again. And she loved the littlest sponge more than ever because he kept his promise.—Ann Robinson.

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

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Mississippi Conference—Rev. J. T. Leggett, Rev J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will mske it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

THE MISSISSIPPI CONFERENCE.

The Mississippi Conference is in session this week in the beautiful town of Crystal Springs. Bishop W. N. Ainsworth, who has already won the love and confidence of Mississippi Methodism, is presiding. There is every reason to believe that the reports will show this to have been a prosperous year for the church, and Thanksgiving Day will he appropriately celebrated hy the Conference. We are sure prayer will he made hy many that the gathering may he the occasion of great spiritual blessing, not only to those in attendance, hut also to the church throughout the Conference.

A gracious hospitality is being extended the Conference by the pastor, Rev. W. B. Jones, and the splendid people of Crystal Springs. A full report of the proceedings of the Conference will appear in the Advocate.

THE DEATH OF MRS. C. C. MILLER.

The news of the death of Mrs. C. C. Miller, wife of Rev. C. C. Miller, pastor of Keener Memorial Church, Baton Rouge, on Monday of Conference week, hrought great sorrow to the members of the Conference. It was known that Mrs. Miller was in poor health, hut it was not known that she was critically ill. The Conference officially expressed its sympathy with Brother Miller in his sorrow, and its members individually extended him the assurance of their sympathy and prayers. Brother Miller asked the editor of the Advocate to express to the hrethren his deep appreciation of their cordial sympathy and love.

We trust we shall have a suitable memoir for publication in due time.

PERSONAL AND OTHER NOTES.

The address of Bishop James Cannon, Jr., is 50 Bliss Building, Washington, D. C. This is also the address of the Commission on Temperance and Social Service of our church.

Rev. J. A. Poe, formerly of the North Mississippi Conference, hut now pastor at Brandenburg, Ky., writes that he is delighted with his new home and is looking forward to a good year.

Professor C. A. Bowen, of Millsaps College, has been elected a member of the General Sunday School Council of our church. He is well qualified to render efficient service in that responsible position.

The citizens generally of Bay Springs, Miss., signed a petition to Rev. J. A. Moore, presiding elder of the Newton District, to have Rev. E. H. Cooley returned as pastor of the Methodist church—so we learn from the Meridian Star.

Rev. G. D. Parker, who went to Brazil as a missionary from New Orleans many years ago, arrived in the city on Nov. 22. Brother Parker is here on furlough, and is at present visiting his sister, Mrs. Ada Brown, 5611 Woodlawn.

At the recent session of his Conference, Rev. W. L. Broome, pastor of the University M. E. Church, South, Norman, Oklahoma, was appointed Centenary Secretary for the East and the West Oklahoma Conferences. He will make his home at 920 N. Geary Street, Oklahoma City.

The recent death of Dr. James Hastings, the great Biblical scholar, will not interfere with the publication of the Speakers' Bible, a work upon which he had been engaged for several years. He left much manuscript ready for the press, and the work will he hrought out according to his original plans.

January 16, 1923, will he the third anniversary of the enactment of constitutional prohibition in the United States. In honor of that event, the Anti-Saloon League is asking the pastors of the country to hold a special service on Sunday, January 14, at which the blessings of prohibition will he presented. The Anti-Saloon League will be glad to furnish suitable material for that service.

J. O. Lanfair, for more than twenty-five years superintendent of the Methodist Sunday school at Durant, Miss., died on Tuesday morning, November 7. He was, at the time of his death, teacher of a Wesley Bible class. He was a faithful and useful man, serving on the Conference Sunday School Board and the Epworth League Board for the past four years. His death is a great loss to our church. He is survived hy his wife and two sons.

CONFERENCE PERSONALS.

The hospitality of Shreveport in entertaining the Conference was unstinted. Dr. H. F. Brooks, papstor of the First Methodist Church, was "on the job" all the time, and he was ably assisted hy a corps of efficient helpers. We know of nothing that was left undone that would minister to the comfort or convenience of the visitors. The great First Church is an ideal place for holding an Annual Conference.

Dr. Thos. N. Ivey, editor of the Nashville Christian Advocate, was present for the first time as a visitor to the Louisiana Conference. He was a welcome visitor, and the Conference greatly enjoyed his sermon on Wednesday afternoon.

Dr. F. N. Parker, dean of the Candler School of Theology, Emory University, and professor of Systematic Theology in the same, is a member of the Louisiana Conference. He was present throughout the session, doing his full share of the work of the Conference. He is one of the trusted leaders of the church. Dr. Parker will preach the Thanksgiving sermon at the First Methodist Church in New Orleans on Thanksgiving Day.

Bogalusa was determined to secure the next meeting of the Conference if possible—and it succeeded. Rev. E. C. Gunn, the pastor at Bogalusa, assisted hy those staunch laymen, Flanders, Bean, and Jennings, led the winning campaign.

Among the New Orleans laymen attending the Conference, we noted H. F. Foster, S. H. Meyer, T. B. Carre, and I. J. Gautier.

The attendance of laymen upon the Conference was good. Among them we noted the following: H. H. White, T. W. Holloman, A. M. Mayo, Dr. F. C. Wrenn, Dr. Rex Singletary, W. S. Holmes, S. M. Russ, R. O. Randle, R. T. McClendon, R. T. Moore, R. E. Bohlitt, J. R. Ahels. There were many others, fully as worthy, whose names do not occur to us at the moment.

Rev. R. A. Bozeman, well known throughout Louisiana as an evangelist, was admitted on trial into the traveling connection.

The evenings during the Conference session were given over to the anniversaries of the various Boards. On Wednesday evening, the Sunday School Board was in charge, the principal address heing delivered hy Mr. M. W. Brabham. On that occasion, Dr. Luther E. Todd, representing the Board of Finance, was given a division of time, in which he outlined hriefly the plans of the Board. On Tuesday evening, the Board of Missions was in charge, with addresses hy Bishop W. B. Beauchamp and Dr. A. J. Weeks. On Friday evening, the Board of Education was in charge, with addresses hy Dr. Geo. S. Sexton and Dr. J. H. Reynolds. On Saturday evening, the Epworth League Board was in charge, with the principal address hy Dr. F. S. Parker.

Rev. E. N. Evans, formerly a prominent member of the Conference hut now in the local ranks, was in attendance upon the sessions. Brother Evans is always ready to respond to any call of the church, and he has rendered fine service during the year in behalf of the Memorial Home.

Both the local newspapers, the Times and the Journal, gave fine accounts of the daily proceedings. The representative of the Journal, Mr. W. W. Moore, is a son of Rev. Waldo W. Moore, of the Mississippi Conference, and formerly a professor in Centenary College. He demonstrated the fact that he is a first-class newspaper man. The editor of the Advocate greatly enjoyed the renewal of the pleasant associations of other days.

Rev. J. T. McVey, one of the most faithful members of the Conference, was under the necessity of carrying his right arm in a sling during Conference, having recently suffered hoth a dislocation and a fracture of his wrist, caused hy the kick of an obstreperous Ford.

The connectional visitors were: Dr. R. H. Bennett, Department of Ministerial Supply and Training; Dr. Luther E. Todd, of the Board of Finance; Mr. M. W. Brabham, of the Sunday School Board; Dr. A. J. Weeks, of the Missionary Voice; Dr. T. N. Ivey, of the Christian Advocate; Dr. C. C. Selecman, of the Hospital Board; Dr. T. D. Ellis, of the Board of Church Extension; Dr. F. S. Parker, of the Epworth League Board (a member of the Conference); Prof. G. L. Morelock, of the Board of Lay Activities.

Mr. S. S. Thomas, Conference Centenary Secretary-Treasurer, had on display during the Conference a fine set of charts showing just what the charges have done during the year for the Centenary cause. We doubt if any Conference in the connection has a more efficient Centenary official than the Louisiana Conference has.

Dr. H. C. Morrison was late in reaching the Conference on account of sickness and delayed trains, but interest in his address seemed to he intensified by the delay. Great congregations heard him whenever he spoke.

Rev. Jno. L. Sutton, formerly of the Louisiana Conference, but now of the Mississippi, looked in upon the proceedings for a few days. Brother Sutton is greatly beloved in Louisiana.

The editor of the Advocate was entertained in the home of old friends, Mr. and Mrs. C. Y. Brandau. Their kindness and hospitality turned the strenuous days of the session into a very delightful occasion.

The manager of the Advocate was delightfully entertained during the Conference hy Mrs. S. J. Russell, of 980 Jordan street. His fellow-guests were the Revs. A. J. Martin and A. K. McLeland.

On Friday afternoon, the president and the faculty of Centenary College gave a reception in honor of the members of the Conference. Many of the delegates attended, and there were many expressions of delighted surprise at the great development of the college. Centenary has already reached the place where it must be considered one of the strong institutions of the church, and it is "going on to perfection." President Sexton and his able faculty are doing a great work.

A very delightful feature of the Board of Education anniversary on Friday night was a solo by Miss Mary Justice, of the musical faculty of Mansfield College. Mansfield has a great president and a fine faculty, and it is doing a magnificent work for the education of girls in Louisiana.

Rev. H. N. Harrison, of Felicity, and Rev. J. E. Selfe, of Epworth, who were assigned to New Iberia and Hammond, respectively, will he greatly missed hy their many friends in New Orleans.

Rev. R. H. Harper is as efficient a secretary as the Conference could desire. His records are always accurate and "up to the minute." He was ably assisted in his work hy Rev. W. D. Kleinschmidt and Rev. Jno. F. Foster.

The pastor and congregation of the First Baptist Church very graciously extended the privileges of their magnificent building to the Conference. The meeting of the laymen on Thursday afternoon and their banquet that evening were held in that building.

Rev. J. A. Alford was appointed for the eighth consecutive time as pastor of the Second Methodist Church, New Orleans. In this case it has been demonstrated that the law which permits a preacher to serve a charge for more than four years is an eminently wise one.

New Orleans Methodism is greatly the gainer hy reason of the fact that Rev. J. G. Snelling, after having served the district four years as presiding elder, is to remain in the city as pastor of Louisiana Avenue and Superintendent of the Memorial Home.

The new presiding elders are W. W. Drake and W. D. Kleinschmidt, hoth of whom are admirably fitted for this office.

Rev. C. C. Wier, after six years of faithful service at the Algiers Metbodist Church, this city.

was returned for the seventh year—greatly to the delight of his people.

The announcements for the Sunday services were as follows:

First Methodist Church—9 a.m., Love Feast, conducted by Rev. Robert Randle; 11 a.m., Bishop Warren A. Candler; 3 p.m., memorial service; 7:30 p.m., Dr. F. N. Parker.

Noel Memorial Church—11 a.m., N. E. Joyner; 7:30 p.m., Rev. O. W. Bradley.

Texas Avenue Church—11 a.m., Rev. L. I. McCain; 7:30 p.m., Rev. J. F. Waltman.

Mangum Memorial Church—11 a.m., Rev. J. W. Lee; 7:30 p.m., Rev. H. N. Brown.

Cedar Grove Church—11 a.m., Rev. H. S. Johns; 7:30 p.m., Rev. H. T. Young.

Bossier City Church—11 a.m., Rev. J. L. Evans; 7:30 p.m., Rev. Geo. Fox.

First Baptist Church—11 a.m., Dr. H. C. Morrison; 7:30 p.m., Dr. W. L. Duren; 3 p.m., great union meeting, sermon by Dr. H. C. Morrison.

Highland Baptist Church—7:30 p.m., Rev. L. E. Sparks.

Parkview Baptist Church— 11 a.m., Rev. J. W. Pearson; 7:30 p.m., Rev. F. M. Freeman.

Queensborough Baptist Church—11 a.m., Rev. K. W. Dodson; 7:30 p.m., Rev. H. W. Rickey.

Cedar Grove Baptist Church—11 a.m., Rev. Ellis Smith; 7:30 p.m., Rev. Leland Clegg.

Ardis Memorial Baptist Church—11 a.m., Rev. Alonzo Early; 7:30 p.m., Rev. Martin Hebert.

St. Mark's Episcopal Church—7:30 p.m., Dr. Fitzgerald S. Parker.

First Presbyterian Church—11 a.m., Rev. C. W. Crisler; 7:30 p.m., Rev. Briscoe Carter.

Dunlap Memorial Church—11 a.m., Rev. W. W. Holmes; 7:30 p.m., Rev. C. D. Atkinson.

Central Christian Church—11 a.m., Rev. H. T. Carley; 7:30 p.m., Rev. John G. Snelling.

Nazarene Church—11 a.m., Rev. A. D. George; 7:30 p.m., Rev. J. M. Alford.

C. M. E. Temple—11 a.m., Rev. R. W. Tucker; 7:30 p.m., Rev. H. W. Cudd.

The pastor of the First Methodist Church, Shrevepoprt, Dr H. F. Brooks, made a magnificent report to the Conference, as is indicated by the following facts: there wer 445 additions to the membership of the church during the year—142 on profession of faith, and 303 by certificate and otherwise, the net gain being 354: there are three Woman's Missionary Societies, with a membership of 374, which raised during the year $12,985; four missionaries are supported by the church—two at home and two abroad; the enrollment of the Sunday school is 2306, the average attendance was 1063, and the total budget was $5968; all assessments were met, with an excess, the grand total raised during the year being $86,378.

A TRIBUTE TO THE REV. W. W. HOPPER.

Dear Brother Carley: In the passing of Rev. W. W. Hopper, a very rare man has gone from us. He was of fine fiber, delicate intellect, great in sainthood and in brotherliness. Withal, he was no ordinary preacher. I have known him since his second year in the Conference, and loved him through all the years, even when we did not see eye to eye in viewing one of the great and vital doctrines of our church. When a young man, he had more evangelistical power than any young man that I have ever known. He was ever a faithful and painstaking pastor, and in this work was greatly aided by the cultured and saintly wife who is left to mourn his loss. "He was a good man, full of the Holy Ghost and of faith."

M. B. SHARBROUGH.

REV. BEN P. JACO MAKES FULL CONFESSION AND ASKS FOR RETIREMENT IN ACCORDANCE WITH ACTION OF THE NORTH MISSISSIPPI ANNUAL CONFERENCE:

According to Dr. W. G. Cram's statement, he was holding a revival meeting in Korea when many were arising in his audience and making confession of their evil doings. One man, who had been employed by Dr. Cram to sell a cow, arose and confessed that he had paid the Doctor more than he got for the cow, thus misrepresenting the facts. For this he was sorry and rose to acknowledge that the Doctor owed him one dollar.

In humble imitation of this good example, I rise to say that I am sorry if in any way or in any measure I have not disclosed all the facts as to payment of Centenary subscriptions, and do now confess that the persons making Centenary pledges in North Mississippi owe three hundred thousand dollars.

I now ask the retirement of this arrearage by payment according to Conference action, whereby December 10 to 17, next, was set apart for a thorough canvass to be made of all persons to secure balance due on four installments. In this canvass the Conference asks that all presiding elders, pastors, Sunday school superintendents, lay leaders, presidents of missionary societies, and other leaders, co-operate to make this collection full and complete.

We must raise at least seventy-five thousand dollars in December to save our mission work already begun. Quotas have been assigned to the several districts and those will be distributed to the charges.

If this money is collected and should be used in our simplest form of mission work in securing native evangelists at $150 each per year we could employ two thousand persons, who, according to such workers' success in Korea, could lead twenty or more to believe on Christ in one year, hence the harvest would be forty thousand souls! What an investment! Who does not want to take part in it by giving thought, time, prayer, pleading, money to it!

One district owes fifty thousand dollars, and all of them not much less; what a wonderful opportunity for this elder and the pastors to achieve a great success in the salvation of souls! All the others could join them, and all might rejoice together.

Statements of amounts due and helpful literature will be sent to proper persons.

Let every church organize a team and distribute names of persons in arrears and make careful approach to each subscriber. Call on me for any help I may be able to give.

Yours for success,

BEN P. JACO.

FREE THANKSGIVING CAR.

The free Thanksgiving car for the Baptist Orphanage, Methodist Orphanage and Old Women's Home, Jackson, Miss., will leave State Line to Waynesboro on Friday, December 1; thence to Meridian, Saturday, December 2, 1922.

If the Woman's Missionary Unions and the Ladies' Missionary Societies will champion this worthy cause in their respective churches and give the public a chance to contribute, and some man will get it to the depot, it will be a success. The car plan is a great success in the northern part of the State; they fill the cars.

Sack the corn, peas, velvet beans, and lightwood splinters (they have no kindling there); collect up flour, sugar, rice, grits, cured meat, lard, all kinds canned goods, clothing, shoes, hosiery, elastic, soap, pins, needles, school supplies, bed linen, molasses in barrels and cans; if possible, crate the cans. They use about fifteen gallons of molasses a day.

Mark every package plainly: Baptist Orphanage, Jackson; Mississippi Methodist Orphanage, Jackson, and Old Womens' Home Association, Jackson. Take bills lading and forward to: Rev. J. R. Carter, Superintendent Baptist Orphanage; Rev. B. F. Lewis, superintendent Methodist Orphanage; Old Ladies' Home Association, Jackson, Miss.

Thanking you in advance, I am,

Yours fraternally,

W. H. PATTON, President
Board of Trustees Baptist Orphanage.

INDIAN TALK.

By Alice L. Paerson, in the Christian Herald.

The Indian languages of the Pacific Coast are said to be more diverse than in any other section of the country. Some of these, however, are rapidly dropping out of use. In some cases a language is known to scarcely more than a half dozen survivors of a dying tribe. From year to year one or another dialect or language lapses because death has stilled the last tongue able to speak it. Great effort is made to preserve the records of these languages, as they have much historical value.

The dialects in use among Indians often become curious mixtures of unrelated tongues. For example, an English writer describing the language spoken in early days at a trading-post near Fort Vancouver says it was a mixture of English, Hawaiian, Canadian, French, Chinese, Iroquois, and Cree.

The Indians had an old fashion of making their own additions to the vocabulary in use. An American they called Boston. An Englishman was Kintshosh, which was as near as the Indian ear caught the words King George. The common form of salute among them was the term, Clakhohoyah. The origin of this is explained as follows: It seems that a man by the name of Clark had been for many years a trader in the village. The Indians heard white men address him in the words: "Clark, how are you?" and assumed that this was the correct way in which to greet a white man.

MEN AS EPISTLES.

Some men are themselves Epistles, written not with ink but with the spirit of the living God. It is in communion with God that men attain unto saintship, and that evangelists are born. There is no other way of bringing them to the birth. We shall always lack candidates for the ministry, and find small satisfaction in the candidates we have, if the ardor of the quest for God chances to die down. We shall certainly lack saints.

I saw a saint. How canst thou tell
That he thou sawest was a saint?
I saw one like to Christ so luminously.

We need not go further than that. "One like to Christ so luminously." Truly Christina Rossetti had seen a saint, one shining with the glory of Christ. George Fox rides through the Cambridge streets, a howling mob of raging undergraduates at his heels, and as he passes men cry: "He shines!" "He glistens!" Perhaps it can hardly be expected that there will be about the features and garments of us common men and women the glistening beauty which distinguished, and still characterizes, the great mystics and saints of the Church, but we can expect the Christian to be different from those around him who are strangers to the high fellowship he enjoys, for no man can hold communion, direct and constant, with One whose life is the secret of all beauty as the source of all power without being gradually and surely changed into the same image, from glory to glory, even as by the Spirit of the Lord. This is the unanswerable argument of the Christian religion, the open secret of victory.—Ernest F. H. Capey.

IMPORTANT NOTICE—CHANGE OF ADDRESS.

All those who wish their Advocate sent to a new address should notify us at once of the change desired, giving the old post office as well as the new. We can make no changes without this authority. This notice is especially important to the preachers of the three Conferences.

BUSINESS MANAGER.

It is the deeds of pure honesty, pure goodness, pure love that are built like precious stones into the fabric of our lives. And when all the other things, the mixed mass of flimsy makeshifts, have been burned away, like the woodwork of a building, these beautiful deeds will remain our imperishable treasure.—Willard Brown Thorp.

WANTED—
IN PONCHATOULA, LA.,
A WEEKLY NEWSPAPER
A PHOTOGRAPHER

Ponchatoula is a thriving town on the Illinois Central R. R., and a newspaper and photograph business will get support of the citizens. Write to J. R. ABELS,
Ponchatoula, La.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

The subject of this sketch, MRS. WILLIAM RICHARDS, was born January 13, 1840; she was the wife of Capt. Richards, of Satartia, Miss., who died December 13, 1899; she died at the home of J. D. Setzler, near Jackson, Miss., August 15, 1922. Sister Richards lived quite a number of years after her husband's death on her plantation in Satartia, Miss. She joined the Methodist Church in early girlhood and lived a consistent member up to her death. She was a true and loyal friend to the Methodist preachers, and no one was ever her pastor who failed to enjoy her hearty support and faithful co-operation in all Christian service. She made her home in the latter years of her life with Brother J. D. Setzler, near Jackson, Miss., who, for a numher of years, lived with Sister Richards and managed her farm at Satartia. She leaves an only sister, now in her eighty-fourth year, and many nieces and nephews in different States. She died as she had lived, and was huried hy the side of her hushand in Vicksburg, August 16, 1922. It is not so sad to see one of our loved ones pass to the heyond who had lived such a long and useful life as Sister Richards. We have no douht of meeting her again where there will he no parting, pain, or death. Her former pastor,

W. J. FERGUSON.

Yazoo City, Miss.

The suhject of this sketch, Brother ED ROBINSON, was born July 3, 1872. He left this world Octoher 23. 1922, after a protracted illness. The end came with him at his home in Rankin County, Mississippi, near the hlstorical old Shiloh church. Brother Robinson was a life-long meniher of the Methodist Church, having joined in his early childhood. I don't think I have known a man who lived a cleaner life than did this man. His word was his hond. His desire seemed to be to llve the 15th Psalm. He leaves a wife, four children, mother, father, several brothers and slsters, and a host of friends to mourn his death. Let us not grieve as those who have no hope, but in a spirit of suhmission let us say, "Thy will he done." May God bless and comfort the bereaved ones.

PAUL H. GRICE.

The Shiloh community in Rankin County, Mlss., was saddened by the news that reached us, Octoher 30, 1922, of the accldental death of RICHMOND T. ROBINSON, in the Texarkana, Tex., oil fields. His death was especlally sad, as only one week hefore his brother, ED ROBINSON, dled. Brother Robinson was 46 years old. He had not lived among us for many years, and little is known of his life since leaving Mississippi. In his chlldhood he united with the Methodist Church, and was converted at the age of 15 years. We are told by those who knew him that he had many frlends, and lived for them, and, too, that he was the soul of honesty. I am sorry that it was not my privilege to have known this man personally, especlally with reference to his activities in church affairs. May God comfort and sustain the father, mother, brothers, sisters and many friends of the deceased, is my prayer.

PAUL H. GRICE.

RESOLUTIONS.

Whereas it has pleased the Divine will to call from the stage of actlon our dearly heloved neighbor, friend and teacher, JESSE O. LANFAIR, we, the Wesley Daughters' Bihle Class do here make the following resolutions:

1. That the Wesley Daughters' Bible Class, while uniting with them in the keen sense of their loss here on earth, point them to the blessed promlses made to those who trust the Lord.

2. That we as a class will try to emulate the example set forth by our departed leader, whose llfe was a shining light before us.

3. That we extend to the bereaved family our deepest sympathy, whose broken hearts we will help to heal with words of comfort.

4. That a copy of these resolutions he sent to the family, a copy to the Durant News, and one to the New Orleans Christian Advocate for publication.

Signed by: Mrs. L. C. Lipsey, Mrs. J. J. Ross, Mrs. G. A. Guess, Committee.

THE ORIGIN OF THE METHODIST HYMNAL.

By Rev. Charles S. Nutter, D.D.

In 1784, when John Wesley revised the Church of England Prayer Book for the Methodists of America, he at the same time edited and published a Hymn Book for the new church. It contained only 118 selections. It was adopted, of course, hut it was inadequate and unpopular.

In 1781 Mr. Robert Spence, a Wesleyan local preacher and bookseller of York, England, edited and published a "Pocket Hymn Book" containing 230 selections. It became popular, and several editions were published. A ninth edltion of this hook was printed in Philadelphia in 1788, and in Baltimore in 1790. In some way the book came into the hands of Bishops Coke and Ashury; they liked it so well that they dellherately adopted it, wrote a preface for it recommending it to the church, and had large editions puhlished.

In 1802 Ezekiel Cooper, who had become hook steward, slightly enlarged and revised the hook sufficiently to secure a copyright. In 1808 Bishop Ashury edited a supplement as large as the original book. Later these were put together and with several revlsions and large additions formed the Methodist Hymnal of to-day.

Robert Spence's "Pocket Hymn Book" has continued in all the series, and eighty-two of its hymns are found in the latest edition. The discovery of the origin of the Hymn Book was first announced in Zlon's Herald of April 25, 1883.—Zlon's Herald.

Epworth League.

AN ARMENIAN CHRISTMAS GIFT.

There is a good deal of uncertainty as to whether the 25th day of December is really the anniversary of the birth of our Lord Jesus Christ, but that doesn't matter; it is not even of importance that Milton's verse be right:

"It was the winter wild,
While the heaven-horn child,
All meanly wrapt in the rude manger lies,"

but it is supremely important that we keep Christmas in the spirit of Him who gave Himself for us and of whose humiliation his lowly birth was the heginning. Among the Christians of the Near East, Christmas will be celehratcd on January 21 of our calendar, which corresponds with the date of the uncorrected calendars still in use in the Greek Church. Throughout all this region, the scene of ancient Christianity of the Apostollc Missions; triumphs in cities that still hear the very names hy which they were addressed by the risen Christ In the book of Revelation; in the land of the anclent Chaldeans, where there is still the remnant of the Chaldean Church; in Armenia, where the direct connection hetwecn the church of to-day and the church of the Apostles has heen maintained; in Syria where Saul of Tarsus journeyed to Damascus "hreathing out threatenings and slaughter" and where he was stricken to the earth and heard the voice saying: "Saul, Saul, why persecutest thou me;" In Palestine, of sacred memory, in Cilicia, the native land of Saul, the Apostle, with its great city, Tarsus, In which the Apostle ever retained affectionate pride, and in Greece to which the refugees fled before triumphant Turkish armies, as cruel as the armies of Nebuchandnezzar 2500 years ago—there

(Continued on Next Page.)

IT IS A BURNING SHAME

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EPWORTH LEAGUE.

(Continued From Page 10.)

are over a million people who must be kept alive and be put in the way of self-support through American charity or they will perish. Our church in the congregations, the Sunday school and the Epworth Leagues is to observe the Armenian Christmas, January 21, with a great Christmas gift which is to be used by the Near East Relief Committee for the preservation of these victims of Turkish atrocities.

The plan is this: In every congregation on Sunday morning, January 21, an offering is to be made; in every Epworth League chapter, a special program dealing with the Near East is to be carried out, and in every Sunday school a special offering is to be made for the same cause. It has not seemed wise for the Epworth Leagues to make a separate and special offering, but it is extremely important that every Epworth Leaguer, through self-denial and forethought, give as much as possible either through the Sunday school or through the offering made in the congregation. The amount will be sent to the Near East Relief Committee, and will at once go on its way of salvation. The Epworth Era for January will contain further material and to each Chapter a booklet, giving facts for use in the Chapter meeting, will be sent.

In proportion to our own joy what Christmas means, may we generously contribute, not with the expectation of creating joy, but in hope of supporting life for those who without our gifts will be condemned to death by starvation and disease.

In the orphanages operated by the Near East there are over 50,000 children, and 50,000 more of these little ones are supported outside the orphanages; $5 a month will take care of a child and provide for its schooling. Many League Chapters could at least assume the responsibility for one child, and some for more. A number of these little ones who have been made blind through disease are being taught so that they may take their places among the happy toilers. For the children our hearts especially go out, as life is yet before them if we will but give them an opportunity.

There need be no fear that the money contributed will fail to achieve its utmost usefulness, as the Near East Relief Committee has been thoroughly investigated; it reports to the Congress of the United States, by which it has been chartered, and has the endorsement of our own church.

Grove's Tasteless Chill Tonic

A Body Builder for Pale, Delicate Children. 60c

UNCOMFORTABLE AFTER MEALS?

Then Try a Pinch of Black-Draught. This White-Haired Alabama Lady Says It Helps Her.

Dutton, Ala. — In recommending Thedford's Black-Draught to her friends and neighbors here, Mrs. T. F. Parks, a well-known Jackson County lady, said:

"I am getting up in years; my head is pretty white. I have seen medicines and remedies come and go, but the old reliable came and stayed. I am talking of Black-Draught, a liver medicine we have used for years—one that can be depended upon and one that will do the work.

"Black-Draught will relieve indigestion and constipation if taken right, and I know, for I tried it. It is the best thing I have ever found for the full, uncomfortable feeling after meals.

"Sour stomach and sick headache can be relieved by taking Black-Draught. It aids digestion, also assists the liver in throwing off impurities. I am glad to recommend Black-Draught, and do, to my friends and neighbors."

For simple, common ailments, due to disordered stomach, liver and bowels, you will find Thedford's Black-Draught a useful and valuable remedy. The purely vegetable ingredients of which Black-Draught is composed gently stimulate the liver, increasing the flow of digestive juices, thereby helping to prevent or relieve constipation in an easy, natural way.

Insist upon Thedford's, the original and only genuine Black-Draught powdered herb and root liver medicine.—Adv.

NORTH MISSISSIPPI CONFERENCE

Report of the Epworth League Board.

We rejoice in the progress that has been made in the work for our young people through the Epworth League. The reports of the pastors reveal the fact that there have been many new chapters organized and others being planned for.

There was held, in June, at Grenada College, an inspirational summer conference attended by choice workers from every section of North Mississippi. We are hoping soon to be able to organize this part of the work into a Summer Assembly where the several phases of Epworth League work will be conducted on a large scale.

District Institutes, presided over by the secretaries in their territory, have proven to be beneficial and we urge all our pastors and people to cooperate with the Board and the Conference Epworth League Organization in perfecting the plans for these institutes.

We request every pastoral charge and congregation to observe Epworth League Anniversary Day, or Young Peoples' Day in charges where no Leagues have been chartered, take an offering and send it to the Treasurer, Mr. Victor H. Stephenson, at Booneville, that it may assist the work of promoting the Epworth League.

A policy has been adopted and placed in the hands of the officers of every chapter with a request that they shape their local work in accord with these plans. We trust the pastors will use our district secretaries in the organization of new chapters and in any way to strengthen the Epworth League Work at any point.

R. P. NEBLETT,
For the Board.

MISSISSIPPI CONFERENCE.

Wray Bowie recently held a District Epworth League Institute at Lorman, Miss., of which he writes us as follows:

"We had a wonderful one day institute and I am sure our district has been benefited by it. Lorman has a fine League organized in June and as they were small and not fully acquainted with the work, they were glad to have us, in order that they might build up their chapter.

Our Vicksburg delegation left at 7:20 a.m. Sunday in the highest spirits that I ever saw a delegation leave Vicksburg on any mission. Crawford Street League had "seven" and Gibson Memorial had "eleven" which explains our success. Arriving at Port Gibson we were greeted by John Statterfield and Leon Wheeless. With these twenty on board, we called on Willie Rodgers, "The boy with the Mandolin" for the Music and made all the League songs ring.

We were met at Lorman by a fine bunch of Lorman Leaguers, and their very handshake was a message of welcome. They were glad to have us, was the expression of every voice, and the atmosphere spoke in its way "Make yourself at home." On the train from Natchez was Miss Janet Head and Eva Stanley. And we all turned toward the church where at 10:30 the Institute opened with "Onward, Epworth Leaguers," followed by prayer and scripture reading and an address by the District Secretary as to the purpose of the Institute. Mr. Coker, President of the Crawford Street Chapter, Vicksburg, made a most interesting talk on the First Department work; many good points were brought out, by which the Leaguers were much benefited.

We were assured further of our welcome by an address of welcome by Mr. Dawkins of the Lorman chapter. And to show them how glad we were to be there Miss Theodore Bowers from Gibson Memorial responded with one of her usual broad smiles and good natured expressions.

Reports from Natchez Junior and Senior, Lorman Junior, Gibson Memorial Junior and Senior and Port Gibson Senior were read and it made us feel good over the work the Leagues in the Vicksburg District are doing.

At 12 o'clock we held a consecration service. The Chapter Presidents, Brother Ainsworth, pastor in charge, and the District Secretary were at the rostrum. Brother Ainsworth made a talk on the importance of standing out for Christ; after which we asked those desiring to re-consecrate their lives to his service to pass by and shake hands with those at the rostrum. There was certainly a spirit of "old-time religion" with us, and may God direct us that we may put into practice the promises made by so many. This service was closed by the League benediction, after which we partook of a most bountiful dinner 'neath the trees in front of the church. Those good people certainly must believe in tithing. It seemed they tried to cook everything in Lorman—I didn't know there was as many chickens in the State as they had. And everything else that goes with a good dinner. We all ate together and the spirit of fellowship was wonderful.

The afternoon session was opened with a devotional by Crawford Street League, Vicksburg, and was in the form of a model devotional service. The arrangement of the program was fine and a variation of programs was brought out by Mr. Coker, for the program was opened with a vocal solo by Miss Junita Levi and the attention of the entire congregation was gathered, thereby making it much easier for the program to be presented. The idea was brought out to first get the attention of the congregation. With the sweet voice of Miss Levi it was not difficult to obtain the attention from the beginning. Next on the program was an address by Miss Head of Natchez, who brought a message on Social Service. And being a trained nurse, not only with the purpose of healing the sick body, but also of healing the sin-sick soul, we were brought to think more clearly on our much neglected part of League work, for with a strongly emphasized message from a Leaguer as true as Miss Head, we are awakened with a call to our duty to go help with such force that I hardly think there will be a slacker in the District from now on.

Next was an address by an old, experienced Chapter President, Mr. Henry Sullivan, President Gibson Memorial, Vicksburg, in which many

(Continued on Page 15.)

Refreshes Weary Eyes

When Your Eyes feel Dull and Heavy, use Murine. It Instantly Relieves that Tired Feeling—Makes them Clear, Bright and Sparkling. Harmless. Sold and Recommended by All Druggists.

MURINE for your EYES

Famous Old Recipe for Cough Syrup

Easily and cheaply made at home, but it beats them all for quick results.

Thousands of housewives have found that they can save two-thirds of the money usually spent for cough preparations, by using the well-known old recipe for making cough syrup at home. It is simple and cheap but it has no equal for prompt results. It takes right hold of a cough and gives immediate relief, usually stopping an ordinary cough in 24 hours or less.

Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its healing effect on the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex" with full directions and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

Nujol is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

MARRIED.

A pretty, quiet wedding took place on Wednesday, November 15, at the Methodist parsonage, Leland, Miss., Rev. W. M. Young performing the solemn ceremony that united MR. JESSE REED and MISS VIVIAN CRONIAN in holy wedlock, in the presence of a company of kindred and friends. All were of Tralake, Miss. The couple will make their home at Tralake.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth District—First Round.

Corinth ct., at Box Chapel, Dec. 2, 3.
Kossuth ct., at Wesley Chapel, Dec. 8.
Corinth, First Church, Dec. 10, 11.
Corinth, South Side, Dec. 10, 12, at night.
Dumas ct., at New Hope, Dec. 14.
Blue Mountain, at B. M., Dec. 15.
New Albany ct., at Union Hill, Dec. 16, 17.
New Albany sta., Dec. 17, night; 18, a.m.
Guntown, at Guntown, Dec. 19.
Baldwyn, at Baldwyn, Dec. 30.
Booneville ct., at Oak Grove, Dec. 22.
Booneville sta., Q. C., Dec. 22, night; preaching, Dec. 31, night.
Wheeler ct., at Wheeler, Dec. 30, 31, a.m.
Potts Camp, at P. C., Jan. 3.
Hickory Flat, at H. F., Jan. 4.
Myrtle, at Myrtle, Jan. 5.
Mooreville ct., at Allen's Chapel, Jan. 6, 7.
Mantachie ct., at Shiloh, Jan. 9.
Marietta ct., at Marietta, Jan. 10.
Rienzi ct., at Rienzi, Jan. 11.
Chalybeate ct., at Camp Ground, Jan. 12.
Ripley sta., Jan. 12, 14, night.
Silver Springs ct., at Mt. Carmel, Jan. 13, 14.
Great State Conference on Evangelism, for all pastors and church officials, to be held at Jackson, Miss., Jan. 16 and 17.
Burnsville ct., at Hebron, Jan. 19.
Iuka ct., at Snow Down, Jan. 20, 21.
Iuka sta., Jan 21, p.m.; Jan. 22, a.m.

All pastors of the Corinth District are called to meet the presiding elder in Corinth for special conference, Tuesday and Wednesday, Jan. 23 and 24.

Paden ct., at Westt Side, Jan. 26.
Belmont ct., at Golden, Jan. 27.
Tishomingo ct., at Tishomingo, Jan. 28, 29.

The district stewards for the Corinth District are called to meet at the First Methodist Church in Corinth at 11 a.m., Nov. 28, 1922.

J. B. RANDOLPH, P. E.

Greenwood Dist.—First Round.

Dublin, at Dublin, Nov. 19.
Carrollton, at Carrollton, Nov. 26, a.m.
Coila, at Poplar Springs, Dec. 3.
Acona, Dec. 10, a.m.
Black Hawk, at Black Hawk, Dec. 10, p.m., at 2:30.
Lambert, at Lambert, Dec. 17.
Itta Bena, Dec. 24, a.m.
Greenwood, Dec. 24, p.m.

Cuticura Soap Clears the Skin and Keeps it Clear

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V. Malden, Mass.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

Moorehead, Dec. 31, a.m.
Indianola, Dec. 31, p.m.
Inverness, at Inverness, Jan. 7, a.m.
Belzoni, Jan. 7, p.m.
Tutwiler, at Tutwiler, Jan. 14, a.m.
Drew, at Drew, Jan. 14, p.m.
Great Rally for Home Missions and Evangelism at Jackson, Jan. 16 and 17, five laymen from each charge, and every pastor in the district to attend.
Swift, at Morgan, Jan. 10, the pastor to set the hour.
Webb, at Webb, Jan. 21, a.m.
Minter City, at Minter City, Jan. 21, at 3 p.m.
Schlater, at Schlater, Jan. 24, p.m.
Tchula, Jan. 28, a.m.
Sidon and Cruger, at Sidon, Jan. 28, p.m.
Sunflower, at Sunflower, Feb. 4, a.m.
Ruleville, at Doddsville, Feb. 4, 3 p.m.

S. L. POPE, P. E.

Grenada Dist.—First Round.

Grenada, Nov. 19, Dec. 15.
Oxford, Nov. 26, Dec. 19.
Water Valley, First Church, Dec. 3, Dec. 20.
Water Valley, Main Street and Taylor, at Main Street, Dec. 3, Dec. 20.
Red Banks ct., at Red Banks, Dec. 10, a.m.; Dec. 11, a.m.
Holly Springs, Dec. 10, p.m.; Dec. 11, p.m.
Winona ct., at Bethlehem, Dec. 16.
Pickens and Goodman, at Pickens, Dec. 17, 18.
Durant, Dec. 17, 18.
Coffeeville ct., at Coffeeville, Dec. 24, Jan. 10.
Sallis ct., at Sallis, Dec. 30, 31.
Holcomb ct., at Holcomb, Jan. 7.
Tie Plant ct., at Tie Plant, Jan. 7, 8.
Poplar Creek ct., at Shiloh, Jan. 13.
Vaiden and West, at Vaiden, Jan. 14.
Duck Hill ct., at Duck Hill, Jan. 14, 15.
Winona sta., Jan. 21, a.m.; Jan. 22, p.m.
Kilmichael ct., at Kilmichael, Jan. 21, p.m.; Jan. 22, a.m.
Waterford ct., at Waterford, Jan. 26.
Ashland ct., at Ashland, Jan. 27.
Lamar ct., at Lamar, Jan. 28.
Paris ct., at Paris, Feb. 3.
Abbeville ct., at Abbeville, Feb. 4.
Lexington, Feb. 9, 11.
Ebenezer ct., at Hebron, Feb. 10.

District stewards' meeting at Grenada, Dec. 7, at 2 o'clock p.m.

R. A. TUCKER, P. E.

Greenville Dist.—First Round.

Greenville, preaching, Nov. 19.
New Salem, preaching, Nov. 26, a.m.
Boyle, preaching, Nov. 26, p.m.
Shipman's Chapel, preaching, Dec. 3, a.m.
Cleveland, preaching, Dec. 3, p.m.

Conferences.

Evansville and Dubbs, at Evansville, Dec. 10, a.m.
Tunica, Dec. 10, p.m.
Coahoma and Lyon, at Coahoma, Dec. 17, a.m.
Lula and Dundee, at Lula, Dec. 17, p.m.
Merigold and Alligator, at Merigold, Dec. 24, a.m.
Lake Cormorant and R., at Hollywood, Dec. 31, a.m.
Clarksdale, Dec. 31, p.m.
Friars Point and Bobo, at Bobo, Jan. 7, a.m.
Shelby, Jan. 7, p.m.
District Stewards meet at Shaw, Jan. 8, 2 p.m.
Cleveland, Jan. 10, p.m.
Gunnison and Sherard, at Gunnison, Jan. 14, a.m.
Rosedale and Hillhouse, at Rosedale, Jan. 14, p.m.
Laymen and Pastors meet at Jackson, Jan. 16, 17.
Glen Allan and Benoit, at Benoit, Jan. 21, a.m.
Glen Allan and Benoit, at Glen Allan, Jan. 21, p.m.
Hollandale and Arcola, at Hollandale, Jan. 28, a.m.
Leland, Jan. 28, p.m.
Greenville, Jan. 31, p.m.
Jnestown and Duncan, at Jonestown, Feb. 4, a.m.
Jonestown and Duncan, at Jonestown, Feb. 4, p.m.
Boyle and Pace, at Boyle, Feb. 11, a.m.
Boyle circuit, at New Salem, Feb. 11, 3 p.m.

The mass meeting at Jackson, Jan. 16, 17, is of sufficient importance to provoke a record attendance from this territory. Make your plans NOW, brethren. It will be the best money and time you have ever invested for your church. The district stewards' meeting at Shaw should have the individual attention of every district steward. Due personal notice will be given later. The Shaw quarterly conference will be held in connection with the district stewards' meet. District Conference at Jonestown, May 8-11. In arranging your meetings, brethren, give this fact due attention.

JAMES H. FELTS, P. E.

Sardis District—First Round.

Charleston, 11 a.m., Nov. 26; Q. C., evening, Jan. 2, 1923.
Oakland, preaching p.m., Nov. 26; Q. C., 11:30 a.m., Jan. 2.
Hernando, 11 a.m., Dec. 3; Q. C., a.m., Dec. 11.
Senatobia, preaching Dec. 3, evening; Q. C., a.m., Dec. 12.
Batesville, 11 a.m., Dec. 10; Q. C., p.m. Dec. 13.
Sardis station, evening, Dec. 10; Q. C., a.m., Dec. 13.
Byhalia, at B., 11 a.m., Dec. 17; Q. C., 2 p.m., Dec. 17.
Olive Branch, at O. B. evening, Dec. 17; Q. C., 11 a.m., Dec. 18.
Como, 11 a.m., Dec. 24; Q. C., evening, Dec. 12.
Coldwater, evening, Dec. 24; Q. C., evening, Dec. 11.
Shuford, at Eureka, Dec. 30; preaching and Q. C., 11 a.m.
Courtland, at Courtland, Dec. 31; Q. C. in afternoon.
Crowder, at Crowder, evening, Jan. 3.
Cockrum, at Palestine, 11 a.m., Jan. 6.
Pleasant Hill, at P. H., 11 a.m., Jan. 7.

ANGELL'S

COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES E. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

Horn Lake, at H. L., preaching, p.m., Jan. 7; Q. C., 11 a.m., Jan. 8.
Sardis ct., at Terza, 11 a.m., Jan. 10.
Arkabutia, at Hunter's Chapel, 11 a.m., Jan. 12.
Longtown, at Longtown, 11 a.m., Jan. 13.
Crenshaw, at Sledge, Jan. 14.
Mt. Pleasant, at M. P., Jan. 20, 21.
Tyro, at Free Springs, Jan. 27, 28.

The district stewards will please meet at Sardis, Miss., at 11 a.m., on Tuesday, Dec. 5. Please let all the district stewards who can possibly do so be present for this conference. Any preachers who so desire may come, but we will have a special preachers' meeting soon after our great meeting in Jackson, Jan. 16 and 17.

It is important that all of the stewards meet their Q. C., that we may start our year's work off right.

J. TILLERY LEWIS, P. E.

(Continued on Page 13)

KING'S EARLY IMPROVED COTTON SEED—90-Day Cotton; boll weevil smasher; cotton the wise farmer plants. Makes cotton before boll weevil makes appearance. Wake up, plant King's Early Improved. Seed grown in famous seed districts of North Carolina. Season ideal for saving planting seed. Earliest, quickest maturing, most productive variety known. Write to-day for facts and special prices on early orders. King Cotton Seed Co., Lavonia, Ga.

Child's tongue shows if bilious, constipated

MOTHER, CLEAN CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

Hurry mother! A teaspoonful of "California Fig Syrup" today may prevent a sick child tomorrow. If your child is constipated, bilious, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good liver and bowel action is often all that is necessary.

Ask your druggist for genuine "California Fig Syrup." It never cramps or overacts. Full directions for babies and children of all ages are printed on each bottle. Say "California" or you may get an imitation fig syrup.

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

I spent from the 13th to 20th on the Fannin circuit. I visited each church and administered the communion and spoke on the need for more money and for the collections and the need of young life. I enjoyed the week much. I had the pleasure of speaking to the schools of each community except one. This was also a privilege and pleasure that was enjoyable.

So far as I can gather, Brother Barrett is coming out in full. I was glad to know this. We did some Sunday school work. Three Cradle Rolls; the schools promised to observe the evangelistic campaign outlined by the Board and to make a definite effort to get each person due to be in Methodist Sunday schools enlisted.

The Four Times a Year Circuit-wide Institute was enjoyed. There was a good program rendered and fine officers elected for the coming year. All were young folks and we bid them Godspeed in this new work for them. They are as follows: President, Mr. Walter Smith, Jr., Fannin, Miss.; Vice President, Mr. Francis Garver, Brandon, Miss.; Secretary, Miss Edna McKay, Pelahatchie, Miss.

Rev. J. L. Ferguson, Jr., went to the Circuit Institute on the Prentiss charge for me and reports a great meeting. I did not receive a report of the work done in time for this issue of the Advocate.

The D'Lo Sunday school has all of its classes above the Junior organized now and have sent for charters. This is a fine forward step and one that I pray will bring great blessing to the whole school.

The Centenary Commission is asking that the Sunday schools of the Mississippi Conference make a Christmas offering of $1,500. This will apply on the Centenary allotment from their Sunday school if they so desire. I trust God will put it into the hearts of the people to respond to this request. Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS.

Safe and Sane Salvation: My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation; he is my defence; I shall not be moved.—Psalm 62:5, 6.

Dick's Antiseptic

Kills Germs

For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.

25 CTS.

ECZEMA

IS CURABLE

Write me today and I will send you a free trial of my mild, soothing, **guaranteed** treatment that will prove it. Stops the itching and heals permanently. **Send no money**—just write me—that is all you have to do. Address

Dr. Cannaday, 1225 Park Squire, Sedalia, Mo.

Never did man so become the contemporary of all the ages as Jesus Christ. Jesus Christ belongs to the twentieth century as truly as he belonged to the first century. No man of any other nation ever became the contemporary of all nations and all ages as did Jesus Christ.—R. J. Campbell.

Back to Normalcy In Nutrition

By MARIAN COLE FISHER

In the issue of the Grower of December 10th under the above title, the writer related as briefly as possible some sources of food esscntials, citing the importance of meats as an example of protein or muscle building food. Cereals and their products follow as easily available in preparation and assimilation. The eggs, milk and fats that go into the preparation of breads increases their importance in the dietary.

When I see the new slogan, "A quart of milk a day," I always want to add, "with a loaf of bread."

By bread I mean good breads made with good, strong, wholesome flour, made in any form desired, yeast breads, baking powder breads, hot biscuits, muffins, pancakes, etc.

I have never tasted better light bread than that put out by bakers in several Florida cities, but for all of that we will have to yield the palm to Florida as the home of the Quick breads and baking powder biscuit.

This being the case, especial care must be taken in the selection of cereals for that purpose. I would like to see more of the whole wheats and oatmeal used. Too many housewives think that their biscuits, etc., must be as white as the driven snow. This is a mistake. The spring wheat flour, rich in gluten, the meat of the wheat, is a creamy flour, not bleached.

Public Health reports, Medical Journals, and State Legislatures, through State Food Commissions are making educational campaigns against the bleached and self-rising flours.

Since the action taken in July by President Harding to stamp out Pellagra, public attention has been focused on its causes. Medical Science has quite definitely and positively determined that Pellagra is a nutritional disorder, and have singled out as one of its direct causes the constant use of self-rising flours. Many families confine themselves to an almost exclusive use of these preparations. The Journal of the Florida Medical Association reporting the investigations by the New York Standard Commission states: "It came out that ——— a great deal of sulphate of lime is really used in self-rising flours, sometimes running as high as 25 per cent."

The claim is made and seems well substantiated, that the continued diet of these devitalized flours among the poorer and perhaps indolent is the main source of many diseases. Among the poor not enough fruits and other foods are taken to offset the loss of nutrition.

The writer happened in a grocery in Kentucky, some seven years ago, when the agent for a self-rising flour was obliged to take back a lot of sacks that had become infested with weevils and on account of damp and temperature had lost its leavening strength. I remarked about the loss, and the agent blithely assured me that there would be no loss, as it would be ground over, more leavening put with it and resacked for the market. Up to that time, I confess I had been indifferent, but such methods were a revelation.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Amory, Nov. 19, 20.
Aberdeen, Nov. 26, 27.
Okolona, Dec. 2, 3.
Tupelo, Dec. 3, 4.
Houston, Dec. 9, 10.
Pontotoc, Dec. 10, 11.
Prairie and Strong, at S., Dec. 17, 18.
Buena Vista, at B. V., Dec. 30, 31.
Verona, at Verona, Jan. 6, 7.
Shannon and Nettleton, at S., Jan. 7, 8.
Woodland, at Mantee, Jan. 13, 14.
Nettleton, at Carolina, Jan. 20, 21.
Greenwood Springs, at G. S., Jan. 24.
Vardaman, at V., Jan. 27, 28.
Calhoun City, at C. C., Jan. 28, 29.
Houlka, at Houlka, Feb. 3, 4.
Salem and Ecru, at E., Feb. 10, 11.
Randolph, at Randolph, Feb. 13.
Tocopola, at Thaxton, Feb. 14.
Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

The district stewards will meet at Tupelo, Monday, Dec. 4, at 2 o'clock p.m.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Macon sta., preaching, Dec. 3, a.m.; Q. C., Dec. 26.
Brooksville, preaching, Dec. 3, p.m.; Q. C., Feb. 7.
West Point, preaching, Dec. 10, a.m.; Q. C., Jan. 31.
Columbus, First Church, preaching, Dec. 10, p.m.; Q. C., Dec. 19.
Caledonia, at Steens, Q. C., Dec. 15; preaching at Steens, Dec. 17, p.m.
Columbus, Central Church, preaching, Dec. 17, a.m.; Q. C., Jan. 11.
Artesia, preaching, Dec. 24; Q. C., Feb. 1.
Chester, at Nebo, Dec. 30, 31.
Ackerman and Wier, at Wier, Dec. 31, Jan. 1.
Kosciusko ct., at East Union, Jan. 6.
Kosciusko sta., Jan. 7, a.m.
McCool, at Bowie's, Jan. 7, 8.
Macon ct., at ———, Jan. 13, 14.
Crawford and Shafers, at Crawford, Jan. 14, 15.
Mashulaville, at Mashulaville, Jan. 20, 21.
Shuqualak, at Shuqualak, Jan. 21, 22.
High Point, at White Hall, Jan. 27.
Louisville, Jan. 28, a.m.
Noxapater, at Noxapater, Jan. 28, 29.
Starkville, Feb. 4, a.m.
Ethel, at Ethel, Feb. 4, 5.
Sturgis, at Sturgis, Feb. 10, 11.
Cedar Bluff, at Cedar Bluff, Feb. 17, 18.
Mayhew and Sessums, at Sessums, Feb. 25, 26.

The District Stewards are called to meet at West Point, in the Methodist church, at 1 p.m., December 12.

A. T. McILWAIN, P. E.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation. Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127. ATLANTA, GA.

HOW FAR.

How far from here to heaven?
Not very far, my friend;
A single hearty step
Will thy journey end.
Hold there! Where runnest thou?
Know heaven is in thee!
Seekest thou for God elsewhere?
His face thou'lt never see.

—Angelus Selesius.

Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your request be made known unto God.—Phil. iv. 6.

Are You a Weak and Ailing Woman?

Beauty and Health Go Hand in Hand

Fort Thomas, Ky. — "Several years ago I had become so poor and weak from trouble of a feminine character that I could not walk around in my room without holding to the furniture or having some one to assist me. I was so nervous at times I could hardly endure any one walking across the floor. Finally I began taking Dr. Pierce's Favorite Prescription and in three months' time I gained 20 pounds. I continued taking the medicine until I was entirely well. Dr. Pierce's Favorite Prescription certainly saved my life."—Mrs. Laura Klepfer, 15 Oak St.

Health is most important to you. Do not neglect it. Obtain this Prescription of Dr. Pierce's now, in liquid or tablets, from your druggist, or send 10c for trial pkg. of tablets to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., or write for free medical advice.

The Most Beautiful Calendar

OF ITS KIND EVER ISSUED

A Most Beautiful and Artistic Religious Calendar for You

Size 9½" x 14". One page for each month and a cover, all printed from beautiful color plates. There are seven Biblical and five Missionary pictures, with Scriptural quotations for daily Bible readings.

An Easy, Delightful Way
—to—
Earn Extra Funds For Your Society

Every Christian home needs one of these calendars. By introducing them into the homes of your community you can easily earn extra funds for your society. Prices and profits on Christian Home Calendars in quantities of 25 or more are as follows:

Number	Cost	Sell	Profits
25	$ 7.50	$ 8.75	$ 1.25
50	12.50	17.50	5.00
100	20.00	35.00	15.00
250	46.50	87.50	41.25
500	82.50	175.00	92.50

Single Calendars, 35c

Combine your order with others and secure the greater discount. Payment for the calendars you order can be made 30 days after delivery. So that you require no capital to start!

LAMAR & BARTON, Dept. B12, NASHVILLE, DALLAS, RICHMOND

Woman's Missionary Society

All communications for this Department should be sent to Mrs J. G. Snelling, 1431 Octavia St., New Orleans, La.

WEEK OF PRAYER UNION SERVICE AT FIRST CHURCH, NEW ORLEANS.

The opening day of the "Week of Prayer," November 6, was celebrated with a fine union service at First Church. Cards had been sent out well in advance to all of the women of all of the auxiliaries in the Methodist churches of the city, giving them a cordial invitation to be the guests of First Church auxiliary on that day. The invitation was heartily accepted judging hy the fine company of ladies who gathered at the appointed time and spent a pleasant half hour chatting before lunch was announced. There was a feast of good things ready in the banquet room, ror, while the dainty courses were being served there were interesting addresses made by church and club women. Mrs. Harper, who had arranged the program, was toastmistress and introduced the speakers with fitting words. Mrs. Parker, president of the City Mission Board, had been assigned for her topic: "The Woman of Yesterday." She drew a picture with words before the mindseye of the women of past generations through whicb our heritage has come, of her sphere of what she had wrought and why. In the most natural course of events, women's relations toward the world around her had changed or enlarged.

Mrs. Virgil Browne, Americanization Chairman for Federation of Woman's Clubs, in speaking of the "Woman of To-day" paid a tribute to the mothers of America, and urged tbe women to help build up true Americanism through the churches and scbools and to give to the foreigner in our midst a church to know American ideals and Christian citizenship. She showed her hearers how, witb the rigbt use of the ballot, we can help the oftimes helpless mothers.

Next was introduced Mrs. Rayden Douglas, a lawyer of our city. This speaker was to imagine the future and give her conclusions of the "Woman of To-morrow." Being conversant with the qualities and attainments of the feminine mind since education has helped it to find its place, she believes that in the future women, here and there, will excel in any science or vocation that she may choose, but that tbe mass of women will always find their chief excellence in the mothers' sphere. Mrs. Douglas helieves tbat it is the duty of women now and in the future to seek to help the State in the making of good laws; especially did she mention just now the uniform divorce law.

Mrs. Favourite, with her happy, wholesome smile, was well selected to bring to all a greeting of fellowship. What she said was heartily indorsed as we were just then enjoying the participation of her suhject.

At two o'clock the devotional service was begun in the church auditorium, then followed selections from the "Week of Prayer" program and later on in the afternoon a memorial service for our late Council president, Mrs. Belle H. Bennett.

The hospitality of the First Church women and the day's cultural and religious exercises were enjoyed and appreciated by all. The "Week of Prayer" services were continued throughout the week in the churches.

Mrs. C. F. Niebergall, our Conference president, is a member of First Church; sbe had not been well recently, but all were pleased to see her out and able to take her seat with the guests of honor wben luncheon was served. Mrs. J. D. Rumph, district secretary, does not spare time or effort in her work and we think she is to be congratulated for her part in the success of the day.

METHODISM AND POLAND.

By Bishop W. B. Beauchamp.

It is a great joy to see how steadily our work has grown in Poland. This is a nation of some tbirty million souls—some two millions of them being Protestant. Although Poland has always been Romanist, she has always guaranteed religious liherty to the people. In the new constitution of the republic of Poland, religious freedom has also heen protected. This does not mean that tbe Roman Catholic Church is not doing all she can to prevent the Protestant people and denominations from having their rights and privileges. Indeed, just now this semi-political and semi-religious organization is most active.

We are just back from a visit to the Minister of Religion, President of the Council of the nation, and the Prime Minister, Mr. Novak, in hehalf of our registration as a church. This will give us full recognition and the right to perform all the ceremonies of our church. Both the Secretary for Education and Religion and the Prime Minister signed the papers and now we await the action of the Council. The Prime Minister, Mr. Novak, was most cordial, though he is a Roman Catholic. In his closing remarks he said: "Before the war we thought that the United States was a material nation. But the war and the years following the war have taught us differently. We now know that the world's greatest moral ideals dwell in America and in her people. I think it is the wonder of the world." He assured us we would have his hearty co operation in securing our full rights as a church.

In justice to the Roman Church in Poland, we ought to state that there are two parties in this church—a liberal party and a fanatical group which would crush out hy any means anything that did not swear allegiance to Romanism.

One learns to love this people, who are so patriotic and so grateful. Yesterday a committee of most representative citizens called on me and asked for an interview. They were all nominally members of the Romanist church. They praised the work of the Methodist Mission in the highest terms, spoke of the fine service we were doing and said, in conclusion, "You are teaching Poland real Christianity." They assured me that the hest people of the land who knew of the Mission and our work were true friends and would stand for us in every way.

I have visited nearly all of our work in Poland, Danzig, Posen, and that district, Silesia, where we have commenced work and built up a fine congregation, and completed a thorough study of all the activities in Warsaw. To-morrow I shall preach to our English congregation at eleven o'clock and Dr. Rawlings will preach to the Polish congregation at 5 p. m. The growtb of our church in Warsaw has been most remarkable during the past year. The orphanage at Klarysew with some hundred and twenty children is equal to anything I have ever seen at home. The new clinic at Smolivor is doing fine service for sick children, of which there are thousands upon thousands in Warsaw alone. It rends one's heart to see the suffering of the children—underfed and orphaned. We leave Sunday night for Baranowicze and Lwow, where we have a most promising centre. We must have a great church in Warsaw. We have found a lot, just a little over a square from our Central Building and the same distance from the Church of the Savior, the leading Catholic church. This lot we are trying to secure. Here we hope to huild our great central church, where the voice of Methodism may be heard hy all these people, declaring salvation through faith in Christ and spreading scriptural holiness throughout this land.

Warsaw, Poland.

Asa's Prayer: Lord, it is nothing with thee to help, whether with many, or with them that have no power: heip us, O Lord our God; for we rest on thee, and in thy name we go against this multitude.—2 Chronicles 14:11.

Rheumatism Relieved

Renwar is guaranteed to relieve Rheumatism by money back offer. This remedy will positively neutralize the uric acid in the blood, which causes Rheumatism. The amount of Renwar required to effect relief depends on the case which ie being treated. Very often one bottle will produce the deeired result. If you suffer with Rheumatism, you should by all means try Renwar. It is harmless, even to the most delicate conetitutions, and thousands will testify to its effectiveness in relieving Rheumatism. Sold by druggists, price 50c, or by mail from Warner Drug Company, Nashville, Tenn.—Adv.

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Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

EPWORTH LEAGUE.

(Continued From Page 11.)

valuable ideas were discussed, stressing the importance of the President co-operating with the local chapter, helping to push forward every good thing.

The Missionary Department was discussed by Mrs. T. M. Ford, President of the Lorman League, and the missionary spirit was aroused, as the inspiring remarks of an experienced Leaguer rang clearly through the assembled hearers. She discussed the missionary work from the most interesting view that I have ever heard, pointing out the fact that no matter what kind of literature one wanted they could find it in the mission study book—Romance, Lives of Heroes, History, Geography, or any other feature that one might enjoy reading. Her talk left with the Leaguers a deeper desire to study missions.

Last on the program was a round table talk, in which all Leaguers present took a part and many problems were discussed A suggestion was offered that since we had re-consecrated our lives to God's service that we enter into a spirit of home mission work by offering to the presiding elder and pastors of the district our Leagues and ourselves to go to places where no services are being held and see that service is held in every community each Sunday. And as District Secretary I am offering the Leagues of the district for the advancement of God's Kingdom and as we enter into it, we are holding aloft our Banner, "All for Christ."

The Institute was closed by prayer by Brother Ainsworth. Every one present expressed a desire to have another Institute real soon. It gives me great pleasure to say that the district was greatly benefited by the Institute and we have made many good friends, thereby feeling that it was good that we had been together.

Our Conference Treasurer's books show that very few Leagues paid their African Special pledges in full last year; a great many paid a part and some paid nothing at all. Our Centenary Treasurer is putting on a drive to raise forty thousand dollars by December 31, and the Epworth Leagues have been asked to raise five hundred of this amount.

The Conference Vice President, who is helping the Treasurer, Brother Alford, in this drive asks that we do even better than this and make it one thousand. If you will do your part and the other fellow will do his part this can be done easily. Every chapter is asked to co-operate to the fullest extent. Truman Lewis says: "These pledges are debts that we owe and should be paid, and this year every chapter must pay in full." These are solemn obligations, the money is badly needed. Our work in Africa is suffering for the lack of funds and there are workers who can not go because of the shortage of funds. Won't you start an active campaign at once to make a substantial remittance to Brother Alford between now and December 31?

In raising your African special pledge, Mr. Lewis recommends that each fourth Sunday be made a day for a special drive for African Special money; and that every Leaguer make his payments on that day. This will be the duty of the Fourth Department Superintendent to see that every member has a chance to pay his pledge each fourth Sunday. Begin now with your plan of paying monthly and avoid coming out at the end of the League year with no African Special paid.

Truman says, "We are off-bound for one thousand before December 31. Must have it, will get it, the Epworth League will not fail."

Are you ready? Let's go.

LOUISIANA CONFERENCE.

To the Louisiana Epworth Leaguers:

Dear Leaguers: I am sure you have all studied carefully the new Standard of Efficiency and are acquainted with the ninth point which states that at least 5 per cent of your chapter membership should be studying for the Christian Culture Diploma. If we will comply with this point it will mean a new church and a new League in every community, so let us enter into the new plan with all of our heart.

Louisiana is at the top as far as credits are concerned, for we have the largest number of Christian Culture diplomas of any Conference in Southern Methodism, and besides we have the only Efficient Epworthian Graduate in the church. I am listing below the record of Christian Culture diplomas, in order that you may see just where they are located. Read this list carefully and see where your District stands in regard to trained workers:

Alexandria District—(3) Miss Ruth Bryan, Alexandria, La., First Church; Miss Mary Lyles, Bunkie, La., Bunkie Church; Mr. J. P. Bond, Oakdale, La., Oakdale Church.

Baton Rouge District—(1) Miss Monita Goldsby, Amite, La., Amite Church.

Houma District (French Mission)—None.

Lake Charles District—None.

Monroe-Ruston District—(1) Miss Maida Green, West Monroe, La., West Monroe Church.

New Orleans District—(11) Miss Alma McNamara, New Oleans, La., Mary Werlein Mission; Miss Robina Vaught, Mandeville, La., Mandeville Church; Miss Emma Gessner, New Orleans, La., Second Church; Miss Laura Edwards, New Orleans, La., McDonoghville Church; Miss [illegible] Cayard, New Orleans, La., Algiers Church; Mr. Edgar Cav[illegible] New Orleans, La., Algiers Church; Mr. John Morris, New Orleans, La., Parker Memorial; Mr. Louis [illegible]pieman, New Orleans, La., Second Church; Miss Vivian Corbin, New Orleans, La., Parker Memorial; Miss Flo Dietz, New Orleans, La., Rayne Memorial; Mr. Leonard Nash, New Orleans, La., Algiers Church.

Shreveport District — (17) Miss Ruth Fraser, Mansfield, La., Mansfield Church; Mr. Joe Bobbitt, Mansfield, La., Mansfield Church; Miss Marion Hudson, Cedar Grove, La., Cedar Grove Church; Mr. Jas. B. Grambling, Shreveport, La., Mangham Memorial; Miss Louise McMeans, Shreveport, La., Mangham Memorial; Miss Mary Katharine Holder, Shreveport, La., Noel Memorial; Miss Doris Gump, Shreveport, La., Noel Memorial; Miss Annette Richardson, Shreveport, La., Noel Memorial; Mrs. Philip Munch, Shreveport, La., Noel Memorial; Mrs. Paul M. Brown, Jr., Shreveport, La., Noel Memorial; Miss Nena Collins, Shreveport, La., First Church; Miss Margaret Garland, Haynesville, La., Haynesville Church; Miss Maurice Garmany, Logansport, La., Logansport Church; Miss Mary Purcell, South Mansfield, La., South Mansfield Church; Miss Maude Nelson, Mansfield, La., Mansfield Church; Miss Marianna Alford, Bossier City, La., Bossier City Church; Miss Minnie Lee Craig, Vivian, La., Vivian Church.

Efficient Epworthian Degree—Miss Laura Edwards, New Orleans, La., McDonoghville Church.

Let us "Study to show ourselves approved unto God, a workman that needeth not to be ashamed."

When you organize your local chapter Study Class this winter, write Central Office and have them recommend a credit book. Have a live class and then take the Nashville examination and earn one unit to your C. C. D.

We as a State organization recommend the immediate study of Hudson's "Methodist Armor" in every chapter. This is a credit book. Don't forget our Goal, "Trained Workers."

Yours for Christ,
JAS. B. GRAMBLING,
Field Secretary.

Dodson's Liver Tone

Instead of Calomel

Calomel is quicksilver. It attacks the bones and paralyzes the liver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it will regulate the liver, stomach and bowels better than calomel, without sickening or salivating you—15 million bottles sold.—Adv.

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E. R. PAGE 430J Page Bldg., Marshall, Mich.

FREE BOOK ABOUT CANCER.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it to-day, mentioning this paper.—Adv.

YOUNG GIRLS NEED CARE

Mothers, watch your Daughters' Health

Health Is Happiness

From the time a girl reaches the age of twelve until womanhood is established, she needs all the care a thoughtful mother can give.

The condition that the girl is then passing through is so critical, and may have such far-reaching effects upon her future happiness and health, that it is almost criminal for a mother or guardian to withhold counsel or advice.

Many a woman has suffered years of prolonged pain and misery through having been the victim of thoughtlessness or ignorance on the part of those who should have guarded her through the dangers and difficulties that beset this period.

Mothers should tell their girls what danger comes from standing around with cold wet feet, from lifting heavy weights, and from overworking. Don't let them over-study. If there is pain of headache, pains in the back and lower limbs, they need a mother's thoughtful care and sympathy.

Household Word in Mother's House

writes Mrs. Lynd, about Lydia E. Pinkham's Vegetable Compound.

"My mother gave me Lydia E. Pinkham's Vegetable Compound when I was 14 years old for troubles girls often have and for loss of weight. Then after I married I took the Vegetable Compound before each child was born and always when I felt the least run-down. Both my sister and sister-in-law take it and have only the highest praise for it. It has been a household word in my mother's house for years." — Mrs. KATHERYN LYND, 2431 Gladys Ave., Chicago, Ill.

A Little Book Helped Her to Decide

Wankee, Wis.—"My daughter Lydia E. Pinkham's Vegetable Compound as she was so weak and did not feel like going to school. She was like that for a whole year before taking your Vegetable Compound. I found a little book of yours in our mail-box and decided to give her your medicine. She is now strong and well and attends school every day. We recommend your Vegetable Compound to all mothers with weak daughters. You may use this letter as a testimonial."—Mrs. E. KLUCZNY, 917 20th Ave., Milwaukee. Wis.

"I was always feeling tired and sleepy, was losing in weight and would faint at times. I had other troubles too, that made me feel badly. I read your little books and heard friends talk about the good Lydia E. Pinkham's Vegetable Compound had done them, so I have taken it too. The results are most satisfactory, for I have gained in weight and my bad symptoms are gone. I recommend your Vegetable Compound to all my friends and you may make whatever use you like of this letter."—GLORIA RAMIREZ, 1116 9th Ave., Tampa, Florida.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent you free upon request. Write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

LA BRANCH STREET, McCOMB.

The fourth quarterly conference of La Branch Street Church, McComb, Miss., was held Monday evening, Nov. 20, at 7 o'clock, with a splendid crowd of the membership assembled, also a number of visitors. Rev. G. H. Thompson of Centenary Church, Rev. J. A. Wells of Pearl River Avenue, and Rev. W. A. Terry of Summit were present.

The meeting was a success in every respect, as the reports were good and encouraging in every department of the Church work.

The report of the Woman's Missionary Society was excellent for so small a band of workers. God is surely leading them.

Mr. Alton McKnight was granted a recommendation for license to preach, and went before the Licensing Committee in Brookhaven on Tuesday. Two other young men, Messrs. Audrey Smith and William Morrow, are also preparing for the ministry. One young lady, Miss Anna Bowen Gillis, feels the call of God to the mission fields, and expects to prepare herself for the work. Seldom do we see God's blessings so lavishly poured out on our churches of to-day.

A committee was appointed to sell the parsonage property and purchase a lot and build a new parsonage, which is a good step in the right direction. They hope to begin work soon.

The stewards assured their pastor, Rev. A. S. Oliver, that he would have a full report to carry to Conference.

All present gave expression to the fact that this was the best quarterly conference that they had ever attended, and Brother B. S. Alford said that he has been going to quarterly conferences for nearly fifty years. Rev. H. M. Ellis, the presiding elder, observed that every one seemed to be in such good humor. A MEMBER.

A GOOD BEGINNING AT TUPELO.

Sunday, Nov. 19, was a great day for Methodism in Tupelo, Miss. The Memorial Service in honor of Dr. Belle H. Bennett had been postponed until the return of our pastor from the Annual Conference, and this service was held in the evening, while the 11 a.m. service was an outstanding one in interest and importance. The church was beautiful in its setting of ferns and white chrysanthemums, in honor of both services, and special music by a well trained choir featured each service.

A large crowd greeted our pastor, Rev. J. A. Hall, at the morning service, to listen to his first sermon of the Conference year, and it was an able and impressive one on the text Luke 22:27, "I am among you as he that serveth." At its close almost the entire audience responded to a call for better service during the coming year, and two new members were received into the church.

At the evening service, which was presided over by Mrs. J. H. Ledyard, president of the Woman's Missionary Society, beautiful and impressive music again featured the occasion, and tributes to the life and character of Miss Bennett were given by the two members of the church who had been associated with her in the Woman's Missionary Council, Mrs. Vic Thompson Hoyle and Mrs. T. M. Clark. Her favorite poem was read by Mrs. F. G. Camp, and her favorite songs were sung. At the close of this service two young women, Miss Regina Trapp and Miss Virginia Thomas, volunteered for life service. These young women are both teachers in the school here, and are college graduates. They make five volunteers from this church this year, while there were three in 1921, making a total of eight for the two years. Never before in the history of the church has there been such a religious awakening among its young life.

MRS. VIC THOMPSON HOYLE.

REVIVAL AT ELLISVILLE, MISS.

Dear Brother Carley: We have recently closed an eight-day revival at the Ellisville church, conducted by Rev. W. T. Griffin. The congregations from the beginning were unusually good and the interest increased until the last service. All of the sermons were good and those at the morning hour were unusually helpful to the Christian people who attended, while the services at night were strongly evangelistic and made a profound impression upon the young people of the community and those of the Agricultural High School located here. I have had Brother Griffin in three communities where conditions were altogether different from each other and his services have been most satisfactory in all three. Members are being received at the regular services following the meeting.

I am closing a rather active half-year at Ellisville. We are confident of reporting our benevolences in full. Much had been done before my coming in church and parsonage repair and furnishing, so that all the property of the church is in good shape. Brother Moore was a workman that needeth not to be ashamed.

Sincerely,

J. B. CAIN.

Prayer is the burden of a sigh,
The falling of a tear—
The upward glancing of an eye
When none but God is near.

—Montgomery.

Speak to him thou, for he hears, and spirit with spirit can meet;
Closer is he than breathing, and nearer than hands and feet.

—Tennyson.

Stamp collections and accumulations of old postage stamps, wanted for cash. Dr. Samuel Kleinman, 243 West 99th St., New York City.

For Troubled Nerves,

high blood pressure, dyspepsia, neuritis, investigate the new drugless methods now employed at DR. BIGGS' PRIVATE SANITARIUM, Asheville, North Carolina. A specialized treatment adapted to each individual. No tubercular cases accepted. Write for free booklet—interesting and instructive.

Renew your health by purifying your system with

Calotabs

TRADE MARK REG.

The purified and refined calomel tablets that are free from nausea and danger.

No salts necessary, as Calotabs act like calomel and salts combined. Demand the genuine in 10c and 35c packages, bearing above trade-mark.

WIN CASH $2000 IN PRIZES

Enjoy Yourself at the Same Time—COSTS NOTHING TO TRY—You Only Have to Solve a Very SIMPLE PUZZLE to Win $1000 IN CASH.

THE SOUTHERN FARM AND DAIRY

makes you the most liberal offer ever made by any Southern Farm Journal

HERE IS THE PROPOSITION

I.—Give the Names of the Five Following Southern Crops

1. My first syllable is a domestic animal; my second is a letter of the alphabet.
2. My first is slept on; my second is a weight.
3. My first is part of the foot; my second is another part of the body; my third stands for company.
4. My first part is a costly fabric; my second is slang for head.
5. My first is a spice; my second makes sweet sweeter and sour sourer.

EXAMPLE. The name of the domestic animal for the first syllable is "cow." The letter of the alphabet for the second syllable is "P." The name of the crop is "cowpea." The other four answers are equally simple crop names.

Each correct answer will count 10 points toward winning a prize. If you name all five crops correctly, as you can easily do, you have won 50 points in the contest.

II.—The other points for winning the prize are to be obtained as follows: Make the largest possible number of words from the letters composing the words: THE SOUTHERN FARM AND DAIRY.

RULES. Only nouns, names of objects, count. Words occurring in the above name of the paper will not count. Compound words may not be used. Letters may be used as many times in any single word as they occur in the words: THE SOUTHERN FARM AND DAIRY. Foreign or obsolete words may not be used. Words spelled alike but with different meanings may be used only once. Both singular and plural of the same word must not be used.

Write your answers on one side of paper only. Give crop names by number only. Number each word consecutively in your list. Write your name and address on the upper right hand corner of each sheet of paper used. Webster's Dictionary will be the final authority in judging. Competition is open to any one not connected with The Southern Farm and Dairy.

Prizes awarded to new subscribers to The Southern Farm and Dairy are larger than those offered to other persons. Therefore it is well worth while to qualify for the largest prizes by becoming a subscriber to the paper.

Every word in your list will count 1 point toward a prize. The total number of points made by words spelled added to the number of points obtained by naming the puzzle crops will constitute the total score of each contestant. The highest score wins the highest prize, and the next lower wins the next prize and so on down through the twenty-two prizes. In event of a tie for any prize offered, the full amount of the prize will be awarded to each tying contestant.

The final decision will be left to three competent judges who will be distinguished public officials of one or more states. Their decision will be announced in the February 1st issue of The Southern Farm and Dairy. All answers must be mailed not later than December 31, 1922.

Every person sending in a subscription with their reply will receive a reward on one simple condition. Here it is! With your reply (and subscription) send us the names of three owners of cows or persons who should be interested in a rural, farm or dairy paper.

For this service you will receive a valuable reward. The same will be mailed to you without further trouble or expense on your part.

THE PRIZES OFFERED:

	With No Cash Subscription	With $1.00 Cash For Three Year Subscription
First Prize	$10.00	$1,000.00
Second Prize	5.00	500.00
Third Prize	4.00	200.00
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Fifth Prize	2.00	50.00
Sixth & Seventh Prizes—$1.50 each	3.00	$25.00 each 50.00
Eighth to Twelfth Prizes—$1.00 each	5.00	10.00 each 50.00
Thirteenth to Twenty-second Prizes—$0.50 each	5.00	5.00 each 50.00
Total		$2,000.00

THE SOUTHERN FARM AND DAIRY is one of the best farm and household papers in the entire country. It is the only paper in the South making the dairy interests of this section its leading feature. It is edited by Dr. H. E. Stockbridge, who made the SOUTHERN RURALIST a great paper. He has over and over been publicly proclaimed the best agricultural editor in this country. He has a national reputation as scientist, educator, writer and leader of practical farmers. He is now a member of the National Board of Farm Organizations. Associated with him is a competent staff of experts in every phase of agriculture, dairying and rural life.

If you cultivate a farm, a lot or a flowerbed; if you own a cow, chickens or other livestock; if you use milk, or its products, if you are a home maker; if you belong to an agricultural organization or club The Southern Farm and Dairy will help you and be worth many times its cost. It is published semi-monthly at 50c per year or $1.00 for 3 years.

All money should be sent by either Post Office or Express Money Order. Personal checks cannot be accepted.

GET BUSY! ENTER THE CONTEST; HAVE SOME FUN. SEND IN YOUR ANSWERS. WIN YOUR PRIZE. SEND $1.00 FOR SUBSCRIPTION AND QUALIFY FOR THE BIG PRIZES. ADDRESS THE SOUTHERN FARM AND DAIRY, ATLANTA, GA.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 49. Official Organ of the Louisiana, Mississippi, and North Mi[ss]issippi Conferences, Methodist Episcopal Church, South. Whole No. 3487.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THU[R]SDAY, DECEMBER 7, 1922. CHAS. O. CHALMERS, Manager.

Proceedings of the Mississippi Annual Conference.

FIRST DAY.

The one hundred and ninth session of the Mississippi Annual Conference of the Methodist Episcopal Church, South, convened in the Methodist church at Crystal Springs, Miss., at 9 o'clock a.m., Thursday, November 30, 1922, Bishop William N. Ainsworth presiding. Hymn No. 560 was sung, Bishop Ainsworth led the Conference in prayer and read a Scripture lesson from the fourth chapter of the Second Epistle to the Corinthians. The Bishop also read extracts from John Wesley's writings on the conduct of preachers, and spoke to the Conference relative to the work of the session.

The secretary of the previous Conference called the roll, and most of the clerical and many of the lay delegates answered to their names. On nomination, A. F. Watkins was elected secretary; G. S. Harmon and Claude P. Jones were elected assistant secretaries; John D. Ellis, C. E. Downer, and S. F. Harkey were elected statistical secretaries; C. F. Emery was elected railroad secretary for the quadrennium.

The bar of the Conference was fixed to include the auditorium of the church, and the hours of meeting and adjourning were fixed at 9 o'clock a.m. and 12:30 p.m.

The roll of districts was called for suhstitutions of alternate lay delegates, and the following substitutions were made: in the Meridian District, N. D. Chatham in place of C. W. Cochran; in the Seashore District, Mrs. H. W. Featherstun in place of T. S. Ford; in the Vicksburg District, Mrs. Paulne Sharbrough in place of Mrs. Z. D. Clark.

Miss Clara Mortimer was presented to the Conference; she spoke words of welcome, and, on behalf of the Woman's Missionary Society, presented Bishop Ainsworth with a gavel made from a piece of timber taken from the historic old church building which formerly stood upon the site now occupied by the handsome new church, in which three sessions of the Mississippi Annual Conference were held. The Bishop accepted the gavel with appropriate remarks.

Conference Committtees.

On nomination of the presiding elders, the following Standing Committees were elected:

State of the Church—M. B. Sharbrough, C. M. Crossley, W. W. Nelson, H. M. Johnson, J. L. Decell, T. B. Winstead, C. F. Emery, Mrs. H. M. Ellis, M. M. Satterfield, C. E. Bennett, H. Ogden, C. G. Stokes, W. A. Davenport, J. C. Hardy.

Conference Relations—J. T. Leggett, F. B. Ormond, A. A. Sims, T. H. King, J. F. McClelland, J. H. Grice, C. A. Schultz.

Sabbath Ohservance—George H. Thompson, F. L. Applewhite, I. O. Brown, W. C. Mabry, C. Y. Higginbotham, H. S. Westbrook, O. S. Lewis, John H. Green, A. M. Broadfoot, Mrs. T. B. Cottrell, H. B. Rush, Mrs. R. W. Hare, John A. McLeod, A. Joe Beasley.

District Conference Records—J. T. Abney, W. L. Blackwell, J. S. Decell, H. V. Waits, J. H. Jolly, H. O. Middleton, J. H. Currie, J. W. Price, M. A. Massey, S. W. Sharbrough, T. A. Rawls, J. M. Corley, M. K. Miller, J. J. Houston.

Orphans' Home—W. D. Davis, Miss Bessie Hardee, C. P. Jones, L. L. Roberts, Jas. Hand, J. A. Lindsey, J. F. [W]atson, Rolfe Hunt, D. R. Weston, R. E. Rutled[ge], R. H. Clegg, W. H. Jones, W. S. F. Tatum, [A]. M. Ainsworth.

Memoirs—B. F. Jon[es], J. E. J. Ferguson, L. Carley, J. W. Ramsey, H. A. Wood, J. G. Galloway, L. A. Darsey.

Admissions—W. H. [H]untley, N. B. Harmon, H. L. Norton, J. H. F[i]sman, W. W. Moore, P. H. Grice, J. W. Thompso[n].

On motion, the pres[i]ng elders were authorized to nominate a Hosp[ital] Board for the quadrennium, consisting of [on]e preacher and one layman from each presi[ding] elder's district.

Various communic[ati]ons were referred, without reading, to appropriate hoards and committees.

The Bishop requested that a blackboard be placed at a convenient p[la]ce, upon which notices, telegrams, and other m[at]ter could be p[os]ted, obviating a public call.

Question 21, "Are all t[he] preachers blameless in their life and official [a]dministrati[on]" was called. The names of the [fo]llowing were called, they reported their work, [and] their characters were passed: H. M. Ellis, p[re]siding elder of the Brookhaven District; W. [H.] G[ib]s, presiding elder of the Hattieshurg Di[st]rict; J. L. Burton, presiding elder of the Jack[son] District; P. D. Hardin, presiding elder of the Meridian District; J. A. Moore, presiding elder of the Newton District; W. M. Sullivan, presiding elder of the Seashore District; J. R. Jones, presiding elder of the Vicksburg District.

The folowing were passed in examination of character, several of them addressed the Conference, and their names were referred to the Committee on Conference Relations for the superannuate relation: Ira B. Rohertson, R. Bradley, L. Carley, J. T. Nicholson, W. W. Cammack, R. F. Witt, J. W. Brown, G. R. Ellis, G. W. Huff, E. D. Phillips, C. M. Martin, W. D. Dominick, B. H. Rawls, C. T. Noble, J. B. King, I. L. Peebles, C. H. Ellis, H. B. Perritt. Bishop Ainsworth addressed these veterans in appropriate words, "I am Bound for the Promised Land" was sung, and the members of the Conference gathered about them and gave them affectionate greeting.

The names of T. W. Adams, J. M. Massey, and R. H. Barr were called, it was announced that they had died during the year, and their names were referred to the Committee on Memoirs.

Bishop Ainsworth stated that he had invited Rev. Arthur J. Moore, pastor of the Travis Park Church, San Antonio, Texas, formerly one of the general evangelists of the church, to be present and to preach at a suitable hour each day. He also announced that Dr. Moore would preach the Thanksgiving sermon at the close of the morning session, after which the Sacrament of the Lord's Supper would be administered.

Announcements, and calls for meetings of the various boards and committees were made. The Committee on Puhlic Worship announced that Dr. Moore would preach at 3 o'clock p.m., and that the Board of Education and the Sunday School Board would ohserve their anniversaries at 7:30 o'clock.

The following were presented to the Conference: Rev. Mark N. Terrell, one of the general evangelists; Rev. H. W. Stough, an evangelist from Chicago; Dr. R. H. Bennett, of the Department of Mnisterial Supply and Training; Rev. Percy Vaughan, of the Arkansas Conference; Miss Minnie Kennedy, of the General Sunday School Board; Rev. B. P. Jaco, [qu]itenary Secretary of the North Mississippi C[on]ference; C. O. Chalmers, Business Manager [of] the New Orleans Christian Advocate; Pres[ident] Joe Cook, of the Mississippi State Normal [Co]llege; Rev. E. K. Means, transferred at th[e] last session of the Conference from the Louis[iana] Conference; Rev. A. J. Leggett, of the Metho[dist] Protestant Church in Mississippi.

The Conference listened [to] a sermon hy Dr. Moore from the text, Josh[ua] 24:13-14, the Sacrament of the Lord's Suppe[r] was administered by Bishop Ainsworth, assiste[d] by Mark N. Terrell, K. Means, P. D. Hardin and J. R. Jones, and Conference adjourned [wi]th the benediction the Bishop.

SECOND [DA]Y.

The second day's sessi[on] was called to order h[ere] Bishop Ainsworth pro[mp]tly at nine o'clock a[.m.] The devotional exer[cis]es, conducted by the Bi[sho]p, consisted of the s[ing]ing of hymn No. 492, pri[ye]r led by W. H. Hu[ey], the reading of a Scr[ip]ture lesson from 1[st] Corinthians 5, and appro[pri]ate remarks by the [Bis]hop.

Th[e] minutes of the fi[rst] day's session were read [an]d approved. The [ro]ll of absentees from the fi[rst] day's session was [ca]lled, and, on motion, furth[er] calling of the roll [wa]s dispensed with.

Bis[hop] W. B. Beauch[amp], recently returned from [Eu]rope, was presen[ted] to the Conference. Later [in] the session Bish[op] Beauchamp addressed the C[on]ference concerning [th]e work of the church in Eu[rope].

Rep[ort] No. 1 of the B[oa]rd of Missions and the report [of] the Legal Cor[mi]ttee of Port Gibson Female [C]ollege were rea[d] and adopted.

Dr. J. P. Wilson, rep[re]senting the Puhlishing House, [wa]s presented t[o] the Conference, and he spoke c[on]cerning his w[or]k.

J. G. [Ca]lloway and W. T. Griffin were appointed "[ta]lk secreta[ri]es" to prepare the blackboards c[on]taining the reports from the districts.

A resol[uti]on concer[ni]ng the establishing of a Methodist [he]adquarte[rs] in Jackson was read and referred to a special [co]mmittee consisting of one representati[ve] from each presiding elder's district.

The report of the [Se]ashore Divinity School was read and received; the report of the Board of Directors of the Methodist Orphans' Home was read and referred to the Committee on Orphans' Home; the report of the editors of the Conference Journal was read and received; the report of the Mortmain Committee was read and referred to the Board of Education.

On motion, the Conference Treasurer was instructed to pay a $25 expenso item incurred by the Legal Committee of Port Gibson Female College.

The Bishop announced the following committee to act under the resolution concerning the establishing of church headquarters in Jackson: W. H. Lewis, H. F. Tolle, W. S. F. Tatum, J. L. Decell, H. J. Moore, M. B. Sharbrough, C. C. Evans.

Question 17, "What traveling preachers and what local preachers have been elected deacons?" was called, and John C. Jackson, L. J. Snelgrove, Martin L. McCormick, and T. C. Cooper, having stood an approved examination on the Course of Study, were elected to deacon's orders and advanced to the Class of the Third Year. None was elected to local deacon's orders.

(Continued on Fourth Page)

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A SUPERANNUATE RUNNING AROUND.

By Rev. T. W. Adams.

(This article was in type before Brother Adams was called to his reward. Many tender memories of this good man will crowd in upon many of our readers as they peruse these lines.—Editor.)

The third Sunday in October was spent by me in Canton, Miss., on closing my visit to Yazoo County. I have some kinfolks living there whom I love to see. I was reared in Madison County, and married there nearly forty-eight years ago. By the old Sharon circuit I was sent up to the Mississippi Conference with recommendation for admission on trial. These things greatly endear me to that county, and to Canton, its county town. I always enjoy a visit there, however short it may be. On this occasion I visited my kinfolks, and preached twice for the pastor, my good friend, Rev. H. A. Gatlin. That was a full day's work. In the afternoon, I rode out in a car to see my sister, Mrs. W. I. Smith, and spent about two hours with her family. Her home is twelve miles from Canton. I found Gatlin very much absorbed in his new church building.

When completed, this church will be one of the handsomest in the Conference. It will cost about sixty thousand dollars. It is a wonder to me how a building so commodious and so beautiful can be built at such a cost. It will be a most magnificent tribute to the zeal and liberality of the Methodism of Canton. The congregation had outgrown the old frame building, and a new up-to-date building to accommodate the rapidly growing membership and to give them their rightful standing in their prosperous little city was needed. In this handsome new church they will have all of their needs fully met. The building will be a splendid monument to Brother Gatlin's wisdom in planning, and his indomitable will to do. By the way, Gatlin is a great success at this kind of work. In his last pastorate, when at Tylertown, he succeeded in building a handsome church that is a great credit to that town. Gatlin is a great success in leading his churches in the important work of providing for themselves suitable houses of worship. This is a great work, worthy of any preachers' best efforts. There are not many of us gifted in this way. The ones who do succeed in it are apt to be put where much of it is needed to be done. Gatlin is in danger when his time comes to leave Canton. In my imagination I can see him about three years from now wrought up over building plans and blue prints. Look out, friend Gatlin!

Gatlin is now using the hall of the public school building for preaching services. It is well to have a place to use, but it is mighty uncomfortable work to preach where your congregation is lined up before you in rows, two on a little narrow desk seat. I know, for I tried it. I am sure that Gatlin will be glad when he can preach in his beautiful new church. May it be soon! I think that I might have preached a little longer sermon if we had been holding services in the new church. As we were all uncomfortable, I could not afford to preach longer than one hour and a half. I was unwilling to impose too much on the patience of my congregation. I am persuaded, however, that not a soul in my congregation found fault with me for not preaching a longer sermon. I wouldn't be surprised to learn that some of them would have been perfectly willing for me to have made the sermon a little bit shorter. It is very hard to please everybody. In preaching I never try to please anybody, but try my best to please the Lord.

About two weeks later, my nephew, Hon. Frank P. Smith, was taken desperately ill of pneumonia, and I was called back to Canton. He lingered for more than a week and died on Tuesday morning, the 12th instant. He was my sister's eldest son and was an honorable man. At the age of 35 years he was elected sheriff of Madison County over four other candidates seeking the same office. The men opposing him were strong and popular men. From this fact, his winning was a notable achievement. He had a wide circle of devoted friends. He was nearly ending his third year in this important office, in which he had given exceptionally fine service. As a public officer he had made an enviable reputation for courage and faithfulness. He will be greatly missed in the county. He was a manly and upright citizen. His was the first death in my sister's family. The bereavement to her and the entire family was almost more than they could bear. Frank left a dear good wife and a sweet little daughter of three years. To me, personally, his death was an added sorrow. In the last five months death has invaded my circle three times—taking away my dear wife, my only brother, and my eldest nephew. Since last June I have felt as if I were living in a cemetery. When will the clouds be lifted, and I can see the sunshine to gladden my heart! It is human to die, but that we must all die doesn't assuage the grief when it comes. Our prayer is for grace to sustain us in these hours of sorrow.

During the illness of my nephew I went to the Shiloh Camp Ground to fill an engagement I had with my young friend, Rev. Paul Grice, the popular pastor of the Johns charge, to preach for him at 11 o'clock Sunday morning. It was a great day at Shiloh. It was an all-day meeting occasion. In the afternoon the Flying Squadron from Jackson held a meeting, lasting two hours and a half. There were many hundreds of people present and every one's interest in the services was held fast from beginning to the end. It was a rare treat to attend a meeting in which the presence and power of the spirit was so manifest. The leaders in this great work are some of the most forceful men in the public life of the city of Jackson. The leader of the Squadron is the Hon. Julian Alexander, a brilliant young lawyer, the gifted son of the late Hon. C. H. Alexander, who was for many years the great leader in all moral and civic movements in Mississippi. In his leadership in the great prohibition campaigns, he greatly distinguished himself. He was a great Mississippian, and gave largely of his time and brilliant intellect to promote the best interests of his native State. The son is now honoring his father by devoting much of his time in leading the activities of the Christian forces of the laity of Jackson. Hon Fred Sullens is a very active and gifted member of the Flying Squadron. Mr. Sullens is, without doubt, the most brilliant newspaper man in Mississippi. Having gotten a genuine case of the old-time religion in the Gipsy Smith meeting, held several months ago in Jackson, is now a flaming evangelist in a layman's way. No one who hears him can doubt his sincerity. In giving his testimony, one easily catches the ring of the genuine. It is wonderful to see these busy laymen drop their work and go from place to place bearing personal testimony to the saving grace of God. The meeting at Shiloh was full of power, and the fruits of it will show for good to that section for years to come. It was truly a very great day.

The Shiloh community is one of the best in the State, having a homogenous population. There are no hyphenates to be found. The people are all 100 per cent Americans. They are American in birth ideals and traditions. The homes are full of young Americans. If all the country were like Shiloh, there would be no danger of an exhausted population. All honor and praise to Shiloh! Long life and great success to her!

I left Shiloh a little after 5 o'clock and drove to Canton, going through Jackson, and got there about 9 o'clock. The trip was about fifty miles. Mr. Patterson, of Jackson, very kindly carried me in his car the entire trip. We stopped at Mr. Patterson's home, rested about an hour and got a good cup of coffee. I shall never forget the great kindness of this hospitable and obliging family. May the Lord greatly bless them! We sometimes find angels unawares.

I am now at home, trying to recuperate from my strenuous trip. It was almost too much for me. The old man must go more moderately, or he will fall by the wayside. I have gone in such a rush for so long a time, Henry, that I just don't know how to slow down. I find it a hard thing to change my gait. I make a whole lot of good resolutions, but I can't keep them all. I don't know what to do about it.

Brookhaven, Miss.

NATIVE CHURCH LIFE IN THE CONGO.

By H. P. Anker.

Not so entertaining and interesting perhaps as some subjects is the presentation of this phase of the work in our Mission, namely—the regulation of church life in the Congo. Yet this relates to the heart of the work. No matter how much we may prosper and grow along other lines of activity and work among the natives, failure in this sphere of the work means failure in winning souls, which ought to be, and we trust is, our great objective. The attention to all matters of native church life, therefore, should receive the missionaries' best efforts of mind and heart at all times. This work means constant labor; the preaching of the Word of God out on the path and in our churches; the continual oversight of church members, and the ceaseless endeavor to make Christ attractive to naturally a spiritually dull people. There is not so much glamour and romance attached to this work as is sometimes imagined, but we can say, as Paul said, "The love of Christ constraineth us."

Some one has ridiculed all missionary work in heathen lands and pictured a missionary with a Bible, a hymn book, and an umbrella standing under a solitary palm tree trying to say something to a little crowd of cannibals grouped before him. While some of us have frequently stood under a tree for lack of a church shed in which to preach, our experiences have been greatly different from that picture and a great deal more varied. Nowhere can Christianity be made more practical and lived more openly before men than in a mission field such as this. Some days it means feeding the hungry and providing for the helpless; some days it means to redeem a slave from his master; some days to straighten out a family quarrel, and sometimes to help make a coffin of rough boards and conduct a funeral at the native cemetery. The door of the missionary who would win souls must always be open to those who come with their needs and appeals and we suppose that as many natives are won to Christ by little deeds of assistance and kindness on the missionary's part as by the formal preaching of the Gospel.

To give a little idea of church life in our Congo work, we will describe rather briefly the following three points—Our Rules for Church Membership, Church Discipline, and Church Organization. Some of the rules and practices which guide us in the present may not be permanent, as many of these matters naturally are still in an experimental stage in a Mission as young as ours.

Rules For Becoming Church Members.

The first thing the native enquirer is asked to do is to attend the Catechism class until he or she is able to answer the questions asked therein. On our station at Wembo Nyama there are two such

classes of the same kind held daily, offering two chances to any and all who may desire to become Christians. The times for these classes are so arranged that all Mission workmen, students and villagers have opportunity to attend either one or both of them. The Catechism used consists of 122 simple questions and answers to them, explaining very briefly and simply rudiments of the plan of salvation. The leading native evangelists residing at the various stations, as well as those located in outpost work, always conduct these classes and not the missionaries themselves. The method of teaching these classes is for the leader to go through the book asking the questions and having the entire class answer in concert to each question.

The average native who faithfully attends these classes soon knows the Catechism by heart and upon examination can answer every question by himself. Once or twice each month the evangelists test out the members of their classes to see if any have learned the entire book. Now and then there are elderly or real stupid people in these classes and they are of course passed if they have given ample evidence of their desire to learn.

Christian people in the homeland might wonder why we impose such a rule upon the natives who desire to accept Christ, and say that Jesus himself did not teach any such test. But they must remember that enlightenment goes hand in hand with conviction and repentance. The native must be told what repentance is and what to repent from before he can really intelligently do so. One day after preaching an evangelistic sermon in our church here, we asked all those who wanted to accept Christ to raise their hands. A number did so. Later we discovered that that meant nothing to their minds except that perhaps some day they would want to be saved and that they did not desire to be lost eternally. One man in particular we remember, who raised his hand and did not become a church member as long as we had charge of the work. A few other experiences of this kind taught us that Billy Sunday's methods would not do here. Teaching the native enquirer the Cathechism is necessary, it seems, first of all in order to help them understand what the "Palaver of God" really involves. Furthermore it is a pretty good test of a native's sincerity and anxiety to be saved for him or her to come day after day at some personal inconvenience and sacrifice to the Catechism. A test like this in some of our American churches would sift out some of the false from the true who had slipped in by a handshake or a Decision Day rally.

After the seeker has graduated from the Catechism class he is enrolled as a Probationer. The law of our church here is that a native must be on probation for a period of no less than six months after completing the Catechism class work. During this time he is supposed to tithe, show evidences of sincerity or purpose and change of heart before he can be baptized. If he gets into "a bad palaver" as his sin is often designated here, his period of probation of course is extended. In the early years of our Mission work here we had no such rule. The natives began to get the idea that knowing the Catechism mentally meant automatically that they should be baptized. They would come to us and say, "Now I know the Catechism, when do I receive baptism?" So, to correct this prevailing opinion in the simple minds of the natives, that baptism was simultaneous with completing Catechism—this rule of probation was adopted in 1918. We would like to see more results from the probation period but believe that it has had some effect in counteracting this native idea. Some of our stations have classes for probationers at which the missionary himself gives weekly instruction on vital matters of Christian living.

Another rule that has come into effect here is that the candidate for baptism must be in the First Reader class as known here, i.e., having completed syllable and letter classwork. In other words, he must show some desire to learn to read the Word of God for himself. Without this rule, we found that many who were in a position to learn made no attempt at all to attend school and made lazy, ignorant Christians.

Other Missions in the Congo have been compelled to do likewise. Here again as in the matter of Rule 1, due allowances are made for those unable to learn.

Tithing is another requirement asked of the native who would enter the native church body. We believe that this rule is entirely in harmony with the teachings of the Scriptures. We believe it is well to have this requirement in effect as a definite rule rather than appealing to the generosity of the native in the matter of giving. The African church member is like a child and cannot be expected to give because of generous motives, or high ideals such as may govern those who have long known the Gospel. The collection of the tithe here means no little effort and time spent by the missionaries in charge. If the native woman has a farm and her husband is otherwise employed, they both tithe separately of their earnings. The American Presbyterian Mission has long had a rule that no man could be a member of their native church body unless he worked or had a farm. This was to break up the native custom of the woman only working while the husband took life easy at home.

Besides these definite requirements, the native of course is expected to give up polygamy, his fetishes and idols and whatever customs or worship or conduct which are taught as sinful and detrimental to his Christian experience. Some have gone through real sacrifices in matters of this kind. Some of our strongest native Christians here, such as Kimbulu and Fadiala for example, are men who have given up other wives to become baptized. Quite recently one of the head men of Chief Wembo Nyama's village gave up all but one wife and wanted to come to school and become an evangelist even at the rather advanced age of about 50 years, or over. It may seem to some that such standards as these for church membership are unnecessarily high, but the experiences of older Missions have been that when lower standards have been adopted sooner or later failure has resulted in keeping a live church. Rapid baptism with inadequate teaching and consecration is always at the risk of subsequent apostasy. Simply calling a man a Christian and reporting him as such to the Home Board does not make him one. Careful training is necessary, especially in working with such raw material as the African native.

Discipline in the Native Church.

Here again we may seem to be more strict and severe than is the church in the homeland, and well we may be these days. In many individual churches in the homeland, church discipline is extinct and members live as they please while retaining their official good standing in the church. Such policy would work havoc with the native church, the same as it is slowly doing in the homeland wherever allowed. Sin being exposed, it must be dealt with or the standard of church membership is at once lowered and it is exceedingly difficult to raise it again. We cannot go into detail on this subject, but it is exceedingly interesting. At our next Mission meeting we shall probably plan more definitely as to modes of discipline to be used for the various common offences in the native church.

Before Communion day services, the missionary in charge of that department has what we might almost call a "Protestant Confessional." Natives confess their grievances and faults before the stewards of the church and the missionary. Each case is handled separately. Oftentimes public confessions of guilt are made at a prayer meeting or preparatory services before Communion Sunday.

Oftentimes it is thought best for members not to partake of the Lord's Supper when they are guilty of gross sins. Commonest of causes which prevent the native from partaking of Communion are perhaps cases of immorality and failure to tithe. Our African Christian falls very easily into sin oftentimes, but one virtue that he has is that he is usually quite willing to make amends and confess his sin. If he has had a quarrel with a friend or neighbor, he will go and make up with him in a real forgiving spirit such as would sometimes shame American Christians.

Church Government.

While we read with interest of native churches in other lands becoming self-supporting and self-governing, such a day we believe is still quite distant in our church in this field. Self government in Africa is hard to attain, as experiences in West Coast colonies have proved. Still if the tribe with whom we are working is to be won for Christ, it must be through the natives themselves largely that this is to be done. On our older stations we have organized some form of native government in the church. Here at Wembo Nyama we have five stewards—guardians, is the translation of their native name. These stewards or guardians reside in different sections of the village and meet regularly with the missionary in charge to handle all church matters. One of them serves as treasurer and keeps a record of all tithes and monies collected, another keeps a record of attendances at the various religious services on the station, while still another is really doing work as a presiding elder of this district. He visits the churches in the outposts, drops in on the evangelists unexpectedly, checks up on their work, and collects tithes. So we have the steward idea working and a beginning of the presiding elder system, which ought to develop quite fully within another year at this station.

In line with this subject, there is one wrong conception that people often have in the homeland and that is that converts are gained and kept with ease and that they all make wonderful Christians. We, too, in the homeland sometimes had the idea that if the raw heathen only heard the Gospel presented a few times, they would at once welcome and receive it. But we had not reckoned with the power of Satan and the chains of custom and habit. Another African missionary has written: "When out itinerating, usually not many heathen will attend our services excepting as we go to them with pressing invitations. As we try to tell them of Jesus, they look at us and perhaps will answer, 'Oh that is for white people, not for us.'" Some people in Wembo Nyama's village would not walk across the street to hear the Gospel preached. Yet this, as the Scriptures tell us, will be true wherever the Gospel is presented. "To the one we are the saviour of death unto death; and to the other the saviour of life unto life." Converts are not too easily gained and often we are discouraged by the fall of some upon whom we had counted the most. In times of sickness or moral weakness the old superstitious ideas often reassert themselves.

Two other matters of absolute importance have been brought to our attention. One is that the missionary himself must live the Christ he presents to the native; his Gospel for the African must be the Gospel for himself, too. The other matter is, the absolute futility of winning souls from heathenism in our own strength, with education, advanced methods, organization, etc. We must feel our dependence upon the Holy Spirit. It must be through His power that we are to work and not our own. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

Wembo Nyama, Congo Belge

LIKE CHRIST.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. Those only who make this quest the supreme desire and passion of their lives can ever begin to hope to reach it. • • •

The image of Christ that is forming within us—that is life's one charge. Let every project stand aside for that. "Till Christ be formed" no man's work is finished, no religion crowned, no life has fulfilled its end. Is the infinite task begun? When, how, are we to be different? Time cannot change men. Death cannot change men. Christ can. Wherefore put on Christ.—Drummond.

Watch: What I say unto you I say unto all, Watch.—Mark 13:37.

PROCEEDINGS OF THE MISSISSIPPI ANNUAL CONFERENCE.

(Continued From Page 1)

Question 4, "Who else is in the Class of the Second Year?" was called. Warren N. Ware was passed in examination of character and continued in the Class of the Second Year.

Question 3, "Who remain on trial?" was called. A. J. Boyles, B. M. Hunt, D. P. Yeager, G. L. McNeese, E. A. King, and W. C. M. Baggett, having stood an approved examination on the Course of Study, were passed in examination of character and advanced to the Class of the Second Year.

Question 5, "Who are discontinued?" was called and, on motion of the presiding elder of the Jackson District, J. W. O'Neil was discontinued.

Question 2, "Who else is in the Class of the First Year?" was called, and Van R. Landrum was passed in examination of character and continued in the Class of the First Year.

Question 19, "What traveling preachers and what local preachers have been elected elders?" was called. John B. Stringer, having passed an approved examination, was passed in examination of character and elected to elder's orders. Robert B. McGehee, duly recommended by the Seashore District, was elected to local elder's orders.

Question 16, "Who else is in the Class of the Fourth Year?" was called, and Thomas M. Ainsworth was passed in examination of character and continued in the Class of the Fourth Year.

Question 15, "Who are the deacons of one year?" was called. John L. Carter, I. H. Sells, and John L. Ferguson, Jr., having passed an approved examination on the Course of Study, were passed in examination of character and advanced to the Class of the Fourth Year.

Question 7, "Who else is in the class of the Third Year?" was called. S. W. Johnson, B. H. Williams, L. M. Sharp, M. K. Miller, Otto Porter, E. M. Allen, and J. F. Watson were passed in examination of character and continued in the Class of the Third Year.

Dr. Luther E. Todd, Secretary of the General Board of Finance, was presented, and he addressed the Conference concerning his work; Miss Minnie Kennedy, of the General Sunday School Board, was presented, and she addressed the Conference; Prof. G. L. Morelock, Secretary of the General Board of Lay Activities, was presented, and he addressed the Conference.

Announcements, and calls for meetings of boards and committees were made. It was announced that Dr. A. J. Moore would preach at 3 o'clock p.m., and that the Board of Missions would observe its anniversary at 7:30 o'clock, with addresses by Bishop W. B. Beauchamp and Dr. G. C. Hounshell. Bishop Ainsworth announced that the class for full connection would be received at 11 o'clock on Saturday morning.

The following were presented to the Conference: Dr. G. C. Hounshell, of the Board of Missions; Mrs. Alma G. Riley, Field Secretary of the Orphanage; Rev. J. P. Harrington, pastor of the local Baptist church; Revs. R. P. Neblett, E. H. Cunningham, and W. C. Galceran, of the North Mississippi Conference.

Bishop Ainsworth presented Mr. W. D. Hawkins, Centenary Secretary-Treasurer of the Conference, who made a report of his year's work. Following his report, Bishop Beauchamp and Bishop Ainsworth spoke concerning this great interest.

The doxology was sung and the Conference adjourned with the benediction pronounced by Bishop Beauchamp.

THIRD DAY—MORNING SESSION.

The Conference convened promptly at nine o'clock, with Bishop Ainsworth in the chair. The devotional exercises, conducted by the Bishop, consisted of singing hymn No. 489, reading of Psalm 46 responsively, and prayer led by J. M. Moore.

The minutes of the previous day's session were read and approved.

Question 21, "Are all the preachers blameless in their life and official administration?" was answered. The names of all the preachers of the Jackson District were called, their reports were presented on the blackboard, and their characters were passed.

Question 18, "Who are received from other churches as traveling preachers?" was called. Rev. Albert Jackson Leggett in elder's orders, was received from the Methodist Protestant Church after he had satisfied his willingness to accept the ordination vows without the reimposition of hands.

Question 21 was resumed. The names of all the preachers in the Vicksburg District were called, their reports were presented on the blackboard, and their characters were passed.

Question 1, "Who are admitted on trial?" was called. The following having met all discipline requirements, were admitted on trial: Charles Warren Weaks, from the Jackson District; Jim Cecil Jackson Burnham, from the Greenwood District; Hoke Hunt, from the Vicksburg District; Albert Enoch Methvin and Harvey Judson Hubbs, from the Meridian District, and Nicholas Smuts Loftus, from the Vicksburg District, having met all other requirements, but not being up to the educational standard, were admitted on trial by the necessary two-thirds vote.

The report of the Committee on the Lambuth Monument was read and received, and the report of the Trustees of Port Gibson Female College was referred, without reading, to the Board of Education.

On motion, the secretary of the Conference was requested to send a telegram of sympathy to the family of Dr. Luther Sexton, who died yesterday in New Orleans, and who is to be buried to-day at Hazlehurst. Dr. Sexton, himself a Methodist, was a brother of Hon. J. S. Sexton, an honored layman of Hazlehurst.

Question 21 was resumed. The names of all the preachers of the Meridian District were called, their reports were presented on the blackboard, and their characters were passed.

Rev. Crawford Jackson, of Atlanta, Ga., connected with the Juvenile Protective Association of the South, was presented and he addressed the Conference; Prof. Will Jacobs, Superintendent of the Mississippi Industrial and Training School, at Columbia, was presented, and he addressed the Conference.

Bishop Ainsworth announced that a great Conference on Home Missions and Evangelism for Mississippi Methodism would be held at Jackson, January 16-17, 1923, and urged a large attendance. He stated that many outstanding leaders in the religious world would be there, and that it was desired to have an attendance of all the preachers, and at least five laymen from all charges with fewer than five hundred members, and ten laymen from all charges with more than five hundred members. The Bishop also urged the Conference and the Board of Missions to provide for at least three evangelists for needy rural fields. A motion to support the Bishop in all the plans outlined was adopted by a rising vote.

Report No. 2 of the Board of Missions was read and referred to the Commission on Finance; the report of the trustees of the Methodist Hospital was read and adopted. The report recommended the appointment of Rev. W. B. Jones as financial agent for the Hospital at Hattiesburg. In connection with the report, Mr. W. S. F. Tatum stated that he and his wife would care for, in the the Methodist Hospital, curable afflicted children between the ages of 8 and 18 who could not otherwise be provided for. A standing vote of thanks was tendered Mr. and Mrs. Tatum for their generous offer.

A delightful feature of the Conference at this point was the rendition of a vocal selection by a quartet of young ladies from Whitworth College, with violin accompaniment.

Question 6, "Who are admitted into full connection?" was called. John Carl Jackson, Lemuel John Snelgrove, Martin Luther McCormick, and Thomas Commander Cooper were called to the chancel, charged by the Bishop, and, having met all disciplinary requirements, were admitted by vote of the Conference into full connection.

A motion that when the Conference adjourn it adjourn to meet at 3 o'clock in the afternoon was adopted.

Upon request, leave of absence was granted to W. S. F. Tatum.

Announcements and calls for meetings of boards and committees were made.

The following were presented to the Conference: H. T. Carley, editor of the New Orleans Christian Advocate; Rev. J. E. Stephens, of the North Mississippi Conference, a member of the faculty of Grenada College; Rev. R. E. Simpson, of the North Arkansas Conference; President Hogg, of Port Gibson Female College; Rev. L. H. Estes, of the Memphis Conference, representing the General Hospital Board; President J. R. Countiss, of Grenada College, a member of the North Mississippi Conference; Mrs. Gayle C. Bennland, formerly Miss Lillian Williams, daughter of W. M. Williams, an honored member of the Mississippi Conference, now a missionary of the Presbyterian Church in Africa.

The Conference adjourned with the benediction pronounced by H. T. Carley.

THIRD DAY—AFTERNOON SESSION.

The Conference met promptly at three o'clock, Bishop Ainsworth in the chair. The devotional exercises consisted of singing hymn No 317, and prayer led by Dr J R Countiss. The minutes of the morning session were read and approved. The presence of several members of the Conference who had not previously been present was noted.

Question 21 was resumed. The names of all the preachers in the Hattiesburg District were called, their reports were made on the blackboard, and their characters were passed.

The names of all the preachers in the Seashore District were called, their reports were made on the blackboard, and their characters were passed.

At their own request, the names of H Walter Pemberton and of J C Pitts were referred to the Committee on Conference Relations for the superannuate relation.

The report of the special committee on Methodist headquarters at Jackson was read and adopted. The report recommended the establishment of such headquarters, each participating interest to bear its proportionate part of the expens involved.

Question 8, "Who are readmitted?" was called. Answer, none.

Question 42, "Where shall the next session of the Conference be held?" was called. Yazoo City and Gulfport were placed in nomination, and Gulfport was chosen.

The Bishop announced at this time a new feature in the Conference proceedings—a "Book Hour." At his request, certain brethren had prepared a review of books of their own selection, and they were given to the Conference as follows: Dr. A. F. Watkins reviewed "Christus Comprobator," by Bishop J. C. Ellicott; Rev. N. B. Harmon reviewed "The Scriptures—God's Living Oracles;" he also called attention to W. J. Bryan's "In His Image," and Robert Dick Wilson's "Studies in the Book of Daniel;" Professor C. A. Bowen reviewed "Ambassadors of God," by S. Parkes Cadman. Rev. J. T. Legget was to have reviewed a volume, but he was not able to be present on account of a board meeting. Bishop Ainsworth emphasized the necessity of a preacher's studying, and advised all to read again during the year Arthur's "Tongue of Fire."

The Board of Missions submitted a report in which it agreed to provide for the support of one of the three evangelists previously recommended for service in needy rural sections. After considerable discussion the Conference, by vote, requested the Board to devise some way by which the three could be supported.

Rev. L. H. Estes, of the Memphis Conference, representing the General Hospital Board, addressed the Conference concerning the work of the Board, emphasizing especially the Golden Cross Society.

The name of W. W. Hopper was called. It was announced that he had died during the year, and his name was referred to the Committee on Memoirs.

At his own request, the name of W. B. Waldrop was referred to the Committee on Conference Relations for the supernumerary relation.

On motion, it was agreed that when the Conference adjourn, it adjourn to meet in Memorial Session at 3 o'clock on Sunday afternoon.

On nomination of the presiding elders, the following Quadrennial Committees and Boards were elected:

Examining Committees.

On Trial—C. P. Jones, T. J. O'Neil, C. A. Bowen.

First Year—H. J. Moore, H. M. Johnson, J. M. Lewis.

Second Year—W. A. Hays, J. T. Weems, J. H. Moore.

Third Year—W. H. Saunders, H. W. Featherstun, A. J. Beasley.

Fourth Year—H. Mellard, Victor G. Clifford, O. S. Lewis.

Admissions—H. L. Norton, J. M. Corley, N. B. Harmon, J. T. Leggett, W. E. Dickens, P. H. Grice, J. H. Foreman.

Boards.

Commission on Budget—W. T. Denman, J. A. Lindsay, J. T. Leggett, C. B. Gates, T. J. O'Neil, Henry Hilbun, T. H. King, W. T. Griffin, G. W. Holloway, W. J. Ferguson.

Board of Missions—W. H. Saunders, V. D. Youngblood, A. M. Broadfoot, H. B. Rush, T. B. Winstead, P. L. Blackwell, W. S. F. Tatum, C. M. Crossley, M. M. Black, G. L. Harrell, C. C. Evans, W. A. Price, C. W. Cochran, J. L. Sells.

Board of Finance—W. B. Alsworth, Hugh Junkin, G. H. Thompson, S. E. Moreton, H. Mellard, H. Ogden, J. F. McClellan, S. M. Jones, R. E. Rutledge, D. W. Heldelberg, L. L. Roberts, D. R. Weston, J. M. Morse, J. C. Wood.

Board of Education—O. S. Lewis, A. S. McClendon, E. L. Alford, B. Z. Welch, W. D. Davis, H. L. Norton, Robert Selby, M. M. Satterfield, E. K. Means, W. M. Bule, Joe Cook, J. L. Greenway, L. E. Alford, J. J. Houston.

Board of Church Extension—W. M. Williams, John A. McLeod, E. H. Cooley, J. E. Gray, E. W. Wright, J. D. Ellis, J. C. Darnell, E. D. Simpson, A. R. Artz, A. S. Oliver, S. D. McMullen, H. A. Gatlin, G. W. Mars, C. S. Bennett.

Sunday School Board.—W. L. Linfield, J. C. Hardy, T. B. Cottrell, J. R. Bankston, J. M. Wood, J. L. Carter, H. F. Tolle, A. B. Campbell, J. R. Baynes, H. R. McKee, R. H. Clegg, Dr. W. P. Davis, J. B. Holland, M. L. White.

Epworth League Board.—J. O. Ware, J. W. Broom, J. B. Cain, K. T. Moore, L. F. Alford, J. F. Campbell, W. E. Barnes, J. L. Decell, W. G. Hawkins, J. L. Smith, W. M. Bule, S. F. Harkey, J. E. Carruth, R. C. Peebles.

American Bible Society Board.—J. M. Corley, H. H. Hilton, D. E. Vickers, J. D. Fatheree, T. A. Ferguson, J. L. Ash, J. A. Wells, R. E. Bennett, H. M. Johnson, I. O. Brown, P. H. Howse, Dr. G. C. Terrell, J. W. Price, W. H. Jones.

Temperance and Social Service Board.—C. Y. Higginbotham, J. W. Sharbrough, W. W. Nelson, J. T. Jackson, W. J. Dawson, H. O. Middleton, A. J. Davis, H. V. Walts, J. S. Purcell, O. S. Hopkins, W. W. Moore, J. H. Grice, W. D. Chatham, J. E. Williams.

Board of Christian Literature.—W. F. Baggett,

H. H. Goza, B. W. Lewis, J. M. Bush. J. W. Thompson, M. U. Mounger, S. F. Harkey, H. G. Hawkins, M. B. Sharbrough, H. C. Castles, W. G. Forsyth, C. F. Emery, W. H. Lane, Lynn Barrier.

Board of Lay Activitles.—J. M. Sullivan, Conference Leader; District Leaders: Brookhaven—J. E. Carruth, Summit, Miss.; Hattiesburg—K. T. Moore; Jackson—O. H. Wingfield; Meridian—S. M. Graham; Newton—W. A. Davenport; Seashore—R. B. McGehee; Vicksburg—M. M. Satterfield.

Hospital Board—I. W. Cooper, T. E. Enochs, C. A. Shultz, S. W. Sharbrough, H. J. Moore, W. A. Davenport, W. S. F. Tatum, James Hand, H. A. Wood, Dr. H. F. Tatum, Dr. W. A. Dearman, W. L. Blackwell, Dr. H. R. Shands, B. F. Jones.

Announcements were made and the Conference adjourned with the benediction pronounced by J. Loyd Decell.

FOURTH DAY—SUNDAY.

The annual Love Feast was conducted, beginning at 9:30 o'clock, on Sunday morning by Rev. M. B. Sharbrough. This service was a great blessing to all those who were privileged to be present.

At 11 o'clock Bishop Ainsworth preached what was universally said to be a great sermon. The church was crowded to its capacity, many people being unable to find even standing room. After the sermon the following were ordained deacons: T. C. Cooper, J. C. Jackson, M. L. McCormick, L. J. Snelgrove.

After the sermon at the evening hour, preached by Dr. Arthur J. Moore, the following were ordained elders: J. B. Stringer, R. B. McGehee (local).

Memorial Session.

Pursuant to adjournment on Saturday afternoon, the Conference met in Memorial Session on Sunday afternoon at 3 o'clock, Rev. W. J. Ferguson presiding by appointment of the Bishop. After the devotional exercises conducted by W. J. Ferguson, it was announced that R. H. Barr, J. M. Massey, W. W. Hopper, and T. W. Adams had died during the year. Affectionate tribute was paid the departed by their brethren. Special music was appropriately rendered by Brothers Nelson and Wells, and by O. S., J. M., and B. W. Lewis, and J. S. Duke.

Upon motion, the Conference adjourned to meet at 8:30 o'clock Monday morning, the benediction being pronounced by Rev. M. L. Burton.

Other preaching appointments for Sunday were as follows:

First Baptist Church—11 a.m., Rev. Mark N. Terrell; 7 p.m., Rev. J. L. Decell.

Presbyterian Church—11 a.m., Rev. E. K. Means; 7 p.m., Rev. C. M. Crossley.

Baptist church at Gallman—7 p.m., Rev. J. S. Purcell.

Hazlehurst Methodist church—11 a.m., Rev. Crawford Jackson.

New Zion Methodist Episcopal Church (colored)—11 a.m., Rev. Jas. G. Galloway; 7 p.m., Rev. W. J. Ferguson.

FIFTH DAY.

The Conference convened promptly at 8:30 o'clock, Bishop Ainsworth in the chair. The devotional exercises consisted of singing, prayer led by B. F. Lewis, and Scripture reading.

The minutes of the Saturday afternoon session and of the Memorial Session on Sunday afternoon were read and approved.

The Bishop reported the ordination of deacons and of elders on Sunday, thus answering Questions 18 and 20.

Question 9, "Who are received by transfer from other Conferences?" was called, and the Bishop announced the transfer of Rev. Percy Vaughan, an elder, from the Little Rock Conference.

Question 13, "Who are transferred to other Conferences?" was called, and the Bishop announced the transfer of R. T. Pickett to the Louisiana Conference, and of R. T. Hollingsworth to the North Mississippi Conference.

The report of the Committee on Conference Relations was read and adopted. By this report H. W. Featherstun and J. C. Ellis were added to the roll of superannuates, and W. B. Waldrop was added to the supernumerary list.

Question 21 was resumed. The names of all the preachers in the Newton District were called, their reports were shown on the blackboard, and their characters were passed.

Rev. J. S. Duke, engaged in Y. M. C. A. work, was, at his own request, granted an honorable location.

Question 21 was resumed, and the names of all the preachers in the Brookhaven District were called, their reports were shown on the blackboard, and their characters were passed. This completed the call of the question, and a tabulation of the reports showed that 3859 members had been added on profession of faith to the church during the year, this being an increase of 297 over last year.

Upon motion, M. N. Hildebrand was allowed to withdraw from the ministry and membership of the church.

The report of the Board of Lay [illegible] read and adopted. Rev. [illegible] was elected Confernce Lay Leader. By vote, the Conference requested the publication of the report in the New Orleans Christian Advocate.

At this point the Bishop asked the cabinet to meet him, and J. T. Leggett took the chair by appointment of the Bishop.

The following reports were read and adopted: Board of Christian Literature; reports Nos. 1 and 2 of the Board of Education (pending the adoption of Report No. 2, President A. F. Watkins, of Millsaps College, and President I. W. Cooper, of Whitworth College addressed the Conference).

Bishop Ainsworth resumed the chair.

Reports were read and adopted as follows: Board of Finance; reports No. 3 and 4 of the Board of Missions (W. D. Hawkins was highly commended for his work as Centenary Secretary-Treasurer).

The Secretary of the Conference was instructed to send to J. L. Neill, superintendent of our mission work in Czecho-Slovakia and a member of the Mississippi Conference, affectionate greetings from the body.

Reports were read and adopted as follows: Board of Finance; Board of Church Extension; Sunday School Board.

A. F. Watkins addressed the Conference concerning the mortmain sections to the Constitution of the State of Mississippi, urging the members of the Conference to help in amending them so as to make possible bequests to church enterprises.

Reports were read and adopted as follows: Epworth League Board; American Bible Society Board; Board of Temperance and Social Service; Orphans' Home Board.

On motion of A. F. Watkins, W. T. Griffin, T. B. Cottrell, and W. H. Lane were elected as Auditing Committee for the ensuing quadrennium.

Reports were read and adopted as follows: Committee of Spiritual State of the Church (this report was read by Mrs. H. M. Ellis, Secretary); Committee on Sabbath Observance; Committee on District Conference Records.

The special committee appointed last year to consider the location of the Mississippi Conference Training School, stated that it was not ready to report and asked for an extension of time, which was granted.

The report of the Statistical Secretary was read. This report showed that the present membership in the Mississippi Conference is 63,252.

Resolutions of thanks were presented by C. F. Emery and they were unanimously adopted by a rising vote of the Conference.

Miss Hallie Bule, a missionary to Korea, Mrs. B. F. Lewis, President of the Conference Woman's Missionary Society, and Mrs. H. L. McCleskey, Corresponding Secretary of the same, were presented to the Conference.

Upon motion, the Conference ordered adjournment sine die after the reading of the appointments.

The minutes of the morning session were read and approved. The Bishop, after appropriate remarks, read the appointments and pronounced the benediction, after which the Conference stood adjourned sine die.

(For Appointments see Eighth Page)

CONFERENCE PERSONALS.

If we may judge from the expressions we have heard, Bishop W. N. Ainsworth has succeeded in gaining the respect, confidence, and love of the Mississippi brethren. His presidency was eminently satisfactory.

So far as we recall, Rev. W. B. Jones was acting for the first time as a Conference host; but he was as perfect in his courtesies and arrangement of details as a veteran could have been. His splendid people co-operated heartily with him in the entertainment of the Conference, as did all the citizens of Crystal Springs—the "Tomatopolis of the world."

The Conference was served by an exceptionally efficient corps of secretaries. The editor of the Advocate is under especial obligations to Rev. G. S. Harmon for innumerable courtesies.

Quite a number of North Mississippi preachers were visitors to the Conference. Among them we noted the following: President J. R. Countiss, of Grenada College; Rev. R. P. Nesbitt, Rev. E. H. Cunningham, Rev. A. T. McIlwain, Rev. J. E. Stephens, Rev. B. P. Jaco, Rev. W. C. Galceran.

The editor of the Advocate was delightfully entertained, taking his meals with Dr. and Mrs. T. J. Hargrave and having a most comfortable room at the spacious home of Dr. and Mrs. J. M. Dampeer. Fellow-guests at Dr. Hargrave's were Rev. J. T. Leggett, Rev. L. E. Alford, Rev. L. H. Estes, Mr. and Mrs. Burn Hillbun, and Mr. and Mrs. O. H. Wingfield. Two beautiful little daughters, Helen and Ann, are a joy to the home, as is a niece, Miss Thomas Dwyer. Enjoying the hospitality of Dr. Dampeer's home were Rev. P. D. Hardin, Rev. Geo. H. Thompson, Rev. J. T. Leggett, Dr. J. M. Sullivan, and Mr. Jno. A. McLeod.

The new church, in which the sessions were held, is not altogether complete, but no inconvenience was experienced on that account. The [illegible] been installed and cold [illegible] the situation somewhat embarrassing; but a gracious providence furnished a week that was as balmy as can be found in June. The Methodists of Crystal Springs are proud of their new church, as they may well be.

The manager of the Advocate was delightfully entertained by Mr. and Mrs. A. C. Folkes and daughter, his fellow-guest being the Rev. W. J. Dawson, pastor of the Brandon and Pelahatchie charge.

Rev. Ira B. Robertson, the Nestor of the Conference, was in regular attendance, greatly to the delight of his brethren. His testimony at the love feast had the confident ring of one who knows whereof he speaks.

We heard one of the secretaries say on the second day that all but four of the preachers in active service were present—and some of them came in later. The attendance of the laymen was also very gratifying.

Among the connectional visitors and speakers were Bishop W. B. Beauchamp, Dr. G. C. Hounsheli, Miss Minnie Kennedy, Dr. R. H. Bennett, Dr. Luther E. Todd, Prof. G. L. Morelock, and Mr. H. H. Ahrens.

The preaching on the night preceding the opening of Conference was done by the Rev. Mr. Stough, the evangelist who recently held a very successful meeting at Brookhaven.

The singing of Rev. J. A. Wells and Rev. W. W. Nelson was one of the features of the Conference—their singing was always looked forward to with pleasure.

Rev. W. H. Saunders, of Hazlehurst, was unable to be present on the opening day on account of illness, but he was later able to be in attendance.

Rev. H. E. Raley was called to Meridian on account of the death of his father, on December 1, at his home in that city. The sympathy of the brethren went out to Brother Raley.

Rev. W. C. Childress, of New Orleans, who represented the Memorial Home at the Conference, was called home on Saturday by the illness with diphtheria of one of his children. The Conference assumed an assessment of $5000 for the support of the Home—one of the most useful institutions of the church.

The Conference greatly appreciated the generous offer of Mr. and Mrs. W. S. F. Tatum to take care of any child between the ages of 8 and 18 who might need the service of the Methodist Hospital at Hattiesburg, provided the expense could not otherwise be met. The Conference expressed its appreciation by a vote of thanks.

Her many friends were delighted to see Mrs. Gayle C. Beanland, daughter of Rev. W. M. Williams, who has recently returned from Africa on a year's furlough, she, with her husband, Rev. Gayle C. Beanland, being missionaries under the Presbyterian Board of Missions.

Dr. H. Walter Featherstun, after fifty-one years of active service in the itinerancy, asked for and was granted the superannuate relation. Dr. Featherstun has been for many years one of the prominent members of the Conference.

The "Book Hour" was an interesting feature of the proceedings on Saturday afternoon. Bishop Ainsworth laid consistent emphasis upon the necessity of a preacher's reading good books.

Dr. R. P. Wilson represented the Publishing House with a fine selection of books. He reported that business was good.

The editor, with several others, had the privilege of "listening in" on the radio at the hospitable home of Mr. and Mrs. B. D. Avery one evening. Atlanta, Ga., and Havana, Cuba, were both "picked up," and music, both vocal and instrumental, was clearly heard.

Dr. Rolfe Hunt, who served the church effectively for several years as a local preacher and who was formerly president of Port Gibson Female College, was admitted on trial into the Conference.

Bishop Ainsworth suggested that it would be a good thing to introduce into the preachers' Institutes a course on how to make out reports to the Annual Conference. We fully agree with him.

According to the reports from the districts, thirteen young men were licensed to preach during the year.

The Conference attracted many visitors from neighboring towns, good roads and automobiles making it possible for them to come long distances. The number of visitors was especially large on Sunday.

Dr. Mark N. Terrell, one of our general evangelists, was present throughout most of the Conference. Dr. Terrell recently held a fine meeting at Poplarville.

The preaching of Dr. Arthur J. Moore, of San Antonio, Texas, was greatly enjoyed by the Conference. Dr. Moore came upon the invitation of Bishop Ainsworth and preached each day of the Conference except the closing day.

President Watkins reported that the Freshman class at Millsaps has more than 200 members this year.

The editor of the Advocate feels very much at home with the Mississippi brethren, and it was a great joy to him to meet so many of them, both laymen and preachers. Just twenty years ago he himself was admitted on trial in the Mississippi Conference.

North Mississippi Methodists,

DON'T FORGET

PAY-UP-WEEK, DEC. 10-17

FOR HOSPITAL PLEDGES

Let's Open the Hospital

FREE OF DEBT

This has been printed up-side down. Let Every Subscriber help make it right-side up by Paying their Subscription in Full.

The Home Circle

AMERICA'S THANKSGIVING.

By Mary Tarver Carroll.

America, beloved land,
On this Thanksgiving Day,
Kneel humbly at the holy shrine
And lift your heart to pray—
For worthiness to wear that robe,
That fair, star-spangled gown,
And God will gem each shining star
And add to its renown.
America, beloved land,
As at God's throne you kneel,
Do you not feel the pleading hands
That into your hands steal?
That clinging touch, that trusting touch,
That begs you to look down?
America, beloved land,
Be worthy of your crown!

—Zion's Herald.

KEEPING GUARD.

Harold had never lived on a ranch before and was not used to walking a mile and a half to school.

But when his father and mother left their home in the East and came to Hill Top ranch to live, Harold was very happy. He found so many interesting things about the country that he said that he did not mind his long walk in the least. Although no other children lived near, Harold never went to school alone.

Mischief, who had been Harold's pet ever since he was a mischievous puppy, always went with him. Sometimes Mischief would carry Harold's book, fastened with a strap around his neck. Sometimes he would carry the bright new lunch pail in his mouth. When Harold went into the schoolhouse, Mischief would trot off to the woods or fields, coming back at noon to play with the children and to get what was left from their lunches.

One morning Harold was going to school, reading from his book as he walked. Mischief was carrying the lunch pail. As he neared the schoolhouse, Harold heard the bell sounding. Closing his book quickly, he ran as fast as he could, and slipped into his seat just in time for Miss White to say: "Good! Our record isn't broken yet."

When noon came and the boys and girls took their lunch pails from the shelf, Harold's was not with the others. He wondered where it could be. He felt sure he had set it on the shelf in the entry. He looked again, but it was not there.

"Maybe you didn't bring any," said Charles Moore.

"Yes, I did," replied Harold. "I remember mother's saying, when she gave it to me, that I'd find something in it I liked."

"Well, it's not in here," declared Charles.

"Let's look out on the steps," suggested one of the girls.

They went outside to see, but it was not on the steps. The children were all puzzled.

"Where is Mischief?" asked some one.

"Why, where is Mischief?" exclaimed Harold. "He carried the lunch pail this morning, and I was hurrying on so fast to be on time that I must have forgotten to take it from him."

What an exciting time they had looking all about the yard and calling for Mischief!

"Here he is!" shouted one of the boys.

There under a tree lay Mischief, one paw on top of the lunch pail, wagging his tail, and looking up at Harold as though he would say: "Come, get your lunch; I've taken care of it long enough."

Then, of course, every one had to pet Mischief, laughing and calling him "good Mischief." If he had not been a dog, I'm sure he would have been spoiled.

"Mischief can teach a lesson, even though he can't read or solve problems," said Miss White; "and I think he deserves another name, don't you?"

"Yes, and a big share of this lunch, too," laughed Harold.—Bertha C. Williams, in Christian Leader.

BABY BEAR'S PARTY.

Baby Bear loved the birds, and so Mother Bear was not much surprised when Baby Bear dropped his wee porridge spoon at the breakfast table and said in a shrill voice: "Let's invite all the birds to a party."

"We will give the party to-morrow," said Mother Bear, "But what shall we offer the birds to eat?"

"Blackberries and honey," replied Father Bear.

"Once I saw a robin eat a wiggly worm," said Baby Bear.

"I'll tell you what we'd better do, Father Bear," said Mother Bear. "You take a walk around the edge of the woods and find out what the birds like best to eat."

Father Bear set out gayly enough, but he came back looking sad and discouraged.

"We can't have the party," he said. "I have been asking questions, and what do you suppose I have learned? The robins eat worms, and they eat so many that we couldn't dig enough to satisfy one robin."

"Then suppose we give a little party and invite only catbirds," said Mother Bear.

"Catbirds!" exclaimed Father Bear, in a big, gruff voice. "Catbirds eat grasshoppers—thirty grasshoppers at a time! You can't buy jumping grasshoppers by the quart."

"How about the handsome kingbirds?" asked Mother Bear.

"Kingbirds must have gadflies," grumbled Father Bear—"gadflies by the peck."

"How about the swallows?" questioned Mother Bear. She had noticed that Baby Bear was winking hard to keep back the tears.

"Swallows must have flies," roared Father Bear, for he was all out of patience—"and spotted squash beetles. I'd look well stooping over in our garden five or six hours trying to catch squash beetles for company!"

"We might ask chickadees," ventured Mother Bear. She saw two big tears rolling down Baby Bear cheeks, and that is why she mentioned chickadees. "They like crumbs."

"One chickadee," said Father Bear, in gentle tones, "would much prefer five thousand five hundred and fifty cankerworm eggs in a day. I think we'll not invite chickadees."

"Cedar birds?" murmured Mother Bear.

"Cedar birds dine on caterpillars. We could fill the washtubs, I suppose, and pass them around!"

"Hummingbirds spend their time [illegible] insects and eating wood [illegible] the pileated bird works for the [illegible] weevils that spoil wood and [illegible] wood peewees eat house flies. Woodpeckers and meadow larks, hawks, and [illegible] owls have strange appetites."

Baby Bear covered his face and wailed.

This would be a sad story if it ended here, but it does not.

The birds loved Baby Bear, and when they found out why he cried so loud they came in flocks to comfort him.

After that, when Baby Bear awoke, he always saw hundreds of birds in the garden searching for bugs, worms, and grass hoppers.

And that is the reason why the Three Bears have such a wonderful garden.—Frances Margaret Fox.

BERT'S SALT-WATER CURE.

Bert was sitting on the floor, looking over his pictures, and baby toddled up and tore one of the prettiest. Bert called out, "Oh, mother, see what baby has done!" and began to cry.

"Bert," said mother, as she took baby away, "did you know that tears are salt water?"

Bert choked a sob and looked up.

"No," he said; "are they? How did you find out, mother?"

"Oh, somebody told me so when I was a little girl, and I tasted a tear, and found it was true."

"Real salt water?" said Bert.

"Yes, try and see."

Bert would very gladly have tried if he could have found a tear. But, by that time there was not one left. He looked at the torn picture, but it did not make him feel badly any more.

All he could think of was whether tears tasted like salt water.

"Next time I cry I will find out," he said.

That very afternoon, while climbing over the top of the rocking-chair, he fell and got a great bump. It seemed too much for Bert, and he was just beginning to cry loudly when he happened to think what a good chance this was going to be to catch some tears. He put up his finger, too quickly, in fact, for there had not a tear come yet, and now that his thoughts had wandered from the bump, he could not cry about it any more. So, you see, that chance was lost.

"I can't get a single tear to taste, mother!" he said. Which was perhaps, just what mother had expected.—Exchange.

SPECIAL OFFER

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All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

MISSISSIPPI ANNUAL CONFERENCE APPOINTMENTS.

Brookhaven District.

H. M. Ellis, Presiding Elder.

Adams—W. W. Nelson.
Barlow—A. T. Long.
Bayou Pierre—S. B. Watkins.
Bogue Chitto and Norfield—J. T. Weems.
Brookhaven—A. M. Broadfoot.
Crystal Springs—W. B. Jones.
Fernwood—H. L. Norton.
Foxworth—J. W. Price; W. B. Waldrop, supernumerary.
Gallman—J. T. Abney.
Georgetown—Jas. W. Sells.
Hazlehurst—W. H. Saunders.
Magnolia—C. P Jones.
McComb: Centenary—G. H. Thompson.
LaBranch Street—A. S. Oliver.
Pearl River Avenue—J. A. Wells.
Meadville and Bude—S. F. Harkey.
Monticello—R. A. Allums.
Osyka—H. E. Raley.
Pleasant Grove—F. J. Jones.
Scotland—J. L. Carter.
Summit and Topisaw—J. E. J. Ferguson.
Tylertown—F. B. Ormond.
Wesson and Beauregard—J. S. Purcell.
President Whitworth College—I. W. Cooper.
Chaplain in United States Navy—W. N. Thomas.
Conference Evangelist—W. T. Griffin.

Hattiesburg District.

W. W. Graves, Presiding Elder.

Avera—M. W. Porter.
Bon Hommie—A. J. Boyles.
Collins—J. W. Thompson.
Ellisville—J. B. Cain.
Eucutta—J. C. Jackson.
Hattiesburg: Broad Street—A. J. Davis.
Court Street—C. M. Crossley.
Main Street—J. T. Leggett.
Heidelberg—W. G. Forsytb.
Leakesville—J. H. Jolly.
Lucedale—B. E. Meigs.
Lucedale Circuit—To be supplied.
Mt. Olive and Magee—J. L. Greenway.
New Augusta—H. S. Westbrook.
Oloh—C. C. Griffin.
Petal—S. C. Moody.
Prentiss—H. R. McKee.
Purvis—W. M. Williams.
Richton—A. W. O'Bryant.
Seminary—H. J. Maddox.
Silver City—P. H. Howse.
Sumrall—H. Mellard.
Taylorsville—A. J. Leggett.
Williamsburg—W. J. Walters.
Conference Evangelist—D. E. Kelley.

Jackson District.

M. L. Burton, Presiding Elder.

Benton—E. A. King.
Bentonia—J. F. Watson.
Bolton and Raymond—H. M. Johnson.
Brandon and Pelahatchie—W. J. Dawson.
Camden—G. E. Allen.
Canton—H. A. Gatlin.
Eden—B. W. Lewis.
Edwards—B. F. Jones.
Fannin—W. D. Barrett.
Flora—J. H. Foreman.
Florence—A. A. Sims.
Harrisville—I. H. Sells.
Jackson: Capital Street—H. F. Tolle.
Galloway Memorial—E. K. Means; J. L. Ferguson, Junior Preacher.
Rankin Street—F. L. Applewhite.
Madison—Percy Vaugban.
Mendenhall and D'Lo—J. C. Ware.
Monterey—L. M. Sharp.
Satartia—B. H. Williams.
Sharon—W. N. Ware.
Terry—C. E. Downer.
Vaughn—A. S. Byrd.
Yazoo City—W. J. Ferguson.
Yazoo City Circuit—G. H. Boyles.
President of Millsaps College—A. F. Watkins.
Professors in Millsaps College—J. L. Ferguson, C. A. Bowen.
Commissioner of Millsaps College—M. M. Black.
Secretary of Education—J. M. Morse.
Sunday School Secretary—J. C. Chambers.
Manager of Orphans' Home—B. F. Lewis.
Manager Mississippi Home Finding Society—J. L. Sutton.
Student in Emory University—Otto Porter.
Superintendent Czecho-Slovakia Mission—J. L. Neill.
Student in Emory University—W. C. Wesley.
Conference Evangelist—J. V. Bennett.
Syrian Mission—Chas. Assaf, supply.
Missionary Evangelist, Jackson, Vicksburg, and Brookhaven Districts—Rolfe Hunt.

Meridian District.

P. D. Hardin, Presiding Elder.

Bucatunna—C. M. Baggett.
Cleveland—L. J. Snellgrove.
Daleville—W. E. Dickens.
DeKalb—M. L. White
DeSoto—M. A. Massey; J. H. Flemming, Junior Preacher.
Enterprise—T. M. Ainsworth.
Lauderdale and Electric Mills—W. H. Lane.
Matherville—D. P. Yeager.
Meridian: Central—J. L. Decell.
East End—W. H. Lewis.
Fifth Street—J. L. Sells.
Hawkins Memorial—J. M. Lewis.
Poplar Springs—W. A. Hays.
Seventh Avenue—D. E. Vickers; E. D. Snellgrove, Junior Preacher.
Pachuta—R. E. Rutledge.
Porterville—H. J. Oakley.
Quitman—J. D. Ellis.
Scooba—D. W. Ulmer.
Shubuta—W. A. Terry.
Vimville—O. B. Matheney.
Waynesboro—H. A. Wood.
Waynesboro Circuit—R. A. Sibley.

Newton District.

J. A. Moore, Presiding Elder.

Bay Springs—E. H. Cooley.
Carthage—T. B. Winstead.
Chunky—S. E. Flurry.
Decatur and Hickory—C. H. Straight.
Forest and Morton—H. J. Moore.
Harperville and Lena—W. W. Murray.
Homewood—J. F. McClellan.
Lake—S. N. Young.
Laurel: First Church—O. S. Lewis.
Kingston—T. A. Ferguson.
West End—J. W. Ramsey.
Montrose—M. R. Jones.
Neshoba—T. C. Cooper.
Newton—N. B. Harmon.
North Neshoba—J. C. Long.
Philadelphia—L. E. Alford.
Raleigh—R. H. Clegg.
Rose Hill—G. G. Yeager.
Shiloh—P. H. Grice.
Trenton—G. L. McNeece.
Union—W. F. Baggett.
Walnut Grove—C. H. Herring.

Seashore District.

W. M. Sullivan, Presiding Elder.

Americus—V. R. Landrum.
Bay St. Louis—J. G. Galloway.
Biloxi—M. B. Sharbrougb.
Brooklyn—W. L. Blackwell.
Carriere—E. J. Coker.
Coalville—S. W. Johnson.
Columbia—L. L. Roberts.
Escatawpa—J. B. Stringer.
Gulfport—W. L. Linfield.
Long Beach—H. C. Castles.
Logtown—E. L. Alford.
Lumberton—J. M. Corley.
Mentorum—R. G. Williams.
Moss Point—J. E. Gray.
Ocean Springs—J. H. Grice.
Pascagoula—L. F. Alford.
Pass Christian—L. A. Darsey.
Picayune—J. H. Moore.
Poplarville—J. E. Williams.
Saucier—T. H. King; E. J. Rutledge, Junior Preacher.
Vancleave—E. M. Allen.
Wesley Memorial—W. W. Moore.
Wiggins—J. F. Campbell.
President Seashore Camp Ground School—H. W. Van Hook.
Conference Evangelist—G. S. Harmon.
Missionary Evangelist, Seashore, Hattiesburg, Meridian, and Newton Districts—J. M. Smith.

Vicksburg District.

J. R. Jones, Presiding Elder.

Anguilla—C. A. Shultz.
Centreville—V. G. Clifford.
Fayette—C. F. Emery.
Gloster and Liberty—J. L. Smith.
Harriston—B. M. Hunt.
Hermanville—M. K. Miller.
Louise and Holly Bluff—C. Y. Higginbotham.
Mayersville—M. J. Miller.
Natchez—C. C. Evans.
Nebo—J. H. Sharp.
Oak Ridge—E. D. Simpson.
Port Gibson—W. H. Huntley.
Rocky Springs—Wesley Ezell.
Rolling Fork—T. J. O'Neil.
Rosetta—N. S. Loftus.
Roxie—M. L. McCormick.
Silver City—G. P. McKeown.
Utica—W. B. Alsworth.
Vicksburg, Crawford Street—Robert Selby.
Vicksburg, Gibson Memorial—T. B. Cottrell.
Washington—A. J. Beasley.
Woodville—H. G. Hawkins.

PERSONAL AND OTHER NOTES.

Rev. R. G. A. Carlisle has reached his new home at Sallis, Miss., and is delighted with the outlook.

Rev. B. T. Crews, who took the superannuate relation at the recent session of tbe Louisiana Conference, will make his home at 2612 Edgar Street, Route 22, Shreveport, La. Brother Crews has rendered fine service to the church in Louisiana.

Rev. M. F. Johnson, formerly pastor of the Carrollton Avenue Church of this city, but for some years holding pastorates in Arkansas, has recently been changed from Hardy, Ark., to Salem, Ark. Brother Johnson still has many friends among the older members of tbe Carrollton congregation.

Rev. R. P. Neblett began the new year's work at Durant, Miss., with a reception to the membership of the church in the church parlors on Friday evening, November 24. The work of the church begins well—the pastor's salary has been increased, and the budget system adopted for all church obligations.

At the recent session of the North Arkansas Conference, Rev. E. D. Simpson was changed from Leachville to Lake Street, Blytheville, Ark. Brother Simpson reports tbat Methodism in Arkansas is growing by leaps and bounds—58,000 members last year, 67,000 tbis year. That marks magnificent progress.

Mrs. Alice Cary McKinney, of Ruston, La., State president of the W. C. T. U., Mrs. A. D. Eglin, of Alexandria, La., and Mrs. W. N. Collins, of Sbreveport, La., attended the Law Enforcement Conference held in New Orleans tbis week. They went from here to Ponchatoula, La., to attend the State Convention of tbe W. C. T. U.

We call attention to the following changes in tbe first round of quarterly conferences for the Corinth District, North Mississippi Conference, received too late for insertion in the regular list: Corinth, South Side, quarterly conference on Monday night, Dec. 11; Sherman circuit, at Belden, Tuesday, Dec. 12; Baldwyn, at Baldwyn, Dec. 20.

Rev. E. C. Driskell, of Buena Vista, Miss., writes: "The good people of McCondy remember us with a fine Tbanksgiving offering, which was very much appreciated." Brother Driskell says he is going to make an effort to put the Advocate into every Methodist hom on his charge this year, and he makes a good beginning by enclosing a fine list with his letter.

We take the folowing from the Era-Leader, of Franklinton, La., in its issue of November 30: "The community is rejoiced over the account seen in to-day's paper that the Methodist church will be served another year by Rev. L. W. Cain. He is thoroughly loved here as a pastor and as a citizen, and his family is so greatly appreciated as residents that it is a joy to all to have him retained on the work."

In the list of appointments of the North Mississippi Conference in our issue of November 16, the name of the presiding elder of the Corinth District was given as J. H. Randolph; of course

the "H" was a typographical error which we failed to detect in the proof reading—everybody knows that Rev. J. B. Randolpb is the efficient presiding elder of the Corinth District. We trust our old schoolmate will forgive us for the error.

The Advocate is in touch with the widow of a Methodist preacher who is anxious to secure work as a stenographer or private secretary. She is a graduate of a first-class business college, has had considerable experience in office work, and is thoroughly qualified to do the kind of work she desires. She would expect a salary of at least $100 a month. We shall be glad to put any person or firm who may need such assistance in correspondence with this experienced worker.

We regret to earn that Mrs. J. W. Lee, wife of the presiding elder of the Baton Rouge District, Louisiana Conference, has had to undergo a serious operation at the Baton Rouge Sanitarium. She is doing nicely after the operation, but it is necessary for Brother Lee to be with her until she is out of danger. The brethren will thus understand why Brotber Lee may not be able to give immediate attention to correspondence, etc., and we are sure they will remember him and Sister Lee in their prayers.

BISHOPS IN NEW ORLEANS.

The College of Bishops will hold its annual fall meeting in New Orleans this week, beginning on Friday, and continuing through Saturday. Most of them will remain over and preach on Sunday. The sessions will be held in Rayne Memorial Church. New Orleans is honored in having these distinguished church leaders as visitors, and the Methodism of the city will give them a most cordial welcome.

SUNDAY SCHOOL GOALS

Adopted at the Recent Meeting of the Louisiana Annual Conference.

I. ORGANIZATION.

1. During the quadrennium, new Sunday schools organized to make the number of scbools equal the number of church organizations in the Conference. We now have eighty-four more congregations tban Sunday schools.
2. The Sunday schools of at least ten additional circuits each year organized according to the "Four Times a Year Circuit Institute Plan."
3. A minimum of twenty-four additional schools each year, achieving recognition on "Program of Work C."
4. A minimum of eighteen additional schools each year, achieving recognition on "Program of Work B."
5. At least two schools each year attaining to the full recognition as "Standard A" schools.
6. Fifty new Wesley classes organized each year.

II. MEMBERSHIP.

1. The Sunday school membership to equal the church membership by the end of the quadrennium.
2. The number of Sunday school pupils uniting with the church on profession of faith to equal the number of new Sunday school members added yearly.
3. Every baby in a Methodist home enrolled on the Cradle Roll and every Cradle Roll baby baptized.

III. FINANCIAL.

1. Every congregation to see to it that enough money is available to supply the needed Sunday school literature within its own charge.
2. An intelligent emphasis placed upon Missionary giving in every school through Missionary programs and other forms of instruction.
3. A minimum of twenty-five hundred dollars each year for Sunday School Day offering.

IV. TRAINING.

1. Six Standard Training Schools held during 1923, with an increase over this number each succeeding year.
2. Fourteen One-week One-teacher and other non-standard training schools held during 1923, with an increase each year.
3. Not less than fifty preachers completing one or more units of credit in the Standard Training Course each and being recognized on the Conference Honor Roll, annually.
4. Not less than fifty superintendents completing one or more units of credit each year.
5. A minimum of five hundred credits issued to workers during 1923, with an increase over this number each succeeding year.
6. Children's Week regarded as a training feature of our work and observed in at least fifty schools during 1923.

DOES OUR RELIGION NEED RECONSTRUCTION.

By Rev. I. L. Peebles.

If our religion is not Bible religion, reconstruction will not do it any good, for no religion saves from sin and hell but Bible religion; therefore, if our religion is Bible religion, it needs no reconstruction, nor anything else but our possessing and living it. It is even sufficient for the limited brain, heart and life of the most professed and advaneed scientist. It will even normalize the heart of the most pronounced sinner in any department of life, if he will meet its terms. However, it makes no compromises with skeptics nor any other kind of sinners. It does not even concede that God, in creating the first man and woman, had to make an infinitesmal cell and then watch, protect and nurture it until it finally became a fetus, then an infant, and then a child, and then a youth, and then a matured man or woman. Neither its existence nor integrity depend on any concessions whatsoever. Its God is able and did create a complete man and complete woman without the delays of the reproductive processes. It does not have to concede to the professed geologist one thing for its claim that its God created tbis world in six literal days and rested the seventh, as it declares in Ex. 20:9, 10, 11. It does not waste time with the pratings of those who know nothing about the three-fourths of this earth that is under water, and very little about tbe one-fourth tbat is out of water. In truth, beyond nearly two miles from its surface, they know nothing, only that its diameter is nearly eight thousand miles. If the speculations of geology were as well established as the slow process of reproduction that we see, the God of Bible religion could and did create our world in the six days it declares; and, too, with as much ease and consistency as he created a complete man and woman independent of the processes of reproduction.

The religion of the Bible consists of faith, a birth by the Holy Ghost, supreme love to God, love for God's people superior to that for one's self, love for sinners and even love for one's enemies, holiness, peace, joy, righteousness, humility, gentleness, meekness, self-control, forbearance, forgiveness, mercy, rigid justice, honesty, diligence, unselfishness, patience, wisdom, endurance, perseverance, tenderness, frankness, truthfulness, law-loving, obedience, prayerfulness, seriousness, dignity, courtesy, profitable and holiness of words, holy thoughts, knowledge, hatred for all sins, heavenly-mindedness, cleanness, sinlessness, helpfulness, etc. It is as God himself said: "O, that there were such an heart in them, that they would fear me and keep all my commandments always, that it might be well with them, and with their children forever." Deut. 5:29. Fearing God means the great change of one's heart as well as reverence and a purpose to obey. Bible religion needs nothing but one's possessing and living it. Let everyone see rigidly to that more than anything else.

Meridian, Miss.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. E. C. Driskell, Buena Vista, Miss., 10 (five for three months); Mrs. Mary P. Lanford, Alpine, Texas, 2; Rev. C. W. Baley, Belmont, Miss., 2; Mrs. F. W. Sharbrough, Holly Bluff, Miss., 4.

IMPORTANT NOTICE—CHANGE OF ADDRESS.

All those who wish their Advocate sent to a new address should notify us at onee of the change desired, giving the old post office as well as the new. We can make no ehanges without this authority. This notice is especially important to the preachers of the three Conferences.

BUSINESS MANAGER.

USE THESE EVANGELISTS.

To the Brethren and Pastors of the Louisiana Conference:

Our Bishop has appointed to the Conference evangelistie work our good Brother George D. Anders; and Brother D. L. Griffin has been endorsed by our committee as an evangelist. We all know and love these brethren, and let's keep them busy. Having had considered evangelistic experienee, I know that the winter and early spring afford great evangelistic opportunities. Where it is possible, we ean safely plan our meeting for winter, as we have longer nights, people are usually less busy, and their minds are much more alert than in the summer. Then, too, we can hold our meetings without being rushed for time as we are in the mid-year. Brother Anders can be reached at Goodwill, La., and Brother Griffin at Shreveport, La., Route 1.

Brethren, let's pray God to give us the greatest revival year of all our history, and go to work NOW to bring it about. Yours in Him,

HENRY T. YOUNG,
Cbairman Evangelistic Committee.

THE ELECTION AND PROHIBITION.

Prohibition scored great victories and suffered serious defeats at the ballot box. In Ohio, where the people voted on a clear-cut proposal to legalize the sale of beer and wine, they answered "No!" by 188,000 majority. A similar question in Illinois was answered "Yes," the Anti-Saloon League leaders having advised their friends to abstain from voting on tbe ground that such a referendum was tainted with illegality. Yet even in tbat State (which never has been dry) it appears that the wet vote on the referendum was less tban one-half the total vote cast in the last Presidential election.

In Massachusetts and California there was a referendum on the adoption of enforcement codes in coneurrent support of the Amendment. In California returns from seven-eighths of the precincts indicate a dry majority of 27,000. Massachusetts went emphatically wet—as usual.

New Jersey went "wet" on both senator and governor. This cannot be interpreted as a change of heart, for New Jersey elected a wet governor three years ago. The Dutch are celebrating over taking Holland!

The next Congress will doubtless be the scene of a vigorous attempt of the nullifiers and modifiers of Prohibition to break down the Amendment. But there is nothing yet to indicate that they can do so. Careful students of the results of the elections give their opinion that botb branches are still safely dry, though the wine and beer proposal will have increased support in the House.

The lesson of the election ought not to be lost on the enemies of alcoholism. It is that tbe battle was not won by the adoption of the Eighteenth Amendment. Some of the heaviest fighting is yet to come. Where the urgency of the situation is realized, as in Obio and California, so tbat the moral forces, as organized in the Christian churches, feel that it is "do or die," and accordingly proceed to "do," and leave the rest to the other side, the dry side has the advantage. Where the dry element is only half aroused, or indifferently led, it cannot expect victory. And it must be admitted that in the large industrial centers, where the customs of Europe prevail among a preponderant element of foreign blood, or birth, the struggle will be prolonged.

On the general result we see no reason to be down-hearted. Representative Volstead whose name takes its place in the language beside such expressive words as Boycott and Pinchbeck and Burke, has gone, but his conqueror, a preacher named Kvale, is, in his own phrase, "dryer than Volstead."

The sneer that the Amendment was "slipped over" without a vote of the people ean now be met by pointing to the Ohio referendum. It seems probable that the same organization and fighting spirit which won that major battle would win on that issue in nearly every State in the Middle West.—Christian Advocate (New York).

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

On the evening of July 11, 1922, in the little town of Anguilla, Miss., ROBBERT M. HENRY heard the call of God to come up higher. He was born July 16, 1856, near Philadelphia, Neshoba County, Miss. He was the son of Huldah and Andrew Henry. On Sept. 3, 1876, he was happily married to Miss Lou Teat, of Vaiden, Miss. He leaves his sorrowing wife and seven children to mourn his going away—four daughters: Mrs. H. M. Norris, of Plain Dealing, La.; Mrs. G. P. McKeown, of Madison Station, Miss.; Mrs. W. O. Sylvester, of Rolling Fork, Miss., and Mrs. E. H. Barwick, of Greenville, Miss., and three sons: Messrs. Rodney and Merlein Henry, of Anguilla, Miss., and W. M. Henry, of Greenville, Miss. He joined Woodland Presbyterian Church, in Neshoba County, Miss., at the age of 34. After moving to Sharkey County, Miss., he cast his lot with the Methodist people, and was a worthy member of Mattie Fields Memorial Church at Anguilla, Miss., when the summons came. He was a loyal citizen, a good husband, and a tender father. Those who knew him intimately highly regarded his integrity and piety of life. He had been afflicted, and was a constant sufferer for more than two years. His was the first link in the family chain to be broken. His body was tenderly laid to rest in Golden Link Cemetery, near Anguilla, to await the resurrection. May the bereaved loved ones realize that "God moves in a mysterious way His wonders to perform," and ever look to Him who alone can comfort them in this dark hour.

"As the star goes down
To rise upon some fairer shore,
So bright in heaven's jeweled crown,
He will shine forever more."

A FRIEND.

The Montrose Epworth League extends love and sympathy to Sister Hopper, whose dear husband, Rev. W. W. Hopper, passed away to be with Jesus, November 13, 1922.

On the afternoon of November 14, services were conducted in the cemetery in Waynesboro, Miss., by Rev. H. A. Wood, after which the remains were tenderly laid away there. Many flowers lay as a cover, as an expression from those who loved them.

God granted us the privilege of working with him for two years. His life will shine as a beacon light to lead us on to a higher and nobler life.

Sister Hopper, we commend you to the dear Father who "doeth all things well."

Signed by: Mrs. J. R. Mapfa, Mrs. E. A. Sartor and Miss Lyda Sartor.

DEATH OF MRS. F. WHITED.

The many friends of Mr. and Mrs. FRANK T. WHITED, of Shreveport, La., will deeply sympathize with Mr. Whited and his family on account of the recent death of Mrs. Whited. After two years of illness, Mrs. Whited was called to rest in the midst of the entire family connection and friends in the Whited home on Fairfield Avenue on November 10. She had lived three-score years and ten, and, having known her and serving her as pastor for a number of years and also knowing the testimony given by friends, I can say that her three-score years and ten were spent in conformity to the teachings of the Master. She was a faithful member in the fullest sense of the word of the First Methodist Church in Shreveport. After meeting all obligations to the church, in a silent and unobserved way, she made many needy homes happy by her kindly deeds. A rather small woman, gentle and quiet in life, yet she was the center and power of her own home and of the entire Whited connection.

Dr. Thomas Carter, of Vanderbilt University, in a letter of sympathy to Mr. Whited had the following to say:

"My Dear Cousin Frank:

"I have just learned of the sorrow that has come into your life and home through the passing of Cousin Katie.

"I simply want to express to you my deep sympathy in your great bereavement and at the same time to pay a slight tribute to the loving tenderness and deeply Christian character of your dear wife.

"It was not my good fotune to see her often, but I never got a glimpse of her but that it brought to me an inspiration. Her sympathy, kindness and evident sincerity of soul were convincing proofs of her companionship with the Maker. Her character was Christ-like; her presence in the Eternal Home is guaranteed; her memory is a perennial benediction to all that knew and loved her.

"God's blessing on you and the children who have such a forerunner who has entered within the veil!

"Sincerely,
"THOMAS CARTER."

The friends who gathered to do honor to her memory and the floral offerings which they sent were the largest of any funeral that I have observed in a ministry of thirty-five years.

GEO. S. SEXTON.
Shreveport, La.

RESOLUTIONS.

Whereas we have heard with profound sorrow of the death of one of our faithful members, Brother J. O. Lanfair; and whereas he was earnest and sincere as an official and a Christian, living his experience in unquestioned piety, exerting an influence for good, as well as standing for the teachings of his church and practicing its doctrines; therefore, be it

Resolved, That we, the members of the official board of the Durant church, Methodist Episcopal Church, South, do hereby express our personal loss in the going away of Brother Lanfair, and assure his wife, children and family of our appreciation of him, pledging them our prayers and commending them to Him who is the great burden-bearer of and for us all.

Resolved further, That a copy of these resolutions be spread upon the minutes of our proceedings, a copy sent the family, and a copy be given to the newspapers.

Signed by: R. C. Elmore, Chairman; T. P. Ramsey, Secretary; R. P. Neblett, Pastor.

TAKE WARNING.

Just listen to this: A woman who was too "economical" to subscribe for the Baptist State paper sent her little son to borrow her neighbor's copy. In his haste he ran over a four-dollar stand of bees and in ten minutes looked like a warty summer squash. His cries reached his father, who ran to his assistance and failing to notice a barbed wire fence, ran into it and ruined a five-dollar pair of pants. The old cow took advantage of the gap in the fence and got into the cornfield and killed herself on green corn. Hearing the racket, the mother ran, upsetting a four-gallon churn of milk into a basket of kittens and drowning the whole litter. In her hurry she dropped and broke her twenty-five dollar set of false teeth. Taking advantage of the excitement, the eldest daughter ran away with the hired man, the dog broke up eleven sitting hens, and the calves got out and chewed the tails off of four fine shirts. The moral is plain: Subscribe for the Baptist Advance, so you won't have to borrow.—Baptist Advance.

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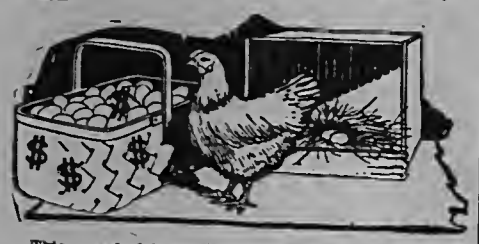

This wonderful medicine, which is called "Hick's Egg-Lay," contains rare and expensive ingredients mixed so as to quickly increase the egg yield. The medicine acts on the reproductive organs and causes double and treble the usual number of ova (the germ cell of the egg) to be produced. Thus you get many more eggs and get them during the time they bring the highest prices.

Hick's Egg-Lay is prepared for convenience in tablet form. Simply dissolve one tablet in a quart of water. This is the surest, easiest and quickest way ever discovered to get more eggs.

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Mr. Hick is so confident that Hick's Egg-Lay Tablets will double and treble your egg yield that he is making a special guaranteed offer of one regular double strength $1.00 package of Egg-Lay Tablets and a full size $1.00 package of Hick's famous Lice-Go Tablets all for $1.00.

Lice-Go is added to the drinking water. The medicine taken into the system of the bird comes out through the oil glands of the skin and every louse or mite quickly leaves the body. Keeps the birds always free without the poultry raiser doing any work. If you would rather have two $1.00 packages of Egg-Lay Tablets or two $1.00 packages of Lice-Go instead of one of each, say so on your order. Send $1.00 today (currency, money order, check, etc.) to Chas. M. Hick & Company, Dept. 916, 1018 So. Wabash Ave., Chicago, Illinois. If you prefer, send no money. Just your name and address and pay postman $1.00 and postage on delivery. If after thirty days trial, you are not absolutely satisfied, write Mr. Hick and your money will be refunded. This offer is absolutely guaranteed, so don't hesitate to make the test.

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If Ye Obey: If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.—Exodus 19:5, 6.

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Epworth League

LOUISIANA CONFERENCE.

Orleans District Has a "Shower."

Mrs. J. G. Snelling was hostess at a very novel kitchen shower on Friday, November 24. The "shower" was the gift of the Union League to the new presiding elder, Rev. W. W. Drake.

Almost every League was well represented, Parker Memorial having the most present.

All Leaguers enjoyed the evening with a real old-fashion "family reunion." Some of the features of the program were: The Kitchen Shower, a Family Bawl, Observation, En Famillee, Family Secrets, a Family Argument, and Family Whit.

Blue ribbons were awarded each successful family, the Ware Family having the most ribbons to their credit, received a "handsome" set of kitchen utensils.

Among those present were Mr. and Mrs. Ware, Miss B. Ware, Silver Ware, Dele E. Ware, Mr. Hard Ware, Tin Ware, N. E. Ware, Mr. and Mrs. Green, Miss Jade Green, Eva Green, Olive Green, Mr. Bowling Green, Winter Green, P. Green, Mr. and Mrs. Age, Miss Bever Age, Marie Age, Mucil Age, Mr. M. Age, Mile Age, Foley Age, Mr. and Mrs. Berry, Miss Dew Berry, June Berry, Blue Berry, and others.

On Tuesday, November 28, the Carrollton Avenue League entertained the men at the Seamen's Bethel. The playlet entitled "Parliament of Servants" was given and greatly enjoyed by all. The Leaguers then sang some of their "pep" songs. This was followed by several solos and piano selections by the men themselves, which the Leaguers in turn greatly enjoyed. After the program the men were served with tea and home-made cakes, this closing the program of a very delightful evening. Every year the League is invited to the Bethel and is always glad to accept the invitation.

The New Orleans Leaguers wish to extend their best wishes to the new pastors who have come to the district, Brother Drake, Brother Hill, Brother Foster and hope they may often be with us at our district meetings. One other we especially wish to welcome and since we all know Brother Grambling so well we can't call him new, but nevertheless every Leaguer in the Orleans District is mighty glad he is going to be with us this year.

Shreveport District.

The Shreveport District Institute was held one week later than the New Orleans Institute and this was also a wonderful blessing to all the Leaguers who took the course. Thirty-five credits were issued.

RESOLUTIONS OF APPRECIATION.

At the fourth quarterly conference of the Logtown charge, a committee was apponited to draft resolutions of appreciation of Mr. J. S. Otis for his most excellent service rendered to the Methodist Sunday school of the Logtown church.

Resolved, That this committee express its appreciation in behalf of the congregation to Brother Otis for faithful service given to the church and Sunday school for more than forty years.

Resolved, That his loyalty to duty as an officer in the church is worthy of emulation.

Resolved, That we express our regreat that ill health compels him to retire from active service among us, and pray that God may restore him if in His wisdom he sees fit.

Resolved, That a copy of these resolutions be spread on the Sunday school record, and a copy sent to the New Orleans Christian Advocate for publication.

Signed by: Mrs. E. L. Alford, Mrs. John Weston, Miss Annie Johnson, Committee.

Logtown, Miss.

FROM BILOXI, MISS.

Dear Brother Carley: We have just closed a series of evangelistic services in Main Street Church, Biloxi. Rev. J. M. Smith, one of our Conference evangelists, did the preaching, and Mr. C. E. Edwards led the singing.

Our congregations were much interfered with by many and varied attractions which, during the season, were crowded into the life of the city, together with some bad weather, and a great deal of sickness from the dengue. But with all, we had a good meeting. We had about twenty accessions to the church on profession of faith, our people who attended regularly were edified, and we believe were left more loyal to Christ and the church.

Brother Smith is a good evangelist and for a young man is an excellent preacher. Indeed, some of his sermons were of a high order both from a religious and an intellectual standpoint. His impression upon the bulk of our people, as well as upon others who head him, was very favorable. As a preacher he is fluent, has an attractive manner, and is in dead earnest. He believes in the Holy Scriptures and makes good use of them in all of his sermons. Withal, he is a man of deep convictions, and has the courage of the same. Brother Edward, his helper, is a man of a very fine spirit and is an efficient leader of song.

M. B. SHARBROUGH.

Turns Night Into Day

New Lamp Has No Wick, No Chimney, No Odor, Most Brilliant Light Known.

A new lamp which experts agree gives the most powerful home light in the world is the latest achievement of W. H. Hoffstot, 456 Factory Bldg., Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than three hundred candles, eighteen ordinary lamps or ten brilliant electric lights, and costs only one cent a night. A blessing to every home especially on farm or in small town. It is absolutely safe and gives universal satisfaction. No dirt, no smoke, no odor. A child can carry it. It is the ambition of Mr. Hoffstot to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant white light and he will send one of his new lamps on free trial to any reader of The New Orleans Christian Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him to-day.—Adv

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Columbus, Ga.—"Doctor Pierce's Golden Medical Discovery is certainly a grand medicine for stomach trouble. I have suffered greatly all my life from a disordered stomach. My food seemed to set so heavy, no matter what I ate. I have taken many of the medicines advertised for this trouble, but none of them has ever come up to Golden Medical Discovery for giving prompt and lasting relief. Whenever I have a sluggish liver, with sick-headaches and constipation, I have found Dr. Pierce's Pleasant Pellets a very efficient remedy. They do not gripe or cause any other distressing condition such as a great many pills do."—Mrs. Laura Kimbrough, 3503 Erlene Avenue.

Obtain this Medical Discovery of Doctor Pierce's at your nearest drug store, in tablets or liquid, or send 10c. to Doctor Pierce's Invalids Hotel in Buffalo, N. Y., for trial package, and write for free medical advice.

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Don't sicken or salivate yourself or paralyze your sensitive liver by taking calomel which is quicksilver. Your dealer sells each bottle of pleasant, harmless "Dodson's Liver Tone" under an ironclad, money-back guarantee that it regulates the liver, stomach and bowels better than calomel without making you sick—15 million bottles sold.

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Responsible Men Only

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Hurry mother! A teaspoonful of "California Fig Syrup" today may prevent a sick child tomorrow. If your child is constipated, bilious, fretful, has cold, colic, or if stomach is sour, tongue coated, breath bad, remember a good liver and bowel action is often all that is necessary.

Ask your druggist for genuine "California Fig Syrup." It never cramps or overacts. Full directions for babies and children of all ages are printed on each bottle. Say "California" or you may get an imitation fig syrup.

Sunday School

NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

The session of our Conference held at Water Valley marked a new era for Methodism in Mississippi. Bishop Ainsworth, under God, unified our forces and we shall do the work we should have done four years ago. It is not easy for a church to go ahead of its appointed leaders. In this case we shall have to quicken our pace to keep in calling distance of the man who stands like a plumed knight at the head of our wavering columns. "Lightning struck a tree at Water Valley, we saw fire," and we are now going to do what the Lord has called us to do.

During the past year the Sunday schools made greater progress than at any time in our history, but we have barely begun to teach our people the things our risen Lord commanded us to teach; more than that, we are not teaching half our people anything. A careful survey will confirm this fact. It is true we haven't room (church buildings) to care for them when we reach them, but we can add to our buildings and teach these untaught multitudes.

The first thing that every Sunday school should do is to take the Program of Service and check up the work that is being done and go to work to do the things laid down in this program. One of the important points is to make a survey of the territory halfway to the next Methodist church, north, south, east, and west. As Bishop Ainsworth said, "Every man must break some new ground this year." When this is done, the church can see the field it is to work. Too long we have worked on the church instead of putting the church to work. We have nothing else to do but go after the unsaved and show them Christ.

When the new Sunday School Board was organized, each member present agreed to get the Program of Service and begin to work it through until each point is covered in full. There are three of these programs: the "C" program is adapted for the one-room church; the "B" program for the church that has three or more rooms and fairly well equipped; the "A" program is for the large city church. Write to me for programs and leaflets explaining these programs. Call upon me if you need me. The main thing is to begin at once.

The Conference gave the Sunday School Board permission to ask all our schools for the offering the fifth Sunday in December, 1922. This offering is to be used for Leadership Training in the district where it is given. We mean by leadership training, the holding of a standard training school in the district for the teachers, preachers, officers, and young people. Send the check to J. E. Stephens, Treasurer, Grenada, Miss. Only the Greenwood and Greenville Districts contributed a sufficient amount last year to finance these schools. The minimum amount needed for each school is about $200 when we have four teachers. The Sunday School Board expects to hold the Conference Standard Training School at Grenada early in June, and at least one school in each of the districts.

The teachers at Ebenezer, on the Buena Vista circuit, agreed to take "C" program of service and the first point they are to cover is a training class for the teachers. Our people at Boone's Chapel, on the same circuit, promised to organize a school to be conducted in our own church. Heretofore they have been helping run a union school. Our people ought to keep house for themselves and their own children.

The first official act of Rev. John A. Randolph, pastor at Sardis, was to call a meeting of the officers and teachers of the Sunday school to get acquainted and to lay plans for the new year. They adopted the "B" program of service and expect to carry it out to the last point.

FROM OLIVE BRANCH, MISS.

Dear Brother Carley: We arrived here in good shape, found a good, hot supper waiting, prepared by our most congenial people, which, after a hard day's work of moving in the cold, was indeed very appetizing. Then, a few nights later, it seemed that most of the people in town came to see us and filled our pantry with flour, lard, sugar, coffee, soda, molasses, soup, matches and various and sundry other articles too numerous to mention here, but nevertheless necessary and valuable.

Though our hearts ached at leaving a people we so much loved and never shall forget, those about our new home are leaving nothing undone to make us comfortable and happy, and our anticipation is that 1923 is going to be a great year in the Master's work.

We covet your prayers.

Very sincerely,

H. H. WALLACE, P. C.

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

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NEW ORLEANS.

IS PROHIBITION A FAILURE? SOME FACTS.

1. Two years of National Prohibition has reduced the number of drinkers of alcoholic beverages from 20,000,000 to 2,500,000, a decrease of 17,500,000 says Federal Prohibition Commissioner Haynes.

2. Only 15 per cent of former drinkers are drinking now and these are drinking but five per cent the quantity of liquor that was formerly consumed, says Federal Prohibition Commissioner Haynes.

3. The same authority states that the entire drink bill of the nation has decreased $2,000,000,000 a year. This money formerly spent for drink has gone into savings banks or has been spent in legitimate lines for necessary commodities.

4. The year 1921, the second of the Prohibition regime, was the healthiest in the United States, according to figures submitted by thirty-seven leading insurance companies transacting about 80 per cent of the life insurance business of the country.

(Continued on Next Page)

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A FINE GENERAL TONIC

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MAKE SOME FRIEND HAPPY

By Selecting One of These Good Books for your Christmas Remembrance. They are the Very Best Gifts that You Can Make.

CHIMNEY SMOKE—A BOOK OF LYRICS
By CHRISTOPHER MORLEY

Beneath the sparkling surface of these beautiful little bits of rhyme runs an emotion that transfixes the "tremendous trifles" of life. It is described as "Lyrics for Households of Two or More," but it appeals as well to all who love to see the beauties of our everyday life portrayed in gay and intimate verse. $1.50.

OLD MAN DARE'S TALKS TO COLLEGE MEN
By HOWARD BEMENT

Do you know any young man going to college? Would you like to give him a Christmas gift that he will remember for years to come? Would you spend 75 cents for it? If so, you can do no better than this.

WHEN WINTER COMES TO MAIN STREET
By GRANT OVERTON

When winter comes to Main Street, in the warm homes behind the lighted windowpanes people will be wishing for something good to read. For just these thousands Mr. Overton has written these lively chapters on the foremost authors and their latest books. The publishers recognize it as a means of popularizing the books of these authors and have set the price within reach of all. 384 pages. 35 cents.

THE MASTER'S METHOD OF WINNING MEN
By DWIGHT MALLORY PRATT

A plea for "personal evangelism." Dr. Pratt gives pride of place to personal contact as the most effectual method of winning souls. We heartily recommend this as a gift book for all Christian workers. $1.00.

THE STORY OF GRENFELL OF THE LABRADOR
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Having braved the perils of the Labrador country and understanding his boy audience, Dillon Wallace has produced a story of the great Labrador missionary, Dr. Wilfred T. Grenfell, which should quickly take a front place among his popular stories. Like all other Revell books, it is "clean as a hound's tooth." For boys. $1.50.

THE MOST WONDERFUL STORY
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The story of the life of Christ is told by the famous author of "Probable Sons" in a simple, narrative form that will appeal to the little tots of the ages from three and four upward. $1.50.

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CHURCH AND PARSONAGE PROPERTY PROTECTION.

By Rev. T. D. Ellis, Secretary Board of Church Extension.

The statistics of the Methodist Episcopal Church, South, as published in the General Minutes of 1921, disclose the following facts:

1. We have:
   (a) 253 district parsonages, valued at $1,808,500.
   (b) 6,786 pastoral charges with 5,856 parsonages, valued at $18,942,929.
   (c) 17,464 church houses, valued at $96,143,159. This makes a total investment for parsonages and church houses of $116,894,588.

2 On this property we are now carrying $42,653,911 insurance. This means that our church has $74,240,677 worth of property unprotected against fire and storm.

3. During the year 1921 our losses by fire and storm amounted to $170,102, and we collected against this loss only $75,155. This means that $94,947 worth of property destroyed during 1921 was unprotected against fire and storm.

4. In 1921 we paid in premiums $249,777, and collected for losses sustained only $75,155, or we paid premiums in excess of losses amounting to $144,622. Add this amount to the $94,947 property destroyed which was unprotected, and hence a total loss, and it is seen that the loss of Southern Methodism from premiums paid in excess of losses collected, and in the loss of property unprotected from fire and storm, amounts to a total of $249,569.

The Board of Church Extension, acting under authority granted by the General Conference, is now arranging to protect the property of the church against loss by fire and storm. It is believed by those who have studied the question that an amount equal to the figures given above can be saved to the church each year, and in addition to this, by proper methods of publicity, bring our people to see the necessity of protecting the $74,240,677 of uninsured property.

It is not the purpose of the Board of Church Extension to make money through the operation of the Department of Property Protection. Parsonage and church property will be protected when listed with the Board at as reasonable cost as practical, and at stated periods, say three or five years, all earnings over and above the actual expense of conducting the Department, and the laying aside of a sufficient fund to meet payments when losses are sustained, will be turned back to those who protect their property with us in dividends in extended insurance.

The Secretary of this Department is already in office, and the first policies will be issued on April 1, 1923. Let every church house and parsonage be protected against fire and storm in the Property Protection Department of the Board of Church Extension. Write for application blanks and all other information with reference to this Department to REV. W. M. BLITCH, Secretary Property Protection Department, Board of Church Extension, 1115 Fourth Avenue, Louisville, Ky.

Great $2 Mystery Novel for 15c

You Must Not Miss Reading "Suspense"—the Most Exciting and Absorbing Story Published In Years.

Washington, D. C.—(Special)—You can see right through the plot of most stories, but "Suspense" will baffle you; it will hold you spellbound from start to finish and keep you guessing. This unusual story is by one of the most popular authors—Isabel Ostrander; it is original, thrilling, satisfying. The Pathfinder, in accord with its policy of giving the best in everything, will publish this great story as a serial complete in 15 issues starting December 16th. This paper is chuck full of just the kind of reading you want—unequalled digest of the world's news, including affairs at Washington; best stories you can find anywhere; stunts, tricks and amusements for the children. You can get this splendid illustrated national home weekly on trial 13 weeks for only 15 cents, coin or stamps, including "Suspense." You can also order for your friends at 15 cents each; but send at once so as not to miss start of new story. This offer costs the editor a lot of money but he says it pays to invest in new friends. Address Pathfinder, 276 Langdon Sta., Washington. —Adv.

PASTORS
SUNDAY SCHOOL TEACHERS AND HOME DEPARTMENT SUPERINTENDENTS

As a Christmas or New Year's token of remembrance to your members and pupils our distinctly Southern Methodist MISSIONARY CALENDAR is appropriate and inexpensive in price. Don't Miss It!

Prices: 10 for $2.30; 25 for $5.25; 50 for $9.50; 100 for $17.

Order at once to avoid delay and disappointment.

MISSIONARY VOICE, Box 509, **Nashville, Tenn.**

IS PROHIBITION A FAILURE? SOME FACTS.

(Continued From Page 12)

5. The Federal Comptroller of the Currency is authority for the statement that more than 600 mutual savings banks show gains both in number of depositors and volume of deposits during the last fiscal year. Prominent banks in every section of the country testify that Prohibition has promoted the thrift movement as shown by increased savings.

6. Judge Kent Greene, president of the Washington Home Association, the oldest operating association of its kind in America, is reported to have said that the Chicago homo is the only one out of sixty or more in the country to survive and that its slim patronage makes its future doubtful.

7. The report of the Board of Charities of the District of Columbia for the fiscal year 1921 shows a continued decline in the population of the workhouse and other correctional and reform institutions. The chairman of the committee on Reformatories and Correctional Institutions and others, says: "The most encouraging fact to be noted in connection with the workhouse is that during the past year, the daily average of prisoners was only 208 as compared with 334 the preceding year. This is the lowest number recorded since the establishment of the new workhouse at Occoquan, eleven years ago."—Exchange.

Say thou thy say and I will do my deed.—Tennyson.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria District—First Round.
(In Part.)

Boyce, at Boyce, Dec. 12, p.m.
Cheneyville, Dec. 14.
Elizabeth, at Elizabeth, Dec. 17.
Le Compte and Woodworth, at Le-Compte, Dec. 19, p.m.
Pineville, Dec. 31.
Campti, at Campti, Jan. 7, a.m.
Coushatta, Jan. 7, p.m.
Alexandria, Jan. 8, p.m.
Melder Ct., at Melder, Jan. 11.
Marksville Ct., at Evergreen, Jan. 14, a.m.
Bunkie, Jan. 14, p.m.

The District Stewards will please meet at Alexandria Church on Jan. 2, at 11 a.m.

W. L. DOSS, Jr., P. C.

Lake Charles Dist.—First Round.

Indian Bayou, Dec. 10, 11 a.m.
Rayne, Dec. 10, 3 p.m.
Hornbeck and Peason, at Hornbeck, Dec. 17, 11 a.m.
Leesville, Dec. 17, 7:30 p.m.
Zwolle, Dec. 24, 11 a.m.
Many and Robeline, at Many, Dec. 24, 3 p.m.
Neame and Pickering, at Neame, Dec. 31, 11 a.m.
Carson, Dec. 31, 7:30 p.m.
Abbeville and Kaplan, at Abbeville, Jan. 7, 11 a.m.
Gueydan and Estherwood, at Gueydan, Jan. 7, 7:30 p.m.
Crowley, Jan. 14, 11 a.m.
Eunice Ct, at Eunice, Jan. 14, 7:30 p.m.
New Iberia, Jan. 21, 11 a.m.
Lafayette, Jan. 21, 7:30 p.m.
Merryville, Jan. 28, 11 a.m.
De Ridder, Jan. 28, 7:30 p.m.
Sulphur and Vinton, at Vinton, Feb. 4, 11 a.m.
Lake Arthur, Feb. 4, 7:30 p.m.
Branch Ct., at Branch, Feb. 11, 11 a.m.

J. B. WILLIAMS, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.
(In Part)

Pontotoc, Dec. 10, 11.
Prairie and Strong, at S., Dec. 17; 18.
Buena Vista, at B. V., Dec. 30, 31.
Verona, at Verona, Jan. 6, 7.
Shannon and Nettleton, at S., Jan. 7, 8.
Woodland, at Mantee, Jan. 13, 14.
Nettleton, at Carolina, Jan. 20, 21.
Greenwood Springs, at G. S., Jan. 24.
Vardaman, at V., Jan. 27, 28.
Calhoun City, at C. C., Jan. 28, 29.
Houlka, at Houlka, Feb. 3, 4.
Salem and Ecru, at E., Feb. 10, 11.

The district stewards will meet at Tupelo, Monday, Dec. 4, at 2 o'clock p.m.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.
(In Part)

Brooksville, preaching, Dec. 3, p.m.; Q. C., Feb. 7.
West Point, preaching, Dec. 10, a.m.; Q. C., Jan. 31.
Columbus, First Church, preaching, Dec. 10, p.m.; Q. C., Dec. 19.
Caledonia, at Steens, Q. C., Dec. 15; preaching at Steens, Dec. 17, p.m.
Columbus, Central Church, preaching, Dec. 17, a.m.; Q. C., Jan. 11.
Artesia, preaching, Dec. 24; Q. C., Feb. 1.
Chester, at Nebo, Dec. 30, 31.
Ackerman and Wier, at Wier, Dec. 31, Jan. 1.
Kosciusko ct., at East Union, Jan. 6.
Kosciusko sta., Jan. 7, a.m.
McCool, at Bowle's, Jan. 7, 8.

The District Stewards are called to meet at West Point, in the Methodist church, at 1 p.m., December 12.

A. T. McILWAIN, P. E.

Corns

Lift Off with Fingers

Doesn't hurt a bit! Drop a little "Freezone" on an aching corn, instantly that corn stops hurting, then shortly you lift it right off with fingers. Truly!

Your druggist sells a tiny bottle of "Freezone" for a few cents, sufficient to remove every hard corn, soft corn, or corn between the toes, and the calluses, without soreness or irritation.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

GET RID OF THAT FAT

Free Trial Treatment on Request

Ask also for my "pay-when-reduced" offer. My treatment has often reduced at the rate of **a pound a day.** No dieting, no exercise, absolutely safe and sure method.

Mrs. E. Bateman writes:—Have taken your treatment and it is wonderful how it reduces. It does just as you say. I have reduced a pound a day and feel fine.

Mrs. Anna Schmidt writes:—I weighed 175 pounds before I started your treatment and I now weigh 138 pounds. You may print this if you like.

These are just examples of what my treatment can accomplish. Let me send you more proof at my expense.

DR. R. NEWMAN, Licensed Physician
286 Fifth Avenue, New York. Desk H967.

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

Stammering Cured

YOUR MONEY BACK IF NOT SATISFIED. Here are the names and addresses of prominent people to whom you may write and learn if we really do cure stammering: Rev. Quincy Ewing, Napoleonville, La.; J. Q. Mahaffey, attorney, Texarkana, Texas; W. W. Callahan, attorney, Decatur, Ala.; any bank or pastor of any church in Tyler. Many other names furnished on request.

SCHOOL FOR STAMERERS, Tyler, Tex.

CHAMBERLAIN'S TABLETS
-SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble

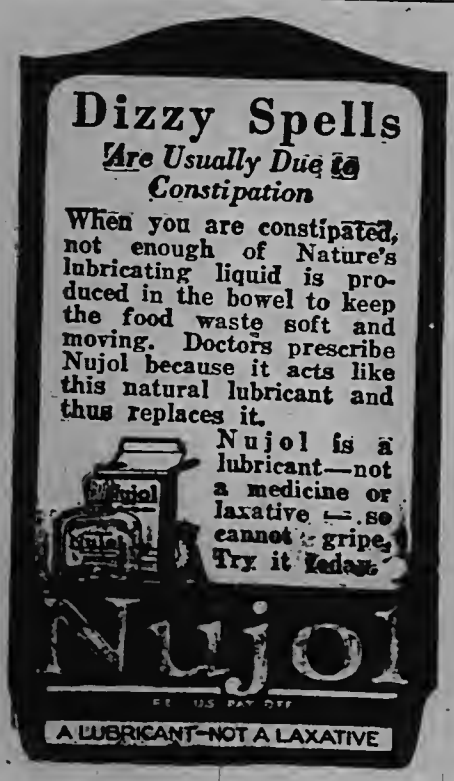
Ladies Keep Your Skin Clear, Sweet, Healthy With Cuticura Soap and Cuticura Talcum

BOILS Old Sores, Cuts and Burns have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

TOBACCO HABIT BANISHED QUICK. SURE. Lasting Results
Tobacco Redeemer is pleasant to take. Absolutely scientific; thoroughly reliable. We positively guarantee you will have no craving for tobacco after using Tobacco Redeemer. Money back if not satisfied. Write for free booklet and proof. Newell Pharmacal Co. Dept. 963 St. Louis, Mo.

Headaches Vanish
Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

OTHINE
For the treatment of
FRECKLES
In Use for Over 14 Years
Your freckles need attention NOW or may remain all winter. Use Othine—double strength—the old and time-tried guaranteed treatment that has given satisfaction to millions of women, and rid yourself of these homely spots.
At all Druggists and Department Stores.

Dizzy Spells
Are Usually Due to Constipation
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it.
Nujol is a lubricant—not a medicine or laxative—so cannot gripe. Try it today.


QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Corinth District—First Round.

Kossuth ct., at Wesley Chapel, Dec. 8.
Corinth, First Church, Dec. 10, 11.
Corinth, South Side, Dec. 10, 12, at night.
Dumas ct., at New Hope, Dec. 14.
Blue Mountain, at B. M., Dec. 15.
New Albany ct., at Union Hill, Dec. 16, 17.
New Albany sta., Dec. 17, night; 18, a.m.
Guntown, at Guntown, Dec. 19.
Baldwyn, at Baldwyn, Dec. 30.
Booneville ct., at Oak Grove, Dec. 22.
Booneville sta., Q. C., Dec. 22, night; preaching, Dec. 31, night.
Wheeler ct., at Wheeler, Dec. 30, 31, a.m.
Potts Camp, at P. C., Jan. 3.
Hickory Flat, at H. F., Jan. 4.
Myrtle, at Myrtle, Jan. 5.
Mooreville ct., at Allen's Chapel, Jan. 6, 7.
Mantachie ct., at Shiloh, Jan. 9.
Marietta ct., at Marietta, Jan. 10.
Rienzi ct., at Rienzi, Jan. 11.
Chalybeate ct., at Camp Ground, Jan. 12.
Ripley sta., Jan. 12, 14, night.
Silver Springs ct., at Mt. Carmel, Jan. 13, 14.
Great State Conference on Evangelism, for all pastors and church officials, to be held at Jackson, Miss., Jan. 16 and 17.
Burnsville ct., at Hebron, Jan. 19.
Iuka ct., at Snow Down, Jan. 20, 21.
Iuka sta., Jan 21, p.m.; Jan. 22, a.m.

All pastors of the Corinth District are called to meet the presiding elder in Corinth for special conference, Tuesday and Wednesday, Jan. 23 and 24.

Paden ct., at Westt Side, Jan. 26.
Belmont ct., at Golden, Jan. 27.
Tishomingo ct., at Tishomingo, Jan. 28, 29.

The district stewards for the Corinth District are called to meet at the First Methodist Church in Corinth at 11 a.m., Nov. 28, 1922.

J. B. RANDOLPH, P. E.

Greenwood Dist.—First Round.

Acona, Dec. 10, a.m.
Black Hawk, at Black Hawk, Dec. 10, p.m., at 2:30.
Lambert, at Lambert, Dec. 17.
Itta Bena, Dec. 24, a.m.
Greenwood, Dec. 24, p.m.
Moorehead, Dec. 31, a.m.
Indianola, Dec. 31, p.m.
Inverness, at Inverness, Jan. 7, a.m.
Belzoni, Jan. 7, p.m.
Tutwiler, at Tutwiler, Jan. 14, a.m.
Drew, at Drew, Jan. 14, p.m.
Great Rally for Home Missions and Evangelism at Jackson, Jan. 16 and 17, five laymen from each charge, and every pastor in the district to attend.
Swift, at Morgan, Jan. 10, the pastor to set the hour.
Webb, at Webb, Jan. 21, a.m.
Minter City, at Minter City, Jan. 21, at 3 p.m.
Schlater, at Schlater, Jan. 24, p.m.
Tchula, Jan. 28, a.m.
Sidon and Cruger, at Sidon, Jan. 28, p.m.
Sunflower, at Sunflower, Feb. 4, a.m.
Ruievilie, at Doddsville, Feb. 4, 3 p.m.

S. L. POPE, P. E.

Grenada Dist.—First Round.

Grenada, Nov. 19, Dec. 15.
Oxford, Nov. 26, Dec. 19.
Water Valley, First Church, Dec. 3, Dec. 20.
Water Vaiiey, Main Street and Taylor, at Main Street, Dec. 3, Dec. 20.
Red Banks ct., at Red Banks, Dec. 10, a.m.; Dec. 11, a.m.
Holiy Springs, Dec. 10, p.m.; Dec. 11, p.m.
Winona ct., at Bethlehem, Dec. 16.
Pickens and Goodman, at Pickens, Dec. 17, 18.
Durant, Dec. 17, 18.
Coffeeville ct., at Coffeeville, Dec. 24, Jan. 10.
Sallis ct., at Sallis, Dec. 30, 31.
Holcomb ct., at Holcomb, Jan. 7.
Tie Plant ct., at Tie Plant, Jan. 7, 8.
Poplar Creek ct., at Shiloh, Jan. 13.
Vaiden and West, at Vaiden, Jan. 14.
Duck Hill ct., at Duck Hill, Jan. 14, 15.
Winona sta., Jan. 21, a.m.; Jan. 22, p.m.
Kilmichael ct., at Kilmichael, Jan. 21, p.m.; Jan. 22, a.m.
Waterford ct., at Waterford, Jan. 26.
Ashland ct., at Ashland, Jan. 27.
Lamar ct., at Lamar, Jan. 28.
Paris ct., at Paris, Feb. 3.
Abbeville ct., at Abbeville, Feb. 4.
Lexington, Feb. 9, 11.
Ebenezer ct., at Hebron, Feb. 10.

District stewards' meeting at Grenada, Dec. 7, at 2 o'clock p.m.

R. A. TUCKER, P. E.

Greenville Dist.—First Round.

Evansviiie and Dubbs, at Evansville, Dec. 10, a.m.
Tunica, Dec. 10, p.m.
Coahoma and Lyon, at Coahoma, Dec. 17, a.m.
Luia and Dundee, at Lula, Dec. 17, p.m.
Merigoid and Ailigator, at Merigold, Dec. 24, a.m.
Lake Cormorant and R., at Hollywood, Dec. 31, a.m.
Clarksdale, Dec. 31, p.m.
Friais Point and Bobo, at Bobo, Jan. 7, a.m.
Shelby, Jan. 7, p.m.
District Stewards meet at Shaw, Jan. 8, 2 p.m.
Cieveland, Jan. 10, p.m.
Gunnison and Sherard, at Gunnison, Jan. 14, a.m.
Rosedale and Hiilhouse, at Rosedale, Jan. 14, p.m.
Laymen and Pastors meet at Jackson, Jan. 16, 17.
Gien Ailan and Benoit, at Benoit, Jan. 21, a.m.
Gien Ailan and Benoit, at Glen Allan, Jan. 21, p.m.
Holiandaie and Arcola, at Hollandale, Jan. 28, a.m.
Leland, Jan. 28, p.m.
Greenville, Jan. 31, p.m.
Jnestown and Duncan, at Jonestown, Feb. 4, a.m.
Jonestown and Duncan, at Jonestown, Feb. 4, p.m.
Boyie and Pace, at Boyle, Feb. 11, a.m.
Boyie circuit, at New Salem, Feb. 11, 3 p.m.

The mass meeting at Jackson, Jan. 16, 17, is of sufficient importance to provoke a record attendance from this territory. Make your plans NOW, brethren. It will be the best money and time you have ever invested for your church. The district stewards' meeting at Shaw should have the individuai attention of every district steward. Due personal notice will be given later. The Shaw quarterly conference will be heid in connection with the district stewards' meet. District Conference at Jonestown, May 8-11. In arranging your meetings, brethren, give this fact due attention.

JAMES H. FELTS, P. E.

Sardis District—First Round.

Charleston, 11 a.m., Nov. 26; Q. C., evening, Jan. 2, 1923.
Oakland, preaching p.m., Nov. 26; Q. C., 11:30 a.m., Jan. 2.
Hernando, 11 a.m., Dec. 3; Q. C., a.m., Dec. 11.
Senatobia, preaching Dec. 3, evening; Q. C., a.m., Dec. 12.
Batesville, 11 a.m., Dec. 10; Q. C., p.m. Dec. 13.
Sardis station, evening, Dec. 10; Q. C., a.m., Dec. 13.
Byhaiia, at B., 11 a.m., Dec. 17; Q. C., 2 p.m., Dec. 17.
Olive Branch, at O. B., evening, Dec. 17; Q. C., 11 a.m., Dec. 18.
Como, 11 a.m., Dec. 24; Q. C., evening, Dec. 12.
Coldwater, evening, Dec. 24; Q. C., evening, Dec. 11.
Shuford, at Eureka, Dec. 30; preaching and Q. C., 11 a.m.
Courtland, at Courtland, Dec. 31; Q. C. in afternoon.
Crowder, at Crowder, evening, Jan. 3.
Cockrum, at Palestine, 11 a.m., Jan. 6.
Pieasant Hill, at P. H., 11 a.m., Jan. 7.
Horn Lake, at H. L., preaching, p.m., Jan. 7; Q. C., 11 a.m., Jan. 8.
Sardis ct., at Terza, 11 a.m., Jan. 10.
Arkabutla, at Hunter's Chapel, 11 a.m., Jan. 12.
Longtown, at Longtown, 11 a.m., Jan. 13.
Crenshaw, at Sledge, Jan. 14.
Mt. Pleasant, at M. P., Jan. 20, 21.
Tyro, at Free Springs, Jan. 27, 28.

The district stewards will please meet at Sardis, Miss., at 11 a.m., on Tuesday, Dec. 5. Please let all the district stewards who can possibly do so be present for this conference. Any preachers who so desire may come, but we wiii have a special preachers' meeting soon after our great meeting in Jackson, Jan. 16 and 17.

It is important that aii of the stewards meet their Q. C., that we may start our year's work off right.

J. TILLERY LEWIS, P. E.

(Continued on Page 13)

Methodist Benevolent Association
Gives Southern Methodist Men and Women Safe
LIFE INSURANCE AT ACTUAL COST
J. M. NEUMAKER, Sec'y
810 Broadway Nashville, Tenn.

RECIPE FOR GRAY HAIR.
To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.—Adv.

Don't Wear a Truss

Mr. C. E. Brooks
Be Comfortable—wear the Brooks Appliance, the modern scientific invention which gives rupture sufferers immediate relief. It has no obnoxious springs or pads. Automatic Air Cushions bind and draw together the broken parts. No salves or plasters. Durable. Cheap. Sent on trial to prove its worth. Never on sale in stores as every appliance is made to order, the proper size and shape of Air Cushion depending on the nature of each case. Beware of imitations. Look for trademark bearing portrait and signature of C. E. Brooks which appears on every appliance. None other genuine. Full information and booklet sent free in plain, sealed envelope. BROOKS APPLIANCE CO., 441H State St., Marshall, Mich.

Aspirin
Say "Bayer" and Insist!
BAYER
Genuine
Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product prescribed by physicians over twenty-two years and proved safe by millions for

Colds	Headache
Toothache	Lumbago
Earache	Rheumatism
Neuralgia	Pain, Pain

Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tabiets cost few cents. Druggists also seil botties of 24 and 100. Aspirin is the trade mark of Bayer Manufacture of Monoaceticacidester of Salicylicacid.—Adv.

FROM ARKABUTLA, MISS.

Dear Brother Carley: I must tell you about what a pleasant move I have had this time. We (wife and I) reached Arkabutla on Sunday morning, Nov. 19, just in time for Sunday school, which we enjoyed very much.

We have met lots of people here, and we believe we have met the best people in the world. Why? Listen! Last night, just after we had retired from the dining room to the parlor, the voices of some 25 or 30 men and women were heard just outside of the parsonage singing, "Showers of blessings." The door was opened and the front room was filled with people, with some in the hall; but that is not it! The greatest pounding I have ever heard of followed. It was not a pounding in the back, either—it was one of the right kind. First, in came two strong young men, bearing a very large box. I thought they needed some more help. Following them were two more, with another large box. Both boxes were filled with good things to eat. Then there were lots of smaller packakges, containing "eats." After all was calmed, good Sister Moore said: "This is to certify that we are glad to have you both with us, and we hope you will be a blessing to our people." After a few words from the pastor, Brother Homer Metcalf was asked to read a chapter, which he gladly did. He read the twenty-sixth chapter of the Acts of the Apostles, after which the pastor led in prayer; then, with a hearty handshake, the band of Christian soldiers returned home. May God bless our good people in and around Arkabutla!

R. E. WOODFIN, P. C.

CHAMBERLAIN'S COUGH REMEDY
FOR THE RELIEF OF
Coughs, Colds, Croup
WHOOPING COUGH, HOARSENESS
BRONCHITIS
-SOLD EVERYWHERE-

CROUP OR WHOOPING COUGH
ROCHE'S HERBAL EMBROCATION
Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.
W. EDWARDS & SON, London, England
All druggists or E. FOUGERA & CO. 90-92 Beekman St. N.Y.

TETTERINE
Makes Hair Beautiful, Free from Dandruff and Keeps the Scalp Healthy. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

GIRL HAD PAINFUL TIMES

Mothers—Read This Letter and Statement Which Follows

Portland, Indiana.—"I was troubled with irregularity and constipation and would often have to lie down because of pains. One Sunday my aunt was visiting us and she said her girls took Lydia E. Pinkham's Vegetable Compound and got well, so mother said she guessed she would let me try it. It is doing me good and I praise it highly. You are welcome to use this letter as a testimonial." —STELLA NEWTON, R. R. 8, Portland, Indiana.

Mothers—You should carefully guard your daughter's health. Advise her of the danger which comes from standing around with cold or wet feet, from lifting heavy articles, or overworking. Do not let her overstudy.

If she complains of headache, pains in back or lower limbs, or if you notice a slowness of thought, nervousness or irritability on the part of your daughter, give her careful attention.

Lydia E. Pinkham's Vegetable Compound is an excellent medicine for your daughter to take, as it is especially adopted to relieve just such symptoms. Remember it contains nothing that can injure and can be taken in safety.

A NOTE FROM AN OLD MISSISSIPPIAN.

Dear Brother Carley: We are all delighted to have Rev. W. B. Hogg as pastor of our greatest church, Trinity, El Paso, which has 1500 members. His over-sea experiences as chaplain add much to his influence and natural ability, making him one of our greatest preachers.

I have been appointed again as one of the evangelist in the New Mexico Conference.

Our oldest son, Hawkins Golden, graduated last May with highest honors from the El Paso High School, which is the third best high school in the United States. He also won a $300 scholarship, which helps him to pay his way this year at the Southern Methodist University at Dallas, Texas. Our daughter, Eloise Golden, is also attending the Southern Methodist University at Dallas. She will graduate from that institution next June.

It would give me great pleasure if I could be at Crystal Springs next week and enjoy the fellowship of my brethren in my home Conference.

The Advocate is good reading aud we are glad to get it 52 times a year.

Yours very cordially,
J. J. GOLDEN.
720 N. Estrella St., El Paso, Tex.

THEN EVERY ONE SMILED, WE HOPE.

Before the war an American girl and a group of friends, all of whom were tourists, visited the old home of the composer Beethoven. Finding the great man's piano oppen to view, several of the party asked the girl to play for them; and she played Beethoven's Moonlight Sonata.

When she had finished she asked the guide whether many famous people came to the place.

"Oh, yes," he replied. "Paderewski was here not long ago."

"And I suppose he played also," said the young lady coloring. "Was it the same Moonlight Sonata?"

"Oh, no," the guide replied quietly. "He did not play at all. He said he did not feel worthy to touch the master's piano."—Youths' Companion.

The peace of God came down to meet
The throng that laid their labor by
And rested weary hands and feet.
—J. G. Holland.

Grove's Tasteless Chill Tonic
Purifies the Blood and makes the cheeks rosy. 60c

To help promote good health see that the articles you use in your bakings give you—

Food containing gluten which is vital to your vitality.

Gluten is the soul of flour—the real nutritive element. It is gluten that builds health, strength, and makes robust children and healthy men and women.

Why take a chance on losing the full value of this gluten? Good, wholesome bakings can be made only from good materials—no other way—so use only good baking powder and plain flour for best results.

Don't use substitutes such as self-rising flour, Cake Mixes, and Egg Savers (so-called).

The safe course which is pointed out to the family physician is to recommend pure plain flour and a baking powder of standard quality, and to be especially watchful in all cases of malnutrition to be sure the diet carries strength giving properties.

For best results use—
Calumet Baking Powder and a good plain flour.

EPWORTH CHURCH HONORS REV. J. E. SELFE.

When we reflect on the work done in Epworth Church for the past three years and realize the change about to take place, we cannot refrain from saying, although with a pang of sorrow, that our loss is another's gain and we bow in submission to His holy will, and will greet our new pastor with a glad hand and a willing heart.

Three years ago the number on the church roll was 158; during the past three years 166 new members have been admitted and to-day the membersbip stands 265.

The church is fully organized and has a fine board of stewards. The Woman's Missionary Society is doing a splendid work and the Epworth League, recently reorganized, is composed of an interested group of young people.

Our pastor, Rev. J. E. Selfe, and wife have been an inspiration to many of us, and it is tbrough their prayers and zeal that the church and its auxiliaries have attained tbeir present splendid status.

On Wednesday evening, after the prayer meeting at the church, quite a number of the members of the Missionary Society and some of the cburch members repaired to the parsonage and surprised our pastor and wife, presenting Mrs. Selfe with a beautiful silk parasol, and remembering Brother Selfe with a pair of fine kid gloves.

We trust that in their new field of labdr at Hammond tbeir efforts to establish the "Kingdom of God on earth" may meet witb a union of forces which will redound to "God's glory."

G. CARTY.

Woman's Missionary Society.

From Elizabeth, La.

We, the members of the Elizabeth auxiliary of the Woman's Missionary Society, are grateful for the opportunity afforded us in having had as our leader for the past year Sister J. F. Waltman, and take this means of thanking her, and of expressing the benefit we bave derived from her splendid work.

Sister Waltman served as our leader in the study of the Missionary work for tbe first part of tbe year, and led our ciass in a splendid Bible study each Wednesday of tbe latter half. In both studies her efforts were untiring, and ber work conscientious. Never failing to be on time, and with kindly criticism and a splendidly prepared lesson, she was an incentive to good work, and enthusiastic membership.

In appreciation of ber efforts, her co-workers and friends, on the eve of her departure presented Sister Waltman with a beautiful parasol and purse.

We shall miss our sister and her splendid work, but we want to congratulate tbe community fortunate in having ber as leader, worker and friend.

Signed by: Mrs. J. W. Whittle, Mrs. George Peck, Mrs. M. D. Fridge.

SUGGESTIONS FOR BIBLE STUDY GROUPS.

For Bible study classes the discussion method is urged ratber than the lecture method.

A Bible discussion group differs from an ordinary Bibie class in the method by which it is conducted.

In tbe ordinary Bible ciass the lecture method is used, and the leader, in as effectuai a way as sbe can, presents the truth in the Scripture passages.

This method brings to bear on the group the personality of a strong woman who has thought the lessons through. If the message is strong, it causes women to think for themselves.

In the discussion group a problem is presented or a topic chosen, questions are asked, and the members of the group are led to see how such a situation was met in Bible times and to relate the truth in the Word to present-day lif.

Tbe dicsussion method is preferable because:

1 It is easier for the average leader to secure and hold interest.

2. It is tbe more democratic method.

3. It is more likely to lead to personal thinking.

4. It is more effective in leading to action.

The secret lies in the questions. Questions should go to the heart of the problems under discussion. Not the kind which can b answered by "Yes" or "No," but questions on which there is more than one possible basis of opinion or action.

Patience and tact will secure discussion.

A leader should avoid doing all the talking. Sometimes a brief lull in the discussion is the most fruitful part of the period because people are thinking earnestly on the questions for discussion.

The leader should state the question or topic for discussion. Sbe should guide the discussion and hold it to the point.

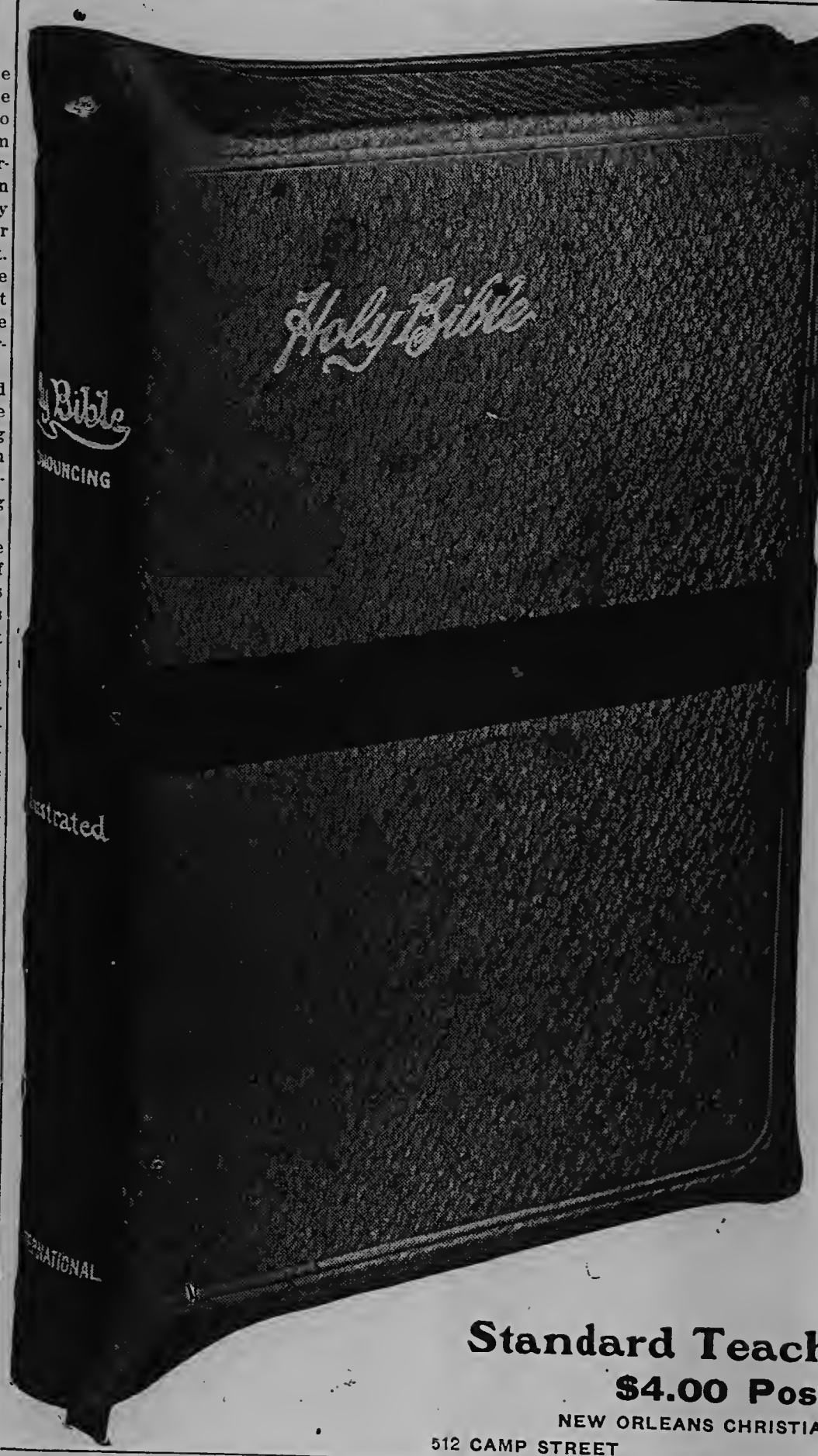
She should summarize the discussion. Definite conclusons sbould be reached. A group will tbink and talk its way through to united conviction. liberty of expression should be encouraged. Some of the best questions for discussion will come from tbe group itself. If possible, bring everybody into the discussion. If there is a difference of opinion, or if there are real queries in the discussion, the leader should summarize them frankly.

Know the group. Know the truth to be presented. Be prepared with leading questions whicb will promote discussion. Work out tbe application.

Work out the introduction or approach, how to capture the interest of the group at the opening, make the probiem live, and lead up to the main ponts in the examination of the Scriptures. Use tbe blackboard and write down the topics for discussion and the suggestions of the group.

Things to Remember.

Report your class to your Conference Superintendent of Study and Publicity. Fiil out an enroliment card and maii it to Mrs. H. R. Steele, Lambuth Building, Nasbville, Tenn.



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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3488.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 14, 1922. CHAS. O. CHALMERS, Manager.

The College of Bishops.

Front row, from left: Bishop W. B. Murrah, Bishop John M. Moore, Bishop Warren A. Candler, Bishop W. B. Beauchamp, Bishop W. F. McMurry.
Back row: Bishop Hoyt M. Dobbs, Bishop James E. Dickey, Bishop James Cannon, Jr., Bishop E. D. Mouzon, Bishop Collins Denny.

MEETING OF THE COLLEGE OF BISHOPS.

The annual fall meeting of the College of Bishops of the Methodist Episcopal Church, South, was held in Rayne Memorial Church, New Orleans, on Friday and Saturday, December 8 and 9. The following bishops were in attendance: Warren A. Candler, Collins Denny, Wm. B. Murrah, Edwin D. Mouzon, John M. Moore, Wm. F. McMurry, James Cannon, Jr., Wm. B. Beauchamp, James E. Dickey, Hoyt M. Dobbs. Bishops James Atkins, U. V. W. Darlington, H. M. DuBose, W. N. Ainsworth, S. R. Hay, and H. A Boaz, of the active bishops, found it impracticable to be present. None of the retired bishops was in attendance.

New Orleans Methodism was delighted to have these chief pastors of the church as its guests, and it will feel for a long time the helpful influence of their presence. The meetings of the College were executive in nature, but the record of their proceedings will be given to the church in due time through the secretary, Bishop Collins Denny. In a general way, the reports from the various episcopal districts indicated that the work of the church is making splendid progress throughout all our territory, the reports from the foreign fields being especially encouraging. It was our great privilege to come into touch with every one of the bishops at the meeting, and we bear record that not from one of them was a single pessimistic note heard concerning the state of the church. The Methodist Episcopal Church, South, is to be congratulated upon the fact that it has as leaders forward-looking men of world-wide vision, who are giving themselves unreservedly to the work to which the church has called them. The bishops are all exceedingly busy men—but they are busy about the affairs of the church and they do not spare themselves in performing the functions of their high office.

There was no time during their stay in the city for social functions in honor of the distinguished visitors, but at noon each day they were the guests of the pastors of the city at a luncheon at one of the hotels. At these luncheons various local and visiting laymen and preachers were also guests. These gatherings were very delightful occasions, informal but thoroughly enjoyable in every way. It is a rare privilege to spend an hour in the company of a group of men who are distinguished alike for their exalted Christian character, their intellectual capability, their executive skill, their wide experience, and their unflagging zeal in promoting the Kingdom of God. All of them are delightful socially, and most of them have a keen sense of humor that makes a social hour entertaining as well as profitable.

On Sunday the bishops filled appointments in the city as follows: Carrollton Avenue, 11 o'clock a.m., Bishop Warren A. Candler; Parker Memorial, 11 a.m., Bishop Hoyt M. Dobbs; Rayne Memorial, 11 a.m., Bishop James E. Dickey; Louisiana Avenue, 11 a.m., Bishop Collins Denny; First Methodist Church, 11 a.m., Bishop W. F. McMurry; Felicity, 11 a.m., Bishop Wm. B. Beauchamp; Epworth, 11 a.m., Bishop W. B. Murrah; Algiers Methodist Church, 11 a.m., Bishop Jno. M. Moore; Rayne Memorial, 3 p.m., address at the opening of the Standard Training School, Bishop Edwin D. Mouzon; First Methodist Church, 3 p.m., address to mass meeting in the interest of the Near East, Bishop James Cannon, Jr.; First Methodist Church, 7:45 p.m., union service of all the Methodist churches, address by Bishop Wm. B. Beauchamp.

New Orleans Methodism was so delighted with the visit of these chief pastors that it would be glad to have them make this city their permanent meeting place for both their fall and their spring meetings.

FORWARD MOVEMENT IN MISSISSIPPI METHODISM.

We do not hesitate to express the opinion that the great Conference on Home Missions and Evangelism, to be held in Jackson, Miss., January 16-17, 1923, will mark an epoch in the history of Methodism in that State. Bishop Wm. N. Ainsworth, who has already proved himself to be a leader in the work of the church and who is in charge of the two Mississippi Conferences, has planned the meeting to inaugurate a new and larger program of Christian evangelism that will meet the challenge of the world in a time when forces have been let loose that threaten everything that our civilization holds dear. Among the speakers who are expected to be present are the following: Dr. C. L. Goodell, of New York; Dr. A. W. Taylor, of Indianapolis; Bishop Warren A. Candler; Bishop W. F. McMurry; Dr. Andrew Sledd; Dr. R. L. Russell; Dr. G. L. Morelock. The mere calling of these suggests a program that will appeal to every man who is concerned about the spiritual welfare of the people. It is expected that every Methodist preacher in Mississippi will be present at this meeting, together with at least five laymen from every charge of fewer than five hundred members and ten laymen from every charge with more than five hundred members. With a full delegation from every church in the State, this Conference will mark the beginning of the greatest forward movement Methodism in this territory has yet known.

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THE SPOKEN WORD.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25:2.

Words are lighter than the cloud foam
Of the restless ocean spray,
Vainer than the trembling shadow
That the next hour steals away.
By the fall of summer raindrops
Is the air as deeply stirred;
And the rose leaf that we tread on
Will outlive a word.

Yet, on the dull silence breaking,
With a lightning flash, a word
Bearing endless desolation
On its blighting wings I heard.
Earth can forge no keener weapon,
Dealing surer death and pain,
And the cruel echo answered
Through long years again.

—Adelaide Proctor.

PERHAPS AND PERHAPS AND PERHAPS.

By Bishop Warren A. Candler.

Sydney Smith said of Whewell, "His forte is omniscience." This witicism may be applied with qualifications to Mr. H. G. Wells. It cannot be said of him that his forte is science; for in matters scientific he is the veriest tyro, holding little accurately and very much incorrectly. But he assumes omniscience. He has written novels, in some of which he aimed to be theological, and in one of which he made for himself a god that did not possess attributes as high as those which intelligent pagans give to their idols. He affects statesmanship also. He was recently a candidate for a seat in the British Parliament, but his neighbors who know him best refused to vote for him. He was defeated overwhelmingly, polling a mere handful of ballots and running far behind any other candidate in the field.

His most ambitious work—laughably ambitious—has been the writing and publishing of an "Outline of History." It is such a work as no sensible historian from Herodotus to Lecky would have dreamed of undertaking. To write it implies a claim to accurate knowledge of universal history. If one had such knowledge (and nobody unless it be Mr. Wells would claim to possess it), a lifetime would be required to mold it into the form of accurate and readable history. Gibbon took twenty-three years to write his great work, "The Decline and Fall of the Roman Empire," but Mr. Wells required scarcely as many months to compose a universal history of the human race from the beginning of time. He is a very jitney driver in history, who engages to carry his readers from one end of history to the other between sun-up and sun-down at small cost. He turns the trick by transporting them through a fairy-land created by his own imagination working on a rather scanty stock of facts.

The first section as his "Outline" appears in the newspapers (to which it has been sold as syndicated matter) is headed very properly as "The Romance of Mother Earth." That is the way to handle it. It is romance, no better as history than the "Arabian Nights", and not half so entertaining.

One of the instalments of this romance lies before me, and every determinative proposition in it rests on a "perhaps" or a "probably" or some other such uncertain word or phrase. Upon these hypothetical propositions he then proceeds to hang a series of positive statements every one of which is bent by an unfriendly bias against Christianity as it has been believed and preached by the church of Christ since the days of the apostles. But how can any statement of fact which hangs on a "perhaps" proposition ever be accepted as history?

The dealing of Mr. Wells with the history contained in the Old Testament is notably agile and tricky. When it suits his purpose to accept any of its statements as correct, he asserts them as history; but when they lie across his preconceived theories, he rejects them as fictions made by priests to promote priestcraft.

The world as it now is could never have been at all if the currents of history had run in the shallow channels mapped by the "Outline" of Mr. Wells. He himself could not have arrived if the human race had journeyed by the route over which he says it came. It is necessary that youthful and uneducated readers should be warned against this "Outline" of history. It is not history at all, but is an anti-Christian document composed and published with a manifest purpose to discredit orthodox Christianity. Once this fact is pointed out, it will appear clearly to even the casual reader.

The "perhaps" process of which Mr. Wells is so fond, and to which he resorts so often for the misleading of his readers, is the favorite method of the modern rationalists. A book published recently by one of them is on my desk; and opening it at random I find the first page examined is fairly black with "perhaps" and synonymous terms of equivalent uncertainty. "It was probably," etc., occurs twice. "Perhaps" is used once, and "it is supposed" once. Out of this mass of suppositious stuff a confident assertion finally emerges in which the words "it must have been" are employed. But just why anything dependent upon his "perhapses" and "probablys," "must have been" is not very clear to a logical mind. In fact, the thing which he affirms "must have been" could hardly have been at the time he says or at any other time known to human history. The only "must have been" which occurred to me when reading this piebald page of "perhapses" was that the author "must have been" in grave error, and that he merely wrote what, on account of his liberalistic prepossessions, he wished had been but which never was.

These men, and others like Mr. Wells, should frankly confess that their stuff is not history, but simply handy hypotheses from which to make disguised assaults on orthodox Christianity.

The great archeologists who, with spades in hand, have exhumed ancient ruins and prehistoric remains, are against these purveyors of spurious history. For example, Prof. A. H. Sayce, of Oxford University, England, says: "The witness of ancient monuments to the Old Testament Scriptures is of a two-fold nature. It is positive, inasmuch as it proves they are in agreement with actual facts; and negative, inasmuch as it shows how far this is from being the case with documents which lay claim to the same amount of credibility, and deal with the same subject matter, but which really belong to a later age. The witness is therefore complete. Difficulties, no doubt, may still exist here and there, since as long as our knowledge is imperfect there are things which cannot be satisfactorily explained; but difficulties enough have been already cleared away, confirmations of the truth of Biblical records have been produced, to banish such doubts as may have found place in our minds, and to inspire us with a calm confidence that, with the increase of knowledge and the discovery of fresh monuments, the difficulties which still remain will be diminished and the great body of verifying facts continually enlarged." Again he says, "The narratives of the Old Testament, wherever they can be tested by confessedly contemporaneous documents, are accurate even to the most minute details."

The average reader will recall how the discovery of "The Moabite Stone" and later the uncovering of the "Siloam Inscription" confounded the rationalists.

All their confident theorizings about the Hittites have been exploded within recent years.

The explorations of Sir William Ramsay have overthrown all their skeptical conclusions concerning the history covered by the Acts of the Apostles.

The explorations of M. Neville, Flinders Petrie, Eustace Conder, Rawlinson, Banks, and others, have tended to confirm the Old Testament Scriptures, which the liberalists once truculently attacked.

So many of the impossibilities of the critics have become, through the labors of the archeologists, the established facts of history, the confident dogmatism of the critics is increasingly amusing and amazing. So much of what they said "must have been" has been shown never to have been, and so much of what they said could never have been has been proved to have been, an informed man is likely to acquire the habit of laughing at their continued cock-sureness. Will they never learn how to be modest? Are they incurably conceited?

Returning to the case of "The Romance of Mother Earth" by Mr. Wells, it remains to be said that all his glaring errors and monstrous inaccuracies can not be pointed out within the space of one brief paper. This article is designed simply to warn a large class of readers against trusting too confidingly in Mr. Wells as a historian. He is not worthy to be called a historian, and in a few years his ambitious "Outline" will be utterly discarded and forgotten. Unless one has far more leisure for reading useless stuff than serious minds can spare from our brief lives, he may well skip the "Outline" of Mr. Wells and read the doings of the "Lion-Tamers' Club" or the adventures of Mr. Jiggs and Dinty Moore on their voyage to China. Life is too short to be devoted to an excessive reading of fiction.

Time flies too rapidly for one to expend much of that precious property upon Mr. Wells with his "Perhaps and Perhaps and Perhaps."

At last, perhaps, or peradventure, or probably, Mr. H. G. Wells is a mere pretender who writes foolish and false things in a vivacious style. Perhaps! Perhaps! Perhaps! Who knows except Mr. Wells himself, who claims to know everything. But, mercy me, how much he knows that is not so!

REPORT OF CONFERENCE BOARD OF LAY ACTIVITIES, MISSISSIPPI CONFERENCE.

(Published by Request of the Conference.)

To the Bishop and Members of the Mississippi Annual Conference.

Dear Brethren: In compliance with the instructions of our Discipline, your Lay Leader begs to submit the following report for the Board of Lay Activities:

It is with profound gratitude to God that we note an unprecedented response of our men to the appeals of the Gospel and an appreciation of the opportunities offered by the church for spiritual development and Christian service. While we recognize the greatness of the achievements of other denominational bodies, we rejoice with religious pride in the glorious history of our beloved Methodism, and the results with which God has so wonderfully blessed the plans and labors of those who have devoted themselves to the work of our great church. There has been an awakening particularly with reference to attendance on Bible classes, the habit of prayer, and personal evangelism. Just at this time there seems to be a very great opportunity for progress and achievement in the hearty co-operation of preachers and laymen in putting into execution the splendid

plans and provisions for lay activities as set forth in Chapter 20 of our Discipline and in the Manual of Lay Activities recently issued under the authority of the General Board of Lay Activities.

In view of the action of our last General Conference in providing a more definite and enlarged scope of work for the lay members of the church, we should be stirred to a deeper sense of responsibility and more willing devotion of time, effort and material resources to the affairs and progress of the Kingdom of God.

To the presiding elders and pastors we would make an earnest appeal for the wisdom and inspiration of your leadership and counsel and your willing co-operation in putting into effect all the provisions of Chapter 20 of the Discipline.

We note with emphasis that the presiding elder is now a member of his District Board of Lay Activities and that each pastor is a member of his church or circuit board, and that the work of these boards is co-ordinated and correlated with every other board of the church, and that it is the prescribed duty of these Boards of Lay Activities "to consider, promote and execute plans for larger activities of laymen in all the work of the Annual Conference and to co-operate with all other Conference Boards in executing their plans for larger service in the work of the church." It is our desire to aid the ministry:

In promoting evangelism, especially in providing services for congregations who would otherwise be without service on the Sabbath, and in new territory to be cultivated.

In emphasizing the importance of the family altar and the public prayer meeting.

In aiding in all the work of the Sunday school.

In educating our people to the Importance and necessity for more adequate provision for the support of the ministry.

In administering the business affairs of the church, with the definite determination that the collection of every assessment in every church should be brought to 100 per cent and our efforts directed enthusiastically to that end.

In the offer of our services through the proper committees to see that the amounts pledged during the Centenary and Educational Campaigns are collected in full, as well as counting it a sacred privilege to aid in every way possible to secure the full amount assigned for the support of our beloved superannutes. May we not with one voice proclaim, "These Movements shall not pass out of our program, except in glorious completion?"

In encouraging stewardship and the practice of tithing as the guarantee of achievements and blessings.

In promoting the circulation of our Conference and General Organs.

In supporting our educational institutions.

In carrying out plans for larger social service.

We would urge that each District, Charge and Church Leader observe diligently the requirement that a report be made monthly of the work being done, and it is desirable that every leader and preacher make it convenient, as soon as possible, to read carefully the entire Manual of Lay Activities.

A meeting of the Conference Board was held early in the year and it is necessary that such a meeting be held as soon as possible after the session of this Conference and at such time that the presiding elders may be present. We would urge the attendance of as many laymen as possible on the great Conference to be held in Jackson on January 15, 16 and 17, and the Triennial Conference to be held at Lake Junaluska, N. C., on August 10 to 15, 1923.

Realizing that many of the demands and plans for our work cannot be executed or realized without some financial provision for correspondence, visitation, and group consultation and deliberation, your Board of Lay Activities requests that this Annual Conference, in accord with the action of other Conferences already held, appropriate the amount of $1000 for the use of Conference and District Lay Leaders in the carrying on of their work.

Brethren, whether we are at the dawn of a new day, as some express it, or not, we are certainly facing the greatest responsibilities of our lives, are in a position to see as never before the needs of the Gospel of Jesus Christ, and that the fields are white unto harvest, while the laborers are not sufficient, funds are inadequate and the consecrated zeal of the laymen is not commensurate with the largeness of the work to which we are called.

Let us not waste time seeking and advertising the faults and imperfections of our brethren and institutions, but, while neither blind nor indifferent to views and measures that are unsound and unsafe, let us cultivate the habit of recognizing and expressing our appreciation of the effective qualities and true worth of our brethren of the ministry and fellow-lay members, as well as the great institutions of the church. It is of the utmost importance that we discountenance and discourage a spirit of personal criticism, and that we demonstrate to our brethren of the ministry that we are in love and charity with our brethren and anxious to participate in a co-operative, intelligent and zealous spirit, in all the enterprises of the church, and count it a glorious privilege to be called on by our pastors for such participation in the evangelization of the world.

We commend the practice of daily prayer and Bible study, with an undisturbed adherence to the faith of our fathers. Your Board has considered the declaration of our General Conference of 1922 in regard to the doctrinal standards of the church and we heartily agree that our Standards of Doctrine are "amply set forth in our Articles of Religion and in the Apostle's Creed."

We also wish to endorse the splendid resolutions from the General Board of Lay Activities adopted at their meeting in August, 1922, as follows:

"The Bible should be the basis of all religious teachings and no book or literature of any kind which discredits or is in conflict therewith should be used in our Sunday schools, church schools, or other church organizations.

"We have the assurance that 'All Scripture Is by inspiration,' and no part thereof should be subtracted from, added to, supplanted or modified to conform to the mere opinions or theories of men. 'Man cannot by reasoning find out God.'

"The Bible is the true Science of Life and the key that unlocks its mysteries is FAITH."

Respectfully submitted,

J. M. SULLIVAN,
Conference Lay Leader.

WILLIAM WALLACE HOPPER—A MEMORIAL.

By Rev. H. A. Wood.

One of God's noblemen has crossed life's ocean, experienced its storms and fogs, fought his battles, vanquished his foes, run his race, reached the goal, entered the haven of everlasting rest, received his crown and now exults in Victory.

He was born in Mobile, Ala., May 20, 1852, and passed to his eternal reward from Montrose, Miss., on the morning of November 13, 1922. Thus a soul and body parted for a time, which had lived together in mystic union for more than seventy years; and a busy life closed upon earth forever.

Birth and death define the extremes of life, but it is the filling in of the years that counts, that really interprets life and its profound meaning.

He whose body we laid to rest in Waynesboro cemetery on the 14th of November started in life with many advantages, among which were a vigorous body, physical courage, a mind well balanced, and enough of family history to beget a healthy self-respect. His boyhood and youth were not enervated by easy circumstances; instead, he was trained to labor and to wrestle with difficult affairs, thus gaining strength and the safe consciousness of its possession.

W. W. Hopper was converted at Frost Bridge Camp Meeting on the night of October 14, 1872; licensed to preach in July, 1874; received on trial in the Mississippi Conference in December, 1874. His first appointment was Decatur Mission, which includes parts of Newton and Neshoba Counties.

He labored faithfully as minister of the Gospel in the M. E. Church, South, for forty-eight years, nineteen of which were given to evangelistic work.

It was in November, 1881, at Stanford, Ky., he received the blessing of entire sanctification. In the first twelve years of his ministry, following this blessed experience, there were 3305 conversions, 1198 accessions to the church and 1455 sanctifications. Among this number were men who are now prominent ministers in Southern Methodism.

He was married to Miss Hattie Renfrow, of Georgia, May 1, 1879. In 1907 she passed to her eternal reward. His second marriage was in 1915 to Miss Dora V. Stone, of Leitchfield, Ky., who proved a very efficient helpmeet and a devoted companion in his declining years. This bereaved wife, three brothers, Dr. Henry P., James T., Hugh L., and one sister, Miss Annie Hopper, survive him.

Brother Hopper was a man of remarkably candid and clear intelligence. He was never hurried in his mental progress toward conclusions, but when carefully, deliberately and prayerfully reached, his conclusions were decided, dispassionate, final and there was nothing that could disturb the equipoise of his mind.

His knowledge of the rich, beautiful things of Scripture was wonderful. How steeped his mind was in Scriptural idioms, both in sermon and in prayer! His clear apprehension and vivid conception of Christ as Heavenly Lord was the power of his ministry, as it was of his character.

His presentation of the experience of holiness was most fascinating. Men and women who heard him on this theme desired to go to their knees in prayer that they might find Christ as a present and complete Savior. He urged the necessity of the Baptism of the Holy Ghost upon all believers with the sweetness of constraining love and the solemnity of Divine Authority. Filled by its bliss and inspired by its power, he was constantly telling of its charms and inviting to its pursuit. He was ever faithfully, actively and ceaselessly engaged in portraying the glories of the subject to the vision of the church, until many, ravished by its attractions, would aspire to its attainment and by faith enter into its enjoyment. He was a great preacher of all the fundamental doctrine of Methodism—justification, regeneration, adoption and santification; and the beauty of it all is that his life, his every-day walk and talk fitted as smoothly and perfectly into his teaching and preaching as a rosebud into its calyx.

One of the most deeply spiritual and useful men of our Conference wrote: "It is so easy to connect the sainted Rev. W. W. Hopper with holiness and heaven! What a good man, a holy man he was!"

W. W. Hopper was a man with a message, not a theorist, not simply a doctrinaire, nor a mere instructor in theological propositions. He was here for the Master, whose glory was in all the Scripture and whose presence he felt in all his personal life and work. He had a message to deliver and was straitened in his spirit until it was delivered. Every fiber of his being, physical and moral, came in to contribute to the intensity and power of his utterance. While stern toward iniquity as the flintest rock, his spirit was tender as the soft and sunny meadow in summer.

The Lord's gentleness made him great. His kindness of speech about those who misunderstood him was marvelous. He seemed, like Moses, to possess the majesty of meekness that belongs to one who dared to talk face to face with God. So it was indeed that he became the eloquent and powerful preacher whom we knew.

As pastor of a parish or charge, he was always highly honored and beloved by those to whom he ministered; and they who are left behind testify to the affectionate reverence with which in childhood, youth, mature years and old age they met his benignant presence. The unselfishness, the generosity, the quiet unconsciousness, power, the purity of thought and speech of W. W. Hopper, attracted his people to him and won for him a high place in their hearts.

There are some lives that are disappointing, but the impressions which I formed of W. W.

Hopper at the first continued unchanged to the end of his life. I have known him in periods of tranquility, of undisturbed progress in his work; and I have known of him in times of strenuous and vehement controversy, and always he was the same.

It is good to have known him in our youth when impressions upon us were immediate and most vivid. It is good to feel the blessed influence of his holy and beautiful life upon us still.

The secret of his magnificent life was revealed in a statement to a friend who visited him in his last illness. With a glow akin to heaven upon his brow, he said, "For me to live is Christ, to die is gain." The maiden whose name is Peace was in the death chamber. He was in the land of Beulah, where the shining ones walk, and was looking forward from the summit of the Delectable Mountains to the land and the city which are beyond. He longed to live that he might still further serve God and his Son in the ministry of the truth; yet he was willing and ready to depart and be with Christ, which for him was far better. A voice from heaven said, "Come, servant of God, well done," and his soul passed into the presence of Him who gave it.

How strengthened and enriched is the cause of Christ by such a life which leaves behind it a radiance of purity, goodness and peace, such as few bequeath to those who survive them! So lived, so loved, so triumphed, through faith in our Lord, and in the power of the Holy Spirit, one of the noblest men whose life ever touched the silver trumpet of the temple service. That life with its many achievements has passed into history, its record is closed, the book is sealed, but its glory and influence shall live forever.

We may forget many lessons of truth learned from his lips and many inspirations to nobler work which we received from his spirit, but we shall never forget the benediction of that blessing which was ours, as we gazed for the last time into that tranquil face transfigured as by the light of heaven. Truly he had met his Pilot face to face as he had crossed the bar.

OUR EMERGENCY QUOTA.

To the Pastors and Centenary Treasurers.

Dear Co-workers: Of the Forty Thousand Dollar Quota assigned our Conference to be collected by December 31, 1922, more than one-half has been reported to me. The following churches have paid their quota:

Brookhaven, Magnolia, Sandy Hook, Fernwood, Flora, Hawkins Memorial, Bay St. Louis, Centerville, Holly Bluff, and Louise. Several more have reported nearly "over."

Please continue your work until each subscriber is seen personally and every dollar collected that is possible; then be sure to send direct to me or deposit in bank to John E. Edgerton, and report to me the amount deposited. Pastors are urged to see that their Treasurers do not forget to make report. Let your report reach me by December 26.

If your church was not given a quota in this Emergency Campaign, collect all you possibly can, and send it to me; even if your church has collected the quota assigned, continue to collect every dollar you can, for the need is very great.

For your splendid co-operation during the year closing, I thank you, and with the hope that your church will do for the Centenary that which will be pleasing to Him whose birthday we are so soon to celebrate, and that it may be a Season of Good Cheer to you, I am,

Yours for better service,

W. D. HAWKINS,

Conference Centenary Treasurer.

Make Your Choice: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is there will your heart be also.—Matthew 6:19-21.

NORTH MISSISSIPPI CONFERENCE APPOINTMENTS

(For the convenience of all concerned, we are giving in this issue the appointments made recently by our patronizing Conferences.—Editor.)

Aberdeen District.

T. H. Dorsey, Presiding Elder.
Aberdeen—J. E. Cunningham.
Algoma—W. L. Atkins.
Amory—J. T. McCafferty.
Bellefontaine—W. C. Mattox, supply.
Buena Vista—E. C. Driskell, supply.
Calhoun City—B. F. Bullard.
Eupora and Maben—W. B. Baker.
Fulton—J. A. Young, supply
Greenwood Springs—W. M. Hester, supply.
Houlka—A. A. Martin.
Houston—E. E. McKelthen.
Mathiston—J. E. Lawhorn, supply.
Nettleton—G. C. Gregory.
Okolona—E. H. Cunningham.
Pontotoc—W. H. Mounger.
Prairie and Strongs—D. W. Babb.
Shannon and Nettleton—R. I. Collins.
Randolph—J. A. Brody, supply.
Salem and Ecru—R. M. Papasan, supply.
Smithville—J. R. Murff.
Toccopola—W. M. Commander, supply.
Tremont—L. Betterton, supply.
Tupelo—J. A. Hall.
Verona—R. M. Evans.
Vardaman—D. H. Crowson.
Woodland—J. G. Johnson.
Assistant Editor of Sunday School Literature, J. W. Boswell.
Chaplain United States Navy, J. H. Brooks.

Columbus District.

A. T. Mellwain, Presiding Elder.
Ackerman and Weir—W. L. Storment.
Artesia—H. M. Young.
Brooksville—A. L. Davenport.
Caledonia—R. T. Hollingsworth.
Cedar Bluff—O. A. Clark.
Chester—J. A. Biffle.
Columbus, First Church—E. S. Lewis.
Columbus, Central Church—A. S. Raper.
[illegible]ford and Shafers—C. W. Avery.
[illegible]—R. L. Ellis.
High Point—Wade Heath, supply.
Kosciusko Station—Olin Ray.
Kosciusko Circuit—W. A. Bowlin.
Louisville—J. W. Dorman.
McCool—Guy Ray.
Macon Station—S. H. Caffey.
Macon Circuit—M. A. Burns.
Mashulaville—T. J. Hopper.
Mayhew and Sessums—J. R. James, supply.
Noxapater—W. R. Goudelock.
Shuqualak—Seamon Rhea.
Starkville—W. W. Woollard.
Sturgis—R. S. Lawson.
West Point—T. H. Lipscomb.
Agent Superannuate Endowment, J. H. Bell.
Missionary Evangelist for Columbus, Aberdeen and Grenada Districts, W. M. Campbell.
Missionary to Poland, W. A. Langley.

Corinth District.

J. B. Randolph, Presiding Elder.
Baldwyn—J. J. Garner.
Belmont Circuit—C. W. Baley.
Blue Mountain Circuit—B. P. Hammond.
Booneville Station—E. G. Mohler.
Booneville Circuit—J. T. Gullett, supply.
Burnsville—E. P. Craddock, supply.
Chalybeate—M. L. Ward.
Corinth, First Church—E. R. Smoot.
Corinth, South Side—J. D. Boggs, supply.
Corinth Circuit—D. R. McDougal.
Dumas—W. R. Williams.
Guntown—W. M. Langley.
Hickory Flat—R. C. Nanney.
Iuka Station—W. W. Jones.
Iuka Circuit—C. M. Ray.
Kossuth—W. G. Burks.
Mantachie—G. B. Love, supply.
Marietta—L. B. Wimberly, supply.
Mooreville—R. C. Mayo.
Myrtle—L. H. Floyd.
New Albany Station—J. D. Wroten.
New Albany Circuit—J. W. York.
Paden—W. T. Bazzell.
Potts Camp—R. W. Evans.
Rienzi—W. I. White.
Ripley—S. A. Brown.
Sherman—J. L. Nabors.
Silver Springs—J. M. Spires, supply.
Tishomingo—W. T. Phillips.
Wheeler—E. C. Sullivan, supply.
Conference Secretary of Education, J. H. Holder.
Conference Evangelist, W. A. Wilson.

Greenville District.

James H. Felts, Presiding Elder.
Boyle and Pace—W. W. Hartsfield.
Boyle Circuit—H. D. Suydam, supply.
Clarksdale—T. M. Brownlee.
Cleveland—W. W. Mitchell.
Coahoma and Lyon—Del Longgrear.
Evansville and Dubbs—T. H. Mills.
Friars Point and Bobo—J. H. Smith.
Glen Allen and Benoit—A. R. Beasley.
Greenville—E. Nash Broyles.
Gunnison and Sherard—E. B. Sharp.
Hollandale and Arcola—E. M. Shaw.
Jonestown and Duncan—J. A. George.
Lake Cormorant—J. B. Conner.
Leland—T. E. Gregory.
Lula and Dundee—J. M. Wyatt.
Merigold and Alligator—L. A. McKeown.
Rosedale—W. N. Dodd.
Shaw and Litton—J. D. Simpson.
Shelby—C. M. Chapman.
Tunica—C. A. Parks.
Chaplain United States Army, J. M. Moose.
Missionary Evangelist for Greenwood, Greenville and Sardis Districts, J. W. Robertson.

Greenwood District.

S. L. Pope, Presiding Elder.
Acona—J. A. Patterson.
Black Hawk—W. S. Selman.
Belzoni—H. P. Lewis.
Carrollton—S. C. Yates.
Coila—A. S. Briseo.
Drew—W. N. Duncan.
Dublin—N. J. Golding.
Greenwood—V. C. Curtis.
Indianola—W. C. Galceran.
Inverness—W. C. Carlisle.
Itta Bena—J. T. Lockhart.
Lambert—C. A. Northington.
Minter City—C. L. Rogers.
Moorehead—W. D. Bennett.
Ruleville—R. O. Brown.
Schlater—J. J. Brooks.
Sidon and Cruger—C. L. Oaks.
Sunflower—F. H. McGee.
Swiftown—J. C. Nelson supply.
Tchula—H. N. McKibben.
Tutwiler—C. P. Moss.
Webb—C. T. Floyd.

Grenada District.

R. A. Tucker, Presiding Elder.
Abbeville, R. G. Lord.
Ashland—B. E. Crowson, supply.
Coffeeville—G. A. Baker.
Duck Hill—G. D. Burt.
Durant—R. P. Neblett.
Ebenezer—A. J. Henry.
Grenada—Melville Johnson.
Holcomb—W. F. Rogers.
Holly Springs—W. R. Lott.
Kilmichael—J. A. Goad.
Lamar—W. C. Beasley.
Lexington—J. W. Ward.
Oxford—L. M. Lipscomb.
Paris—G. W. Russell, supply.
Pickens—J. S. Duncan.
Poplar Creek—G. W. Robertson.
Red Banks—W. W. Bruner.
Sallis—R. G. A. Carlisle.
Tie Plant—H. G. Roberts, supply.
Vaiden and West—J. W. Raper.
Waterford—W. R. Liming.
Water Valley, First Church—L. P. Wasson.
Water Valley, Main Street—M. E. Scott.
Winona Station—Carroll Varner.
Winona Circuit—J. S. Maxey.
President Grenada College, J. R. Countiss.
Professor in Grenada College, J. E. Stephens.
Conference Missionary Secretary, B. P. Jaco.
Assistant Secretary, Board of Missions, R. H. Ruff.

Sardis District.

J. T. Lewis, Presiding Elder.
Arkabutla—R. E. Woodfin.
Batesville—W. M. Young.
Byhalia—N. G. Augustus.
Charleston—T. M. Bradley.
Cockrum—B. G. Whitehurst, supply.
Coldwater—R. G. Moore.
Como—A. C. McCorkle.
Courtland—W. O. Hunt.
Crenshaw and Sledge—J. M. Gulnn.
Hernando—P. F. Luter.
Horn Lake—J. H. Ingram.
Longtown—A. F. Moore.
Oakland—W. J. Wood.
Mount Pleasant—W. L. Graves.
Olive Branch—H. H. Wallace.
Pleasant Hill—T. L. Oakes.
Sardis Station—J. A. Randolph.
Sardis Circuit—M. H. Weed, supply.
Senatobia—W. S. Shipman.
Shuford—T. B. Thrower.
Tyro—N. M. Maxey, supply.
Crowder—T. H. Porter.
Sunday School Field Secretary, R. H. B. Gladney.
Student at Drew Theological Seminary, N. D. Guerry, Jr.

Transfers In.

R. T. Hollingsworth, in the class of the first year, from the Mississippi Conference.
C. L. Rogers, an elder, from the South Georgia Conference.
B. F. Hammond, an elder, from the North Alabama Conference.

W. A. Langley, in the class of the first year, from the North Georgia Conference.

R. G. Moore, a deacon, from the China Conference.

Transfers Out.

J. A. Poe, an elder, to the Louisville Conference.

LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District.

W. L. Doss, Jr., Presiding Elder.

Alexandria—O. W. Bradley.
Boyce—E. L. Cargill.
Bunkie—A. D. George.
Campti—L. E. Crooks.
Cheneyville—W. F. Chase.
Coushatta—Louis Hoffpauir.
Colfax Circuit—H. B. Thomason.
Elizabeth Circuit—W. S. Henry.
Glenmora—D. B. Boddie.
Jena and Jonesville—B. H. Sheppard.
Lecompte and Woodruff—H. W. Bowman.
Livonia Circuit—George P. White.
Marksville—To be supplied by J. H. French.
Melville—To be supplied by Charles W. Lahey.
Melder Circuit—To be supplied by F. P. Moss.
Natchitoches—H. W. Rickey.
Oakdale—A. M. Shaw.
Opelousas—S. L. Riggs.
Pineville—Claude K. Smith.
Plaquemine and Donaldsonville—H. B. Hines.
Rochelle and Standard—W. W. Perry.
Trout and Goodpine—J. F. Waltman.
Conference Sunday School Secretary—C. D. Atkinson.
Chaplain Veterans' Hospital at Alexandria—W. F. Chase.

Baton Rouge District.

J. W. Lee, Presiding Elder.

Amite—J. W. Booth.
Baker—J. L. Cady.
Baton Rouge, First Church—Charles W. Crisler.
Baton Rouge, Istrouma Church—Charles E. McLean.
Baton Rouge, Keener Memorial—C. C. Miller.
Bogalusa Station—E. C. Gunn.
Bogalusa Circuit—To be supplied.
Covington—W. O. Wagoner.
Clinton—L. C. Wilson.
Denham Springs—A. L. McQueen, supply.
Franklinton—L. W. Cain.
Franklinton Circuit—Jay Coburn.
Gonzales—Aristile Broulet.
Greensburg—J. T. McVey.
Hammond—J. E. Selfe.
Jackson and Ethel—B. D. Watson.
Kentwood—A. J. Coburn.
Natalbany and Pine Grove—To be supplied by B. W. Waltman.
Olive Branch—J. S. Rutledge.
Pearl River—To be supplied by H. W. Jamieson.
Ponchatoula—J. M. Boykin.
Slidell—W. H. Giles.
Springfield—To be supplied by J. L. Frazier.
St. Francisville—To be supplied by W. J. Newsom.
Tickfaw Mission—To be supplied by H. C. Murphy.
Zachary and Slaughter—B. H. Andrews.
Chaplain State Penitentiary—H. S. Johns.

Lake Charles District.

J. B. Williams, Presiding Elder.

Abbeville and Kaplan—F. M. Miller.
Branch Circuit—J. H. Hoffpauir, supply.
Carson Circuit—E. S. Williams, Supply.
Crowley—Alonzo Early.
DeRidder—H. T. Young; P. M. Brown, Supernumerary.
Eunice Circuit—J. I. Hoffpauir.
Gueydan and Estherwood—A. A. Bernard.
Hornbeck and Peason—A. E. Barnett.
Indian Bayou—P. O. Lowrey.
Lafayette—L. I. McCain.
Lake Arthur and Thornwell—S. D. Howard.
Lake Charles—A. W. Waddill.
Leesville—L. N. Hoffpauir.
Many and Robeline—J. A. McCormack.
Merryville—R. M. Brown.
Neame and Pickering—C. H. Mayo.
New Iberia—H. N. Harrison.
Rayne—A. K. McLeland.
Sulphur and Vinton—S. D. Roberts.
Zwolle Circuit—W. F. Henderson, Jr.

Monroe District.

W. D. Kleinschmidt, Presiding Elder.

Bastrop—G. A. Morgan.
Bonita—P. H. Fontaine.
Calhoun—R. V. Fulton.
Chatham—To be supplied by S. N. Jordan.
Columbia—G. D. Purcell.
Eros—W. H. Young.
Ferriday and Vidalia—P. M. Carraway.
Gilbert—H. W. May.
Lake Providence—T. J. Warlick.
Mangum—J. D. Nesom.
Mer Rouge—J. R. Roy.
Midway and Epps—To be supplied by P. B. McCullin.
Monroe—F. M. Freeman.
Oak Grove—George Fox.
Oak Ridge—D. C. Barr.
Rayville—W. R. Harvell.
Sicily Island—R. T. Pickett.
Tallulah—R. F. Harrell.
Waterproof—H. W. Cudd.
West Monroe—J. L. Evans.
Winnsboro—J. M. Alford.

New Orleans District.

W. W. Drake, Presiding Elder.

Missionary Evangelist—Martin Hebert.
Bayou Blue—George A. LaGrange, supply.
Franklin—L. R. Sparks.
Houma—F. J. McCoy.
Lafourche Mission—To be supplied.
Lockport and Raceland—James E. Knight, supply.
Lydia Circuit—To be supplied.
McDonoghville—F. B. Hill.
Ville Platte Circuit—E. V. Duplantis.
Morgan City and Berwick—William Schule.
Algiers—C. C. Wier.
Carrollton Avenue—Ellis Smith.
Epworth—J. B. Grambling, supply.
Felicity—H. T. Carley.
First Church—R. H. Harper.
Louisiana Avenue and Superintendent Memorial Home—J. G. Snelling.
Parker Memorial—H. N. Brown.
Rayne Memorial—W. L. Duren.
Second Church—J. A. Alford.
St. Mark's and Mary Werlein—J. F. Foster and one to be supplied for the Italian congregation.
Patterson and Jeanerette—S. A. Seegers.
St. Martinville and Port Barre Circuit—A. J. Martin.
Dean School of Theology, Emory University—F. N. Parker.
Editor Epworth Era and General Secretary Epworth League Board—F. S. Parker.
Editor New Orleans Christian Advocate—H. T. Carley.
Chaplain United States Army—A. F. Vaughan.

Ruston District.

K. W. Dodson, Presiding Elder.

Arcadia—H. W. Ledbetter.
Athens—C. F. Sheppard.
Bernice—O. L. Tucker.
Bienville—L. P. Moreland.
Castor—E. J. Buck, supply.
Cotton Valley Circuit—D. E. Anders.
Dubach—J. W. Faulk.
Elmore—L. W. Smart.
Farmerville—To be supplied.
Gibbsland—S. S. Bogan.
Haughton and Doyline—J. O. Bennett.
Haynesville—A. J. Gearheard.
Homer—R. W. Tucker.
Jonesboro—J. C. Price.
Marion Circuit—To be supplied.
Minden—W. C. Childress.
Ringgold—A. L. Harper.
Ruston—N. E. Joyner.
Sibley—J. F. Dring, supply.
Simsboro—H. J. Boltz.
Springhill—T. W. St. John.
Wesley Circuit—D. C. Bennett.
Winnfield—W. H. Jordan.
Winnfield Circuit—E. W. Day, supply.
Superintendent of Louisiana Methodist Orphanage—R. W. Vaughan; Financial Secretary—Briscoe Carter.
Student Southern Methodist University—J. L. Greenway, Jr.

Shreveport District.

R. H. Wynn, Presiding Elder.

Bayou LaChute—D. B. Rawlins.
Belcher Circuit—A. S. J. Neill.
Bossier City—A. H. Parker.
Cedar Grove—H. L. Johns.
Grand Cane Circuit—T. D. Lipscomb.
Greenwood Circuit—D. E. Dulaney.
Ida Circuit—W. E. Aiken.
Logansport—Leland Clegg.
Longstreet Circuit—W. F. Roberts.
Mansfield and Mission—J. W. Pearson.
Mooringsport—I. T. Reames.
Oil City—R. A. Bozeman.
Pelican—T. J. Holladay.
Plain Dealing—A. J. Bonnett.
Pleasant Hill—J. L. Lay.
First Church, Shreveport—H. F. Brooks.
Mangum Memorial—J. Cudd Rousseaux.
Noel Memorial, Shreveport—W. W. Holmes.
Texas Avenue, Shreveport—R. S. Walton.
Shreveport Circuit—To be supplied.
Vivian—R. T. Ware.
Centenary College—President, George S. Sexton.
Centenary College—Professors, R. E. Smith and Roy Moore.
Conference Secretary of Education—A. S. Lutz.
Superintendent of Anti-Saloon League—A. W. Turner.
District Evangelist—G. D. Anders.

Transfers.

Transferred out: To New Mexico Conference, Frank Collins, J. W. Rayner; to West Texas Conference, S. J. McLean; to Northwest Texas Conference, Alonzo Early.

Transferred in: Alonzo Early, from Northwest Texas Conference; R. T. Pickett, from the Mississippi Conference; A. K. McLeland, from the Alabama Conference; T. W. St. John, from the Texas Conference.

MISSISSIPPI ANNUAL CONFERENCE APPOINTMENTS.

Brookhaven District.

H. M. Ellis, Presiding Elder.

Adams—W. W. Nelson.
Barlow—A. T. Long.
Bayou Pierre—S. B. Watkins.
Bogue Chitto and Norfield—J. T. Weems.
Brookhaven—A. M. Broadfoot.
Crystal Springs—W. B. Jones.
Fernwood—H. L. Norton.
Foxworth—J. W. Price; W. B. Waldrop, supernumerary.
Gallman—J. T. Abney.
Georgetown—Jas. W. Sells.
Hazlehurst—W. H. Saunders.
Magnolia—C. P. Jones.
McComb: Centenary—G. H. Thompson.
LaBranch Street—A. S. Oliver.
Pearl River Avenue—J. A. Wells.
Meadville and Bude—S. F. Harkey.
Monticello—R. A. Allums.
Osyka—H. E. Raley.
Pleasant Grove—F. J. Jones.
Scotland—J. L. Carter.
Summit and Topisaw—J. E. J. Ferguson.
Chaplain in United States Navy—W. N. Thomas.
Conference Evangelist—W. T. Griffin.
Tylertown—F. B. Ormond.
Wesson and Beauregard—J. S. Purcell.
President Whitworth College—I. W. Cooper

Hattiesburg District.

W. W. Graves, Presiding Elder.

Avera—M. W. Porter.
Bon Hommie—A. J. Boyles.
Collins—J. W. Thompson.
Ellisville—J. B. Cain.
Encutta—J. C. Jackson.
Hattiesburg: Broad Street—A. J. Davis.
Court Street—C. M. Crossley.
Main Street—J. T. Leggett.
Heidelberg—W. G. Forsyth.
Leakesville—J. H. Jolly.
Lucedale—B. E. Meigs.
Lucedale Circuit—To be supplied.
Mt. Olive and Magee—J. L. Greenway.
New Augusta—H. S. Westbrook.
Oloh—C. C. Griffin.
Petal—S. C. Moody.
Prentiss—H. R. McKee.
Purvis—W. M. Williams.
Richton—A. W. O'Bryant.
Seminary—H. J. Maddox.
Silver City—P. H. Howse.
Sumrall—H. Mellard.
Taylorsville—A. J. Leggett.
Williamsburg—W. J. Walters.
Conference Evangelist—D. E. Kelley.

Jackson District.

M. L. Burton, Presiding Elder.

Benton—E. A. King.
Bentonia—J. F. Watson.
Bolton and Raymond—H. M. Johnson.
Brandon and Pelahatchie—W. J. Dawson.
Camden—G. E. Allen.
Canton—H. A. Gatlin.
Eden—B. W. Lewis.
Edwards—B. F. Jones.
Fannin—W. D. Barrett.
Flora—J. H. Foreman.
Florence—A. A. Sims.
Harrisville—I. H. Sells.
Jackson: Capital Street—H. F. Tolle.
Galloway Memorial—E. K. Means; J. L. Ferguson, Junior Preacher.
Rankin Street—F. L. Applewhite.
Madison—Percy Vaughan.
Mendenhall and D'Lo—J. C. Ware.
Monterey—L. M. Sharp.
Satartia—B. H. Williams.
Sharon—W. N. Ware.
Terry—C. E. Downer.
Vaughn—A. S. Byrd.
Yazoo City—W. J. Ferguson.
Yazoo City Circuit—G. H. Boyles.
President of Millsaps College—A. F. Watkins.
Professors in Millsaps College—J. L. Ferguson, C. A. Bowen.
Commissioner of Millsaps College—M. M. Black.
Secretary of Education—J. M. Morse.
Sunday School Secretary—J. C. Chambers.
Manager of Orphans' Home—B. F. Lewis.
Manager Mississippi Home Finding Society—J. L. Sutton.
Student in Emory University—Otto Porter.
Superintendent Czecho-Slovakia Mission—J. L. Neill.
Student in Emory University—W. C. Wesley.
Conference Evangelist—J. V. Bennett.
Syrian Mission—Chas. Assaf, supply.
Missionary Evangelist, Jackson, Vicksburg, and Brookhaven Districts—Rolfe Hunt.

(Continued on Ninth Page)

A RETROSPECT.

By Rev. Jno. W. Boswell, D.D.

November 30, 1922. I am this day 83 years of age. I was born in Gibson County, Tennessee, November 30, 1839, but lived there only a short while, as my father was a preacher and was sent that year to La Grange Station. I was licensed to preach at Whiteville, Tennessee, by the La Grange circuit quarterly conference, February 13, 1859; joined the Memphis Conference the following fall, and went to my first circuit the day I was 20 years old, arriving at the home of Rev. J. H. Brooks, my presiding elder, in the afternoon. Thus began an itinerant career which has lasted sixty-three years. It has been unbroken save by two spells of protracted sickness, the last of which, but for the goodness of the church at Morrillton, Arkansas, and the kindness of Bishop Galloway, would have put me on the superannuate list thirty-five years ago. I recovered sufficiently to maintain my place in the ranks, and am still in the active work, and take my appointment at the hands of the Bishops from year to year, as do all other preachers.

According to the figures, I am the oldest man in active service in either the Memphis or the North Mississippi Conference, and the oldest in point of membership except Brother D. C. Johnson, of the Memphis Conference. He and I are the only survivors of the Memphis Conferenee of 1859, which at that time embraced about half of the North Mississippi territory. Brother Lewis, who wrote an account of the proceedings of the late session of our Conference, among other things reported Brother J. J. Brooks as being "the oldest man in active service in the Conference." All honor to Brother Joe; he has done his part well and faithfully for fifty-three years, but I am ahead of him ten years, in both age and service, and am yet doing my appointed work according to the Discipline, the work advised by the authorities, "at those times and places which they judge most for the glory of God."

As I look back and recount the scenes of other days, I note nothing to regret except my shortcomings and failures. These I deplore. Could I live my life again, I would not decline to take the same path and follow its windings even over the hills of the Oxford and Hickory Flat circuits, in Mississippi, and through the slashes of the White River country in Arkansas. I did many years of hard work and went through great trials. Especially during the early years of my ministry, while the great war was being waged between the North and the South, and immediately after, did I experience trouble and hardships, but they were only such as befell the majority of preachers of that day.

In pastoral work I have had a full share of the poorest circuits in the Connection; likewise a full share of richer and larger churches than I deserved. Besides, I have been honored with other positions of responsibility, including editorial work covering a period of more than thirty years. This work, which is looked upon by many as outside "the regular service," I do not count as lost.

In every position intrusted to me I have tried to maintain the character of an evangelical preacher. In doing this I have ever found the Word of God sufficient to furnish me texts and subject matter for my preaching. To the best of my ability I have upheld the doctrines, polity and usages of Episcopal Methodism; and to-day I am loyal to the Methodist Episcopal Church, South, and am always happy in co-operating with my brethren who are working to advance her interests. I would not blot out a single page of her history, nor cast a reflection on those of the past generation, who, under the Lord's guiding hand, made possible her wonderful success.

In the great day of final accounts, among many regrets, the greatest will be the smallness of the returns to the Master for the advantages and opportunities I have received at his hands. But his mercy is great. In that I trust.

Rev. A. H. Williams, formerly of the North Mississippi Conference, but recently pastor at Montevallo, Ala., was appointed at the recent session of his Conference to Cherokee, Ala.

A WHITE MONUMENT OF LOVE AND HOPE.

By Sidney M. Reid.

In telling you something of the Women's Central Plant in Songdo I have a sense of awe that one feels in contemplating a century tree; one thinks of the roots in the dark earth trying to reach to the sky, and I have wondered if I could begin to describe this building in the main street of Songdo, planted in the dirt, surrounded by the mean thatched cottages and narrow lanes of which the city is composed, but looking to Heaven, a white monument of love and hope for our Korean sisters.

We have, of course, the schools, the hospitals, and other Mission buildings, but how can I express to you what it means to have a home for Korean women, all ages, all classes, mothers and wives, who never have had and never can have the advantage of a school?

Here they can come and take a single class in sewing or cooking, music or singing, if their time is limited. (Bible classes are always included with any other kind.) Being a social center, they will meet each other and the missionaries in a friendly, informal way, and so we can get in contact with them, and they will find an atmosphere in which their hearts and souls can expand.

But can you see this from the Korean man's point of view? Something done entirely for women is new to their reasoning, and I noticed they leaned forward with eager attention during the opening entertainment, and were completely fascinated with the interesting program presented by the women for the women of Songdo and Korea.

I felt sure when I observed them that some of the charm of the pageant, and its deep spiritual message, would move those hard-headed parents and grandparents to be more lenient with their daughters-in-law, and allow them to engage more freely in the Christian privileges they are reaching out to.

But to come back to the Central Plant, or the "Yaw ja gwan," as the Koreans call it. For years Miss Agnes Graham has been carrying on her work under great difficulties. It has been like a soul struggling to express itself without a body. She has had no nucleus for the members of her classes and Bible women. She has had to borrow school rooms in the evenings for her night evangelistic classes, and the hindrances have been many. Some have found them insuperable. Now with the help of this building, perfectly planned and executed, she will have unlimited means to reach women of Songdo.

Situated right in the heart of the city, near South Gate, the "Yaw ja gwan" makes a striking and handsome appearance. It is fronted by a stone wall of granite from the mountain. The building of the same granite is three stories high, steam heated, electric lighted, and has an abundant water supply furnished by well and electric pump.

On the main floor there are classrooms, a dispensary and drug room, with a Korean doctor, nurse and druggist in attendance every day. These are supplied by Ivey Hospital.

Other parts of the building are devoted to various classrooms, an auditorium seating five hundred people, bathroom, a diet kitchen, rest room and offices. All the rooms are spacious, light and airy; in fact, the sunshine is plentiful enough for a sanitarium.

Dr. W. T. Reid made the plans last year, and Ki-tai carried them out under his direction. Dr. Reid also supervised the making of the well and installation of the electric pump and steam heat. The latter was put in by a Japanese mechanic.

It was a great joy for Dr. Reid to help in this work, for apart from the wonderful future the "Yaw ja gwan" represents, he wanted to have a dispensary in the city and had been looking forward for years to establishing one. The Woman's Council having agreed to giving it room in the Central Plant, he was able to see his great desire materialize, and it was doing well when we left.

Now I would like to tell you something about Miss Mary Viek Mauk, who has come to help Miss Graham. She is very sweet and we all love her. She is going to teach music, singing and calisthenics. She was a big help to Miss Graham in preparing the girls for the pageant.

The official opening and ceremony took place in the second week of April. It was celebrated in the evening. First, Miss Mauk gave us some delightful music, then the pageant began.

A figure dressed symbolizing Non-Christianity, and another dressed in white and gold, who is Christianity, appear upon the stage and talk to each other. Christianity tries to make the heathen girl feel the need of all that she has and rejoices in.

To make this appeal, Christianity calls in the trained nurse, who tells what Christ has done for her, and the school teacher, who tells how happy she is in leading young minds in the right path.

The sewing class then, prettily dressed, sings some songs and goes through some exercises with music and flowers. The cooking class the same. The little tots have a delightful performance, and in between these acts Christianity exhorts her companion to rouse from her apathy and despair.

The climax is reached when Non-Christianity is asked to show what her people do. The curtain drawn back displays her followers crouching on the floor and shrouded in black. They appear very sad and hopeless. It is a touching scene and there was breathless silence in the auditodium during this final scene. Christianity calls in her girls and they kneel beside each dark figure and do personal work. While they are engaged in this a big cross appears above their heads and they all turn to it in appeal and sing, "In the Cross of Christ I glory." The curtains are drawn.

Erlanger, Ky.

TO THE PASTORS AND CHARGE LAY LEADERS, MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE.

Dear Brethren: I would call your especial attention to the great Evangelistic and Home Mission Conference to be held in Jackson, January 16-17, 1923.

These are the great days in the calendar of the year for Mississippi Methodism.

All the pastors will be expected to attend, and we hope to have from five to ten laymen from every pastoral charge.

Let the pastor give the greatest possible publicity to the important meeting, and do his best to work up a full delegation from his charge.

Let the Lay Leaders assist the pastors in advertising the Conference and securing the attendance of the laymen. Where the pastor can not meet the expense of attending without embarrassment, I suggest that the Lay Leader collect sufficient funds from the membership to take care of this. For information as to entertainment, expense, etc., write to Rev. M. L. Burton, Jackson, Miss.

P. D. Hardin, P. E.

"COME UNTO ME."

Never before was there so great need for relaxation, and never before so many ways to relax. But it is well to remember that the tiredest part of a man is not his body but the soul of him. And we need to inquire, oftener than apparently we do, whether our diversions really rest the soul. There was Luther with his favorite musical instrument; and Ole Bull hanging over a cliff that he might catch the deep overtures of the sea; and Gladstone chopping trees in the forest at Hawarden; and Tennyson climbing to the aerie of his favorite house; and my mother with her open Bible and the far-away look in her eyes. Always need for a place of retreat and repair. Personally, I do not think the Atlantic City way is the best way to restore and restock a jaded spirit. Recreation is there, but not true rest. Better a brook to sprawl beside, or a hill to climb, or a good book, or a friend to commune with, and God. The old invitation is unannulled: "Come unto me, all ye that labor and are heavy laden, and I will rest you."—Rev. George Clarke Peck, D.D.

The Home Circle

THE DISCONTENTED FIDDLER CRAB.

By Emily H. Glover.

A funny little fiddler went grumbling every day,
In a sad little, bad little, discontented way;
"Oh, I wsh I were a crab!
How much more I'd surely grab
Of things so nice and juicy that come floating out this way."

But soon he learned a lesson that taught him not to fret.
The great big crab so handsome was drawn up in a net;
And was popped into a pot,
With the water boiling hot,
And made into a salad, to the fiddler's great regret.

Now sings the little fiddler, "I'm glad I'm not so big—
To be a crab so handsome, I do not care a fig.
For I'd rather just be gay,
And be living every day!
I love to be so little, and I'm happy as a grig!"

—Exchange.

LOST—A "GRCUCH."

As Philippa trailed wearily up the stairs with her arms full of packages, various sounds met her ears; father's tired and dragging steps in the library, querulous words from Aunt Luella's room, and from somewhere in the distance, vigorous quarrelling between Ted and Marjory. Philippa tumbled her bundles upon her bed and sank into the nearest chair.

"It's going to be a regular family grouch night," she cried whimsically, "just when I wanted to do all the complaining myself, too!"

For five minutes Philippa sat there, thinking. There had been so many such nights lately, somehow—just because every one was tired out before Christmas. But what a way to get ready for Christmas! Philippa went to the door and called in the direction of the quarreling: "Where are you youngsters?"

The youngsters came tumbling in at once, clamorous and excited.

"O Philippa, did you get my present for mother?" "And mine for dad and Evelyn and—"

"Everything!" Philippa declared. "You shall see after dinner; there isn't time now. But I called you to tell you something. Mother is very tired to-night. I want you children to watch and see that she eats a good dinner. Will you?"

Ted's freckled face sharpened. Marjory's soft eyes filled with anxiety.

"She isn't sick, is she?" Ted asked huskily.

"Not sick, only tired; and you children can rest her, if you will. Run off now. We'll have our secret session after dinner."

The children went obediently. Philippa's heart warmed as she watched them trot off together, all quarrels forgotten. They were such loyal little souls—it was easy with them, but the other two?

She took Evelyn next. "It's one of father's bad nights, isn't it?" she said. "I heard him walking the library floor. Brighten him up if you can, 'Lyn. You can do it better than any one else."

She did not wait for an answer. It was always best to leave the pleading to Evelyn's own conscience. Besides, she must see Kent and beg him to coax Aunt Luella round—poor, nervous Aunt Luella, who adored Kent so! And just then the dinner bell rang.

Philippa nearly spoiled it all by giggling when she saw the quick glances round the table. But they all worked nobly. Kent insisted on getting congratulations from Aunt Luella over the football victory his school had won. Evelyn was at her sweetest with father, and the children were deliciously funny with their earnest care over mother. And they were all working so hard that they never thought of quarreling with one another, and the "grouch" was nowhere in sight. Philippa smiled happily. After all, "grouches" were only on the surface. Beneath was love that would not fail in the great needs of life.—Youth's Companion.

A BABY IN A POCKET.

By Evangeline Weir.

The kangaroo baby is a very tiny creature when he is born. Indeed he is only as big as your thumb, and would get lost if his mother didn't keep him in her pocket until he grew larger. He is born blind, naked, and so helpless that his mother holds him between her lips while she uses her paws to open the pouch so that she can put him inside. She then sticks her mouth into the pocket, being very careful not to let the baby slip, and places his mouth against a nipple. The queer baby clings to it tightly and does not let go—for weeks. Even then he would die of hunger if Mother Kangaroo did not force the milk down his throat.

By working certain muscles in her body the mother pumps the milk into her baby. Then she closes up the pocket and the queer little mite takes care of himself by clinging to the nipple, his mother pumping milk into him as he needs it. This is all the care he gets for several weeks.

The tiny baby inside the nice fur-lined cradle is slowly growing to look like his father and mother. He can see, hear and move. He has a soft coat on his body. Mother Kangaroo now opens her pocket and finds that the ugly mite has grown to be a very nice baby. He is, perhaps, the size of a big kitten. He looks at her with his beautiful soft eyes full of wonder. It is the first time he has seen his mother, but he isn't afraid of her. She is very proud of her baby and coaxes him to put his head outside the cradle. The little fellow is too shy at first, but at last he grows bolder and peeps at the queer world where his mother lives. He looks very funny with his small head and big ears poked through the pocket.

For weeks he is content to remain in the cradle, poking his head out from time to time. If he attempts to push his way out, however, his mother's paw quickly pushes him back again. He is too small to be allowed outside. Mother Kangaroo, leaping and hopping from place to place, carries him with her, his little head sticking out of her big pocket.

Thus he lives and sees life from his cradle until he is the size of a big hare. Then he is allowed to come out, but if there is the slightest danger he climbs into the pocket and hides himself.

When Little Kangaroo is seven or eight months old he is too large to get in his old cradle, but he sticks his head inside to get his milk. He is now learning to care for himself. He hops and leaps and kicks with his feet, which are growing big and strong. He uses his claws, and feeds with his mother and others on grass, leaves and herbs. He is no longer a baby.—Our Dumb Animals.

FINDING CONTENTMENT.

By Julia W. Wolfe.

Of course you know a lot of people who think that the world owes them a living; many times you hear them express themselves. Then there are others of a similar type who seem to think that the world owes them happiness; that unless without any effort on their own part, they automatically find themselves happy and contented, they have been cheated and abused. Amusement and happiness are debts owed to them for having consented to live, but, as for themselves, they owe nothing. Naturally their viewpoint makes for discontent, for it isn't that kind of a world. The old law of compensation is always on the job, and in order to get we are obliged to give.

Primarily happiness is a frame of mind. We speak of people having a happy disposition. That really means that they have the mental habit of contentment. It is a habit which, like all others, is susceptible of cultivation; unless we have been fortunate enough to come by it naturally, we start training our minds to reflect happiness, and break them of their old habits of registering discontent. At first this will have to be accomplished by a conscious effort of the will, but as time goes on less effort will be required, until finally we will arrive at the point where we unconsciously look at the cheerful side of life. Cultivation of our own mental resources will assist in the process, as discontentment is apt to spring from boredom, and one is seldom bored who can find entertainment and amusement within himself.

Refuse to admit to yourself that you are lonesome or unhappy. Insist to yourself that you can find pleasant food for your thoughts without the assistance of others. When you start doing that, the battle for contentment is already half won.—Christian Guardian.

SPECIAL OFFER

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New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

DEATH OF BISHOP R. G. WATERHOUSE.

It is with great sorrow that we record the death of Bishop Richard Green Waterhouse, in Knoxville, Tenn., on Saturday afternoon, December 9. According to the press dispatches, Bishop Waterhouse was struck by an automobile as he was crossing a street in Knoxville on Thursday night, and he never regained consciousness, his skull being fractured and his right arm broken in two places. If we may judge by the press accounts of the accident, it was one of those tragedies that are recorded as "unavoidable."

Bishop Waterhouse was a native of Tennessee and was born in 1855. He was elected and consecrated bishop in 1910, when he was fifty-four years old. Overtaken by ill health soon after his election, he was never able to render full service in the episcopal office, and he was placed upon the retired list several years ago. He attended the General Conference at Hot Springs last May, and it was evident then that his strength was failing. In all probability, the decay of his natural powers would have taken him away from his loved ones and friends within a comparatively short time, and they must have been prepared for that sad event; but his tragic end comes as a shock to the whole church.

It was not our privilege to have a close personal acquaintance with Bishop Waterhouse, but those who knew him intimately bear unqualified and unanimous testimony to his sweetness of spirit, his interest in the church, and his great zeal in promoting the cause of righteousness. A good man, a distinguished minister of the church, a faithful servant of the Lord has gone to his reward. We pay reverent tribute to his memory and pray the blessings of God upon those who are in sorrow because of his going away.

DEATH OF REV. T. W. ADAMS.

The sudden death of Rev. T. W. Adams at Lexington, Miss., on November 26, brought great sorrow to a large circle of friends throughout Mississippi and other sections of the church. Brother Adams was well known to readers of the Advocate through his frequent communications, which were written in a vivacious style and were always interesting; they will sadly miss these contributions in the future.

Brother Adams was a man of great energy, intense earnestness, and deep devotion to the doctrines and polity of the church. He always stood unflinchingly for what he thought to be right, and in so doing he sometimes encountered strong opposition; but men admired him for his courage and respected and loved him for his faithfulness in the performance of his duty. He had a wide experience in the ministry, serving as circuit preacher, station preacher, and presiding elder, and from the wealth of that experience he drew, in his later years, many useful lessons, especially for his younger brethren. He was a great believer in young men, and he took special pains to help them so far as he could in all their work.

Brother Adams was one of the "Old Guard" of the Mississippi Conference, the ranks of which are gradually being depleted. Great sorrow came to him in his declining years in the death of his son, a very promising young minister of the church, in the death of his wife, and in the passing of other loved ones and friends; but he bore his sorrows heroically and maintained to the last his spirit of courage and cheerfulness. We speak tenderly of his memory and rejoice in the assurance that he is enjoying the reward of a useful life in the "land that is fairer than day."

We hope to have soon a suitable memoir for publication from the pen of some one who was familiar with his life and labors.

PERSONAL AND OTHER NOTES.

The annual meeting of the Executive Committee of the Federal Council of Churches will be held in Indianapolis, Dec. 13-15.

Bishop Edwin D. Mouzon has announced that a meeting of the Joint Commission on Unification will be held in Cincinnati on January 18, 1923, at 10 a.m.

In the article, "Death of Mrs. F. T. Whited," in last week's Advocate, the date of her death should have been given as November 3, instead of November 10.

Dr. Rolfe Hunt, Mississippi Conference evangelist for the Jackson, the Vicksburg, and the Brookhaven Districts, will make his headquarters at Lorman, Miss.

We are glad to learn that Mrs. J. W. Lee, wife of the presiding elder of the Baton Rouge District, who recently underwent a serious operation, is rapidly improving.

Bishop James M. Thoburn one of the greatest missionary bishops Methodism ever had, died at his home in Meadville, Pa., on November 28. He was eighty-six years old.

Bishops Denny, Murrah, and Dickey were accompanied in their visit to New Orleans by their wives. It was a great piasure to the Methodists of the city to meet these distinguished and charming women.

Edwin White, son of Rev. G. P. White, of Plaquemine, La., was operated on at the Touro Infirmary, this city, on Wednesday, December 6. It is hoped that he will soon be completely restored to health.

Rev. Jas. B. Grambling, the newly appointed pastor of Epworth, and Rev. F. B. Hill, the newly appointed pastor of the McDonoghville Methodist Church, have reached the city and are hard at work in their respective charges.

Rev. J. W. Faulk reports that he received a royal reception upon arrival at his new home, Dubach, La. A great "pounding" was in store for him, and many other marks of appreciation. He is expecting to have a great year on the charge.

Dr. Chas. W. Crisler, of Baton Rouge, Rev. W. H. Saunders, of Hazlehurst, and Rev. E. C. Gunn, of Bogalusa, were among the out-of-town visitors to the city during the meeting of the College of Bishops.

We take the following from "Methodist Matters": "The Clarksdale people certainly gave their pastor, Rev. T. M. Brownlee, and his wife a fine reception on Monday evening, at the church. The Coahoma pastor and his wife were in the receiving line."

Brother P. M. Franklin, of Oxford, Miss., in renewing his subscription to the Advocate, says that he has been taking it for twenty years and that he expects to continue to take it as long as he lives. We greatly appreciate his kindly words of commendation.

Rev. C. C. Evans was warmly welcomed back as pastor at Natchez, Miss. The report from Natchez at the recent session of the Annual Conference showed that substantial progress had been made during the year. The outlook for the new year is encouraging.

Dr. D. M. Key and Dr. J. Reese Lin, of Millsaps College, and Dean R. E. Smith, of Centenary College, were in attendance upon the meetings of the Southern Association of Colleges held in New Orleans last week. We greatly enjoyed spending a little while in their company.

In the announcements of the appointments in the Louisiana Conference, the following were inadvertently omitted, the fault being with the copy furnished the Advocate: in the Monroe District, Oak Ridge, D. C. Barr; in the Ruston District, Elmore, L. W. Smart, and Simsboro, H. J. Boltz.

We are delighted to be able to report that Mrs. C. C. Wier, wife of the pastor of the Algiers Methodist Church, who has been seriously ill for several months, has shown marked improvement recently. The friends of Brother and Sister Wier throughout the Conference will rejoice at this good news.

Rev. Hilary S. Westbrook writes: "We arrived at New Augusta, Miss., on the afternoon of the 7th, and we found everything in readiness to receive us at the hands of these splendid people. We are comfortably domiciled in the parsonage here. The way looks bright for a great year in His service. We are happy and hopeful."

The Crowley (La.) Signal of December 2, pays a well deserved editorial tribute to Rev. F. M. Freeman, pastor of the Methodist church, who was transferred to the First Methodist Church of Monroe, La., at the recent session of the Louisiana Conference. A great congregation assembled at the Methodist church to hear Brother Freeman's farewell sermon.

Rev. H. M. Ellis, presiding elder of the Brookhaven District, Mississippi Conference, in a business note to the Advocate, says: "We are ready for the greatest year's work the district has ever known." The Brookhavn District made a great record last year, and there is every reason to believe that Brother Ellis's prediction for the new year will come true.

Rev. John A. Randolph, the new pastor at Sardis, Miss., says he has the finest lot of people at Sardis we ever heard of—which means that they are second to none in the land. Brother Randolph is happy in his work and we predict for him great success as a pastor. As a means of widening his influence for good, he will conduct a column in the Sardis Reporter every week.

Since going to Central Church, Columbus, Miss., as pastor, Rev. Standifer Raper has negotiated the purchase of a very desirable piece of property just across the street from the Mississippi State College for Women and on the opposite corner from the church, for a parsonage. The house has been refurnished and it is now a most comfortable home for the preacher.

A remarkable book, prepared by Canon William F. Chase, D.D., has just come from the press. It is entitled, "The Movie Peril Exposed" and it contains an amazing amount of information concerning the whole subject. It is not published for profit, but is issued at cost, and it may be had of the New York Civic League, Albany, N. Y., for 25 cents a copy in paper covers.

Dr. W. L. Duren, pastor of the Rayne Memorial Church, was the efficient chairman of the entertainment committee that provided so well for the bishops during their stay in the city. Rev. J. G. Snelling arranged the delightful luncheons that were held at a local hotel on Friday and Saturday. All the pastors of the city found great pleasure in rendering any service possible.

At the recent meeting of the board of stewards of the Carrollton Avenue Methodist Church, this city, Brother A. H. Ahten, who has served as chairman of the board for many years, asked to be relieved of that office on account of his inability to attend the meetings with regularity. The board acceded to his request, but, as a mark of appreciation for the magnificent service he has rendered the church, elected him chairman emeritus for life. Mr. John H. Carter was elected active chairman.

The good people of Greenville, Miss., gave their old pastor, Rev. E. S. Lewis, a touching farewell reception, and their new pastor, Rev. E. Nash Broyles, a cordial welcome, on Tuesday evening, November 21. The account of the meeting in the "Big Brother" shows that Greenville Methodism is a mighty force for righteousness that any pastor might be glad to be associated with. Brother Lewis had a great pastorate there, and we venture to predict that Brother Broyles will likewise do a notable work.

Dr. John A. Rice, at the recent session of his Conference, was moved from Okmulgee to Tulsa and appointed pastor of the Boston Avenue Church. The weekly bulletin of the Okmulgee Rotary Club says concerning Dr. Rice: "Officially, John Rice was pastor of the M. E. Church, South; unofficially, he was minister to the spiritual wants of a congregation ten times as large as that church claims. He is loved, respected, and admired by every one in the city, and he is an inspiration to all of us." The official board at Boston Avenue, so we learn from the Texas Christian Advocate, fixed the salary at $7200.

While in the city, the bishops were entertaind in elegant and hospitable homes, as follows: Bishop Warren A. Candler, by Mr. and Mrs. S. H. Meyer; Bishop and Mrs. Collins Denny, by Mrs. L. S. Clark; Bishop and Mrs. W. B. Murrah, by Mr. and Mrs. F. E. Gunter; Bishop W. F. McMurry, by Dr. and Mrs. P. H. Saunders; Bishop E. D. Mouzon, by Mr. and Mrs. Edward Alvis; Bishop John M. Moore, by Mr. and Mrs. M. F. Petty; Bishop James Cannon, Jr., by Mr. and Mrs. J. R. Meyers; Bishop W. B. Beauchamp, by Mr. and Mrs. E. J. Domergue; Bishop and Mrs. J. E. Dickey, by Mr. and Mrs. Donelson Caffery; Bishop Hoyt M. Dobbs, by Mr. and Mrs. J. Alonzo Woodville.

The editor of the Advocate lost a very dear friend, the Methodist Church a staunch supporter, and the city of New Orleans one of its foremost citizens when Mr. S. A. Montgomery died at an early hour on Tuesday morning of this week. He was a faithful member of Rayne Memorial Church, and had been for years a leader in every movement for the civic and moral betterment of the city and State. The funeral services were conducted at the residence at 4 o'clock Tuesday afternoon by his pastor, Dr. W. L. Duren, assisted by Rev. Ellis Smith and Rev. H. T. Carley, after which the body was carried to Hearne, Texas, for interment. The sympathy of a large circle of friends will go out to the bereaved wife and daughter.

Dr. R. L. Russell, of the Board of Missions, writes: "Mr. Homer E. Jenkins, of East Point, Georgia, has been associated with Rev. Luther E. Bridgers for a number of years in the evangelistic work. Mr. Jenkins is without any doubt a great director of revival music. He has genius in organizing choruses and directing music. He also has a splendid voice for solo work, and with all that, is a fine personal worker in a revival. Owing to the fact that Dr. Bridgers, beginning the 15th of January, is going to give six weeks to the Centenary work, Brother Jenkins will be available for services with local pastors. If you want some one to lead the singing in your revival, you can get no better man than Homer E. Jenkins. Write him direct or communicate with me."

Bishop Warren A. Candler, in charge of the Louisiana Conference, had the presiding elders of the Conference meet him in the city last week for consultation concerning the work of the new Conference year. They were all present, as follows: R. H. Wynn, of the Shreveport District; K. W. Dodson, of the Ruston District; W. L. Doss, Jr., of the Alexandria District; J. B. Williams, of the Lake Charles District; J. W. Lee, of the Baton Rouge District; W. W. Drake, of the New Orleans District; W. D. Kleinschmidt, of the Monroe District. The following were granted the privilege of appearing before the cabinet and speaking of their work: Stephen S. Thomas, Centenary Secretary-Treasurer; H. T. Carley, editor of the New Orleans Christian Advocate; C. D. Atkinson, Conference Superintendent of Sunday School Work.

A press dispatch from Soochow, China, under date of October 16, was as follows: "On Sunday afternoon, Mr. Calvin N. Joyner and Miss Isabelle Powell were married by Dr. W. B. Nance. The wedding was solemnized at the home of Dr. and Mrs. Nance, in the presence of a few friends and representatives from the Consulate. Miss Powell is a niece of Mrs. W. B. Nance and has been teaching in Soochow University. Her home was formerly in Dallas, Texas. Mr. Joyner is connected with the Architectural Bureau of the Southern Methodist Church. They will make their home in Soochow for the present, but later they will probably be assigned to Shanghai." Mr. Joyner is a son of Rev. and Mrs. N. E. Joyner, of Ruston, La., and is a graduate of the Engineering Department of Tulane University. The Advocate prays the richest blessings of heaven upon this fine young couple.

The second Standard Training School for the New Orleans District for this year began its sessions on last Sunday afternoon at 3 o'clock, at Rayne Memorial Church, with an address by Bishop Edwin D. Mouzon, who took as his subject, "Christian Education as a Method of Evangelism." That address must be characterized as a great one. The school will continue throughout the week, with the following faculty: Dr. Wade Crawford Barclay, associate edior of Sunday School publications of the M. E. Church; Mrs. W. B. Ferguson, elementary superintendent for the two Oklahoma Conferences; Mrs. Clay E. Smith, formerly elementary superintendent of the South Carolina and the Little Rock Conferences; Prof. C. A. Bowen, of Millsaps College; Rev. C. O. Shugart, pastor of the Highland Park Methodist Church, Dallas, Texas; Prof. Harvie Branscomb, of Southern Methodist University.

The members of the Broad Street Methodist Church of Lake Charles, La., and the citizens generally, tendered Rev. and Mrs. W. W. Holmes and family a farewell reception on Tuesday evening, December 5. Many gracious things were said concerning the pastorate of Brother Holmes during the past four years, resolutions of the official board, expressing its high appreciation, being read. These resolutions included a cordial invitation to Brother Holmes to make Lake Charles his permanent home when he should cease from the active ministry. A notable feature of the gathering was the reading of a resolution of appreciation of Mrs. Holmes, adopted by the Colored Community Club, of which she was organizer and director. Just before their departure for Shreveport, to which Brother Holmes has been assigned as pastor of the Noel Memorial Methodist Church, several of his friends presented Brother Holmes with a beautiful watch and chain as a token of appreciation, the presentation address being made by Judge T. H. Porter, Jr.

APPOINTMENTS OF THE MISSISSIPPI ANNUAL CONFERENCE.

(Continued from Fourth Page)

Meridian District.

P. D. Hardin, Presiding Elder.
Bucatunna—C. M. Baggett.
Cleveland—L. J. Snellgrove.
Daleville—W. E. Dickens.
DeKalb—M. L. White
DeSoto—M. A. Massey; J. H. Flemming, Junior Preacher.
Enterprise—T. M. Ainsworth.
Lauderdale and Electric Mills—W. H. Lane.
Matherville D. P. Yeager.
Meridian: Central—J. L. Decell.
East End—W. H. Lewis.
Fifth Street—J. L. Sells.
Hawkins Memorial—J. M. Lewis.
Poplar Springs—W. A. Hays.
Seventh Avenue—D. E. Vickers; E. D. Snellgrove, Junior Preacher.
Pachuta—R. E. Rutledge.
Porterville—H. J. Oakley.
Quitman—J. D. Ellis.
Scooba—D. W. Ulmer.
Shubuta—W. A. Terry.
Vimville—O. B. Matheney.
Waynesboro—H. A. Wood.
Waynesboro Circuit—R. A. Sibley.

Newton District.

J. A. Moore, Presiding Elder.
Bay Springs—E. H. Cooley.
Carthage—T. B. Winstead.
Chunky—S. E. Flurry.
Decatur and Hickory—C. H. Straight.
Forest and Morton—H. J. Moore.
Harperville and Lena—W. W. Murray.
Homewood—J. F. McClellan.
Lake—S. N. Young.
Laurel: First Church—O. S. Lewis.
Kingston—T. A. Ferguson.
West End—J. W. Ramsey.
Montrose—M. R. Jones.
Neshoba—T. C. Cooper.
Newton—N. B. Harmon.
North Neshoba—J. C. Long.
Philadelphia—L. E. Alford.
Raleigh—R. H. Clegg.
Rose Hill—G. G. Yeager.
Shiloh—P. H. Grice.
Trenton—G. L. McNeece.
Union—W. F. Baggett.
Walnut Grove—C. H. Herring.

Seashore District.

W. M. Sullivan, Presiding Elder.
Americus—V. R. Landrum.
Bay St. Louis—J. G. Galloway.
Biloxi—M. B. Sharbrough.
Brooklyn—W. L. Blackwell.
Carriere—E. J. Coker.
Coalville—S. W. Johnson.
Columbia—L. L. Roberts.
Escatawpa—J. B. Stringer.
Gulfport—W. L. Linfield.
Long Beach—H. C. Castles.
Logtown—E. L. Alford.
Lumberton—J. M. Corley.
Mentorum—R. G. Williams.
Moss Point—J. E. Gray.
Ocean Springs—J. H. Grice.
Pascagoula—L. F. Alford.
Pass Christian—L. A. Darsey.
Picayune—J. H. Moore.
Poplarville—J. E. Williams.
Saucier—T. H. King; E. J. Rutledge, Junior Preacher.
Vancleave—E. M. Allen.
Wesley Memorial—W. W. Moore.
Wiggins—J. F. Campbell.
President Seashore Camp Ground School—H. W. Van Hook.
Conference Evangelist—G. S. Harmon.
Missionary Evangelist, Seashore, Hattiesburg, Meridian, and Newton Districts—J. M. Smith.

Vicksburg District.

J. R. Jones, Presiding Elder.
Anguilla—C. A. Shultz.
Centreville—V. G. Clifford.
Fayette—C. F. Emery.
Gloster and Liberty—J. L. Smith.
Harriston—B. M. Hunt.
Hermanville—M. K. Miller.
Louise and Holly Bluff—C. Y. Higginbotham.
Mayersville—M. J. Miller.
Natchez—C. C. Evans.
Nebo—J. H. Sharp.
Oak Ridge—E. D. Simpson.
Port Gibson—W. H. Huntley.
Rocky Springs—Wesley Ezell.
Rolling Fork—T. J. O'Neil.
Rosetta—N. S. Loftus.
Roxie—M. L. McCormick.
Silver City—G. P. McKeown.
Utica—W. B. Alsworth.
Vicksburg, Crawford Street—Robert Selby.
Vicksburg, Gibson Memorial—T. B. Cottrell.
Washington—A. J. Beasley.
Woodville—H. G. Hawkins.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. ELLEN BABINGTON (nee Ellis) was born March 10, 1830, and died October 20, 1922, aged 92 years, 7 months, and 10 days. She was the daughter of Rev. Steavens Ellis, a local Methodist preacher, who was also a teacher and business man of this section many years ago. She joined the Methodist Episcopal Church, South, in early life.

In 1852, at the age of 22, she married Mr. Robert Babington, a young Irishman from New Orleans, who was of very fine Christian character, whose memory is precious because of his often repeated gifts and work to the cause of Christianity. He passed away in 1906, at the good old age of 86, and since that time she has almost spent a "shut-in" life. Her Bible was her constant companion. She was a constant reader of the New Orleans Christian Advocate.

She always enjoyed the visits of her pastors. She often had them to administer the Sacrament of the Lord's Supper to her. She always kept up with the progress of her church and after her eyes failed so she could not read, she would have her grandchildren to read for her. She was the mother of nine children; four preceded her to the glory land. She had 32 grandchildren and 40 great-grandchildren. It was a great pleasure to her to have her loved ones visit her. The funeral service was conducted by her pastor, Rev. L. W. Caln, assisted by Rev. H. E. Pettus, the pastor of the Baptist church. She was laid to rest in the Ellis cemetery, in the presence of a large congregation of relatives and friends. A profusion of flowers made a fitting covering of the last resting place of Sister Babington, for she was a dear lover of flowers. She was ready and willing to go when the summons came. May we all so live as to meet her in heaven is my prayer.

F. N. SWEENEY.

RESOLUTIONS.

Whereas, our Heavenly Father in His infinite love and wisdom has taken unto Himself our beloved brother and co-worker, F. P. GALLOWAY, be it hereby resolved by the Board of Stewards of Epworth Methodist Church, New Orleans, La.:

1. That our hearts are deeply grieved and we will miss our beloved brother from our councils, and his genial good nature, yet we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

2. That we extend our sincere sympathy to the bereaved wife and children in their sorrow, commending them for comfort in this hour of trial to a loving Savior, praying that His sustaining hand may gulde and direct them through life.

3. That a copy of these resolutions be spread upon our minutes, a copy be sent to the family, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed by: M. F. Wilson, Chairman; O. J. Dunn, Secretary.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Grenada Dist.—First Round.

Water Valley, First Church, Dec. 3, Dec. 20.
Water Valley, Main Street and Taylor, at Main Street, Dec. 3, Dec. 20.
Red Banks ct., at Red Banks, Dec. 10, a.m.; Dec. 11, a.m.
Holly Springs, Dec. 10, p.m.; Dec. 11, p.m.
Winona ct., at Bethlehem, Dec. 16.
Pickens and Goodman, at Pickens, Dec. 17, 18.
Durant, Dec. 17, 18.
Coffeeville ct., at Coffeeville, Dec. 24, Jan. 10.
Sallis ct., at Sallis, Dec. 30, 31.
Holcomb ct., at Holcomb, Jan. 7.
Tie Plant ct., at Tie Plant, Jan. 7, 8.
Poplar Creek ct., at Shiloh, Jan. 13.
Vaiden and West, at Vaiden, Jan. 14.
Duck Hill ct., at Duck Hill, Jan. 14, 15.
Winona sta., Jan. 21, a.m.; Jan. 22, p.m.
Kilmichael ct., at Kilmichael, Jan. 21, p.m.; Jan. 22, a.m.
Waterford ct., at Waterford, Jan. 26.
Ashland ct., at Ashland, Jan. 27.
Lamar ct., at Lamar, Jan. 28.
Paris ct., at Paris, Feb. 3.
Abbeville ct., at Abbeville, Feb. 4.
Lexington, Feb. 9, 11.
Ebenezer ct., at Hebron, Feb. 10.
District stewards' meeting at Grenada, Dec. 7, at 2 o'clock p.m.

R. A. TUCKER, P. E.

Greenville Dist.—First Round.

Coahoma and Lyon, at Coahoma, Dec. 17, a.m.
Lula and Dundee, at Lula, Dec. 17, p.m.
Merigold and Alligator, at Merigold, Dec. 24, a.m.
Lake Cormorant and R., at Hollywood, Dec. 31, a.m.
Clarksdale, Dec. 31, p.m.
Friars Point and Bobo, at Bobo, Jan. 7, a.m.
Shelby, Jan. 7, p.m.
District Stewards meet at Shaw, Jan. 8, 2 p.m.
Cleveland, Jan. 10, p.m.
Gunnison and Sherard, at Gunnison, Jan. 14, a.m.
Rosedale and Hillhouse, at Rosedale, Jan. 14, p.m.
Laymen and Pastors meet at Jackson, Jan. 16, 17.
Glen Allan and Benoit, at Benoit, Jan. 21, a.m.
Glen Allan and Benoit, at Glen Allan, Jan. 21, p.m.
Hollandale and Arcola, at Hollandale, Jan. 28, a.m.
Leland, Jan. 28, p.m.
Greenville, Jan. 31, p.m.
Jnestown and Duncan, at Jonestown, Feb. 4, a.m.
Jonestown and Duncan, at Jonestown, Feb. 4, p.m.
Boyle and Pace, at Boyle, Feb. 11, a.m.
Boyle circuit, at New Salem, Feb. 11, 3 p.m.

The mass meeting at Jackson, Jan. 16, 17, is of sufficient importance to provoke a record attendance from this territory. Make your plans NOW, brethren. It will be the best money and time you have ever invested for your church. The district stewards' meeting at Shaw should have the individual attention of every district steward. Due personal notice will be given later. The Shaw quarterly conference will be held in connection with the district stewards' meet. District Conference at Jonestown, May 8-11. In arranging your meetings, brethren, give this fact due attention.

JAMES H. FELTS, P. E.

Sardis District—First Round.

Charleston, 11 a.m., Nov. 26; Q. C., evening, Jan. 2, 1923.
Oakland, preaching p.m., Nov. 26; Q. C., 11:30 a.m., Jan. 2.
Hernando, 11 a.m., Dec. 3; Q. C., a.m., Dec. 11.
Senatobia, preaching Dec. 3, evening; Q. C., a.m., Dec. 12.
Batesville, 11 a.m., Dec. 10; Q. C., p.m. Dec. 13.
Sardis station, evening, Dec. 10; Q. C., a.m., Dec. 13.
Byhalia, at B., 11 a.m., Dec. 17; Q. C., 2 p.m., Dec. 17.
Olive Branch, at O. B., evening, Dec. 17; Q. C., 11 a.m., Dec. 18.
Como, 11 a.m., Dec. 24; Q. C., evening, Dec. 12.
Coldwater, evening, Dec. 24; Q. C., evening, Dec. 11.
Shuford, at Eureka, Dec. 30; preaching and Q. C., 11 a.m.
Courtland, at Courtland, Dec. 31; Q. C. in afternoon.
Crowder, at Crowder, evening, Jan. 3.
Cockrum, at Palestine, 11 a.m., Jan. 6.
Pleasant Hill, at P. H., 11 a.m., Jan. 7.
Horn Lake, at H. L., preaching, p.m., Jan. 7; Q. C., 11 a.m., Jan. 8.
Sardis ct., at Terza, 11 a.m., Jan. 10.
Arkabutla, at Hunter's Chapel, 11 a.m., Jan. 12.
Longtown, at Longtown, 11 a.m., Jan. 13.
Crenshaw, at Sledge, Jan. 14.
Mt. Pleasant, at M. P., Jan. 20, 21.
Tyro, at Free Springs, Jan. 27, 28.

J. TILLERY LEWIS, P. E.

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Epworth League.

MISSISSIPPI CONFERENCE.

New Leagues have recently been organized in the Jackson District at Florence, Raymond, and Benton. The work in the Jackson District is moving forward, and Miss Hoskins says she will catch up with Ralph Hayes and the Meridian District folk, or know the reason why.

On Thanksgiving Day, Miss Hoskins held an all-day Epworth League meeting at Rexford church; the forenoon was given over to the service in the church, at which time Miss Hoskins made an address. Dinner was served on the ground and was a great treat to all present. After dinner, the young folks engaged in a program of recreation and play. Everybody had a great time, and the meeting was a great benefit to every one who attended.

Truman Lewis, of Hattiesburg, and a few Hattiesburg Leaguers recently organized a fine chapter at Lumberton. We understand there were something like forty charter members, and their enrollment now counts above sixty. We are expecting great things from the chapter and we know they will be heard from next June.

The hearts of all Leaguers in the Hattiesburg District, as well as in other districts, go out in sympathy to our Secretary, Mr. Harrell, in the recent loss of his brother, who died December 1.

Say, Leaguer! If you can get to Hattiesburg, come hear Gypsy Smith. He will make a better Leaguer of you. It is well worth your time. Services each evening at 7:30, but you will have to come early to get seats.

The Chosen Fast: Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?—Isaiah 58:6.

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A LETTER FROM DR. JOHN W. SHACKFORD.

Dear Dr. Carley: An examination of the columns of the New Orleans Christian Advocate shows that during the year you have given very real consideration to the interests of our Sunday school work. I am writing to express my appreciation of this fact, and to say that I do not believe that there is any other channel that so satisfactorily brings the Sunday school work to the attention of our people, and especially our pastors.

From time to time, I hope to supply you with material of interest regarding the development of the Sunday school work in our church.

With appreciation of the service you are rendering the Sunday school cause of the church in this matter, I am JOHN W. SHACKFORD,
General Secretary

"To be the thing we seem,
To do the thing we deem
Enjoined by duty;
To walk in faith, nor dream
Of questioning God's scheme
Of truth and beauty."
—Anon

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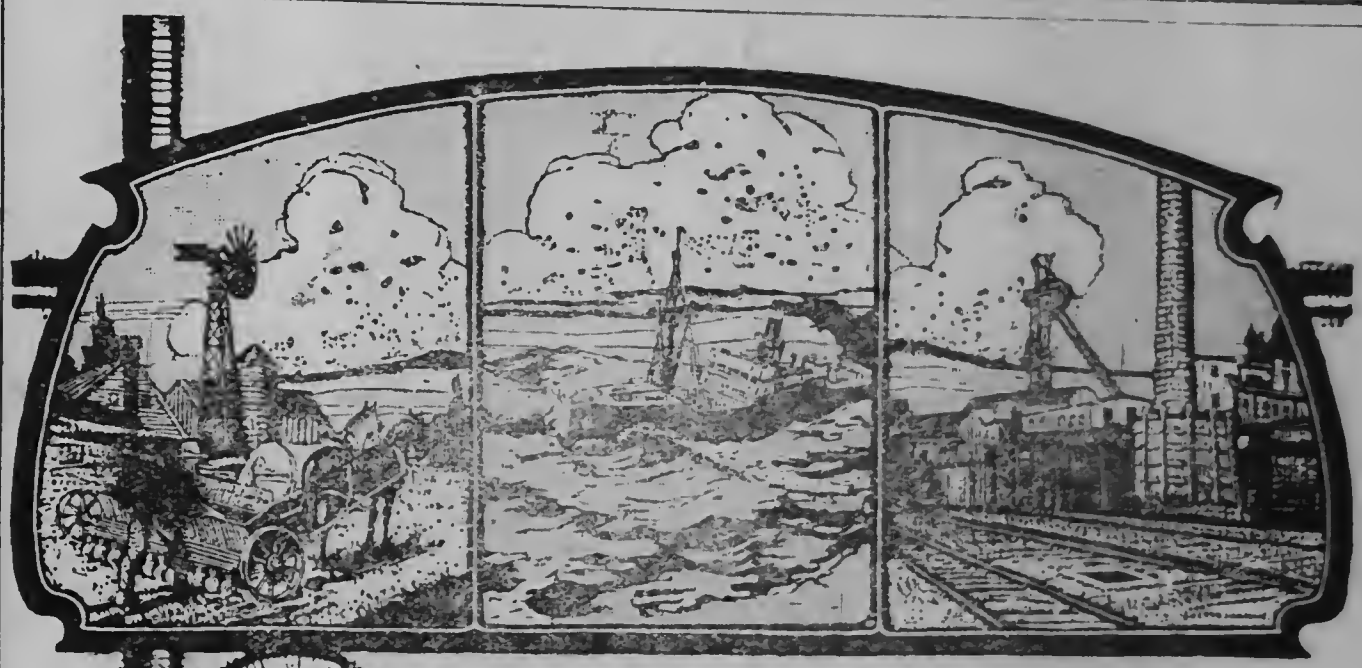

ASK FOR POTASH

The present conditions in the business of the farmer and in the fertilizer industry call for serious thought. Both are going through a readjustment period, with its hardships and doubts.

The farmer may well ask whether he is using the most profitable fertilizer. The fertilizer salesman may well inquire whether he is selling the kind that will do the farmer the most good, and lead to larger sales in the future.

During the war America could not get Potash, and the use of acid phosphate increased. Central Europe could not get phosphates, and the use of Potash Salts increased. Today plenty of Potash can be had at less than pre-war prices. Now is the right time to restore the balance by using more Potash in the fertilizer formulas than the average amount used before, 5 to 10 per cent.

Crops take from the soil very much more Potash than phosphoric acid. On any soil where Potash has been profitable it is not unreasonable now to use at least as much Potash as phosphoric acid. Ask the fertilizer agent for prices on this kind of goods, and rebuild your soil while Potash is cheap.

Recently it has been shown that a lack of available magnesia causes serious injury to important crops on some soils. German Kainit and Manure Salts furnish this soluble magnesia without extra cost.

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POTASH PAYS

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL BOARD NOTES.

The Annual Conference was the best I have ever attended. The people of Crystal Springs entertained this large body in a noble way and all seemed to enjoy it very much. The preaching could not be beat. Brother Moore delivered stirring messages and the Bishop preached a masterpiece.

The Sunday School Board elected myself and Mr. O. C. Hull, of Lawrence, to do the field work this year. They adopted a great program of work. I trust to have it ready for publication in the next issue of the Advocate. If the brethren will support us with their prayers, we will try to put it over. It will take much prayer and self-sacrifice to do it.

The Honor Roll of the Conference.

This roll is published each year, composed of the names of circuits which observed Sunday School Day at each school: Adams, Bayou Pierre, Fernwood, Gallman, Scotland, Summit, Meadville, Eucutta, Purvis, Prentiss, Silver Creek, Williamburg, Heidelberg, Seminary, Brandon, Harrisville, Terry, Fannin, Florence, Matherville, Seventh Avenue, Neshoba, Carthage, Lake, Mentorum, Vancleave, Hermanville, Louise. Vancleave was the first circuit to report; Fernwood was the largest amount of the circuits reported.

The three highest in amounts are as follows: Fernwood, $52.85; Vancleave, $40.35; Matherville, $36.50.

Brookhaven District had 47 schools out of 57 report an offering for Sunday School Day, with 7 circuits on the Honor Roll.

Hattiesburg reports 41 out of 67 schools with offerings, and 7 circuits on the Honor Roll.

Jackson District reports 33 schools out of 75, with 5 circuits on the Honor Roll.

Meridian reports 35 out of 76 schools with offerings, and 2 circuits on the Honor Roll.

Newton reports 35 out of 85 with offering, and 3 circuits on the Honor Roll.

Seashore District reports 24 out of 60, with 2 circuits on the Honor Roll.

Vicksburg reports 23 out of 50, with 2 circuits on the Honor Roll.

Forty-one more schools observed the Day this year than last. Several schools are to be heard from; $11.72 less was collected on Sunday School Day this year than last.

The Brookhaven District leads in the numher of schools observing the Day in the amount of increase. The Jackson District leads the Conference in the amount of money raised on Sunday School Day.

Everything points to a great year this year. Pray for the work and the workers.

Yours in Him,
JOHN C. CHAMBERS,
Supt. of Schools, Miss. Conference.

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NOTES FROM NORTH MISSISSIPPI

By Rev. R. H. B. Gladney, Sardis, Miss.

A circular letter has been mailed to all pastors and superintendents calling attention to the resolution adopted by the last Annual Conference, asking that each school give the offering taken on the fifth Sunday in December to he used in paying for District Standard Training Schools. The minimum amount required for such a school is $200. If we get our faculty from a distance, the schools must cost more.

Sardis, Holly Springs, West Point, and Tupelo have asked that schools he held in their midst during the coming year. Three other districts are to be heard from during the next two weeks. It may be hard to secure the money for these schools, but it is more difficult to find the teachers needed to do the teaching. Supply the necessary money and we shall do our hest to employ the teachers.

It is encouraging that several superintendents have asked for the new "Programs of Work." After these programs are carefully studied you will see that they have been thought out with great care. Nothing is required that ought not to be done and that cannot be done by any of our schools. I am willing to work and pray day and night to have ten or more of our schools become 100 per cent in quality and quantity of work done.

A Young People's Wesley Bible class has heen organized at Drew with a membership of six men and nine women. The name of this class is the "Tuxis Band." Mrs. W. N. Duncan is teacher; Miss Margaret McFarlane, president; and Miss Thelma Daniels, secretary.

An Adult class has been organized in the same school with thirty-two women enrolled. Rev. W. N. Duncan, teacher; Miss India Brooks, president; Mrs. B. F. Green, secretary. These classes are enrolled at Nashville in Mr. W. C. Owen's department. Remember that every class above the juniors ought to he organized and enrolled. If we have done some things without organization, what is it we cannot do when we are thoroughly organized?

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria District—First Round.

Elizabeth, at Elizabeth, Dec. 17.
Le Compte and Woodworth, at Le Compte, Dec. 19, p.m.
Pineville, Dec. 31.
Campti, at Campti, Jan. 7, a.m.
Coushatta, Jan. 7, p.m.
Alexandria, Jan. 8, p.m.
Melder Ct., at Melder, Jan. 11.
Marksville Ct., at Evergreen, Jan. 14, a.m.
Bunkie, Jan. 14, p.m.

The District Stewards will please meet at Alexandria Church on Jan. 2, at 11 a.m.

Colfax, at Colfax, Jan. 16, p.m.
Melville, at Melville, Jan. 21, a.m.
Opelousas, Jan. 21, p.m.
Livonia, at Livonia, Jan. 24.
Plaquemine and Donaldsonville, at ——, Jan. 25.
Oakdale, Jan. 28, a.m.
Glenmore, Jan. 28, p.m.
Natchitoches, Jan. 30, p.m.
Rochelle and Standard, at Standard, Feb. 1, p.m.
Jena and Jonesville, at Jena, Feb. 4, a.m.
Trout and Good Pine, at Trout, Feb. 4, p.m.

The district stewards will please meet on January 2, in the Alexandria Methodist Church, at 11 a.m.

W. L. DOSS, Jr., P. E.

Baton Rouge Dist.—First Round.

Zachary, at Zachary, Dec. 17, a.m.
Istrouma, Dec. 17, p.m.
Denham Springs, at Denham Springs, Dec. 24, a.m.
Keener Memorial, Dec. 24-26, p.m.
Clinton, at Clinton, Dec. 31, a.m.
Jackson and Ethel, at Ethel, Dec. 31, p.m.
St. Francisville, at St. F., Jan. 7, a.m.
Baton Rouge, First Church, Jan. 7, p.m.
Natalbany and Pine Grove, at Natalbany, Jan. 14, a.m.
Hammond, Jan. 14, p.m.
Bogalusa ct., at Bogalusa, Jan. 21, a.m.
Bogalusa, Jan. 21, p.m.
Pearl River ct., at Pearl River, Jan. 28, a.m.
Slidell, at Slidell, Jan. 28, p.m.
Springfield ct., at Springfield, Feb. 4, a.m.
Ponchatoula, at Ponchatoula, Feb. 4, p.m.
Franklinton ct., at Fisher, Feb. 11, a.m.
Franklinton, Feb. 11, p.m.
Olive Branch, at Olive Br., Feb. 18, a.m.
Baker, at Baker, Feb. 18, 3 p.m., 7 p.m.
Tickfaw Mis., at Pine Ridge, Feb. 25, a.m.
Amite, Feb. 25, p.m.
Greensburg, at Days, Mar. 4, a.m.
Kentwood, Mar. 4, p.m.
Covington, at Covington, Mar. 11, a.m.
Gonzales, at Meadows, Mar. 18, a.m.

The district stewards are called to meet at Baton Rouge, First Church, December 20 from 10 a.m. to 2 p.m. It is urgent that all the district stewards attend this meeting.

J. W. LEE, P. E.

(Cnntinued on next Page)

ANGELL'S

COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

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MAKE SOME FRIEND HAPPY

By Selecting One of These Good Books for your Christmas Remembrance. They are the Very Best Gifts that You Can Make.

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A distinct novelty in children's "make-believe" books. The most fascinating and original gift-book of the year. A succession of delightful excursions into childhood's fairyland, entertaining, instructive, and amusing to youngsters and OLDSTERS too. $1.25.

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Here's another of those fascinating books telling all about Puss Junior's adventures in search of his famous father, Puss in Boots. This time he lands unexpectedly on Robinson Crusoe's Island. Friday and Crusoe do all they can to help Puss find his father and their exciting experiences are a delight to the children. 60 cents.

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By LINDA STEVENS ALMOND

One of the author's many delightful stories for the young girl. For fascinating reading for the girl in her early 'teens, this book is recommended as one of the best. It is wholesome and pure throughout and is just the thing for a Christmas gift. $1.65.

ON TIPTOE, A ROMANCE OF THE REDWOODS
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A most beautiful romance, thrilling with excitement and humor. The story of a girl, her father, a young man and an English valet lost in the great Redwood forests of California amid a mountain storm with its lightning and gales. They are found by a youthful stranger in a Ford—but that is the story! It is the kind that all of us enjoy and appreciate. $1.75.

MONEY TALKS, A BOOK FOR MINISTERS AND LAYMEN
By REV. ALBERT F. McGARRAH

Ministers and laymen, who desire to present convincingly the principles and practices which should govern Christians in getting and using money. It is just the thing for the Christian layman. $1.25.

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By DR. GEORGE C. AND MARY GRACE FINDLAY

The doings, sufferings and conquests of Christ's ambassadors sent across the seas make stirring reading; the heroism with which dangers are encountered have the ring of the old Apostolic fervor. The minister's Christmas remembrance.

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MENTION CHRISTIAN LIST No. 5—IMPORTANT
Lamar & Barton, Agents, Nashville, Dallas, Richmond

Lake Charles Dist.—First Round.

Hornbeck and Peason, at Hornbeck, Dec. 17, 11 a.m.
Leesville, Dec. 17, 7:30 p.m.
Zwolle, Dec. 24, 11 a.m.
Many and Robeline, at Many, Dec. 24, 3 p.m.
Neame and Pickering, at Neame, Dec. 31, 11 a.m.
Carson, Dec. 31, 7:30 p.m.
Abbeville and Kaplan, at Abbeville, Jan. 7, 11 a.m.
Gueydan and Estherwood, at Gueydan, Jan. 7, 7:30 p.m.
Crowley, Jan. 14, 11 a.m.
Eunice Ct., at Eunice, Jan. 14, 7:30 p.m.
New Iberia, Jan. 21, 11 a.m.
Lafayette, Jan. 21, 7:30 p.m.
Merryville, Jan. 28, 11 a.m.
De Ridder, Jan. 28, 7:30 p.m.
Sulphur and Vinton, at Vinton, Feb. 4, 11 a.m.
Lake Arthur, Feb. 4, 7:30 p.m.
Branch Ct., at Branch, Feb. 11, 11 a.m.

J. B. WILLIAMS, P. E.

Ruston Dist.—First Round.

Jonesboro, at Jonesboro, Jan. 17, preaching, 11 a.m.
Gibsland, at Gibsland, Jan. 24; preaching, 11 a.m.
Arcadia, Jan. 31; preaching, 11 a.m.
Elmore, at Wesley, Jan. 4; Q. C., 2 p.m.
Sibley, at Pine Grove, Jan. 5; Q. C., 2 p.m.
Winnfield, Jan. 7; preaching, 11 a.m; Q. C., 2 p.m.
Winnfield circuit, at Joyce, Jan. 7, preaching, 7:30 p.m.; Q. C., 4 p.m.
Bienville, at Bienville, Jan. 14, preaching, 11 a.m.
Bernice, at Bernice, Jan. 16; Q. C., 2 p.m.
Farmerville, Jan. 17; Q. C., 7:30 p.m.
Marion, at Marion, Jan. 18; Q. C., 2 p.m.
Minden, Jan. 21, preaching, 11 a.m.
Homer, Jan. 23; Q. C., 7:30 p.m.
Haynesville, Jan. 24; Q. C., 7:30 p.m.
Dubach, at Dubach, Jan. 26; Q. C., 2 p.m.
Springhill, Jan. 28, preaching, 11 a.m.
Cotton Valley, Jan. 28, preaching, 7:30 p.m.
Ringgold, at Ringgold, Feb. 4, preaching 11 a.m.
Wesley, at Hall Summit, Feb. 5; Q. C., 2 p.m.
Simsboro, at Simsboro, Feb. 7; Q. C., 2 p.m.
Haughton and Doyline, at Haughton, Feb. 11, preaching 11 a.m.
Ruston, Feb. 12, 7:30 p.m.
Castor, Feb. 14; Q. C., 2 p.m.
Athens, Feb. 18; Q. C., preaching, 11 a.m.
District Stewards' meeting, at Arcadia, Jan. 11, at 10:30 a.m.

K. W. DODSON, P. E.

MISSISSIPPI CONFERENCE.

Jackson Dist.—First Round.

Galloway Memorial, Dec. 10.
Fannin, at Fannin, Dec. 16, 17, 11 a.m.
Jackson, at Rankin St., Dec. 17, 7 p.m.
Jackson, at Capitol St., Dec. 24.
Terry, at Terry, Dec. 30, 11 a.m., 2:30 p.m.
Florence, at Braxton, Dec. 30, 7 p.m.
Florence, at Braxton, Dec. 31, 11 a.m.
Canton, Jan. 7, 11 a.m., 2 p.m.
Bolton, at Raymond, Jan. 14, 11 a.m., 2 p.m.
Edwards, Jan. 21, 11 a.m., 2 p.m.
Flora, Jan. 21, 7 p.m.
Flora, Jan. 22, 2 p.m.
Madison, Jan. 24, 11 a.m.
Satartia, at Mt. Olivet, Jan. 27, 28, 11 a.m.
Bentonia, Jan. 28, 2 p.m., 7 p.m.
Harrisville, at Rexford, Feb. 3, 4, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Feb. 4, 2:30, 7 p.m.
Camden, at Camden, Feb. 13, 14, 11 a.m.
Sharon, at Sharon, Feb. 11, 2:30 p.m.
Vaughn, Feb. 16, 11 a.m.
Beaton, at Midway, Feb. 17, 11 a.m.
Eden, at Eden, Feb. 18, 2:30 p.m., 7:30 p.m.
Yazoo City circuit, at ———, Feb. 24, 25, 11 a.m.
Yazoo City, Feb. 25, 2:30, 7 p.m.
Brandon, at Pelahatchie, Mar. 4, 11 a.m., 2 p.m.
Monterey, at Mt. Carmel, Feb. 5, 11 a.m.

The district stewards are called to meet in the Sunday school room at Galloway Memorial Church, December 28, at 9 a.m. A full attendance is desired. We will be glad to have the pastors and lay leaders in attendance that we may have a full discussion of the work before us for the year.

M. L. BURTON, P. E.

Meridian Dist.—First Round.

Meridian, East End, Dec. 10.
Meridian, Hawkins Memorial, Dec. 10, p.m.
Meridian, Central, Dec. 17.
Meridian, Poplar Springs, Dec. 17, p.m.
Meridian, Fifth Street, Dec. 31.
Porterville, at Chapel Hill, Jan. 6, 7.
Scooba, Jan. 7, p.m.
Cleveland, at Mellen, Jan. 12.
DeKalb, at Pleasant Ridge, Jan. 13, 14.
Vimville, at Pleasant Hill, Jan. 20, 21.
Meridian, Seventh Ave., Jan. 21, p.m.
Daleville, at Lockhart, Jan. 21, 22.
Lauderdale and Electric Mills, at Elec. M., Jan. 28.
Waynesboro circuit, at Fedora, Feb. 3, 4.
Waynesboro, Feb. 4.
Matherville, at Poplar Springs, Feb. 10, 11.
DeSoto, at Crandall, Feb. 11, 12.
Enterprise, Feb. 15, 16.
Pachuta, Feb. 16, 17.
Quitman, Feb. 18.
Shubuta, Feb. 18, p.m.
Bucatunna, at State Line, Feb. 25.

The district stewards will meet at Central Church, Meridian, on Friday, 10 o'clock a.m., December 29. The pastors are invited to be present.

PAUL D. HARDIN, P. E.

Seashore Dist.—First Round.

Gulfport, 11 a.m., Dec. 10.
Longbeach, 7 p.m., Dec. 10.
Biloxi, 11 a.m., Dec. 17.
District Stewards, Gulfport, 10 a.m., Dec. 28,
Logtown, 11 a.m., Dec. 31.
Bay St. Louis, 7 p.m., Dec. 31.
Americus, Fri., 11 a.m., Jan. 5.
Moss Point, 11 a.m., Jan. 7.
Escatawpa, 3 p.m., Jan. 7.
Pascagoula, 7 p.m., Jan. 7.
Lumberton, 11 a.m., Jan. 14.
Columbia Mission, at Hub, 3 p.m., Jan. 14.
Columbia, 7 p.m., Jan. 14.
Poplarville, 11 a.m., Jan. 21.
Picayune, 7 p.m., Jan. 21.
Carriere, Mon., 11 a.m., Jan. 22.
Vancleave, at Vancleave, 11 a.m., Wed., Jan. 24.
Mentorum, at Alexandria Memorial, 11 a.m., Saturday, Jan. 27.
Brooklyn, 11 a.m., Jan. 28.
Wiggins, 7 p.m., Jan. 28.
Saucier, at Saucier, Wed., 7 p.m., Jan. 31.
Ocean Springs, at Ocean Springs, 11 a.m., Feb. 4.
Back Bay, 7 p.m., Feb. 4.
Gulfport, Q. C., Mon., 7:30 p.m., Feb. 5.
Biloxi, Q. C., Tues., 7:30 p.m., Feb. 6.
Long Beach, Q. C., Wed., 7:30 p.m., Feb. 7.

The district stewards, the district lay leader, and all the charge lay leaders are requested to meet at Gulfport Methodist church at 10 o'clock, December 28. Matters of importance are to be discussed and settled for the year. The pastors are invited to come, but if they cannot make two trips, they will be expected to meet in a Preachers' Institute at Gulfport, Thursday and Friday, January 25, 26. Bishop Ainsworth will arrange matters for consideration. Let no pastor fail to attend. Let us all begin now for a great forward movement. I urge the stewards to collect a part of their pastors' salary at once. He will need it. Some have had long moves. So, brethren, please don't wait until the quarterly conference meets. Let us all begin now working and praying for a thousand souls to be saved, and a level district by Conference. We can have it if we will.

W. M. SULLIVAN, P. E.

Vicksburg Dist.—First Round.

Nebo, 11 a.m., Dec. 31.
Fayette, 7:30 p.m., Dec. 31.
Harriston, at Lorman, 11 a.m., Jan. 7.
Port Gibson, 7:30 p.m., Jan. 7.
Hermanville, 11 a.m., Jan. 14.
Utica, 7:30 p.m., Jan. 14, 15.
Washington, 11 a.m., Jan. 21.
Natchez, 7:30 p.m., Jan. 21.
Rosetta, 11 a.m., Jan. 26.
Gloster, 11 a.m., Jan. 27.
Centerville, 11 a.m., Jan. 28.
Woodville, 7:30 p.m., Jan. 28.
Roeky Springs, at Willows, 11 a.m., Feb. 4.
Vicksburg, Gibson Memorial, 7:30 p.m., Feb. 4, 5.
Roxie, 11 a.m., Feb. 11.
Vicksburg, Crawford Street, 7:30 p.m., Feb. 11, 12.
Oak Ridge, at Flower Hill, 11 a.m. Feb. 14.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 18.
Silver City, 7:30 p.m., Feb. 18.
Mayersville, Feb. 24.
Anguilla at Delta City, 11 a.m., Feb. 25.
Rolling Fork, 7:30 p.m., Feb. 25.

The district stewards are called to meet in the Crawford Street Church, Vicksburg, at 11:30 a.m., on Friday, Dec. 29, 1922. Please let all of the stewards be present. Matters of importance will come before the meeting.

J. R. JONES, P. E.

Stammering Cured

YOUR MONEY BACK IF NOT SATISFIED. Here are the names and addresses of prominent people to whom you may write and learn if we really do cure stammering: Rev. Quincy Ewing, Napoleonville, La.; J. Q. Mahaffey, attorney, Texarkana, Texas; W. W. Callahan, attorney, Decatur, Ala.; any bank or pastor of any church in Tyler. Many other names furnished on request.

SCHOOL FOR STAMERERS, Tyler, Tex.

A Remedy for Piles

Ask your Druggist (whom you know) what *he* knows about PAZO OINTMENT as a Remedy for Itching, Blind, Bleeding or Protruding Piles. 60c.

PILES **Don't Be Cut** Until You Try This Wonderful Treatment

My internal method of treatment is the correct one, and is sanctioned by the best informed physicians and surgeons. Ointments, salves and other local applications give only temporary relief.

If you have piles in any form write for a FREE sample of **Page's Pile Tablets** and you will bless the day that you read this. **Write today.**

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ECZEMA

IS CURABLE

Write me today and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it. Stops the itching and heals permanently. **Send no money**—just write me—that is all you have to do. Address

Dr. Cannaday, 1225 Park Squire, Sedalia, Mo.

FREE BOOK ABOUT CANCER.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it to-day, mentioning this paper.—Adv.

IF SICK TODAY! TAKE NO CALOMEL

"Dodson's Liver Tone" Straightens You Up Better Than Salivating, Dangerous Calomel and Doesn't Upset You—Don't Lose a Day's Work—Read Guarantee

I discovered a vegetable compound that does the work of dangerous, sickening calomel and I want every reader of this paper to buy a bottle for a few cents and if it doesn't straighten you up better and quicker than salivating calomel just go back to the store and get your money back.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your thirty feet of bowels of the sour bile and constipation poison which is clogging your system and making you feel miserable.

I guarantee that one spoonful of this harmless liquid liver medicine will relieve the headache, biliousness, coated tongue, ague, malaria, sour stomach or any other distress caused by a torpid liver as quickly as a dose of vile, nauseating calomel, besides it will not make you sick or keep you from a day's work.

Calomel is poison—it's mercury—it attacks the bones, often causing rheumatism. Calomel is dangerous. It sickens—while my Dodson's Liver Tone is safe, pleasant and harmless. Eat anything afterwards, because it can not salivate. Give it to the children because it doesn't upset the stomach or shock the liver. Take a spoonful tonight and wake up feeling fine and ready for a full day's work.

Woman's Missionary Society

All communications for this Department should be sent to Mrs J. G. Snelling, 1431 Octavia St., New Orleans, La.

TO THE CORRESPONDING SECRETARIES, LOUISIANA CONFERENCE.

As this is the last month of the 4th quarter, I want to remind you of several items that should be attended to which may slip your memory and cause much inconvenience and delay.

List of Officers.

Last year it took me four months to get the list of new officers—and then the list was incomplete. So the first request is that you will attend to that at once. You have just held your election; and while the matter is fresh in your mind won't you please send it to me? Whether you elected new ones or re-elected the old ones, please send the complete list, with street and post office address.

Also send the names and addresses of the Superintendents of the departments to the Corresponding Conference officers and send the name and address of your president to Mrs. S. A. Steel, Mansfield, La., in order that you may get your literature promptly. It is nearly always the fault of the auxiliary if you do not get the literature and yet you blame the Conference Distributor. I hope and believe I can count on you to comply with this request.

Memorial Roll.

Another item that must be attended to this last quarter is the list of names for the Memorial Roll. We cannot guess who have died, and unless you send us the names they will not appear in the minutes. At the last moment last year many were disappointed that their members were not on the list.

Honor Roll.

Then the list of auxiliaries who have made the Honor Roll must come in this fourth quarter. Turn to your Conference Minutes and note the points to be made and then state to me in your report whether your auxiliary belongs on the Honor Roll. This report, of course, must go to your District Secretary also, as do all the others. You will notice that the Annual Conference at Shreveport changed the boundary line of some of the districts, but the line will hold in your reports till after our annual meeting at Monroe.

Funds.

Of course, Mrs. Carver will be behind you for a full financial report, but I want to add my plea also that you see that your pledge and all other funds are in on time. Last year we had to wind up the collections by telegram and then were a little short. "Now is the accepted time" in material as well as spiritual things.

Specials.

Another request is that you will write on the back of your report a correct list of the Specials supported by your auxiliary, also the name of any individual supporting one that is reported through your auxiliary. Refer to the Minutes again and see how to do it. Report also the scholarships in the French Mission School at Houma.

THANKS.

I want to thank you for your cooperation in the work during this year, for all of our information has come through the faithful secretaries—both district and auxiliary. And as the business men say, "I'm thanking you in advance" for responding to the above requests, for I know you will. Your new secretary will have much to learn, therefore, I'm asking you who have had experience to attend to these matters before I get the list of new officers. Most cordially,

MRS. S. A. MONTGOMERY,
7926 Elm St., New Orleans, La.

NORTH MISSISSIPPI CONFERENCE.

Children's Work.

Dear Junior Superintendent: The Fourth Quarter is rapidly slipping away and we must use our very best energies to make our work during this "home stretch" count for the most possible.

If you did not organize a Mission Study class in October, do so now. Do your best to have your study classes embrace the entire membership. Nothing creates interest like **information**, and **study** is the **key** that **unlocks** the **door** of information.

Secure subscriptions to the Young Christian Worker, really have a "Y. C. W. Drive." Put it in every Methodist home where there is a child. Interest those who have no children to give subscriptions to those who would otherwise not get it. "Inasmuch as you have done it unto the least of these my brethren, you have done it unto me."

If you did not observe "Week of Prayer" at the date suggested, Nov. 5-11, have the children's service yet. Maybe your pastor would assign you a Sunday evening service. The literature gives a very attractive program. The offering goes to our girls' school in Cuba and the French children in Louisiana.

One thing, perhaps, we have overlooked. There is necessary some expense attached to our work in the Conference. Some time during this quarter ask your Juniors to make free will offering to this Conference expense fund and also to the retirement and relief fund. Report it to me in your Fourth Quarterly Report and send money to Mrs. Wilburn. You have been so loyal to every cause during the year I feel confident each Superintendent will rally to this.

Let me beg you to have full mite box openings this quarter, and quarterly mothers' meetings—these can nicely be turned into one meeting. The mothers enjoy special meetings the children have, and feel quite honored to have meetings held for them. Let us encourage the children in their contributions, for the third quarter's

(Continued on Page 16)

Bitter Chillifuge 25c

Has a bitter tonic taste and quick action in routing malaria from the system.

Will quickly stop chills and fever.

Splendid tonic for torpid liver and bracer for poor appetite.

FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

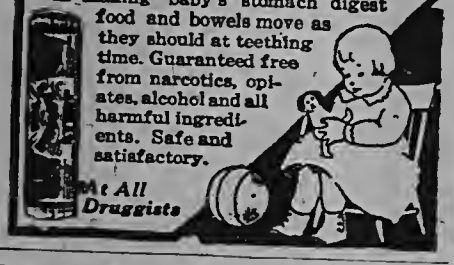
TETTERINE

Makes Low Necks and Short Sleeves Possible. It Clears the Skin.
60c at your Druggist's, or from The
SHUPTRINE CO., SAVANNAH, GA.

CHAMBERLAIN'S TABLETS
-SOLD EVERYWHERE FOR-
CONSTIPATION
BILIOUSNESS
Headache
INDIGESTION
Stomach Trouble

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation. Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

Keep Stomach and Bowels Right
By giving baby the harmless, purely vegetable, infants' and children's regulator.
MRS. WINSLOW'S SYRUP
brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.
At All Druggists

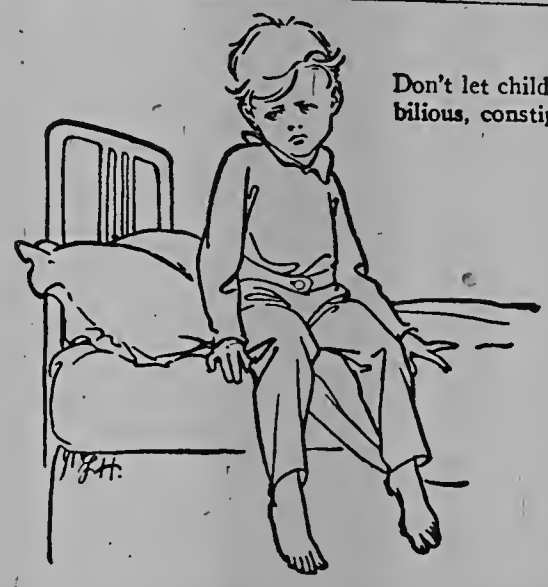


Headaches Vanish
Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting CAPUDINE

The Young Mother's Health is Most Vital
Hear What Mrs. Ellis Says About It

Covington, Ky.—"During each expectant period I used Dr. Pierce's Favorite Prescription. My friends were always very anxious about me, but especially the last time, because I was just getting over a case of the flu. But I am happy to say their fears were unfounded. After taking Dr. Pierce's Favorite Prescription I had no trouble at all and comparatively no suffering. Therefore I know the 'Favorite Prescription' to be good medicine and in my opinion it is the very best thing a prospective mother can take."—Mrs. Alma Ellis, 209 E. 3rd St.

Obtain this famous Prescription *now* at your nearest drug store, in tablets or liquid, or write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice.



Don't let child stay bilious, constipated

MOTHER, MOVE CHILD'S BOWELS WITH "CALIFORNIA FIG SYRUP"

Even Cross, Feverish, Sick Children Love its Taste and it Never Fails to Empty Little Bowels

When constipated, bilious, irritable, listless, or full of cold, your little one needs a teaspoonful of "California Fig Syrup" to quickly start liver and bowel action. In a few hours you can see for yourself how thoroughly it works the sour bile and undigested food right out and you have a well, playful child again.

Millions of mothers keep "California Fig Syrup" handy. They know a teaspoonful today saves a sick child tomorrow. It never cramps or overacts. Ask your druggist for genuine "California Fig Syrup" which has directions for babies and children of all ages printed on bottle. Mother! You must say "California" or you may get an imitation fig syrup.

WINTERSMITH'S CHILL TONIC
SOLD 50 YEARS—A FINE GENERAL TONIC
If not sold by your druggist, write Wintersmith Chemical Co., Louisville, Ky.

CHAMBERLAIN'S COUGH REMEDY
FOR THE RELIEF OF
Coughs, Colds, Croup
WHOOPING COUGH, HOARSENESS
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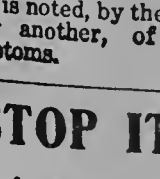
When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it.
Nujol is a lubricant—not a medicine or laxative — so cannot gripe. Try it today.


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CRAMPS, PAINS AND BACKACHE
St. Louis Woman Relieved by Lydia E. Pinkham's Vegetable Compound

St. Louis, Mo. —"I was bothered with cramps and pains every month and had backache and had to go to bed as I could not work. My mother and my whole family always took Lydia E. Pinkham's Vegetable Compound for such troubles and they induced me to try it and it has helped me very much. I don't have cramps any more, and I can do my housework all through the month. I recommend your Vegetable Compound to my friends for female troubles."—Mrs. DELLA SCHOLZ, 1412 Salisbury Street, St. Louis, Mo.
Just think for a moment. Lydia E. Pinkham's Vegetable Compound has been in use for nearly fifty years. It is prepared from medicinal plants, by the utmost pharmaceutical skill, and superior methods. The ingredients thus combined in the Compound correct the conditions which cause such annoying symptoms as had been troubling Mrs. Scholz. The Vegetable Compound exercises a restorative influence of the most desirable character, correcting the trouble in a gentle but efficient manner. This is noted, by the disappearance, one after another, of the disagreeable symptoms.

STOP ITCHING
Skins with Tetterine
60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Buena Vista, at B. V., Dec. 30, 31.
Verona, at Verona, Jan. 6, 7.
Shannon and Nettleton, at S., Jan. 7, 8.
Woodland, at Mantee, Jan. 13, 14.
Nettleton, at Carolina, Jan. 20, 21.
Greenwood Springs, at G. S., Jan. 24.
Vardaman, at V., Jan. 27, 28.
Calhoun City, at C. C., Jan. 28, 29.
Houlka, at Houlka, Feb. 3, 4.
Salem and Ecru, at E., Feb. 10, 11.
Randolph, at Randolph, Feb. 13.
Tocopola, at Thaxton, Feb. 14.
Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Columbus, First Church, preaching, Dec. 10, p.m.; Q. C., Dec. 19.
Caledonia, at Steens, Q. C., Dec. 28; preaching at Steens, Dec. 17, p.m.
Columbus, Central Church, preaching, Dec. 17, a.m.; Q. C., Jan. 11.
Artesia, preaching, Dec. 24; Q. C., Feb. 1.
Chester, at Nebo, Dec. 30, 31.
Ackerman and Wier, at Wier, Dec. 31, Jan. 1.
Kosciusko ct., at East Union, Jan. 6.
Kosciusko sta., Jan. 7, a.m.
McCool, at Bowle's, Jan. 7, 8.
Macon ct., at ———, Jan. 13, 14.
Crawford and Shafers, at Crawford, Jan. 14, 15.
Mashulaville, at Mashulaville, Jan. 20, 21.
Shuqualak, at Shuqualak, Jan. 21, 22.
High Point, at White Hall, Jan. 27.
Louisville, Jan. 28, a.m.
Noxapater, at Noxapater, Jan. 28, 29.
Starkville, Feb. 4, a.m.
Ethel, at Ethel, Feb. 4, 5.
Sturgis, at Sturgis, Feb. 10, 11.
Cedar Bluff, at Cedar Bluff, Feb. 17, 18.
Mayhew and Sessums, at Sessums, Feb. 25, 26.

A. T. McILWAIN, P. E.

Corinth District—First Round.

South Side, Corinth, Q. C., Monday night, Dec. 11.
Sherman ct., at Belden, Tues., Dec. 12.
New Albany sta., Dec. 17, night; 18, a.m.
Guntown, at Guntown, Dec. 19.
Baldwyn, at Baldwyn, Dec. 20.
Booneville ct., at Oak Grove, Dec. 22.
Booneville sta., Q. C., Dec. 22, night; preaching, Dec. 31, night.
Wheeler ct., at Wheeler, Dec. 30, 31, a.m.
Potts Camp, at P. C., Jan. 3.
Hickory Flat, at H. F., Jan. 4.
Myrtle, at Myrtle, Jan. 5.
Mooreville ct., at Allen's Chapel, Jan. 6, 7.
Mantachie ct., at Shiloh, Jan. 9.
Marietta ct., at Marietta, Jan. 10.
Rienzi ct., at Rienzi, Jan. 11.
Chalybeate ct., at Camp Ground, Jan. 12.
Ripley sta., Jan. 12, 14, night.
Silver Springs ct., at Mt. Carmel, Jan. 13, 14.
Great State Conference on Evangelism, for all pastors and church officials, to be held at Jackson, Miss., Jan. 16 and 17.
Burnsville ct., at Hebron, Jan. 19.
Iuka ct., at Snow Down, Jan. 20, 21.
Iuka sta., Jan 21, p.m.; Jan. 22, a.m.

All pastors of the Corinth District are called to meet the presiding elder in Corinth for special conference, Tuesday and Wednesday, Jan. 23 and 24.

Paden ct., at Westt Side, Jan. 26.
Belmont ct., at Golden, Jan. 27.
Tishomingo ct., at Tishomingo, Jan. 28, 29.

The district stewards for the Corinth District are called to meet at the First Methodist Church in Corinth at 11 a.m., Nov. 28, 1922.

J. B. RANDOLPH, P. E.

Greenwood Dist.—First Round.

Itta Bena, Dec. 24, a.m.
Greenwood, Dec. 24, p.m.
Moorehead, Dec. 31, a.m.
Indianola, Dec. 31, p.m.
Inverness, at Inverness, Jan. 7, a.m.
Belzoni, Jan. 7, p.m.
Tutwiler, at Tutwiler, Jan. 14, a.m.
Drew, at Drew, Jan. 14, p.m.
Great Rally for Home Missions and Evangelism at Jackson, Jan. 16 and 17, five laymen from each charge, and every pastor in the district to attend.
Swift, at Morgan, Jan. 10, the pastor to set the hour.
Webb, at Webb, Jan. 21, a.m
Minter City, at Minter City, Jan. 21, at 3 p.m.
Schlater, at Schlater, Jan. 24, p.m.
Tchula, Jan. 28, a.m.
Sidon and Cruger, at Sidon, Jan. 28, p.m.
Sunflower, at Sunflower, Feb. 4, a.m.
Ruleville, at Doddsville, Feb. 4, 3 p.m.

S. L. POPE, P. E.

Neutralizes Uric Acid!
Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless but effective. Positively guaranteed by money back offer. It is a godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Wells of the Nashville Railway and Light Company says, "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief; too much can not be spoken in behalf of 'Renwar' for rheumatism." Sold by druggists, price 50 cents, or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

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THE SOUTHERN FARM AND DAIRY
makes you the most liberal offer ever made by any Southern Farm Journal

HERE IS THE PROPOSITION
I.—Give the Names of the Five Following Southern Crops
1. My first syllable is a domestic animal; my second is a letter of the alphabet.
2. My first is slept on; my second is a weight.
3. My first is part of the foot; my second is another part of the body; my third stands for company.
4. My first part is a costly fabric; my second is slang for head.
5. My first is a spice; my second makes sweet sweeter and sour sourer.

EXAMPLE. The name of the domestic animal for the first syllable is "cow." The letter of the alphabet for the second syllable is "P." The name of the crop is "cowpea." The other four answers are equally simple crop names.

Each correct answer will count 10 points toward winning a prize. If you name all five crops correctly, as you can easily do, you have won 50 points in the contest.

II.—The other points for winning the prize are to be obtained as follows: Make the largest possible number of words from the letters composing the words: THE SOUTHERN FARM AND DAIRY.

RULES. Only nouns, names of objects, count. Words occurring in the above name of the paper will not count. Compound words may not be used. Letters may be used as many times in any single word as they occur in the words: THE SOUTHERN FARM AND DAIRY. Foreign or obsolete words may not be used. Words spelled alike but with different meanings may be used only once. Both singular and plural of the same word must not be used.

Write your answers on one side of paper only. Give crop names by number only. Number each word consecutively in your list. Write your name and address on the upper right hand corner of each sheet of paper used. Webster's Dictionary will be the final authority in judging. Competition is open to any one not connected with The Southern Farm and Dairy.

Prizes awarded to new subscribers to The Southern Farm and Dairy are larger than those offered to other persons. Therefore it is well worth while to qualify for the largest prizes by becoming a subscriber to the paper.

Every word in your list will count 1 point toward a prize. The total number of points made by words spelled added to the number of points obtained by naming the puzzle crops will constitute the total score of each contestant. The highest score wins the highest prize, and the next lower wins the next prize and so on down through the twenty-two prizes. In event of a tie for any prize offered, the full amount of the prize will be awarded to each tying contestant.

The final decision will be left to three competent judges who will be distinguished public officials of one or more states. Their decision will be announced in the February 1st issue of The Southern Farm and Dairy. All answers must be mailed not later than December 31, 1922.

Every person sending in a subscription with their reply will receive a reward on one simple condition. Here it is! With your reply (and subscription) send us the names of three owners of cows or persons who should be interested in a rural, farm or dairy paper.

For this service you will receive a valuable reward. The same will be mailed to you without further trouble or expense on your part.

THE PRIZES OFFERED:

	With No Cash Subscription	With $1.00 Cash For Three Year Subscription
First Prize	$10.00	$1,000.00
Second Prize	5.00	500.00
Third Prize	4.00	200.00
Fourth Prize	3.00	100.00
Fifth Prize	2.00	50.00
Sixth & Seventh Prizes $1.50 each	3.00	$25.00 each 50.00
Eighth to Twelfth Prizes—$1.00 each	5.00	10.00 each 50.00
Thirteenth to Twenty-second Prizes $0.50 each	5.00	5.00 each 50.00
Total		$2,000.00

THE SOUTHERN FARM AND DAIRY is one of the best farm and household papers in the entire country. It is the only paper in the South making the dairy interests of this section its leading feature. It is edited by Dr. H. E. Stockbridge, who made the SOUTHERN RURALIST a great paper. He has over and over been publicly proclaimed the best agricultural editor in this country. He has a national reputation as scientist, educator, writer and leader of practical farmers. He is now a member of the National Board of Farm Organizations. Associated with him is a competent staff of experts in every phase of agriculture, dairying and rural life.

If you cultivate a farm, a lot or a flowerbed; if you own a cow, chickens or other livestock; if you use milk, or its products, if you are a home maker; if you belong to an agricultural organization or club The Southern Farm and Dairy will help you and be worth many times its cost. It is published semi-monthly at 50c per year or $1.00 for 3 years.

All money should be sent by either Post Office or Express Money Order. Personal checks cannot be accepted.

GET BUSY! ENTER THE CONTEST; HAVE SOME FUN. SEND IN YOUR ANSWERS. WIN YOUR PRIZE. SEND $1.00 FOR SUBSCRIPTION AND QUALIFY FOR THE BIG PRIZES. ADDRESS THE SOUTHERN FARM AND DAIRY, ATLANTA, GA.

Woman's Missionary Society.

NORTH MISSISSIPPI CONFERENCE

(Continued from Page 14)

report showed us $488.63 behind on our pledge. The most inspiring time will be when you observe "Promotion Day." Give this prominenee at some time during this quarter. Promote all Baby Divisions who are six years old to Junior Division and all of the Junior Division who are fourteen to Y. P. Societies. May we train our children in their early years to give to Jesus nothing less than their best. God bless you as you give of your best in their training.

Prayerfully yours,
MRS. R. P. NEBLETT.

Young Peoples' Department.

Remember our goal for 1922: 68 auxiliaries, 1240 members, $2000 pledge, 15 Honor Roll societies, 7 new volunteers, 35 new Mission Study Classes, 20 new Bible Study Classes. I earnestly request each Y. P. Superintendent to cut this out, place it in her Bible and make it a subject of prayer from now until January 1. Compare this goal with the following facts and figures that you may pray intelligently:

Only forty-two Y. P. Auxiliaries have reported at all to the treasurer up to date. The following were on last year's roll, but have sent in no report this year: Tupelo Young People, Potts Camp, Greenville, Friar's Point, Lake Cormorant, Shaw, Ruleville, Sidon, Cruger, Holly Springs, Baker's Chapel, Eudora, Cypress Corner, and Davis Chapel (14 in all). These new Y. P. Auxiliaries have never reported to the treasurer: Calhoun City, Whitehall, Chapel Hill, Aekerman, Noxapater, New Albany, Union Hill, Boyle Coahoma, Coila, Aeona, Isola, Darling, Maeon R. F. D., and Senatobia R. F. D. (15 in all.) These new auxiliaries have reported to the treasurer: Aberdeen, Merigold, Red Banks, Holcomb, Byhalia, and Carrollton. For this I thank you.

Can you solve this problem? If every auxiliary on the roll last year and every new auxiliary would report to the treasurer before January 1, would we reaeh our goal of 68? Answer: we would more than reach it, for 42 plus 14 plus 15 equals 71.

If any Y. P. Society has beeome a League sinee January 1, 1922, I think that League should be responsible for any pledge made by a Y. P. Soeiety. Isn't that fair?

I'm hoping you all remembered to observe the Week of Prayer and Self-Denial,

Count up your points at onee to see if it is possible for you to get on the Honor Roll.

Let us send Christmas greetings to our volunteers at Scarritt.

If any one is willing to join me in daily prayer for certain definite results during the month of Deeember, please drop me a eard as soon as you read this message.

Mrs. T. W. BAKER, Tupelo, Miss.

Report of Work Done in North Mississippi Conference, July 11 to November 5, 1922.

Statistieal—Homes entered, 124; visits, 74; meetings attended, 52; institutions visited, 16; talks made, 120; Missionary soeieties organized, 19; Epworth Leagues organized, 1; towns and ehurehes visited, 103.

I have found response, eooperation and Christian fellowship in eaeh of the plaees visited and I take this opportunity to express my gratitude to one and all for rendering the assistanee neeessary for my itinerary through the North Mississippi Conferenee. Respeetfully submitted,

BESSIE BRAND,
Rural Survey Seeretary.

There was a full half day's wait for "the one train daily in spite of strike" in the county seat hotel. Outside, a driving rain was quenching the thirst of the parched earth. It would be little short of suieide to my only and freshly pressed suit to fare forth amid that downpour. Then began a re-living of the mountain top experienees in this "land flowing with milk and honey" (North Mississippi Conference.)

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

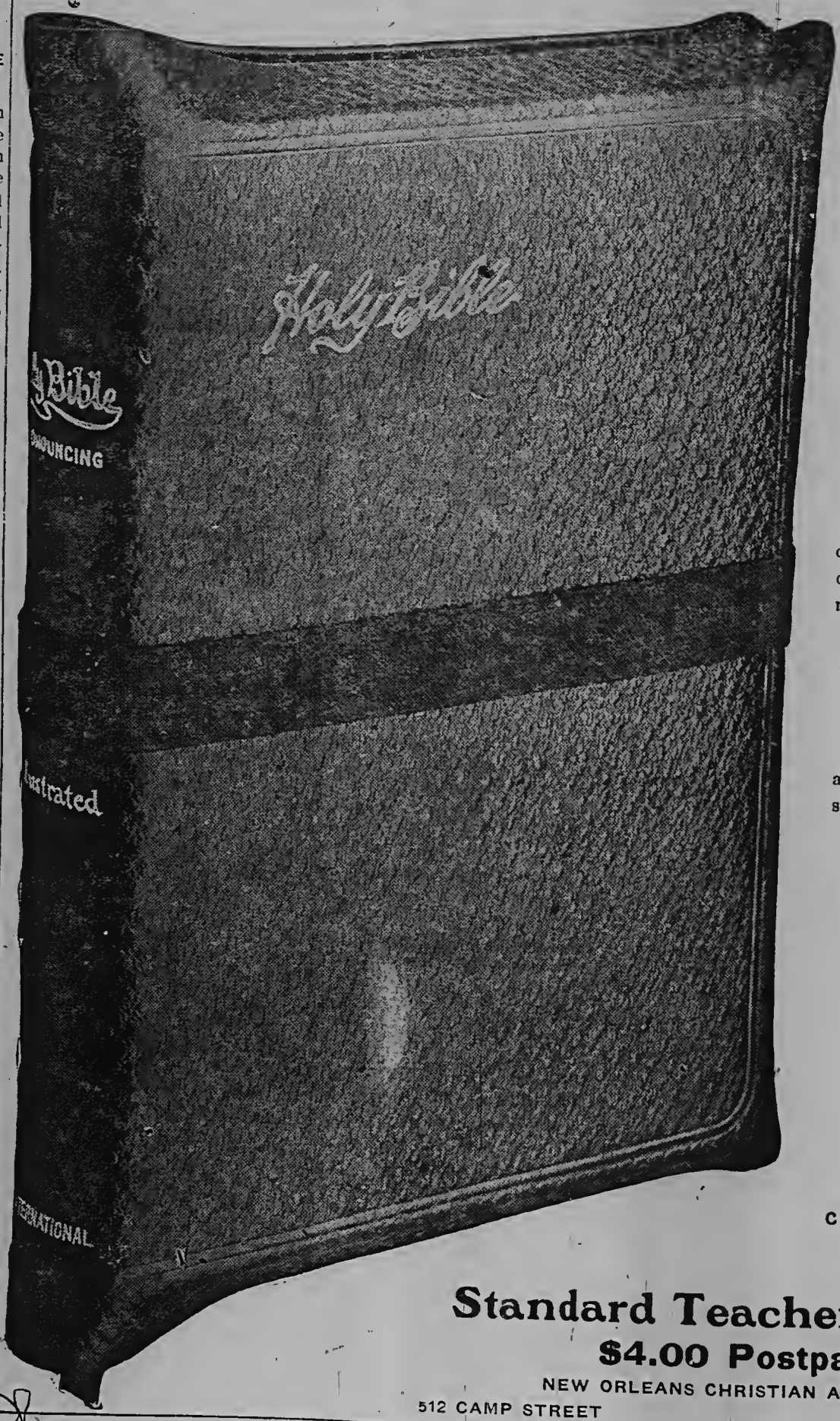
You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

To avoid disappointment ask your druggist for "2½ ounces of Pinex" with directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money refunded. The Pinex Co., Ft. Wayne, Ind.



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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 51. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3489.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 21, 1922. CHAS. O. CHALMERS, Manager.

ANOTHER CHRISTMAS.

The oft-recurrence of some things has a tendency to make them lose their significance and become commonplace; but the annual recurrence of the Christmas celebration brings a new flood of joy to the whole Christian world. When the angel of the Lord stood by the shepherds and made the exultant announcement, "There is born to you this day in the city of David a Savior, who is Christ the Lord," he started ringing around the world the best message it had ever heard—and the best one it will ever hear—and since that time men have been singing, "Glory to God in the highest." In this day that should be the song upon every lip, for it is in Jesus Christ and in him alone that the hope of the world lies. This celebration of the natal day of our Lord should inspire every one of us to a new loyalty to him and to a reconsecration of ourselves to the task of establishing, maintaining, and extending the Kingdom of God upon earth. We should not be as those foolish ones who "say and do not," but as we give the greetings of the season and make our friends and loved happy by tokens of esteem and affection, we should make the greatest gift of all—the gift of ourselves to him who loved us and gave himself for us. May Christmas Day this year mark the beginning of a deeper experience of divine grace in the life of every one who names the name of Christ! And may the prophecy in the announcement to the Blessed Virgin be speedily fulfilled: "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end!"

OUR PRIMARY AND MAJOR TASK NOW.

The Bishops' Message.

We, your General Superintendents, rejoice to report that our church is in a most prosperous condition. The Annual Conferences in their recent sessions have shown most gratifying increases in membership and commendable enlargement in all their activities. Peace and harmony prevail througbout our borders. The attitude of the people toward the church and its work is most encouraging. They are loyal to its interests and faithful in the promotion of its movements. The reports from all the foreign fields have never been so full of encouragement. The day of our advancement is upon us.

We are compelled to say, however, that the continuance of this advancement—under the blessing of Almighty God—is dependent upon our fidelity to the vows and pledges which we have made. This is especially true of our Centenary pledges. The Centenary, by the payments already made, has revitalized all our missionary operations and has thrilled every field with the possibilities of immediate marvelous achievements. Failure to consummate this movement will inevitably bring disaster to many of our most important enterprises and break the superb spirit which is now ascendant in all our work. Because of this fact, unquestionably the collection of these pledges is the outstanding immediate task before us. The neglect of many of our people to pay their subscriptions at maturity has already created a situation which is becoming exceedingly embarrassing and this embarrassment cannot be relieved except by the payment of pledges now over-due. This is true in every field, home and foreign, and involves the building of churches, parsonages, schools and hospitals, and the support of preachers in home mission territory and all the missionaries throughout the world. The Executive Committee of the Centenary Commission has just held a session at which the situation was carefully reviewed and the Directing Secretary, the Rev. W. G. Cram, D.D., has reported to us that a real emergency exists. At least $4,000,000 will be required to meet the obligations made for 1922 and to carry on the work up to the meetings of the Boards in 1923.

The last installment of every Centenary subscription will fall due on January 1, 1923, or during the coming year. The call is now for the payment in full by every subscriber of all that he or she has promised. Subscribers need now to face squarely and unfalteringly these voluntarily assumed and pressing obligations. Most important enterprises are at stake. Promptness in meeting these pledges will not only insure the completion of these enterprises, but will also bring a new enthusiasm, new vigor, and a new effectiveness to all our work.

The collection of our Centenary pledges is so vital a matter that we believe that all our forces, ministerial and lay, should be mobilized and employed at once in a vigorous campaign for the payment of all subscriptions. Those of us who are in charge of home Conferences are ready to give this matter the best leadership of which we are capable. It is our judgment that the bishops in charge of foreign fields, namely, Bishop James Cannon, Jr., Bishop W. B. Beauchamp, Bishop Sam R. Hay, Bishop H. M. Dobbs and Bishop H. A. Boaz, should arrange their work so as to give as much as possible of the time between this date and the meetings of the Boards in 1923 to the special effort for collecting these pledges, acting in co-operation with the Centenary Commission. Those of us who are in charge of home Conferences are ready not only to give leadership in our own districts, but also as far as practicable to aid in the church at large in this emergency.

This is a time, in our opinion, when not only the bishops but also all the secretaries, men and women, of all the Boards involved, should use all efforts possible to make valid our Centenary promises, having this as their major task for this period; and, we would respectfully suggest to the Executive Committee of the Boards interested the advisability of so planning the work of these secretaries as to enable them to give all possible time to this one outstanding task.

We would respectfully suggest to the newly constituted Board of Lay Activities that its primary and principal task at this particular time, as it seems to us, is the collection of the Centenary pledges, and we therefore call upon all lay leaders, Conference, district, charge and church to assume new, constant, and abiding responsibility for the collection of all the pledges within their respective jurisdictions and ask that they do not cease their labors until the entire subscription list in each case is completely cleared.

We would also call attention of the women of the Missionary Societies to what we believe to be the fact, that they can have no higher opportunity for service at this time than that of co-operating with the other forces of the church in collecting these Centenary pledges.

We have only the highest commendation for the Sunday schools and the Epworth Leagues in the splendid work which they have already done in collecting Centenary funds. We express the hope that they will continue their fine co-operation until the task is finished.

Just as the first success of the Centenary was achieved by the mobilization, organization, and employment of all the forces of the church acting in whole-hearted harmony and lively co-operation, so in like manner will the final success be achieved. We send forth this message in confident expectation that all of our people will dedicate themselves anew to the full completion of the Centenary Task and that with us they will recognize the leadership of the Almighty God whose manifest blessing has been upon this enlarged activity from its inception.

Signed by: Eugene R. Hendrix, Warren A. Candler, James Atkins, Collins Denny, William B. Murrah, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. DuBose, William N. Ainsworth, James Cannon, Jr., William B. Beauchamp, James E. Dickey, Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz.

A CHRISTMAS PRAYER.

John 15:7.

By Mrs. A. Fount Calloway.

Hear, Father God, who art in Heaven,
Hear faltering me;
Accept my thanks this Christmas-tide,
For the birth and gift of Thy Son who died
To make salvation free.

Show me the way, O Pilot tried,
Show me the way,
That I, Thy trusting child, may guide
Some struggling ones on life's dark tide,
Into the port of day.

Use me, Thou Blessed Loving Christ,
Use even me,
To whisper words of Christian cheer,
To brighten paths, and burdens share
Of those in need of Thee.

Teach me to sing, my Master kind,
Teach simple me;
Attune heart and soul with notes divine,
That this poor, faltering tongue of mine,
May sing some soul to Thee.

Teach me to pray, my Father dear,
Teach needy me,
That pleading there before Thy shrine,
Some humble prayer may blend with mine
And find access to Thee.

Help me to live, O Friend Divine,
Help unworthy me,
That old and young, that rich and poor,
May come with gladness to my door,
And find Thy friend in me.

Watch over me, O Shepherd true,
Watch over me;
Let me not stay from Thy fold away,
But seek for lambs that are prone to stray,
And bring them back to Thee.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

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Subscription Rates: One year, $2.00; six months, $1.
To superannuates and widows of preachers, $1.

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WHEN I HAVE TIME.

When I have time so many things I'll do
To make life happier and more fair
For those whose lives are crowded with care;
I'll help to lift them from their despair,
When I have time.

When I have time, the friend I love so well
Shall know no more weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with sweetest words of praise,
When I have time.

When you have time, the friend you love so dear
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah friend! No longer wait
To scattter loving smiles and words of cheer
To those around, whose lives are now so dear;
They may not need you in the coming year—
Now is the time.

—Selected.

A CALL FOR THE OBSERVANCE OF WORLD PEACE SUNDAY.

Issued by the Federal Council of the Churches of Christ in America

To the Churches of America:

In accordance with the proposal of the World Alliance for International Friendship through the Churches that Christmas Sunday, or the Sunday preceding Christmas, be recognized in all nations as World Peace Sunday, the Federal Council of the Churches of Christ in America urges all churches throughout our country to co-operate in this world-wide observance.

When can we more appropriately voice our appeal for peace than at the celebration of the coming into the world of Him whom we hail as the Prince of Peace? Especially in a year when we are still haunted by the memory of ten million young men who laid down their lives in the last war; when famine and want continue to stalk in its wake; when intrigue and selfishness again are seeking to control the foreign policies of nations; when rival armaments and threats of war tragically harass the peoples of Europe, it would seem to he the clear obligation of every church that bears the name of Christ to raise its voice unequivocally against the whole war system and to demand that the governments of the world find other ways of settling every dispute which may arise.

Other ways can and will be found if the Christian people of the world urgently and persistently demand it. By a concerted appeal at Christmas time, followed by unremitting effort during the year, we may hear effective witness to our conviction that war can be outlawed by the building up of international agencies for the preservation of peace and the development of a community life among the nations.

Most of all at this Christmas tide let us proclaim our unshaken faith that a great increase in the spirit of trust and brotherhood and good-will, and this alone, will make world peace a permanent reality. The task of getting rid of war and securing peace requires international organization, but it requires more. The trouble in our present international life is a spiritual trouble—the attitude of selfishness, of fear, of suspicion among men in organized groups. So the remedy must be a spiritual one, the acceptance of a way of life not yet generally accepted in economic and international affairs—the way of brotherhood, of friendly co-operation and of love, revealed to us in Him whose life we now commemorate.

Signed by: Robert E. Speer, President, Federal Council of the Churches of Christ in America; John H. Finley, Chairman, Commission on International Justice and Good-will; Charles H. Brent, Vice-Chairman, Commission on International Justice and Good-will.

A SUPERANNUATE ON GOOD AND PROFITABLE HEARING.

By Rev. T. W. Adams.

(This article was received by the Advocate several weeks before Brother Adams was called to his reward. It is, so far as we know, the last written by him.—Editor.)

"Take heed therefore how ye hear." Right hearing is profitable hearing. Much instruction is needed on this important matter. How to hear so as to be helped by the hearing is a question of vital importance. Notwithstanding its importance, we seldom hear any real and helpful instruction on it from the pulpit. What is the meaning of this fact? As I see it, the preachers give but little help to their congregations where help is very much needed. Of late, my mind has run on this line quite a good deal, and, with your permission, Henry, I'll jot down some of my cogitations, hoping thereby to help earnest souls to such hearing of the gospel as will do them good.

God calls men to preach. I have no manner of doubt about it. He called the prophets to prophesy, and He called the Apostles to their work, and He called the Seventy and sent them out to preach. Multiplied thousands of men, since those early days, have felt that God had called them to preach. This is all reasonable. Why should anybody doubt that God calls men to preach? He knows perfectly well what native elements in a man are fitted for use in such divine work. None should enter the work unless he has a definite and clear call to it. It would be profane to do so. If one has a clear call to preach, he should not dare to disobey God's call. It would be sin in him to do so. Men should be very honest with God and themselves in this matter. Mistakes at this point have wrecked many lives. Let every man answer when God calls; and let every man be careful not to mistake some extraneous thing for a divine call to preach.

If God calls and sends men to preach, he furnishes people the opportunity to hear. In giving opportunity to hear, He calls them to hear His Word. If God calls us to hear through the opportunities He gives us, it is sin in any one to refuse or neglect to hear. To hear God's Word when preached is not optional with us—we must hear or be disobedient to God. We can not neglect to wait upon the ministry of the Word and be guiltless before God. He will not he mocked and spurned. A day of fearful reckoning is coming, and woe will he to him who refused to hear God's warnings and invitations. Serious, indeed, is the responsibility of a man who lives in a land where the gospel is preached and will not hear the preaching of it. It would be better for him if he had been reared in the jungles of Africa.

In the eighth chapter of St. Luke and thirteenth verse, Christ does not exhort to hear the Word. He seems to have taken it for granted that every one would hear who had the opportunity to do so. That presumption was eminently reasonable. It would be and is entirely unreasonable to presume that any human being, to whom God gives the honor and privilege of receiving a message of good cheer and living hope, would refuse to hear it. Just at this point there are living all around us examples of human folly. There are men and women living in this Christian country who never darken the door of a church. I have tried, but in vain, to get the viewpoint of such people. I can not understand it at all. The fact of hearing is not the point in the passage quoted above; the HOW of hearing is the vital thing. Take heed HOW ye hear. My thoughts have gathered about this point. To be profited by the gospel messages we hear, we need proper equipment for it.

We should bear reverently. The preacher, if he has been really called of God and sent out to preach, is not a mere human individual, but he is, in a peculiar and definite sense, God's man, with a special mission to perform. He is God's spokesman. He is God's representative, God's ambassador. To use an analogy, I may make it clearer. Hon. George Harvey is our national ambassador at the Court of St. James. When he speaks as an individual, his utterances have no significance whatever. On two occasions he has spoken foolishly; on both occasions he spoke his individual opinions, which caused no trouble—the world laughed and sneered at his vagaries. If he should speak officially for the United States, every word uttered by him would have all the resources of this great government back of it. At attention, every government in this world would hear and seriously weigh it. So with God's ambassador. He may say many meaningless and unwise things that may not be taken seriously by his hearers, but when he speaks within instructions, with Bible warrant, back of his deliverances are the infinite resources of God. Superficial and irreverent hearing is a dangerous sin. It is safe and wise to hear gospel messages with all possible reverence. They are God's words, uttered by His ambassador.

The preached Word should be heard prayerfully. There are three offices that prayer performs to get right and profitable hearing. It prepares one for hearing. No man who prays before going to church that God may give him an open mind and a prepared heart, will ever fail to get good out of the sermon and the worship. It does not matter how weak the preacher may he if the hearer is prepared to receive a message—he will get what he needs. Then prayer on the part of the hearer in receiving the message will be greatly helpful. The pew can put itself en rapport with the pulpit by prayer. A prayerful pulpit and a prayerful pew mean a deeply spiritual service. It is in the midst of such worshipers that God manifests His presence and power. The lack of this prayerfulness causes the lifelessness of our meetings which is distressingly common. We should not bother ourselves so much about the insipidity of the preaching as about the spirit in which we hear the Word. Prayer helps the memory to retain the truth. It wonderfully quickens and strengthens the memory. In very many cases serious impressions made by the sermon are dissapated by trifling and frivolous chatter at the close of the services. A Christian man, deeply spiritual and prayerful, told me of an incident at his church which distressed him. He said the pastor preached a sweetly spiritual sermon on Sunday at 11 o'clock; the congregation was under the spell of the Spirit. As soon as the close of the service came the pastor's wife hurried to a friend near her and asked her, "Why were you not at the club meeting last Friday night?" Such a frivolous spirit in hearing vitiates all good in the service to any one. Let us prayerfully carry away with us the truth we get from God! With preoccupied minds we can not helpfully hear the message that God sends us through His messenger.

Sermons should be heard studiously. The real preacher is a teacher of divine truth. His proper work is not to please his hearers and entertain them with his finished and eloquent discourses; his commission is, "Go preach my Word." To preach is to teach the revelation of truth. Oh, that we had more teaching preachers! It is so unsatisfactory to hear words and words thundered at us and leave without any great thoughts to carry away with us to enrich our minds and lives.

If our school teachers in the lecture-room were to spend their time and efforts to entertain and please our children and give no time to instructing them, we would be greatly dissatisfied. It is more important that our preachers should teach us God's truth. The medicos take into the lecture room note books and sharpened pencils. They are there to be taught in the principles of their profession, they are prepared to note down the vital instructions; then, in their rooms, they study them until they have mastered and made them their own. I have many times begged my congregations to bring note books and pencils with them to church, and we would have a study of God's Word together. Such a course would bo better for both preacher and hearer. By all means, let preachers teach and the congregations study God's Word.

The sermon should be heard with a real desire to be helped by it, and a will to be obedient to the truth. Any indifference in spirit, and any mental reservation will shut one out from good in the hearing. It is not sufficient to be at church and respectfully hear the sermon. That is good as far as it goes, but we need to go entirely beyond that if we get the good that God means for us in hearing His Word. "Take heed therefore HOW ye hear."

PREPARATION FOR LIFE'S GREATEST BUSINESS.

By Rufus M. Jones.

Is not the true worshiper one who rises to the positive experience of the real presence of God, and who is bathed with the joy of that experience? The theologian seeks for right ideas of God; the worshiper seeks for God Himself. The former speaks of God in the third person—"He is"; the latter knows God in the second person—"Thou art, and thou art my God." It is, of all things, important to discover how to make this great ascent of soul and how to arrive at the meeting place where the finite spirit becomes aware of its Divine Companion, though it must not for a moment be supposed that He is far away or in some other country—in the remote heights or in the unfathomable abysses. All that is really needed is to get ourselves into a true condition to discover that He is already there. "To arrive where God is," as St. Augustine beautifully said, "is nothing else but to will to go—to will God entirely is to have Him."

The trouble is that most of us do not realize that this intention to find God as a personal experience is the primary and essential thing in religion. We have become so accustomed to substitutes that we very easily fall back upon these substitutes and consider them sufficient. We content ourselves with hearing somebody talk about God, or with the theological account of Him, or with the enthusiastic hymn which gives us a moment's thrill and exaltation as we rhythmically follow some earlier poet's experience. What we need now is to go the next step and intensely seek God for ourselves. This intense attitude of heart, this positive intention of will, is absolutely essential for real worship. There will never be great meetings for worship until we come together expecting, above all things else, to worship, to find God, to enjoy His real presence.

The Power of a Mental Attitude.

It is well nigh impossible to over-emphasize the importance in these matters of attitude and intention. We have found in our generation that the mental attitude works almost like a miracle even with the body. Our physical health is strangely bound up with our mental tone and with our expectations. The neuralgias which come back at stated times, the sleeplessness which besets us because we get to expecting it, are only too well known. Our very blood discs are affected by our attitudes of joy and expectation or by our discouragements and depressions. Immeasurably more is our spiritual experience shaped by what we expect and intend. We are all the time opening or closing the gates of our daily life, unconsciously or subconsciously. The set of our habits does it for us—the trend of our disposition, the inner atmosphere of our heart or mind or will or whatever else is deepest in us. The way to worship is to cultivate the habit of worship; the way to be flooded with the Divine Presence is to set the will and disposition open in that direction. It is, therefore, very important to cultivate this habit in little children. They are very susceptible to spiritual realities; they feel the power of a living hush almost more than grown-up persons do; their inner gate is never in the early days quite tight shut, and any normal child can be trained to expect that his Heavenly Father will speak to him and become real to him. But if we older ones act as though we expected no such event, if we leave all this lofty inward experience out of our religion and give no time nor scope for it in our gatherings, the little folks will naturally adjust themselves to our practical habits, and they will find their inner gates closed up like their elders.

The Child

Feels God a moment, ichors o'er the place,
Plays on and grows to be a man like us.

Another point of vast importance in the preparation for worship is the cultivation of the spirit of love and forgiveness and charity toward our fellows. It is almost impossible to open successfully the door of the soul to God if that same door is shut and barred to some human brother. Prejudices, hardness of heart, spirit of grudge, invariably close the eye of the soul and keep the inward life in the shadow of eclipse from God. If you have hard feelings toward the person who sits across the aisle from you, it will be difficult to break through the film and get the face-to-face experience with God.

The cultivation of forgiveness, the practice of charity and large-heartedness, the atmosphere of love in the inward spirit, the shunning of prejudice as a deadly plague, are as essential to true worship as physical atmosphere is essential to breathing. This is one of the ways in which we can prepare for meeting and for worship.

We can still further prepare by using as much time as possible before religious services in meditation and prayer. Some have no time to sit down, to cut away from the tasks of the morning and to collect the soul for its great ascent, but is it not possible to do this more or less well in the midst of necessary activity? To keep from being ruffled, to avoid being fussy and cumbered with cares, to hold the inner helm true even amid cross-currents, may mean more than prayer and meditation do for those who have only to fold their hands and sit in sweet peace. In any case, whether we go to our worship from states of quiet and peace, or from scenes of busy activity, let us all remember that the one essential attitude is intention to seek, to find, to meet and to enjoy the Infinite Companion of our spirit.

One who has never enjoyed the thrill of swimming has no adequate conception of what it means to be immersed in the cool water and buoyed up by its liquid mass. The unpractical spectator watching the operation thinks of water as something in which you sink if you happen to fall into it. The swimmer, on the contrary, wonders how anybody ever sinks. Water seems to him made to swim in. It feels to him like a life-giving, life-renewing substance in which he finds himself at his physical best. Somewhat so God seems to bathe and refresh the spirit of one who is bold enough to leave the material shore behind and to plunge into His deeps where real life begins.

No wonder birds sing "in profuse strains of unpremeditated art"! They have found their true element. They find the air not only buoyant but invigorating. It raises life for them to its real glory. In God men find, too, their true element and atmosphere. All tired with the heavy effort of being good, suddenly the surge of a new force of life animates the soul, the labor ceases and the refreshed self feels carried on as though by invisible wings.—Central Christian Advocate.

"EVERY ONE'S BANDS WERE LOOSED."

This was a strange occurrence! The foundations of the prison at Philippi were shaken, the doors were opened, and "every one's bands were loosed"—an awkward English expression denoting that Paul, Silas, and all other inmates, good and bad, were delivered from their shackles, which, according to the brutal Roman custom, were probably heavy enough. This release was a happy event for the tired and yet faithful apostles. Their bands of physical restraint were dissolved; the jailer was saved from the shackles of sin, and in one way or another, either literally or figuratively, the prison population in Philippi was free.

Probably, however, some of these men were rearrested. As to that we do not know, but the phrase quoted interests us, for it suggests broadly the thought that all have certain bands which constrict them in thought or feeling or purpose, from which they ought to be released. Every man is a captive somewhere, in some byway of his experience, or activity of his mental processes. There are those who are in the custody of custom—so much the slaves of fashion that they hardly dare to put on a necktie or a ruffle without taking up the morning papers to see how some king or queen of style dressed yesterday; while others are serfs of party policy or opinion, never exercising any initiative of thought or independence of action. Men are very generally creatures of prejudice, pride of opinion, crochets, fads, or vagaries, which in time comes to rule them, being converted into shackles of habit.

"Every one's bands"—what a range of reflection those words suggest! Men do not need to go to jail in Philippi in order to be prisoners—part prisoners at least. There are men who are free except as to their throats, their palates being enslaved to drink; others are bound in their tongues, so that no word of testimony for God ever gets out; others still have yielded themselves servants to evil temper, envying, jealousy, or other mean traits of character. Almost before he knows it, a man may wind about his own wrists, so to speak, the lashings of prejudice, set opinion, awakened mannerisms, and various oddities, which finally, if encouraged, stiffen into metallic bands. There are multitudes of prisoners of self walking around loose, people who are their own jailers, putting their thoughts and desires and will-acts into the clutch of captious custom, and under the power of hateful habit. There is, however, a way to be released from the constrictions of ignorance, obstinacy, or pettiness. We may be "freemen in Christ Jesus." The truth of Christ delivers from all kinds of servitudes, physical and mental. If we walk with Him and learn His will, the fetters will drop from our spirits as suddenly as those rusty shackling irons rattled in olden times down on the floor of Philippi's dismal dungeon.—Zion's Herald.

"OUR PEOPLE DIE WELL"—JOHN WESLEY.

We prepare ourselves for the Great Adventure called death, not by thinking about death, but by thinking about Christ; not by living constantly in the shadow of the grave, but by living constantly in the light of eternity. If we follow the Master whithersoever He leads us in our daily life here and now, we shall find Him waiting to lead when we draw near the valley of the shadow, and that means that there will be no fear there. As Phillips Brooks so beautifully puts it, "To welcome all His leadings now so cordially that we shall know our Leader when He opens the last great door; to be always following Him so obediently that we shall have faith to follow Him when He leads us into the river and into darkness—this, and only this, is readiness for death."—Andrew Gillies.

ONWARD AND UPWARD.

Yes, to me also was given, if not victory, yet the consciousness of battle, and the resolve to persevere therein while life or faculty is left. To me also, entangled in the enchanted forests, demon-peopled, doleful of sight and sound, it was given, after weariest wanderings, to work out my way into the higher sunlit slopes of that mountain which has no summit, or whose summit is in heaven only.—Carlyle.

IN MEMORIAM—REV. T. W. ADAMS.

Thomas Walker Adams, son of Benj. W. Adams, of Virginia, and Lucy W. Gilmer, of Georgia, was born on a plantation in Madison County, Mississippi, on the eighth of February, 1850. He died at Lexington, Miss., November 27, 1922, and was buried at Brookhaven the following day.

Considering his parentage, we are not surprised to find that, for his generation, T. W. Adams was given more than the average amount of schooling. His academic work was taken at old Sharon College and his advanced instruction was given him at Emory and Henry College.

Perhaps the most eventful year of his life was 1874, for then he was licensed to preach, was married to Miss Julia E. Thompson, and joined the Mississippi Conference. At this time, the territory of the Mississippi Conference included a portion of Louisiana, and Brother Adams' first pastoral charge was Franklinton, La.

During the long period of years over which his faithful, loyal and efficient service to the Mississippi Conference extended, he served, besides Franklinton, the following charges: Free Run Circuit, Dover, Benton and Midway, Logtown, Wesson, Ellisville, McComb and Magnolia, Moss Point, Hazlehurst, Brookhaven, Laurel, Lumberton, Hattiesburg Main Street, and Hattiesburg Court Street. He served a term of four years as presiding elder of the Vicksburg District, of three years as presiding elder of the Brookhaven District and, again, a period of three years as presiding elder of the Vicksburg District. For two years. he served as Chaplain in the State Penitentiary. Truly a record of laborious but helpful days!

As a pastor, he was loved because of his geniality, his humor, and his friendly, sympathetic heart. By nature he was social, so we find that he often visited his members. His keen, refined humor made him a welcome visitor even in the homes of outsiders. His people liked to hear him preach, for his sermons were logical, original and well expressed. Indeed, he had an unusual gift of language, which served him well, not only in the pulpit, but in writing. He would have made a fine editor for one of our church papers.

As a presiding elder, he was successful because, to the qualities we have named as pastor and preacher, he added organizing ability and business sense. These latter gifts account, in part, for the fact that he was unusually successful in the management of his own financial affairs, so that old age found him in independent circumstances. Just here, however, we would emphasize the fact that though he accumulated, he gave very generously to his church. His liberality was far above the average—even the average Methodist preacher.

If T. W. Adams had not been called to the ministry, he might have made a statesman, for he was broad in his vision of world affairs and wonderfully well posted on current events and all matters of general intelligence.

His breadth of vision did not prevent him from having depth of feeling. We are told that he almost worshiped his good wife, who preceded him only a few months to the Better Land. Her death and that of his promising young son, Favre Adams, who also belongs to our number of the sainted members of the Mississippi Conference—these two losses seem to have broken his joy in life, so that he prayed, "Now lettest Thou thy servant depart in peace." He was deeply attached, too, to the three married daughters who live to carry on his Christian character and teachings.

Brother Adams was not only a Christian, he was deeply religious and spiritual. It was fitting that at his funeral one of his best loved fellow-workers should read, "He that dwelleth in the secret places of the most High shall abide under the shadow of the Almighty." And his devotion to Methodism was second only to his Christianity. He was most heartily and thoroughly convinced of the superiority of the Southern Methodist Church—above all other churches.

Two of our friend's most pronounced characteristics were his decision and his fearlessness. There was nothing negative about him. He knew what he believed and proclaimed it fearlessly. This was true not only of his religious convictions, but of every question which presented itself to his mind. By nature, he was such a worker and a fighter that all who understood him were forced to admire these elements of strength.

He was such a fearless fighter that we may feel sure that he met his last enemy, Death, with the cry: "One fight more, the best and the last! Let me taste the whole of it, fare like my peers, the heroes of old!"

I. W. COOPER,
J. M. MORSE.

SAFETY SIGNALS.

By Rev. S. J. Davies.

The seventy-seventh session of the Louisiana Annual Conference has adjourned. Seventy-seven, mark you—a mystical number, one that has relation to magic, religion, and other things real or imaginary. It was pretty strenuous for some of us who had all the listening to do, with little chance to talk back or forward. Much was given in the way of episcopal advice, monition, etc., and so forth. How much was received, is as yet a tale untold. Connectional men and their interests had full, free, and unfettered expression. Short and subdued were the few and infrequent speeches made by the members of the body per se They did not have time to talk, too busy listening. But it is over; all things earthly end eventually, I would remind you.

"The shouting and the tumult dies,
The captains and the kings depart."

Berry T. Crews and I also adjourned. At our own request we retired, maybe for a season, maybe for life; and by the franchise of those with whom we have toiled, we enter into a riper period of ministry. The call for younger men is made; may their ministry be more fruitful than ours has been. The harvest is still more than the reapers and the world needs the Christ and all the things for which he lived and loved and died, then lived evermore—more than in all the past. I would rather get out of the way than get in the way; so here I am, until I report "effective"—though I am still fairly efficient, I think. Sometimes a man's friends know more about him than he knows—sometimes, not always. The sun of life is sloping down the western sky; if any clouds gather about the descent below the far-off rim of vision, they are empurpled and golden by the glory of the waning light. The lesson is yours and mine.

Shreveport, La.

REV. FRANCIS ASBURY LANE.

Rev. F. A. Lane was born in Satartia, Miss., July 24, 1840, and was called to his reward November 1, 1922. He joined the church when about nine years old, and was licensed to preach September 5, 1885, and was ordained deacon and elder in due time. He served as a supply on different charges for a number of years in the Mississippi Conference. Four years he was a Confederate soldier, surrendering with the unconquered heroes at Vicksburg, July 4, 1863.

Brother Lane leaves a wife, seven children, a number of grandchildren, and a host of friends to mourn his going away. He was married to Miss Hattie Gaskins in 1859. She served well with him, and now in the twilight, weakened by age and service, gentle in spirit and disposition, is waiting for the reunion.

They had nine children born to them. Two answered the summons from God several years ago. Several are living, one a member of the Mississippi Conference. Two boys have been, and are, stewards in the church. Two of the daughters are wives of Methodist preachers, one a member of the Mississippi Conference, the other a local preacher. The third daughter is the wife of a faithful steward.

Some think Brother Lane was blunt in some of his assertions, which caused some to misunderstand him. Few called him a great preacher; but no one could impeach his Christian character.

In the last years of his life, some said he was childish. But it seems to the writer his childishness was a blessed sort. He said on one occasion: "I often pray my childhood prayer at night before retiring, 'Now I lay me down to sleep,'" etc. He was a man of prayer. His son found among his papers, scrawled by a palsied hand during his last days, the following prayer:

"A Morning Prayer."

"O! Holy Father, help me In Christ daily to dwell,
His holy will be mine own,
His gracious love my theme to tell,
His loving grace to save make known,
In Christ my spirit ever have its throne,
My humble soul to Christ be kin,
Then I'll never be alone,
For Christ will ever be within.

"O! that I may realize the wondrous truth and light,
Revealed to me by inward sign,
Then my soul can say, good-bye, sinful night,
For my Savior is ever mine.

"Some day, O Lord, this mortal coil will drop,
And in far-off realms of space
I'll make my home, I'll cast my lot,
Yet Christ will share with me the place."

J. F. McCLELLAN.

Homewood, Miss.

THE SIBERIA MISSION MEETING.

By Dr. W. W. Pinson.

The Mission opened on October 10, in the afternoon. It was held under difficulties. The unfinished condition of the church building delayed the opening till afternoon and then the big Russian stoves were not in commission and the weather was chilly. The military and political situation rendered travel difficult and dangerous. During our session a train was wrecked between Nikolsk and Vladivostok and 200 wounded soldiers were killed. Rev. H. W. Jenkins was prevented from being present by the interruption of travel between Harbin and Vladivostok. One of our Korean preachers was caught behind the Red Army and did not arrive till late in the session. This situation grew worse and worse. We could not go into the interior, and were fortunate in getting out when we did. When all left on the 22d, there was no Government. The Whites had abdicated and the Reds had not come in. The only show of control was the British, American and Japanese gunboats in the harbor and the Japanese soldiers parading the streets. Business was suspended and the whole situation was tense with excitement. People were fleeing in every direction. Every ship was crowded to suffocation. Miss Howell, Mrs. Pinson and I found three vacant berths on the "Lorestan," a boat of 2,400 tons, sailing for Shanghai. It was crowded with ex-officials and other intelligentia fleeing the wrath they had learned to dread. At Fusan, the boat put in for water and we took advantage of the opportunity and took a boat for Shimoniseki where we caught a Japanese steamer for Shanghai. I am writing on board this ship, under most comfortable conditions. We hope to reach Shanghai to-morrow about noon. When you see a member of our party, you will have an excellent opportunity to get a story of some interesting experiences. For the present "that is another story" which must wait.

The Mission meeting was a great success notwithstanding. The new church, an almost full attendance, fine reports, a thrilling opportunity, a sore need and abounding enthusiasm, packed every hour with intense interest. Though not yet two years old, the meeting would compare favorably with several of our smaller Conferences at home. How these Koreans can talk!—and they take to Conference business like ducks to water. They will be teaching us lessons about "points of order, Mr. President," and that will be an achievement in pedagogy.

As for reporting, they are born to it, and they had something to report. The first report gave 108 received by vows, 90 groups organized, 6,560

people reacbed. Another: 648 members, 1 girls' school, 2 boys' schools, 19,000 Koreans have moved in six years and are still coming; built 2 churches, seating 450, with only 100 yen ($50) from America. Another: Nikolsk has 2,379 Korean households, and there are 28,239 Koreans in the city; 1,000 seekers enrolled; average congregation, 170; for all purposes, raised 3,000 yen. One circuit 300 miles square. These are samples taken from the first three or four reports. That sort of thing doesn't go on long till your pulse quickens and you wish several hundred thousand Southern Methodists might get the thrill of it clear down to tbeir pocketbooks. When summed up, these reports show totals of 129 cburches, 1,212 members, 3,997 seekers, 6,911 adherents, 3,730 Sunday scbool pupils, 741 day school pupils. The increase was 99 churches, 988 members, seekers 3,049, adherents 5,650. Sunday school pupils 3,100, day school pupils 688—not a bad showing for one year's work in a new Mission.

Striking as these figures are, they are still short of tbe showing made in finances. Last year the income was 652.39 yen. This was for only part of the year, of course, and with little organization. The total income this year was 11,123.21 yen, and this still from work only recently organized and without adequate pastoral oversight. The promise is good for a far better showing next year. In fact, nowhere is there a brighter prospect for self-support. The Koreans are industrious, and many of them own their own homes. They are permitted to own land and are welcomed and treated kindly by the Russians. They are more welcome than any other Eastern people and, I am told, are the only ones who are allowed to become citizens. Many of them are full citizens of the country. They are more able than their brethren in Korea. Brother Ryang, who has had so great a part in the work of this Mission and who has charge of the movement for self-support, is enthusiastic. He says if conditions are favorable, the Mission ought to be self-supporting in two years more. When we consider the history of other Missions, this is a startling statement. The prospect justifies the initial outlay and even suggests a re-study, if not a revision, of some of our methods of continued subsidies. We need an example of what can be done by a people who take the Gospel and their own responsibility seriously and are put on their mettle. We sball never see the dawn of the world's full evangelization until there is a renewal of the zeal for self-propagation that characterized the early Christian centuries. The serious lack of this heretofore may be a fault in our method and teaching more than in the peoples.

Rev. J. O. J. Taylor is Superintendent, with headquarters in Vladivostok. He is an exhaustless magazine of energy and action, and is heartily in love with the work. He speaks the language like a native, I am told, and his Korean is an incomprehensible to me as that of any native. The facility with which he is acquiring Russian is remarkable, especially in the midst of his numerous activities.

The work among Russians is barely in its beginning. Rev. H. W. Jenkins is Superintendent and is stationed at Harbin. Rev. E. W. Erwin is in cbarge at Vladivostok. Both are now engaged mainly in the study of the language, and making a study of the field. We had several conferences with leaders of the Evangelicals, a small body whose doctrines and practices are very similar to ours. In fact, they claim to be in a sense Wesleyan in their origin and ideals. We found them earnest and eager for the spread of evangelical religion. We came to terms of co-operation in the distribution of the Scriptures and other literature and also certain lines of evangelism. They were most brotherly and cordial. We have good hope that we may help them in their struggle and that they may further our plans for a larger work among their people. Brother Erwin and his wife are already winning a place in the hearts of the people.

We hope to visit Harbin and other cities in Siberia, if conditions warrant, on our return trip from China, when there will be more to say about this phase of the Mission.

MOTHER AND HER MAGAZINES.

By J. O. J. Taylor, Vladivostok, Siberia.

A few days ago I got a nice package of magazines, and a few days after that a letter from a lady in Virginia. She had been saving these papers for the sailors in Vladivostok and had been sending them to me. Regarding the saving of these magazines, she said in her letter:

"Mother and her magazines really got to be quite a joke around the house, for some one was continually disturbing them."

There are two men on the ship here, whom I have been very anxious to get a connecting link with. One of them especially is a full-fledged American, and manly to the core. Somehow tbat all-important point of contact had not come.

To-night the wind is blowing and there may be inviting places in tbe world with a cold wind blowing, but Vladivostok isn't. But nevertheless you know, when your hair is bushy and you have that service Sunday, why, wind or no wind, you must have a hair-cut. So I went to the Navy Y. M. C. A., where the sailors take their liberty. I sat in the barber's chair and watched one young fellow reading one of these same magazines. Something funny hit his eye and he whooped out a laugh. Immediately six more came around and there were seven men laughing over that one cartoon, joke or something in, I believe, a "Collier's Weekly." It was a great sight on a cold and uninviting night to see these fellows roaring with a vim over these magazines.

The two men about whom I spoke—men with whom I wanted a point of contact—joined the crowd and became two of the seven who enjoyed the laugh. Then one of them spoke up, "Gee, I wish I could see some Baltimore papers." I came out of that barber's chair, apron around my neck. "Give me your written address and I will get you some Baltimore papers," I said.

He asked me how I was "going to put it across." I told him that wherever there was a Southern Methodist Church, there I had a friend who would do what needed to be done. Then we got to talking about churches and he told me he once was a member. Then while the barber snorted because I was away so long, we had a talk and he says he is going to attend the service on Sunday. Maybe "Mother and her Magazines" have started a strong soul into a higher experience.

And if there are some others who want to help in the same work, send your funny sheets, Advocates, magazines, and picture sections to

J. O. J. TAYLOR,
Box 213, Vladivostok, Siberia.

They will make the time pass brighter for some American sailor, and will help us to get close to the boys.

TO OUR FRIENDS.

During the time of our last great sorrow, the passing on of one of the best of fathers and one of the noblest of men, we received many expressions of love and sympathy from many of our friends scattered over the State. We are very grateful for these comforting words, and for the many kindnesses shown our dear father, Rev. T. W. Adams, during these months of suffering and sorrow. May God bless you every one.

Pray that we may be worthy daughters of such splendid Christian parents as God blessed us with.

LERA ADAMS TOLER,
WILMOTH ADAMS BUTLER.
MABEL ADAMS BUIE.

TO THE PASTORS AND LAYMEN OF THE VICKSBURG DISTRICT, MISSISSIPPI CONFERENCE.

Dear Brethren: Please let me call to your attention the Evangelistic Home Mission Conference Bishop W. N. Ainsworth has called to meet in Jackson, Miss., Jan. 16-17, 1923.

I feel sure that each one of you will be glad to take a special interest in this call of our Bishop, and in this meeting, which should set a high mark for Mississippi Methodism.

All pastors will be expected to attend, and it is greatly desired that five to ten laymen from each charge be in attendance also.

Please let all pastors do their very best to secure the largest possible attendance. Let every one do his part in making this gathering of our forces a success. This, I believe, you will gladly do.

Let all church and charge lay leaders assist the pastors in advertising and securing the largest possible attendance of the laymen. For information as to entertainment, etc., write to Rev. M. L. Burton, Jackson, Miss.

J. R. JONES, P. E.

TO THE DISTRICT STEWARDS OF THE VICKSBURG DISTRICT, MISSISSIPPI CONFERENCE.

Dear Brethren: The district stewards are called to meet in the Crawford Street Church, Vicksburg, at 11:30 a.m., on Friday, Dec. 29, 1922. Please let all of the stewards be present. Matters of importance will come before the meeting.

The pastors are urged to see that their stewards attend, and they are invited to be present.

J. R. JONES, P. E.

TO THE PASTORS AND CENTENARY TREASURERS, MISSISSIPPI CONFERENCE.

All together now for the "wind up" of our Campaign to collect the quota of Forty Thousand Dollars allotted us! Do not let your church fall to reach the quota assigned it, and if your church was not given a quota, please collect all you can.

And now to each of you: Please make your reports and include either the bank duplicate deposit slip or a check for all you have on hand. Do not fail—however small it may be; **this time let every Treasurer report.** Should one fail, it might cause us to fail to reach the quota.

Remember our Motto, "We shall not fall."

With best wishes and Christmas greetings to each of you, I am yours for better service,

W. D. HAWKINS,
Conference Centenary Treasurer.

WHAT IS PRAYER?

By Rev. Payton A. Sowell.

A long life, a needy life, a life that yearns to fulfill the high purposes of being and comply with all the requirements and privileges of the benevolence of God often finds itself face to face with, "What is prayer?"

Is it not often more than petition? Are not the words below, from an unknown author, true?

"A Prayer.

"Let me kneel on: It matters not to thee,
My Lord, that I have nothing else to say.
That since began thy sojourn here with me
All my poor prayers have prayed themselves away.

"Let me kneel on: Merely to watch thee there
Sufficeth me, like the dear saints above
Who worship still, when every word of prayer
Has died away in silent acts of love.

"Let me kneel on: For even on me of all
Thy children here, the lowest, and the one
Least worthy of thy love, on me will fall
Some blessing from thy Sacramental Throne.

"Let me kneel on: That thou art here, my Lord,
I know indeed, for faith is lost in sight;
Those altar lights burn only to afford
Light to the presence of the Light of Light.

"Let me kneel on: My God, the while I drain
The cups of peace, for lo! All clouds are riven
In this sweet sight of thee, and once again
We taste already of the bliss of Heaven."

May there not be after-blessings—and perhaps richer ones—for us if we "kneel on"?

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

An Interesting "Tombstone."—A famous king of Sparta said: "If I have done anything worthy of remembrance, that will be my monument. If not, no monument can preserve my memory." How true! It is impossible to immortalize people by engraving mere words on stones which mark the graves of empty lives. We live in deeds and not in "figures on a dial." Every person has a few opportunities in this world so to act in crisal days that no grave can ever shut him out of sight. These chances come generally without a blast of trumpets, but with such emphatic announcement that even fools need not mistake them.

The call of the "forgotten man" is such an opportunity. One is remembered longest for service rendered one's fellow man. Attention to those in need "tunes one in" with the currents of everlasting life. If those ministered unto happen to be the Lord's worn-out preachers, those who render this service will place themselves very close to Him who made the law of reward. The God of men who wear out themselves preaching and living the gospel of his dear Son will not forget those who help to provide an old-age sustenance for them. If I could choose my own monument when my earthly life is finished, I would much prefer to have succeeding generations testify, "He did honest and faithful work to provide a comfortable support for the superannuated preachers and widows of preachers of his Church," than to have a granite mountain inscribed with the most beautiful thoughts of mortal man at the head of my grave.

At the Bar of Common Sense.—Did you ever "sit in" at court? If you did, you will recall the various prisoners who were summoned to "render an account" of their actions against the civil laws. And you were impressed by the ability of the court to pierce every camouflage in the effort to know the real facts for judgment.

Concerning the Church's neglect of her superannuated preachers, I call you to the bar of common sense, you bishops, presiding elders, pastors, and lay members. What will you plead, guilty or not guilty? The nearly 1,000 old and physically disabled men, many of them pitifully infirm and in dire want of the commonest necessities, are present to hear your answer. The testimony of their pain-racked bodies and lonely, forgotten souls is so charged with truth that it cries to heaven. Undoubtedly, brothers, you are guilty, and I am guilty, too. We have accepted everything from these old heroes and have scarcely let them have the crumbs under our table. Worse still, we are now taking likewise from those who stepped into their places, and we will also consume them as long as they have something to give. Judge Common Sense condemns us as short-sighted, ungrateful, selfish. But as we did this evil without thinking and without intention to harm our brothers, the judge stays the merited sentence on the condition that we all get busy and work like Trojans for the success of superannuate endowment.

My Real Concern.—"The outcome of the battle is of no importance, but how did you fight?" Preachers and lay members are asking me: "Do you really expect to raise $10,000,000 for superannuate endowment?" "Do you really think the effort will win?" etc. I am not worrying about the end of the thing, but the beginning of it and down through the middle. If I can enlist 6,000 pastors to fight like real men with me for the cause, I will not worry two minutes about the $10,000,000. If I can arouse just a few lay members in every Church to stand with me on the firing line until the last charge is over and the last cannon is silenced, why should I worry about a few million dollars? It is not what we are going to spend ourselves in getting it. I have a perfect right to claim the utmost abandon in service from every one of 6,000 pastors. And if they are the men I think they are, each of them should be able to enlist a group of red-blooded lay member fighters in their respective fields. This is my concern, and with that removal I haven't a single anxiety. It is not the $10,000,000 but those who should "enter the ring."

Key Men—and Other Men.—"Co-operation is the big idea in modern industry. Teamwork is the thing that counts." We have heard much about certain individuals being the "key men" in our modern Church programs. In one way this contention is good sense, but if it is taken too seriously it is nonsense. There must always be leaders in any movement that hope for success, but after all they are but members of the team. They cannot untrack themselves unless those associated with them "play the game" with all their might. The special effort for superannuate endowment will not succeed merely because a few make a noise about it. But it will triumph gloriously if every bishop, presiding elder, preacher, and interested lay member will "throw his hat into the ring," meaning, of course, that every one of us will co-operate to the limit of his capacity to accomplish the task. Not one of us can dodge the issue or put in a substitute. When the whistle blows for that "big game," we must all take our places in the line. And when the "ball" is snapped into play, for pity's sake don't let a single one of us show the "white feather." When I write about it like this, I can hardly wait for the fun to begin. But, O joy, it is coming soon! Everybody get into condition—key men, other men, all men, and women—and be fit to hold up your end when it comes.

A Call for Penitents.—"Art is the beautiful way of doing things. Science is the effective way of doing things. Business is the economic way of doing things." Yes, and religion is the Christian way of doing things. But when I close my eyes and hold in mental picture our 2,300 needy superannuated preachers and widows of preachers, I am reminded that the Church's way of doing things is not always—O, I cannot write it! After all, she is my Church. I helped to make her what she is, and so did you. She gave her children birth, but strangely her children have measured her vision, regulated her heart throbs, and determined the extent of her activity. If she forgot her superannuated servant, it was because her children clouded her memory. Once I wrung her heart when I took the "forgotten man" as a "text" to raise the Conference collections. She suffered terribly from the first shock, but many annual repetitions gradually let her down to my level. O you glorious Methodist Episcopal Church, South, how your thoughtless children have dishonored you! We have brought a reproach upon your fair name, for it is really our fault that the world is saying that you turn aged, broken-down preachers from your active service and leave many of them almost "as wastrels begging bread." Come, all of you, my brothers and sisters, let us together repent and start anew!

Don't forget: Every pastor is a "forgotten man" in the making.

The Home Circle

THE CHRISTMAS SPIRIT.

By Mrs. Lemuella Almond.

Have you caught the Christmas spirit?
Do you feel the urge to give?
Does your heart thrill warmly from it?
Then you've found out how to live.

Oh, this world is rich with goodness,
But there's nothing quite so fine
As the lovely Christmas spirit,
Making human hearts divine.

There are little ones among us,
Yearning, hungry-hearted, sad,
Who'll be praying for remembrance;
We can make their Christmas glad.

Let us then help God to answer
Every little secret prayer.
He would like for all His children
To be happy everywhere.

Christmas will be coming shortly,
Let us strive to make it white
With the beauty of true giving
On that holy, holy night.

White as snow that, like a blanket,
Covers all the sleeping hills,
And with holy-haunted beauty,
Kisses warmly-breathing rills.

THE CHRISTMAS STORY.

By Willie C. Page.

It was Christmas Eve. The decorations of the "Big House" had been hung, to the last holly wreath and sprig of mistletoe.

The tree had been smuggled in the library where mother was busily putting the presents and hanging the silver stars.

The Christmas candles, symbolic of the spirit and gayety of the day, had been lighted and placed in every window of the house. The yule log glowed in the fireplace; Ted was trying to hang his stocking beside the row already in place; the other children were sitting about the room eagerly waiting for their mother to come and tell the Chrstmas story.

Suddenly the door opened and in walked—guess who? Old Santa Claus himself!

There were screams of excitement. Little Billy ran under the lounge. Ted hid behind the table, Alica and Louise snuggled together in the rocking-chair and sat staring in wonder, too frightened to speak.

"Good evening, children," said the jolly old man. "It is pretty cold at the North Pole tonight."

"Where are your reindeer?" asked little Billy, peeping out from under the lounge, his curiosity at fever beat.

"O, they are outside on the roof," replied Santa Claus, chuckling.

"Tell us a story," whispered Ted timidly as he came from his hiding place and took a few steps nearer.

"A story, well, of all things! What about?" asked Santa, his fat sides shaking with merriment.

"About yourself," all the children cried in a chorus.

Santa stretched his legs to the warmth of the fire for a moment, and stooped and held his hands over the smouldering blaze. The firelight flickered and died down, leaving the room dimly lighted and shadowy.

"Far away near the North Pole, I live in my winter palace, which is made of ice and snow. On days when the sun shines brightly, the whole palace looks as if it were built of sparkling jewels of many beautiful colors—something like a chandelier glittering in the electric light. There I have many workshops and storehouses, which contain every kind of toy a child could wish for.

"Every Christmas Eve I come with my sleigh and prancing reindeer. Slowly and slyly I climb down the chimney and tiptoe about the rooms where the little ones sleep. Sh-sh-sh! Not a sound must be heard, and every eyelid closed, or there will be no gifts. I love good children, so I go from stocking to stocking and fill each with the things the most desired."

"My stocking is the littlest one in the middle of the row," piped Billy, who had crept from under the lounge and had edged a tiny bit nearer the speaker.

"See! Mine is the long black one near the end of the mantel," cried Teddy.

"O, I know where every child's stockings are hung and it makes me happy to think of their eager joyful faces when they begin to unwrap the packages I put away for them. All the long year I keep my elves and fairies busy making gifts and toys for children over the wide world. Just think of the many little ones to be remembered!"

"What does Mrs. Santa Claus do?" asked Louise shyly.

"She dresses the dolls and makes ears for the toy animals and ties up the bundles," replied the old man, laughing. "I write down in a big red book the names and addresses of all good children."

"The ones who mind their mothers and wash their faces and e-a-r-s, cold freezing mornings?" asked Billy.

"Yes, indeed. I find out what they want, and if they have been good children, I write down the things they want in the red book with—guess what?"

"A pen," said Billy.

"Guess again."

"With a goose-quill," cried Alica.

"No, try again." Santa Claus shook his head.

"A typewriter," exclaimed Louise.

"No—a feather of the humming-bird's wing dipped in honey-dew! Every time a child does a kindness to some one and divides his playthings and apples and candy, I make a gold star and check his name with it. I will give that child an extra gift because he is kind and unselfish. Just remember that and when Christmas comes again you will be happier children."

In the twink of an eye he was gone.

"Annie," whispered father as he slipped off the robe, "are you through? I kept them entertained for half an hour and they never suspected."

"The dears!" said mother. "Open the door and call them in to see the beautiful tree."

"IN A MINUTE."

"Robert, come into the house," called mother.

"In a minute," replied Robert. "I want to finish my game of marbles."

Mother turned and went into the house with a sigh.

Robert finished the game and started another. He was surprised that she did not call again, for his mother usually had to call several times before he came, for Robert had not learned to obey promptly. He quieted his conscience and also his playmate, Willie, by saying that if mother had wanted him much she would have called again.

After a while, when Willie had to go home, Robert went in to see what his mother wanted.

"I want nothing now, but what I wanted before was to tell you that Uncle Tom had come and was going to take you home with him on the farm, but as he was in a great hurry your sister Mary went without you. I am sorry, but Uncle Tom could not 'wait a minute.'"

Robert forgot that he was a big boy and threw himself on the floor and cried as if his heart would break.

His uncle had written that he was coming to the city some time that week and would take the children home with him; so it was a great disappointment to think all his lovely plans could not come true.

"Why didn't you call me again?" he asked.

His mother sat on the floor beside him and, taking his head in her lap, said: "Robert, dear, you have a very bad habit of not obeying at once. I have tried in many ways to break you of it, but none did any good; so I have tried this way. I know it seems hard; but if it will do any good, it is worth the disappointment."

Needless to say it did do good, and he never forgot the lesson.—Pittsburg Christian Advocate.

Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

—Trench.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

PUBLISHING COMMITTEE:

Louisiana Conference—Rev. J. F. Foster, Rev. S. J. Davies, Rev. C. C. Miller.

Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Felts, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

DEATH OF REV. W. C. CARLISLE.

On Monday morning of this week we received the following telegram from Rev. S. L. Pope, presiding elder of the Greenwood District, North Mississippi Conference: "Rev. W. C. Carlisle, pastor at Inverness, died suddenly yesterday."

We have learned no further particulars of the passing of this good man, and we can make only the bare announcement. We do it with great sorrow, and with sincere sympathy for those who are bereaved by his going away. We hope to have, in due time, a suitable memoir for publication.

PERSONAL AND OTHER NOTES.

Rev. E. L. Cargill has had a fine beginnng at Boyce, La., and indications point to a growing work at that place.

Mr. Walker White, Atlanta, Ga., is the Treasurer of the General Hospital Board of our church, and to him all moneys for this Board should be sent.

The address of Rev. S. J. Davies, who took the superannuate relaton at the recent session of the Louisiana Conference, is 628 King's Highway, Shreveport, La.

Rev. H. W. Rickey, who is now pastor of our church in the important college town of Natchitoches, La., has had a cordial reception at that place and is looking forward to a good year.

Rev. C. M. Crossley, of Hattiesburg, Miss., under date of December 11, writes: "We had a splendid reception yesterday at Court Street—large congregation and twenty accessions."

Dr. W. A. Smart, of Emory University, recently delivered two inspiring addresses at the University of Virginia, principally to the Methodist students of that institution.

An exchange states that sixteen men were up for admission on trial at the Alabama Conference, but nine of them were over forty-five years of age and they were not received.

Dr. Theodore Copeland is in a meeting at Stillwater, Okla., in which six churches and the Y. M. C. A. of the Oklahoma A. and M. College are cooperating. Great good is being accomplished through the meeting.

Rev. Victor G. Clifford, of Centreville, Miss., writes: "The good people here have made us feel good to be back for another year. The prospects are bright for the greatest year of our ministry."

Rev. W. W. Perry has been cordially received for another year as pastor at Rochelle, La. Brother Perry says he is going to do some "presiding eldering" in a small way this year in reaching some neglected territory near him, if his present plans mature.

In a recent revival meeting held at Conway, Ark., by Dr. O. E. Goddard, the pastor, 195 new members were added to the church. Their names are recorded in a most attractive booklet, issued as a souvenir of the meeting.

The Trustees of the Chicago Church Federation, representing the more than 700 Protestant churches of that city, have issued an appeal calling upon all the churches to hold a watch-night meeting on the evening of December 31.

Rev. T. B. Cottrell and family have been royally welcomed back for another year by the congregation of the Gibson Memorial Church, Vicksburg, Miss. During his two years' pastorate there, a 100 per cent advance has been made along all lines.

Rev. Briscoe Carter, D. D., who was appointed Financial Secretary of the Louisiana Methodist Orphanage at the recent session of the Louisiana Conference, will make his headquarters at Ruston, La., while in his present great work.

We especially commend to the attention of our readers the beautiful "Christmas Prayer," by Mrs. A. Fount Calloway, of Oxford, Miss., found on page 1 of this issue of the Advocate. It is attractive in form and inspiring in sentiment.

The laymen of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, in Oklahoma City, Okla., have organized a movement looking toward the organic union of these two great churches. Much local interest is being taken in the movement.

"Methodist Matters," the church bulletin issued by Rev. Del Longgrear, pastor of the Coahoma and Lyons charge, North Mississippi Conference, is one of the best little papers that come to the editor's desk. We are sure the local members of the church read it with much interest.

Rev. J. H. Felts, presiding elder of the Greenville District—"the district that sounds no retreat"—writes that the new Conference year begins unusually well. He is finding "new ground," the preachers are taking up afternoon appointments, and the laymen are beginning to do things.

Rev. Jas E. Selfe writes from Hammond, La.: "My wife and I have been royally welcomed by one of the most appreciative and thoughtful congregations in the southern part of the Louisiana Conference." The editor has preached to those fine people and he bears testimony to the correctness of Brother Selfe's estimate of them.

What was formerly known as the Midland Methodist is now the Central Methodist Advocate. It is the official organ of the Holston, the Tennessee, and the Memphis Conferences, and is published by Lamar and Barton. It is still ably edited by Rev. J. A. Burrow, D. D.

Rev. S. D. Roberts reports that he has reached his new appointment, Sulphur, La., and that he is well pleased with the outlook. The Woman's Missionary Society has just expended $500 in repairing and furnishing the parsonage, which makes it a delightful home.

Mrs. S. O. Roberts, of Felixville, La., in renewing her subscription to the Advocate, says that she has been taking the paper for fifty-four years, and her mother took it before her. She says she cannot see how a Methodist can do without it. We have often had the same thought.

Rev. S. W. Johnson has reached his new field of labor at Coaiville, Miss., where he received a cordial welcome, expressed through a heavy "pounding." He says the Gulf Coast people know how to treat a new preacher. The parsonage on the charge is undergoing repairs, and the outlook for the year is promising.

The "Big Brother" of December 10 pays this thibute to Rev. E. Nash Broyles, the new pastor at Greenville, Miss.: "There has been very little time for Brother Broyles to rest since his arrival in Greenville, as quite a number of our members have been on the sick list and Brother Broyles certainly believes in giving them every attention that a pastor should give."

Those who are familiar with newspaper work know that typographical errors will now and then slip through in spite of the most careful proof reading. We regret that such errors, altogether the fault of the editor and not of the writer, appeared in the resolutions concerning Mr. J. S. Otis, of Logtown, Miss., in our issue of December 7.

Rev. Alonzo Early, D. D., who came "back home" after a year in Texas, and was appointed pastor at Crowley, La., has been well received on his new charge. Dr. Early is one of the most efficient members of the Louisiana Conference, and we predict for him a fine year in his work with the splendid people of Crowley.

Rev. James V. Bennett, Mississippi Conference evangelist, was recently with Rev. F. L. Applewhite in a meeting at Rankin Street Church, Jackson, Miss. He will be with Rev. J. M. Alford in a meeting at Winnsboro, La., at the beginning of 1923. Brother Bennett is now living at 1545 West Capitol Street, Jackson, Miss., where he may be reached by correspondents.

Rev. Carroll Varner writes: "I cannot refrain from saying a word about the royal way in which we have been received here in Winona. We found supper on the table and a full pantry when we arrived, and, on top of all this, good things continue to arrive. Two turkeys for Christmas have already been sent us! These are a great people." They are, indeed!

We take the following from the Southern Watchman, of Clinton, La.: "The Methodist congregation particularly, and the public generally, are gratified that the Annual Conference wrought no change in the pastorate here, but that Rev. L. C. Wilson was returned to this charge for another year. The same is true of Rev. J. S. Rutledge, who will continue on the work of the East Feliciana circuit."

The following kindly personal note from Dr. John W. Boswell, one of the "grand old men" of Methodism, gives us great pleasure: "I still read the 'old Advocate' with great pleasure. In so doing I keep in touch with you and the brethren in Louisiana and Mississippi, and that does me good. I am in as good health as I have been in during the past two years—eat well and sleep well, and do plenty of both." Blessings upon him!

Rev. Geo. P. Fikes, born and reared in Mississippi, where he still has a host of friends, but who served as pastor at Elaine, Ark., last year, was compelled to take the supernumerary relation at the recent session of his Conference on account of ill health. He hopes to regain his health speedily and to take active work again when opportunity is offered. He will make his home for the present at Marville, Ark.

Rev. D. M. Barr, formerly of Mississippi, is now pastor of the newly organized Broadway Methodist Episcopal Church, South, Glendale, Calif.

Glendale is a city with a population of 32,000. The opening sermon in the new church was preached by Rev. R. P. Shuler—better known as "Bob" Shuler. Dr. S. H. Werlein, formerly of the Louisiana Conference, is the presiding elder of the district in which the new church is situated.

Rev. A. M. Broadfoot has been very cordially received by the good people of Brookhaven, Miss., and the outlook for a great year's work is most encouraging.

The Gipsy Smith meeting in Hattiesburg, Miss., has developed wonderful spiritual power. Thousands of people have attended every service, and hundreds have been inspired to a better life.

The whole Bible for the blind printed in American Braille by the American Bible Society, requires nineteen volumes, weighs 150 pounds, and costs $75 to produce. A volume of selected passages weighs only one pound and is small enough to slip into an overcoat pocket. The American Bible Society depends upon the gifts of Christian people to make possible its service of love.

Dr. John R. Mott has issued a statement in which he declares that the Young Men's Christian Association, at its recent International Convention at Atlantic City, instead of weakening its relation to evangelical churches, strengthened that relation, and that the Association is now, as it always has been, thoroughly loyal to those churches.

At a recent meeting of a large group of representative women from thirteen Southern States, held in Atlanta, all of whom were officials of the Woman's Missionary Council or Conference Social Service Superintendents of the Methodist Episcopal Church, South, vigorous resolutions looking to the suppression of the lynching evil were adopted. Signers of the resolutions from Mississippi were Mrs. L. W. Alford and Mrs. W. V. Pittman, and from Louisiana, Mrs. W. T. Cunningham and Mrs. R. H. Wynn.

From a personal letter from a friend, we learn that Rev. L. M. Lipscomb was received with joy for his fourth year at Oxford, Miss., and that every department of the church is prosperous. The Sunday school is doing excellent work under the superintendency of Dr. A. W. Milden, of the University, and the Epworth Leagues and the women's organizations are keeping pace. The outlook for the new year is bright.

The Methodist church at Ponchatoula, La., suffered a great loss in the death, on Dec. 8, of Mr. Walter Lanier. He was buried on Sunday, December 10, the service being conducted by the pastor, Rev. J. M. Boykin, assisted by the Rev. Mr. Cormish, pastor of the Baptist church. The deceased left a wife, three sisters, and many friends to mourn their loss, to whom the Advocate extends sincere sympathy.

Not a single Methodist in Mississippi should forget the great Conference on Home Missions and Evangelism to be held in Jackson, January 16-17, 1923. Every Methodist preacher of the State is expected to attend, with at least five laymen from charges having fewer than five hundred members; and ten laymen from charges having five hundred or more members. The suggestion has been made—and it is a good one—that the membership of many charges would do a fine thing by furnishing the money for their pastors to make the trip. That meeting will be worth making sacrifices to attend.

Rev. J. B. Cain, of Ellisville, Miss., calls our attention to the fact that the Epworth League Board of the Mississippi Conference was incorrectly given in the Conference number of the Advocate. The correct list is as follows: Meridian District, W. D. Hawkins (President) and J. L. Decell (Vice President); Hattiesburg District, J. B. Cain (Secretary) and K. T. Moore; Newton District, L. F. Alford (Treasurer) and R. C. Peebles; Jackson District, J. O. Ware and J. W. Broom; Seashore District, J. F. Campbell and W. E. Barnes; Vicksburg District, J. L. Smith and W. W. Bowie; Brookhaven District, W. A. Terry and J. E. Carruth.

The quarterly conference list of the Hattiesburg District reached us too late for insertion in this week's Advocate. The full list will appear next week; we give the first few appointments here: Richton, at Richton, Dec. 24, 11 a.m.; Hattiesburg, Main St., Dec. 24, 7 p.m.; Oloh, at Clyde, Dec. 31, 11 a.m.; Silver Creek, Dec. 31, 7 p.m.; Collins, Jan. 7, 11 a.; Seminary, Jan. 7, 7 p.m. The district stewards are called to meet in Main Street Church, Hattiesburg, at 1:30 p.m., Dec. 28. All the district stewards are urged to be present, and the pastors are invited to attend.

A special church-wide campaign for the collection of past due Centenary pledges will be launched about January 15. The Executive Committee of the Centenary Commission requested the bishops and the secretaries of the Board of Missions to give practically all of their time to this campaign. Their action was approved by the bishops in their recent meeting at New Orleans and following this the Executive Committee of the Board of Missions authorized the secretaries to give all the time possible to the movement. The bishops in charge of foreign work who are now in the United States have been requested to remain in the homeland until this campaign is over, and Bishops Hay and Boaz, now in the Orient, have been urged to return for this field work, as have Dr. Pinson and Miss Howell, Foreign Secretaries, who are also in the Orient.

Among the duties imposed upon the General Sunday School Board by the last General Conference was that of inaugurating and promoting plans for Sunday school extension throughout the church, providing for education in missions and social service in all of our Sunday schools, and in the promotion and supervision of Sunday school work in all our mission fields. The General Sunday School Board, in conformity with this action of the General Conference, has elected Dr. Edmund F. Cook as Secretary of Home Missions and Sunday School Extension, and he has entered upon the duties of this office. He will have charge of so much of the work referred to above as applies to the territory in the home field, and to the development of missionary specials in the Sunday school and the furtherance of missionary education in the same. Correspondence regarding missions in the Sunday school, missionary specials, etc., should be addressed to Dr. Cook at 810 Broadway, Nashville, Tenn. Dr. Cook recently transferred his membership from the Southwest Missouri Conference to his old home Conference, the South Georgia.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. W. W. Drake (from Shreveport, La.), 6; Rev. W. B. Jones, Crystal Springs, Miss., 3; Rev. H. B. Thomason, Colfax, La., 4; Rev. A. J. Gearheard, Haynesville, La., 2.

"NOW I LAY ME."

When you enter a hospital you see long rows of beds with weak and diseased and broken bodies; you see faces drawn with pain; you see tired nurses after long nights of watching and ministering; and sometimes you see heart-broken relatives, desolate in their loneliness.

Because of those things it seemed strange and wonderful to find in one of the city hospitals an example of the perfect peace—a little eight-year-old girl. She had suffered for many months, and at last her relatives had brought her to the hospital for a serious operation, the result of which would be either death or life with restored health and happiness. The surgeon believed that with good luck the child might survive.

The attendants expected a somewhat distressing scene when the ether was given and were trying to harden their hearts against the cries of fear that frequently occur at such a time. The moment came, and the attendant approached with the ether. The child lay watching with close attention. Then suddenly, instead of a cry from her lips, a most beautiful and winsome smile like the opening of a flower overspread her small white face. Then she closed her eyes and reverently, as if at her mother's knee, repeated in a low, sweet voice:

"Now I lay me down to sleep;
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

There was silence for a moment as tear-filled eyes turned away. Then quietly and confidently the serious work began. All nervousness, all strain and anxiety had departed, for the peace of God, which passeth all understanding—and which was hers—had filled their hearts.

The above little story is from the Youths' Companion. However, out of our own experience, we have known adults to admit to praying the same little prayer, even when it was so serious that they had been advised to make their will before the operation. It surprises us that the Companion prints the prayer in the above form. It should be:

"I pray Thee, Lord,
And not 'the Lord.'"

A Boston woman told us that her little grandchild, who had doubtless been taught the Companion form, always concluded his prayer:

"I pray another Lord
My Soul to take."

—Exchange.

THE GRACE OF GRATITUDE.

Gratitude comes very near to being the crowning emotion of the soul, and he who has learned the habit of it has learned the way to the greatest fullness and rapture of life. The grateful soul may not be the one to whom life has dealt most bountifully and beneficently, but it is all one as if it were, for the fullness of the heart makes up for any lack. He who has gratitude is as if he had the best that a thousand worlds had to offer, for his gratefulness multiplies and magnifies his blessings a million-fold; while he who has not gratitude is poor and miserable and unhappy with a universe at his feet. It isn't what we have, but how we appreciate what we have that makes life either full or empty, either joyous or futile. There isn't a life that has ever been lived that hasn't felt rich and full and abounding in the hour of some fine gratitude, and there never was a man so poor and bereft that his soul didn't seem crowned with blessings when he looked up into the face of God and tried to express his thankfulness. The joy and richness that come through gratefulness are no mocking, make-believe things at all; they are among the most real and abiding possessions of life. And just as we learn that great lesson of gratitude, and yield ourselves to the throb of that finest emotion of the soul, will life take on a steadfast joy and glory and fullness. Gratefulness is always the doorway into real happiness.—Christian Guardian.

Jesus Christ is indispensable as the standard of reform within the church. Whenever in Christian history the church's life has become corrupt, superficial, lukewarm, it has been the rediscovery of Christ which has cleansed the church and reestablished vital Christianity. To-day the churches need again a fresh invasion of His Presence, a fresh consciousness of His character, rebuking our evils, correcting our faults, putting first things first and aligning us for His work. Christ as the Reformer of His own people, straightening them where they are crooked, sweetening them where they are bitter, enlightening them where they are blind, rebuking them where they are stubborn and putting new heart into them where they are discouraged, is one of the great needs of our time.—Fosdick.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

MRS. EGBERT O. HAYES, a dear little "mother in Israel," passed to her reward, November 30, 1922, dying at the home of her daughter, Mrs. G. W. Summers, in Abbeville, La. Sister Hayes had reached the ripe age of 81 years, 9 months, and 10 days. She was born in St. Landry Parish, near Church Point, and joined the Methodist Episcopal Church, South, at the age of fifteen. The New Orleans Christian Advocate was her favorite church paper from early life till she passed away. All her life she was a devout Christian. The writer had the privilege of visiting her occasionally for the last two years. We prayed together and talked of God's work and his workers. The last words she spoke before our last prayer were concerning the Annual Conference. I always went away refreshed in soul after my visits with her. Prayer was her native breath. She made one think of the twenty-third Psalm and, the fourteenth chapter of John's gospel. Sanctified by suffering and the Spirit of God, one was impressed that the peace that passeth all understanding stood guard at the gates of her life. Her trust in God was fixed, her hope stayed on him, and down to old age she proved his unchangeable love. She fulfilled the law of sacrifice. The mother of nine children, she had buried all but two. Surely there is One on the other side to welcome such souls, who will say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you." Such are the nameless and humble heroines of the faith once for all delivered to the saints. These are the riches of God's inheritance here, and theirs the riches of the inheritance in God here and in the world to come. She has answered the summons to come up higher, to join the innumerable company whom John in his vision saw standing before the throne of God, who had come up out of great tribulation and had washed their robes and made them white in the blood of the Lamb, who shall hunger no more nor thirst any more; for He who sitteth on the throne shall be their Shepherd, and shall guide them unto the river of the waters of life, and God shall wipe away all tears from their eyes.

The writer held funeral services at the home of her daughter on Dec. 1, 1922, and Rev. S. D. Roberts conducted the services in Opelousas, where her body was laid to rest with those of her kindred and friends who had gone before. W. O. WAGONER.

On Dec. 1, at 12:50 o'clock p.m., at the Baptist Hospital, Alexandria, La., Mrs. SARAH E. WALKER, my precious wife, fell asleep in the arms of Jesus. For the last two years her sufferings were almost unbearable, but she bore them bravely until her domicile was changed. Her maiden name was Sarah E. Satcher, and she was born at Dodson, La., March 13, 1864; she married the writer in May, 1883; six children were born, of whom all survive her. She was converted and united with the Methodist Church at Pineville, La., in 1880, Rev. Christian Keener being the pastor; she was well known by all of the pioneer Methodist preachers who labored through central Louisiana. She was a noble, loving wife and mother. When the time came near for her departure, her testimony was bright and glorious. She was laid to rest in the Pineville Methodist Cemetery.

The home is sad and lonely
Since mamma has passed away,
But with God she is more happy,
And His will we must obey.

Farewell, mamma, we'll sadly miss you
For the short time we remain;
But there are others that will greet you,
And our loss is Heaven's gain.

Her husband,
JAMES H. WALKER.

JAMES A. MOODY was born in Robson County, North Carolina, March 6, 1831, and died at his home in Wayne County, Mississippi, April 18, 1922. He came with his father and family to Wayne county in 1837, and was living in a half-mile of his father's settlement when the end came. He was married to Miss Helena A. Taylor, October 28, 1858. To this happy union were born 12 children, 10 of whom are living, one of them a Methodist minister. Mr. Moody served all through the Civil War, a member of Company C of the Thirty-seventh Regiment, Mississippi Volunteers, and was a faithful soldier. He was a man of even temper, unquestionable veracity, honest dealings, and deep piety. He was converted and joined the Methodist Church, and lived a pure, upright life, and held several official positions with credit to himself and honor to his church. A good man is gone to his reward, and his works do follow him.

In 1895 he was sweetly sanctified, and lived the life to the end. We shall see his kindly face no more on earth, but we shall see it again and clasp his hand in the home of the soul.

His loving nephew,
WM. NORTON.

RESOLUTIONS.

Whereas God, in his all-wise providence, has seen fit to take from our midst Mrs. MYRA BURROW, who died in the Lucy Brinkley Hospital, Memphis, Tenn., Nov. 13, 1922, and was buried in the Byhalia Cemetery, Nov. 14, 1922, from the Methodist church, in which she was a member from early childhood; whereas in her death this society and church have lost a member who will be greatly missed, for never did a servant of the Lord work more gladly in his vineyard—nothing was too difficult if the Master needed her; whereas God alone knows the many acts of kindness she performed throughout her beautiful, noble life; therefore, be it Resolved:

1. That the world was made better and brighter because of the influence of her sweet, pure life.

2. That we extend our most sincere sympathy to the bereaved loved ones and commend them to the care of Him "who doeth all things well."

3. That a copy of these resolutions be sent to her family and to the New Orleans Christian Advocate for publication, and a copy placed in the minutes of the Woman's Missionary Society.

Signed by: Miss Susie Davis, Mrs. W. M. Nichols, Committee.

Adopted, December 4, 1922, at Byhalia, Miss Mrs. W. M. Nichols, Secretary; Mrs. Thos. Eason, President.

RESOLUTIONS.

Our Heavenly Father, in his wisdom, has seen fit to remove from our midst our beloved member and coworker, MRS. J. ATKINSON, on Oct. 21, 1922, at her home in Arcadia, La. To give an adequate sketch of her useful and beautiful life would be impossible in these brief resolutions. Suffice it to say that she was loved and honored by all. Truly to know her was to love her.

Whereas, the Arcadia Missionary Society of the Methodist Church has lost one of its best beloved and honored members, and we deeply deplore our loss; therefore, be it Resolved:

1. That with sorrowing hearts we desire to pay loving tribute to the memory and the lofty character of our departed sister.

2. That this Society does hereby express to her sorrowing husband and companion and bereaved family, our deepest and tendest sympathy.

3. That a copy of these resolutions be spread upon the minutes of this Society, a copy be published in the Bienville Democrat, a copy be published in the New Orleans Christian Advocate, and a copy be sent to the bereaved family.

Signed by: Mrs. E. P. Woodman, Mrs. D. R. Shehee, Mrs. J. E. Currie, Committee.

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No one who vitally knows the indispensableness of Christ can be willing to withhold Him from the rest of humankind. As these recent years have shown, the appeal of a famine to those who have bread and to spare is well-nigh irresistible. The appeal of the non-Christian world to the Christian community ought likewise to arouse an overwhelming response. "The field is the world." Try to confine the love of God revealed in Christ to a limited portion of the world, to keep it for ourselves, and it will spoil on our hands. For by that act, whatever we may say, we are denying the indispensableness of our Lord. We cannot be unmissionary Christians. The adjective keeps ruining the noun. —Fosdick.

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Epworth League.

LOUISIANA CONFERENCE.

Alexandria District.

Well, it took until the middle of November to get reports this quarter, but for the first time every League reported. How's that? From now on every League is going to report, on time, aren't we?

There are now fifteen Senior Leagues, and three of these are 100 per cent chapters. It is best to keep quiet about the others just at present. Seven have definite programs of social service and six have programs for recreational activities. Let's bring that up, folks.

There are 115 Epworth Eras taken, and we have to get only 16 more to raise the District's quota, but of course we don't want to stop there.

A weak spot is the Covenants, but the Alexandria District is going to work on them so that by the close of the year instead of just half maintaining them, nearly every Leaguer in the district will be enrolled.

So far our Missionary Special is $174. Last but not least, we gained ninety-five members the second quarter, making a total of 501 members.

All the Intermediate Chapters reported this quarter, one of which is a 100 per cent Chapter. The other two mark up to 70 and 80. They have pledged $42 to Missions. Their membership is 60.

Now comes the sad part. Only one Junior League reported. What's the matter, Superintendents? Get in line next quarter, which ends the last of this month, and send in your report with the Seniors and Intermediates.

WOMAN TOO WEAK TO WALK

Now Works Nine Hours a Day.—Lydia E. Pinkham's Vegetable Compound Restored Her Strength

Union Village, Vt.—"I was weak and nervous and all run-down. I could not walk across the floor without resting and I had been that way for weeks. I saw your advertisement in the paper and after taking one bottle of Lydia E. Pinkham's Vegetable Compound I felt the good it was doing me and I took seven more in all. Before I finished I was able to work nine hours a day in a steam laundry. I cannot say too much in favor of your medicine. I trust all sick and suffering women will take it. It has been two years since I took it and I am strong and well."—Mrs. L. A. GUIMANN, Union Village, Vermont.

This is only one of such letters we are continually publishing showing what Lydia E. Pinkham has done for women, and whether you work or not Mrs. Guimann's letter should interest you.

Many women get into a weak, nervous run down condition because of ailments they often have. Such women should take Lydia E. Pinkham's Vegetable Compound at the first sign of trouble. Good health is necessary and this splendid medicine will help you to keep it.

A TRIBUTE TO REV. H. N. HARRISON.

Since there is a portion of Brother Harrison's work during his stay in New Orleans unknown to many Methodists, I think it is due him to send a brief sketch of his ministry outside of the local church which he served.

Scholarly, his life a gospel, and recognized as a man who holds counsel with the most High, his parsonage was a retreat for the burdened of soul and the sick. High and low, men and women of all denominations, including Catholic and Jew, came to him for advice and prayer. I saw the dinner wait an hour while he prayed with an unhappy woman.

This was a service of love, for Brother Harrison was paid for it only in the coin of Heaven.

To earnest, sincere hearts, his sermons were the Bread of Life. A Catholic woman who was converted during the Ginsy Smith meeting said to me, "When Brother Harrison is preaching, I feel as if God was talking to me through him."

A MEMBER OF FELICITY.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria District—First Round.

Pineville, Dec. 31.
Campti, at Campti, Jan. 7, a.m.
Coushatta, Jan. 7, p.m.
Alexandria, Jan. 8, p.m.
Melder Ct., at Melder, Jan. 11.
Marksville Ct., at Evergreen, Jan. 14, a.m.
Bunkie, Jan. 14, p.m.
Colfax, at Colfax, Jan. 16, p.m.
Melville, at Melville, Jan. 21, a.m.
Opelousas, Jan. 21, p.m.
Livonia, at Livonia, Jan. 24.
Plaquemine and Donaldsonville, at ———, Jan. 25.
Oakdale, Jan. 28, a.m.
Glenmora, Jan. 28, p.m.
Natchitoches, Jan. 30, p.m.
Rochelle and Standard, at Standard, Feb. 1, p.m.
Jena and Jonesville, at Jena, Feb. 4, a.m.
Trout and Good Pine, at Trout, Feb. 4, p.m.

The district stewards will please meet on January 2, in the Alexandria Methodist Church, at 11 a.m.

W. L. DOSS, Jr., P. E.

Baton Rouge Dist.—First Round.

Denham Springs, at Denham Springs, Dec. 24, a.m.
Keener Memorial, Dec. 24-26, p.m.
Clinton, at Clinton, Dec. 31, a.m.
Jackson and Ethel, at Ethel, Dec. 31, p.m.
St. Francisville, at St. F., Jan. 7, a.m.
Baton Rouge, First Church, Jan. 7, p.m.
Natalbany and Pine Grove, at Natalbany, Jan. 14, a.m.
Hammond, Jan. 14, p.m.
Bogalusa ct., at Bogalusa, Jan. 21, a.m.
Bogalusa, Jan. 21, p.m.
Pearl River ct., at Pearl River, Jan. 28, a.m.
Slidell, at Slidell, Jan. 28, p.m.
Springfield ct., at Springfield, Feb. 4, a.m.
Ponchatoula, at Ponchatoula, Feb. 4, p.m.
Franklinton ct., at Fisher, Feb. 11, a.m.
Franklinton, Feb. 11, p.m.
Olive Branch, at Olive Br., Feb. 18, a.m.
Baker, at Baker, Feb. 18, 3 p.m., 7 p.m.
Tickfaw Mis., at Pine Ridge, Feb. 25, a.m.
Amite, Feb. 25, p.m.
Greensburg, at Days, Mar. 4, a.m.
Kentwood, Mar. 4, p.m.
Covington, at Covington, Mar. 11, a.m.
Gonzales, at Meadows, Mar. 18, a.m.

J. W. LEE, P. E.

Lake Charles Dist.—First Round.

Many and Robeline, at Many, Dec. 24, 3 p.m.
Neame and Pickering, at Neame, Dec. 31, 11 a.m.
Carson, Dec. 31, 7:30 p.m.
Abbeville and Kaplan, at Abbeville, Jan. 7, 11 a.m.
Gueydan and Estherwood, at Gueydan, Jan. 7, 7:30 p.m.
Crowley, Jan. 14, 11 a.m.
Eunice Ct., at Eunice, Jan. 14, 7:30 p.m.
New Iberia, Jan. 21, 11 a.m.
Lafayette, Jan. 21, 7:30 p.m.
Merryville, Jan. 28, 11 a.m.
De Ridder, Jan. 28, 7:30 p.m.
Sulphur and Vinton, at Vinton, Feb. 4, 11 a.m.
Lake Arthur, Feb. 4, 7:30 p.m.
Branch Ct., at Branch, Feb. 11, 11 a.m.

J. B. WILLIAMS, P. E.

Ruston Dist.—First Round.

Jonesboro, at Jonesboro, Jan. 17, preaching, 11 a.m.
Gibsland, at Gibsland, Jan. 24; preaching, 11 a.m.
Arcadia, Jan. 31; preaching, 11 a.m.
Elmore, at Wesley, Jan. 4; Q. C., 2 p.m.
Sibley, at Pine Grove, Jan. 5; Q. C., 2 p.m.
Winnfield, Jan. 7; preaching, 11 a.m; Q. C., 2 p.m.
Winnfield circuit, at Joyce, Jan. 7, preaching, 7:30 p.m.; Q. C., 4 p.m.
Blenville, at Blenville, Jan. 14, preaching, 11 a.m.
Bernice, at Bernice, Jan. 16; Q. C., 2 p.m.
Farmerville, Jan. 17; Q. C., 7:30 p.m.
Marion, at Marion, Jan. 18; Q. C., 2 p.m.
Minden, Jan. 21, preaching, 11 a.m.
Homer, Jan. 23; Q. C., 7:30 p.m.
Haynesville, Jan. 24; Q. C., 7:30 p.m.
Dubach, at Dubach, Jan. 26; Q. C., 2 p.m.
Springhill, Jan. 28, preaching, 11 a.m.
Cotton Valley, Jan. 28, preaching, 7:30 p.m.
Ringgold, at Ringgold, Feb. 4, preaching 11 a.m.
Wesley, at Hall Summit, Feb. 5; Q. C., 2 p.m.
Simsboro, at Simsboro, Feb. 7; Q. C., 2 p.m.
Haughton and Doyline, at Haughton, Feb. 11, preaching 11 a.m.
Ruston, Feb. 12, 7:30 p.m.
Castor, Feb. 14; Q. C., 2 p.m.
Athens, Feb. 18; Q. C., preaching, 11 a.m.
District Stewards' meeting, at Arcadia, Jan. 11, at 10:30 a.m.

K. W. DODSON, P. E.

Shreveport Dist.—First Round.

Bossier City, Dec. 17, p.m.
Mangum Memorial, Dec. 24, a.m.
Cedar Grove, Dec. 27, p.m.
Ida, Dec. 31, a.m.
Belcher, Dec. 31, p.m.
Texas Avenue, Jan. 3, p.m.
Greenwood, Jan. 7 a.m.
Oil City, Jan. 7, p.m.
Vivian, Jan. 10, p.m.
Pelican, Jan. 13, p.m.
Pleasant Hill, Jan. 14, a.m.
Grand Cane, at Stonewall, Jan. 21, a.m.
Mansfield, Jan. 21, p.m.
Noel Memorial, Jan. 24, p.m.
Plain Dealing, Jan. 28, a.m.
Mooringsport, Jan. 31, p.m.
Bayou La Chute, Feb. 4 a.m.
First Church, Shreveport, Feb. 7, p.m.
Longstreet, Feb. 11, a.m.
Logansport, Feb. 11, p.m.

The district stewards' meeting will be held Tuesday, Jan. 2, 10:30 a.m., in First Methodist Church.

R. H. WYNN, P. E.

CHAMBERLAIN'S COUGH REMEDY

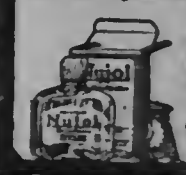
FOR THE RELIEF OF Coughs, Colds, Croup WHOOPING COUGH, HOARSENESS BRONCHITIS

—SOLD EVERYWHERE—

Bad Breath

Is Usually Due to Constipation

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus replaces it.



Nujol is a lubricant—not a medicine or laxative — so cannot gripe. Try it today.

Nujol

A LUBRICANT—NOT A LAXATIVE

Marshall, Mo.

Dear Sir:
I have used Mrs. Winslow's Syrup for many years for my three babies and it has proved successful. One of my babies had colic and I gave him Mrs. Winslow's Syrup. It certainly was fine, for it cured him.
Yours truly,
(*Name on request*)

Diarrhoea, colic, flatulency and constipation are quickly overcome by this safe, pleasant, efficient remedy. Guaranteed non-narcotic, non-alcoholic. Formula on every label.

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Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

The second Sunday was spent at Hebron, Jones County, with their Sunday school. The Baptist and Methodist schools went together and made a day of it. It was a good day in spite of the weather. My, we had a good time! Hebron is on the map, and if they carry out their promises they will go forward for the Lord this year. I enjoyed meeting old friends and mingling with them, as well as the chance to work for the cause of Religious Education.

Monday was spent in Laurel. They are getting ready for the union meeting to be led by Gipsy Smith, Jr. Pray that God will bless them. They are also planning for a Standard Training School.

Brother Brabham was with us Wednesday and Thursday, meeting the circuit preachers of the Jackson District at Harrisville. We did not have a full attendance, but we surely did have a fine program. The Harrisville community made a name for itself and Brother Brabham passed some very fine compliments upon them and their work. It was fine and I appreciated it very much. Brother Sells and his folks entertained us in a very lovely way and all seemed to enjoy it so much. Every pastor that was present seemed to get great inspiration from the meetings and every one promised to take a forward step, not only for his circuit, but for himself.

Brother Burton liked the meeting so well he is planning to hold another.

The Program of Work for the Coming Year.

1. A Standard Training School in each District.
2. Seven District Institutes.
3. Thirty-five Sub-District Institutes.
4. At least 5 Four-Times-A-Year Circuit-Wide-Institutes in each District.
5. Promotion of the Campaign of Evangelism as outlined by the General Sunday School Board.
6. Definite effort to get each school to accept the proper type Program of work and try to measure up to it.
7. A Bible Reading Campaign in each school.
8. Sabbath Observance promoted in each school.
9. Tithing taught in each school.
10. A campaign for clean speech in each school.
11. A campaign for Family Devotion, promoted by the Bible Classes.
12. A campaign for private devotions.
13. An effort to increase the membership by at least 5000.
14. To promote "Children's Week," at least doubling last year's efforts.
15. A Conference-Wide Sunday School Conference.
16. Increase the number of schools observing Sunday School Day not less than 25 per cent.
17. Increase the offering from Sunday School Day at least 25 per cent.

To beat last year's record will take much work. We have passed every record so far that we have ever made. Will you not gladly pray that for the glory of the Father we may have another record breaking year?

Pray for Brother Hull and myself.

Yours in Him,
JOHN C. CHAMBERS.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.

NOTES FROM NORTH MISSISSIPPI.

By Rev. R. H. B. Gladney, Sardis, Miss.

Now is the time to call a meeting of the Workers' Council and present the Program of Work so every officer and teacher may know what is expected of them. A large chart to hang upon the wall may be had by sending twenty-five cents to me or to Mr. M. W. Brabham, Nashville, Tenn. No school can stand still after accepting this outline of work. Try it and report the results.

Would you like to have the latest dictionary on Methodist Sunday school work that will cost you only a post card? If you care to have such a book, write to Lamar & Barton for the 1923 Sunday School Supply catalog. It will answer hundreds of questions and answer them correctly. Get this catalog and a copy of the "Superintendent and His Helpers," and you will have two useful tools to work with.

At the recent session of the Little Rock Conference, Rev. Clem Baker, Conference Superintendent of Sunday Schools, presented seventy-eight teacher-training certificates to the preachers of that Conference. This is the main reason why that Conference is making such rapid progress in all good work. Why can we not have one hundred preachers studying one of these books? Bishop Ainsworth's blackboard will not have so many naughts to face us at next Conference if we prepare to teach our people the things of the kingdom. Every preacher, officer, and teacher ought to study "Organization and Administration."

Rosedale has accepted the "C" Program of Work. In doing this, the teachers agreed to put graded lessons in the first three departments as a beginning. Mrs. Dodd agreed to organize the intermediate class and use graded lessons. I am confident this school will demonstrate the wisdom of accepting a full program. The school begins without having a single complete point, but in less than three months there will be a decided increase in the interest of the teachers and a marked advance in the quantity and amount of work done.

The school at Itta Bena accepted the "C" Program of Work. Ten of the teachers agreed to take "The Pupil" as their study for the next three months. This is the most important point of the ten, because if the teachers are trained, they are able to undertake anything that ought to be done; if they are untrained, the school will drag along in the same rut. Brother Lockhart means to make his fourth year in this charge the best of all. He has made a good beginning toward this end.

The Sunday School Board is not asking for the fifth Sunday offering for itself, but is asking for this offering that we may give more of our teachers an opportunity to receive training. And the reason we want trained teachers is that teachers may know how to deal with our children. A dead church never asks for money, never calls upon God to raise up workers, never looks out upon the field that is white unto the harvest. May the Holy Spirit open our eyes that we may see the vast multitude we are not teaching.

A CHURCH ON THE JOB.

A letter from Rev. Chas. D. McGehee, who was formerly a pastor in the North Mississippi Conference, reveals many remarkable facts covering the Haven Street Methodist Church, St. Louis, Mo., of which he is now pastor. In addition to the wonderful work of the women, which is equaled by many of our churches, the work of the laymen is the outstanding feature.

One hundred and two cottage prayer and testimony meetings were held by these laymen during the past fourteen months, with an average attendance of 45, and as many as 110 people were in one large home.

The men are filling the pulpits of the country churches where the pastors can visit only once or twice a month—a wonderful work for laymen in our town and city churches.

These laymen, under the leadership of a great lay leader, Mr. Thomas Mellow, go out on Sunday afternoon, two and two, and visit the sick, the shut-ins, the cold, indifferent church members. They also conduct services in the missions, hospitals and old peoples' homes; they are also planning to open several Sunday afternoon schools out in St. Louis County.

As a result of their work, the church is in a constant state of revival, members being taken into the church regularly. Forty-eight families have signed Family Worship Cards and twenty-five have signed tithing cards. Four Catholic families were taken into the church after a cottage prayer service had been held in their homes.

How soon the Kingdom would come if our laymen would hear the call to this ministry, giving a part of their time and their talents as well as their treasure to the Lord!

KANSAS AND PROHIBITION.

By Dr. Charles M. Sheldon, in the Christian Herald.

In Kansas for more than thirty years after May 1, 1881, the Prohibition question was the one great political, social, business and moral issue of more than 1,500,000 people, living in the geographical center of a nation, isolated by more than 1,500 miles from any other State having a similar law, ridiculed by a powerful national press, by financial and political organizations.

It is of course true that during the entire forty-two years of Kansas prohibition there have been many and brutal violations of the law. But all the lawlessness and disorder and deceit and trouble of various sorts under an imperfectly obeyed prohibition law were not a drop in Noah's flood compared with the same things intensified which Kansas had endured under the saloon. In other words, Prohibition at its worst was tremendously better than the saloon at its best, and the foes of Prohibition need to have this fact hammered into their skulls with a bung-starter.

The history of Kansas in its fight with the liquor interests is being reproduced in the national conflict almost step by step. The difference consists in the tremendous advantage that Uncle Sam has over the single State that stood for so many years alone. But the evasions, the home brew, the illicit sales, the lawlessness of the high-brow and the low-brow element in hatred of the law, the cry of personal liberty, the exaggerated thirst that the law-breakers would have us believe 110,000,000 people have, the apathy or direct sympathy with lawlessness that certain great dailies still express—have we not seen all that in the history of Kansas, and all of it intensified by the combined attack of forces that are no longer in political or social power? Yea, verily.

And, if, alone, handicapped, surrounded, deluged with whiskey and beer from every quarter of her boundaries, betrayed by her own sworn public officials, and smitten by the very forces of civilization that should have rallied to her support, Kansas fought and won, how much more now, with all that as past history, is the hope and faith that the United States shall drive this common enemy of the church and home and business into the sea, so far beyond the three-mile limit that not even a wireless can get her last call for help.

For the HAIR—

To make it soft, fluffy and free from dandruff use

TETTERINE

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

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You Cannot Buy New Eyes

But you can Promote a Clean, Healthy Condition

Use Murine Eye Remedy "Night and Morning."

Keep your Eyes Clean, Clear and Healthy.

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COUGH and WHOOPING

Cough Syrup

Easy to Take

No Habit-Forming Drugs. Formula of DR. RICHARD ANGELL

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PRICE 35c AND 65c

AT ALL DRUGGISTS

YUN, PEERLESS KOREAN, ACCEPTS PRESIDENCY ANGLO-KOREAN SCHOOL.

By Rev. A. W. Wasson.

Hon. T. H. Yun has accepted the presidency of the Songdo Higher Common School (Anglo-Korean School) and will take charge at an early date. The many friends of the school who know him will rejoice at this news. It is peculiarly gratifying to have at tbe head of our leading educational institutions a peerless Korean leader like Mr. Yun.

In taking charge of this school again he will be resuming under more favorable conditions the work which he began in 1906 and which was so tragically interrupted by the Conspiracy Case in 1911. His powers of mind and heart have been enriched and ripened by the hard experiences of the intervening years. The preacher in Arkansas who prayed for Mr. Yun by name every day of the three years he was a political prisoner can feel that his prayers have been abundantly answered as Mr. Yun takes charge of this student body of over fourteen hundred and brings to bear upon their lives the truths of the Christian religion wbich sustained his own heart so well during the strain and anguish of those long years.

In spite of the dark days and the temporary setbacks, the advance of the Kingdom through the years has always outstripped our expectations. Let us expect great things from this institution in full confidence that if we are faithful God will more than fulfill them.

Songdo, Korea, Nov. 6, 1922.

EVANGELISM IN THE SUNDAY SCHOOL.

We must understand the boy's problem if we are to solve the Boy-Problem. We must know the mind of a child if we are to help in the development of the mind.

The teacher who knows the Master Teacher and also knows the child will understand how to lead the child into the Master's presence.

The aim of the Sunday school is to lead each pupil to a knowledge of Jesus Christ as personal Savior and Lord and to develop in each a Christian character that is expressed through worship, right living and service.

Special Campaign of Evangelism January, February and March, 1923. Outline of plan and the following Leaflets freely supplied by the General Sunday School Board, 810 Broadway, Nashville, Tenn. "Evangelism through the Sunday School." "The Sunday School Teacher as an Evangelist." "The Child and Evangelism." "Enlistment of the Home in Evangelism." "The Graded Lessons and Evangelism." "The Evangelization of Youth." "Two Experiences in Evangelism with Young Men." "Winning Souls for Christ." "Confession or Decision Day." "Preparation for Church Membership."

REV. AND MRS. T. B. COTTRELL WELCOMED BACK TO GIBSON MEMORIAL.

When returning home Thursday evening from a call, Rev. and Mrs. T. B. Cottrell were agreeably surprised to find a number of friends awaiting them. As the Rev. Mr. Cottrell has been returned to this pastorate for another year, the members of his church had arranged a reception of welcome. The reception had been kept a profound secret, and as Mr. and Mrs. Cottrell left for a short call in the evening, some of the committee entered their home and quickly made arrangements for the entertainment.

As they entered, on their return, they were greeted with cheers. The lights were turned on and words of welcome poured forth from all

It was just an informal affair.

After quite an enjoyable time of

(Continued on Page 16.)

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Bayou Pierre, at Center Point, Dec. 30, 31.
Hazlehurst, 7 p.m., Dec. 31.
Pleasant Grove, at Picasant Grove, Jan. 6, 7.
Monticello, at Monticello, 7 p.m., Jan. 7.
Adams, at Adams, Jan. 13, 14.
Bogue Chitto and Norfield, at Norfield, 7 p.m., Jan. 14.
Meadville and Bude, at Bude, Jan. 21.
Wesson and Beauregard, at Wesson. 7 p.m., Jan. 21.
Gallman, at Bethesda, Jan. 24.
Foxworth, at Hopewell, Jan. 27, 28.
Tylertown, 7 p.m., Jan. 28.
Osyka, at Osyka, Jan. 31.
Barlow, at Rehoboth, Feb. 3, 4.
Brookhaven, 7 p.m., Feb. 4.
McComb, Pearl River Ave., Feb. 7.
Crystal Springs, 11 a.m., Feb. 11.
Georgetown, at Georgetown, 7 p.m., Feb. 11.
Magnolia, Feb. 14.
McComb, Centenary, 11 a.m., Feb. 18.
McComb, La Branch St., 7 p.m., Feb. 18.
Scotland, at New Hope, Feb. 21.
Summit and Topisaw, at Topisaw, Feb. 24, 25.
Fernwood, at Fernwood, 7 p.m., Feb. 25.

The district stewards will meet at 1:30 p.m., Thursday, December 28, in the Methodist church in Brookhaven. The pastors will also be welcome.

H. M. ELLIS, P. E.

Jackson Dist.—First Round.

Jackson, at Capitol St., Dec. 24.
Terry, at Terry, Dec. 30, 11 a.m., 2:30 p.m.
Florence, at Braxton, Dec. 30, 7 p.m.
Florence, at Braxton, Dec. 31, 11 a.m.
Canton, Jan. 7, 11 a.m., 2 p.m.
Bolton, at Raymond, Jan. 14, 11 a.m., 2 p.m.
Edwards, Jan. 21, 11 a.m., 2 p.m.
Flora, Jan. 21, 7 p.m.
Flora, Jan. 22, 2 p.m.
Madison, Jan. 24, 11 a.m.
Satartia, at Mt. Olivet, Jan. 27, 28, 11 a.m.
Benitonia, Jan. 28, 2 p.m., 7 p.m.
Harrisville, at Rexford, Feb. 3, 4, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Feb. 4, 2:30, 7 p.m.
Camden, at Camden, Feb. 13, 14, 11 a.m.
Sharon, at Sharon, Feb. 14, 2:30 p.m.
Vaughn, Feb. 16, 11 a.m.
Benton, at Midway, Feb. 17, 11 a.m.
Eden, at Eden, Feb. 18, 2:30 p.m., 7:30 p.m.
Yazoo City circuit, at ———, Feb. 24, 25, 11 a.m.
Yazoo City, Feb. 25, 2:30, 7 p.m.
Brandon, at Pelahatchie, Mar. 4, 11 a.m., 2 p.m.
Monterey, at Mt. Carmel, Feb. 5, 11 a.m.

The district stewards are called to meet in the Sunday school room at Galloway Memorial Church, December 28, at 9 a.m. A full attendance is desired. We will be glad to have the pastors and lay leaders in attendance that we may have a full discussion of the work before us for the year.

M. L. BURTON, P. E.

Meridian Dist.—First Round.

Meridian, Fifth Street, Dec. 31.
Porterville, at Chapel Hill, Jan. 6, 7.
Scooba, Jan. 7, p.m.
Cleveland, at Mellen, Jan. 12.
DeKalb, at Pleasant Ridge, Jan. 13, 14.
Vimville, at Pleasant Hill, Jan. 20, 21.
Meridian, Seventh Ave., Jan. 21, p.m.
Daleville, at Lockhart, Jan. 21, 22.
Lauderdale and Electric Mills, at Elec. M., Jan. 28.
Waynesboro circuit, at Fedora, Feb. 3, 4.
Waynesboro, Feb. 4.
Matherville, at Poplar Springs, Feb. 10, 11.
DeSoto, at Crandall, Feb. 11, 12.
Enterprise, Feb. 15, 16.
Pachuta, Feb. 16, 17.
Quitman, Feb. 18.
Shubuta, Feb. 18, p.m.
Bucatunna, at State Line, Feb. 25.

The district stewards will meet at Central Church, Meridian, on Friday, 10 o'clock a.m., December 29. The pastors are invited to be present.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Neshoba, at Sandtown, Jan. 5.
North Neshoba, at Hope, Jan. 6, 7.
Philadelphia, Jan. 7, 8.
Carthage, at Carthage, Jan. 11.
Walnut Grove, at W. G., Jan. 12.
Harperville and Lena, at Harperville, Jan. 13, 14.
Laymen's Rally, at Jackson, Jan. 16, 17.
Trenton, at New Prospect, Jan. 20, 21.
Forest and Morton, at Forest, Jan. 21, 7 p.m.
Rose Hill, at Homewood, Jan. 27, 28.
Montrose, at Montrose, Jan. 31.
Lake, at Lawrence, Feb. 3, 4.
Bay Springs, at Holder's, Feb. 7.
Decatur and Hickory, at Hickory, Feb. 11.
Chunky, at Chunky, Feb. 14.
Shiloh, at Shiloh, Feb. 17, 18.
Newton, at Newton, Feb. 21.
Raleigh, at Raleigh, Feb. 23.
Homewood, at Homewood, Feb. 24, 25.
Union, at Union, Feb. 28.
Laurel, First Church, March 4, 11 a.m., 3 p.m.
Laurel, Kingston, March 5, 7 p.m.
Laurel, West End, March 6, 7 p.m.

The district stewards are called to meet in the Methodist church, Newton, Miss., Dec. 29, 10:30 o'clock a.m. Pastors are invited to attend this meeting.

Do not fail to attend the great Methodist Rally in Jackson, Jan. 16, 17. Who? All preachers; five laymen from every charge of less than 500 members; ten laymen from every charge of 500 or more members. Hosts of Methodists from all over the State will be there. Be sure to be one of them.

J. A. MOORE, P. E.

Seashore Dist.—First Round.

District Stewards, Gulfport, 10 a.m., Dec. 28.
Logtown, 11 a.m., Dec. 31.
Bay St. Louis, 7 p.m., Dec. 31.
Americus, Fri., 11 a.m., Jan. 5.
Moss Point, 11 a.m., Jan. 7.
Escatawpa, 3 p.m., Jan. 7.
Pascagoula, 7 p.m., Jan. 7.
Lumberton, 11 a.m., Jan. 14.
Columbia Mission, at Hub, 3 p.m., Jan. 14.
Columbia, 7 p.m., Jan. 14.
Poplarville, 11 a.m., Jan. 21.
Picayune, 7 p.m., Jan. 21.
Carriere, Mon., 11 a.m., Jan. 22.
Vancleave, at Vancleave, 11 a.m., Wed., Jan. 24.
Mentorum, at Alexandria Memorial, 11 a.m., Saturday, Jan. 27.
Brooklyn, 11 a.m., Jan. 28.
Wiggins, 7 p.m., Jan. 28.
Saucier, at Saucier, Wed., 7 p.m., Jan. 31.
Ocean Springs, at Ocean Springs, 11 a.m., Feb. 4.
Back Bay, 7 p.m., Feb. 4.
Gulfport, Q. C., Mon., 7:30 p.m., Feb. 5.
Biloxi, Q. C., Tues., 7:30 p.m., Feb. 6.
Long Beach, Q. C., Wed., 7:30 p.m., Feb. 7.

The district stewards, the district lay leader, and all the charge lay leaders are requested to meet at Gulfport Methodist church at 10 o'clock, December 28. Matters of importance are to be discussed and settled for tbe year. The pastors are invited to come, but if tbey cannot make two trips, they will be expected to meet in a Preachers' Institute at Gulfport, Thursday and Friday, January 25, 26. Bishop Ainsworth will arrange matters for consideration. Let no pastor fail to attend. Let us all begin now for a great forward movement. I urge the stewards to collect a part of their pastors' salary at once. He will need it. Some have had long moves. So, bretbren, please don't wait until the quarterly conference meets. Let us all begin now working and praying for a thousand souls to be saved, and a level district by Conference. We can have it if we will.

W. M. SULLIVAN, P. E.

Vicksburg Dist.—First Round.

Nebo, 11 a.m., Dec. 31.
Fayette, 7:30 p.m., Dec. 31.
Harriston, at Lorman, 11 a.m., Jan. 7.
Port Gibson, 7:30 p.m., Jan. 7.
Hermanville, 11 a.m., Jan. 14.
Utica, 7:30 p.m., Jan. 14, 15.
Washington, 11 a.m., Jan. 21.
Natchez, 7:30 p.m., Jan. 21.
Rosetta, 11 a.m., Jan. 26.
Gloster, 11 a.m., Jan. 27.
Centerville, 11 a.m., Jan. 28.
Woodville, 7:30 p.m., Jan 28.
Rocky Springs, at Willows, 11 a.m., Feb. 4.
Vicksburg, Gibson Memorial, 7:30 p.m., Feb. 4, 5.
Roxie, 11 a.m., Feb. 11.
Vicksburg, Crawford Street, 7:30 p.m., Feb. 11, 12.
Oak Ridge, at Flower Hill, 11 a.m. Feb. 14.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 18.
Silver City, 7:30 p.m., Feb. 18.
Mayersville, Feb. 24.
Angulla at Delta City, 11 a.m., Feb. 25.
Rolling Fork, 7:30 p.m., Feb. 25.

The district stewards are called to meet in the Crawford Street Church, Vicksburg, at 11:30 a.m., on Friday, Dec. 29, 1922. Please let all of the stewards be present. Matters of importance will come before the meeting.

J. R. JONES, P. E.

ROCHE'S HERBAL EMBROCATION
RELIEVES SAFELY AND PROMPTLY
CROUP OR WHOOPING COUGH
Also wonderfully effective in Bronchitis, Lumbago and Rheumatism.
All druggists or
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666 quickly relieves Colds, LaGrippe, Constipation, Biliousness & Headaches.

WINTERSMITH'S CHILL TONIC SOLD 50 YEARS
If not sold by your druggist, write Wintersmith Chemical Co., Louisville, Ky.

Woman's Missionary Society

All communications for this Department should be sent to Mrs. J. G. Snelling, 1431 Octavia St., New Orleans, La.

LOISIANA CONFERENCE.

Auxiliaries Attention!

My Dear Auxiliaries:

December is here, which brings us to the last lap of our good race for 1922. A message from Mrs. Lipscomb tells that the closing of the books for the third quarter showed we have yet a large sum to bring up in order that our total pledge shall be paid in full. Looking back over our records for the past two years, I have every reason to believe that this obligation will be met. Now, let us rally fast; the time is short; if one auxillary should fall in its relay all would be concerned. Before the dear Christmas time has come let us pay our vows to Him, and be joyous in the knowledge of a service well done, of an unborken gift to lay at his feet.

The total budget for this year is as follows: Auxiliaries, $24,000; Y. P., $500; Juniors, $500. At the end of the third quarter, $15,417 had been paid, leaving a balance of $9,583.

With love, yours in His service

MRS. C. F. NIEBERGALL.

NORTH MISSISSIPPI CONFERENCE

Executive Committee Meeting.

The Executive Committee of the Woman's Missionary Society, North Mississippi Conference, was called to meet in Winona on November 6th, and twelve members responded. The session was held in the ladies' parlor of the Moore Memorial Church. Miss Brand, secretary of the rural survey, gave a report of what she had found during her four months' tour of the Conference, and a committee was appointed by the President, Mrs. T. M. Clark, to meet with a like committee from the Annual Conference in session at Water Valley, with reference to locating Miss Brand.

Reports were heard from the officers and district secretaries present, all showing much had been left undone for the last quarter of the year.

Plans for the coming annual meeting of the Woman's Missionary Society to be held in Greenwood during the first quarter of 1923 were discussed, and the president will confer with the local committee and a definite date will be announced as soon as possible.

Miss Brand at Shuford.

As the Annual Conference had made a beginning in the Rural Work at Shuford, and urged the Woman's Missionary Society to co-operate in the work at that place, it was decided to concentrate at that point.

To the places where Conference workers felt Miss Brand should locate, will be given all the help volunteer workers can give, and it is hoped to put on an all-time worker in every district. That is not asking too much, since we are seeing results from this line of work.

Just another month is given you to finish the year's work. To date no Auxiliary has observed "Harvest Day," but a number expect to during December. It is so important that all reports go in early, for during the holidays so much time will be given to other things. Our treasurer would have such a happy Christmas if every Auxiliary in the Conference would send her a full report by December 15th, and send with it the real Christmas good wishes.

CHRISTMAS ROUND THE WORLD.

Donors who last year gave aid for the 1921 Christmas greetings sent to leper people in many lands through the American Mission to Lepers will read with quick interest some of the responses sent back by the superintendents of hospitals who distributed such gifts. Excerpts of four such letters are included in the following paragraphs:

"It was a sight to see one hundred and fifty lepers—men, women and children—enjoying YOUR rice and curry. During the feast, the gramaphone, bought with your gift last year, played. We were also able to give to each leper a cotton shawl, so greatly appreciated in this cold weather. The untainted boys have never had blankets before, but were provided as a result of your gift."

"Our lepers are most grateful as this is the ONLY TOUCH OF INDIVIDUAL INTEREST they receive during the year. We purchased a warm, knitted wool cap for each, besides oranges and sweets. Thank you for the practical Christmas gift."

"Special thanks are given for the usual gifts, and particular acknowledgment of the money which provided some eatables and extra supplies of soap. The soap was especially appreciated. Sometimes the lepers are so anxious to get it, they will even offer to trade a portion of their food allowance for a little extra soap."

"Two hundred lepers gathered for their Christmas celebration can make quite a noise as they sing and laugh and enjoy their phonograph. I think there were just ten shirts in your box, which I gave out to the eldest men. One man said, 'I hope I grow old soon then, because I have never had a shirt.' The lepers received the two hundred mufflers with great joy and thanksgiving."

Whoever would like to have a hand in scattering Christmas joy of this kind among the class of sufferers who have as little joy as any people on earth, is invited again this year to forward contributions to W. M. Danner, Secretary of the American Mission to Lepers, 156 Fifth Avenue, New York City.

A distribution of such gifts will be made around the world, not forgetting the 400 leper people of the United States who are housed in the beautiful Federal Hospital Sixty-Six in Louisiana. Christmas is yet several weeks away, but for this purpose Christmas giving must be immediate, since it requires a good deal of time to communicate with the remoter stations of this widespread benevolence.

FROM SHUFORD, MISS.

Miss Bessie Brand, of Staunton, Va., appointed pastor's assistant on the Shuford circuit during the convening of the North Mississippi Conference at Water Valley, reached here Monday, November 20. Rev. T. B. Thrower, newly appointed pastor of the Shuford circuit, wife and two small sons, arrived at Shuford via Courtland, Friday, November 24.

On the evening of November 25, young and old gathered at the Community House and tendered a reception to Rev. Mr. Thrower and his wife. With kind and gracious words Miss Lillian Meek welcomed the new pastor and his wife into our midst. The response of our pastor to these words of welcome by Miss Meek on behalf of the neighborhood was equally kind and gracious. Mesdames Sherman Meek, P. C. Magee, Ed. Barnett, John Childress, John Gardner and others, acting as hostesses, served a plate luncheon, consisting of chicken, dressing, salad, pickle, coffee, cake and punch. The dining room was tastefully decorated with white and yellow chrysanthemums. Misses Ava Willingham, Walve Magee, Hettie Meek, using a victrola and some choice records, proved their ability as an entertainment committee. We believe we voice the sentiment of those attending when we say, "We enjoyed the evening." REPORTER.

FROM ROBELINE, LA.

Dear Brother Carley: Please give us just a little space in the Advocate to tell something about our efforts here in Roseline church. We have a membership of 48 members. We have a well organized Sunday school, with an average attendance of 35 to 40; our collections are seldom less than $18 per month. The most attractive feature in the Sunday school is the Cradle Roll—we have eleven babies from two to four years of age. Each Sunday morning these little tots gather in one of the most attractive little rooms in the church, where they are taught about God.

Our Woman's Missionary Society has just been organized. We have only 12 members, but we are in the work to stay. In our next letter we hope to report something worthwhile.

Our midweek prayer meeting is well attended—often the attendance exceeds the membership of the church. Although our pastor is seldom with us in the services, the laymen of the church carry on the work very zealously. We announce the chapter in the Bible that we are to discuss a week in advance, giving every one an opportunity to study it. Often the children take part in the service—if they do not join in the discussion, they repeat a verse of the Scripture from memory.

We have two splendid Leagues, Senior and Junior. Both are doing a splendid work. Our Senior League contributed this year more than $100 toward building an addition to our church. Four rooms have been completed and furnished.

Our Centenary to date is paid in full. I am sure if many of our sister churches, much stronger than we, were putting their shoulder to the wheel as this little church is doing, God's kingdom would move rapidly.

MRS. J. G. IDOM.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Buena Vista, at B. V., Dec. 30, 31.
Verona, at Verona, Jan. 6, 7.
Shannon and Nettleton, at S., Jan. 7, 8.
Woodland, at Mantee, Jan. 13, 14.
Nettleton, at Carolina, Jan. 20, 21.
Greenwood Springs, at G. S., Jan. 24.
Vardaman, at V., Jan. 27, 28.
Calhoun City, at C. C., Jan. 28, 29.
Houlka, at Houlka, Feb. 3, 4.
Salem and Ecru, at E., Feb. 10, 11.
Randolph, at Randolph, Feb. 13.
Tocopola, at Thaxton, Feb. 14.
Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Columbus, Central Church, preaching, Dec. 17, a.m.; Q. C., Jan. 11.
Artesia, preaching, Dec. 24; Q. C., Feb. 1.
Chester, at Nebo, Dec. 30, 31.
Ackerman and Wier, at Wier, Dec. 31, Jan. 1.
Kosclusko ct., at East Union, Jan. 6.
Kosciusko sta., Jan. 7, a.m.
McCool, at Bowie's, Jan. 7, 8.
Macon ct., at ———, Jan. 13, 14.
Crawford and Shafers, at Crawford, Jan. 14, 15.
Mashulaville, at Mashulaville, Jan. 20, 21.
Shuqualak, at Shuqualak, Jan. 21, 22.
High Point, at White Hall, Jan. 27.
Loulsville, Jan. 28, a.m.
Noxapater, at Noxapater, Jan. 28, 29.
Starkville, Feb. 4, a.m.
Ethel, at Ethel, Feb. 4, 5.
Sturgis, at Sturgis, Feb. 10, 11.
Cedar Bluff, at Cedar Bluff, Feb. 17, 18.
Mayhew and Sessums, at Sessums, Feb. 25, 26.

A. T. McILWAIN, P. E.

Corinth District—First Round.

Wheeler ct., at Wheeler, Dec. 30, 31, a.m.
Potts Camp, at P. C., Jan. 3.
Hickory Flat, at H. F., Jan. 4.
Myrtle, at Myrtle, Jan. 5.
Mooreville ct., at Allen's Chapel, Jan. 6, 7.
Mantachie ct., at Shiloh, Jan. 9.
Marietta ct., at Marietta, Jan. 10.
Rienzi ct., at Rienzi, Jan. 11.
Chalybeate ct., at Camp Ground, Jan. 12.
Ripley sta., Jan. 12, 14, night.
Silver Springs ct., at Mt. Carmel, Jan. 13, 14.
Great State Conference on Evangelism, for all pastors and church officials, to be held at Jackson, Miss., Jan. 16 and 17.
Burnsville ct., at Hebron, Jan. 19.
Iuka ct., at Snow Down, Jan. 20, 21.
Iuka sta., Jan 21, p.m.; Jan. 22, a.m.

All pastors of the Corinth District are called to meet the presiding elder in Corinth for special conference, Tuesday and Wednesday, Jan. 23 and 24.

Paden ct., at Westt Side, Jan. 26.
Belmont ct., at Golden, Jan. 27.
Tishomingo ct., at Tishomingo, Jan. 28, 29.

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Greenwood Dist.—First Round.

Moorehead, Dec. 31, a.m.
Indianola, Dec. 31, p.m.
Inverness, at Inverness, Jan. 7, a.m.
Belzoni, Jan. 7, p.m.
Tutwiler, at Tutwiler, Jan. 14, a.m.
Drew, at Drew, Jan. 14, p.m.
Great Rally for Home Missions and Evangelism at Jackson, Jan. 16 and 17, five laymen from each charge, and every pastor in the district to attend.
Swift, at Morgan, Jan. 10, the pastor to set the hour.
Webb, at Webb, Jan. 21, a.m.
Minter City, at Minter City, Jan. 21, at 3 p.m.
Schlater, at Schlater, Jan. 24, p.m.
Tchula, Jan. 28, a.m.
Sidon and Cruger, at Sidon, Jan. 28, p.m.
Sunflower, at Sunflower, Feb. 4, a.m.
Ruleville, at Doddsville, Feb. 4, 3 p.m.

S. L. POPE, P. E.

Grenada Dist.—First Round.

Coffeeville ct., at Coffeeville, Dec. 24, Jan. 10.
Sallis ct., at Sallis, Dec. 30, 31.
Holcomb ct., at Holcomb, Jan. 7.
Poplar Creek ct., at Shiloh, Jan. 13.
Tie Plant ct., at T. P., Jan. 14.
Duck Hill ct., at Duck Hill, Jan. 14, 15.
Winona sta., Jan. 21, a.m.; Jan. 22, p.m.
Kilmichael ct., at Kilmichael, Jan. 21, p.m.; Jan. 22, a.m.
Waterford ct., at Waterford, Jan. 26.
Ashland ct., at Ashland, Jan. 27.
Lamar ct., at Lamar, Jan. 28.
Paris ct., at Paris, Feb. 3.
Abbeville ct., at Abbeville, Feb. 4.
Lexington, Feb. 9, 11.
Ebenezer ct., at Hebron, Feb. 10.
District stewards' meeting at Grenada, Dec. 7, at 2 o'clock p.m.

R. A. TUCKER, P. E.

Greenville Dist.—First Round.

Lake Cormorant and R., at Hollywood, Dec. 31, a.m.
Clarksdale, Dec. 31, p.m.
Friars Point and Bobo, at Bobo, Jan. 7, a.m.
Shelby, Jan. 7, p.m.
District Stewards meet at Shaw, Jan. 8, 2 p.m.
Cleveland, Jan. 10, p.m.
Gunnison and Sherard, at Gunnison, Jan. 14, a.m.
Rosedale and Hillhouse, at Rosedale, Jan. 14, p.m.
Laymen and Pastors meet at Jackson, Jan. 16, 17.
Glen Allan and Benoit, at Benoit, Jan. 21, a.m.
Glen Allan and Benoit, at Glen Allan, Jan. 21, p.m.
Hollandale and Arcola, at Hollandale, Jan. 28, a.m.
Leland, Jan. 28, p.m.
Greenville, Jan. 31, p.m.
Jnestown and Duncan, at Jonestown, Feb. 4, a.m.
Jonestown and Duncan, at Jonestown, Feb. 4, p.m.
Boyle and Pace, at Boyle, Feb. 11, a.m.
Boyle circuit, at New Salem, Feb. 11, 3 p.m.

The mass meeting at Jackson, Jan. 16, 17, is of sufficient importance to provoke a record attendance from this territory. Make your plans NOW, brethren. It will be the best money and time you have ever invested for your church. The district stewards' meeting at Shaw should have the individual attention of every district steward. Due personal notice will be given later. The Shaw quarterly conference will be held in connection with the district stewards' meet. District Conference at Jonestown, May 8-11. In arranging your meetings, brethren, give this fact due attention.

JAMES H. FELTS, P. E.

Sardis District—First Round.

Como, 11 a.m., Dec. 24; Q. C., evening, Dec. 12.
Coldwater, evening, Dec. 24; Q. C., evening, Dec. 11.
Shuford, at Eureka, Dec. 30; preaching and Q. C., 11 a.m.
Courtland, at Courtland, Dec. 31; Q. C. in afternoon.
Crenshaw, at Sledge, Feb. 4.
Cockrum, at Palestine, 11 a.m., Jan. 6.
Pleasant Hill, at P. H., 11 a.m., Jan. 7.
Horn Lake, at H. L., preaching, p.m., Jan. 7; Q. C., 11 a.m., Jan. 8.
Sardis ct., at Terza, 11 a.m., Jan. 10.
Longtown, at Longtown, 11 a.m., Jan. 11.
Arkabutla, at Hunter's Chapel, 11 a.m., Jan. 12.
Crowder, at Crowder, evening, Jan. 14.
Mt. Pleasant, at M. P., Jan. 20, 21.
Tyro, at Free Springs, Jan. 27, 28.
District Preachers' Meeting, at Sardis, Jan. 23-24, beginning at 11 a.m., Jan. 23.
District Conference, at Senatobia, May 15-17.

J. TILLERY LEWIS, P. E.

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YOU OWE IT TO YOUR CHILDREN - TO YOUR FAMILY TO SEE THAT THEY GET THE MOST NUTRITIOUS WHOLESOME BAKINGS.

Don't take the chance of sacrificing quality, economy and food value by using self-rising flour mixtures. They are only substitutes for good plain flour and good baking powder.

The best baking results are obtained from good baking powder and plain flour. The results are far better than from self-rising flour.

There is no substitute for good baking powder and plain flour.

Economy does not necessarily mean cheapness of price, nor does it mean the easiest way. In these times the greatest care should be used in determining between true economy and the sham of mere cheapness because there are so many preparations and substitutes in the way of leavening agents on the market.

For best results use—
Calumet Baking Powder
and a good plain flour.

FINE MEETING AT BOYLE, MISS.

Following is a brief report of a two weeks' meeting held in Methodist church, of Boyle, Miss., which closed Sunday night, December 10:

1. Twenty-two forceful and effective sermons by Rev. John W. Robertson, Conference Missionary Evangelist, Rosedale, Miss.

2. Entire church membership thoroughly aroused and revived.

3. Several reclamations.

4. Two additions to membership and five or six prospective additions.

5. Flying Squadron of thirty members volunteered for service in reclaiming and organizing outlying community churches. The flying squadron has had its initial meeting and elected the following officers: C. E. Young, Chairman; Dr. S. B. Farmer, Vice Chairman; D. H. Adams, Secretary and Treasurer, and E. H. Foster, Corresponding Secretary. The squadron has the advantage of a male quartet and an orchestra among its membership. This fact, coupled with the fact that the District Lay Leader lives in Boyle and is constantly in need of volunteer workers, to whom the squadron has offered its services and co-operation, will make the work of the Lay Leader easier and put the Methodist church of Boyle on the map for usefulness in the Master's Vineyard. Fraternally yours,

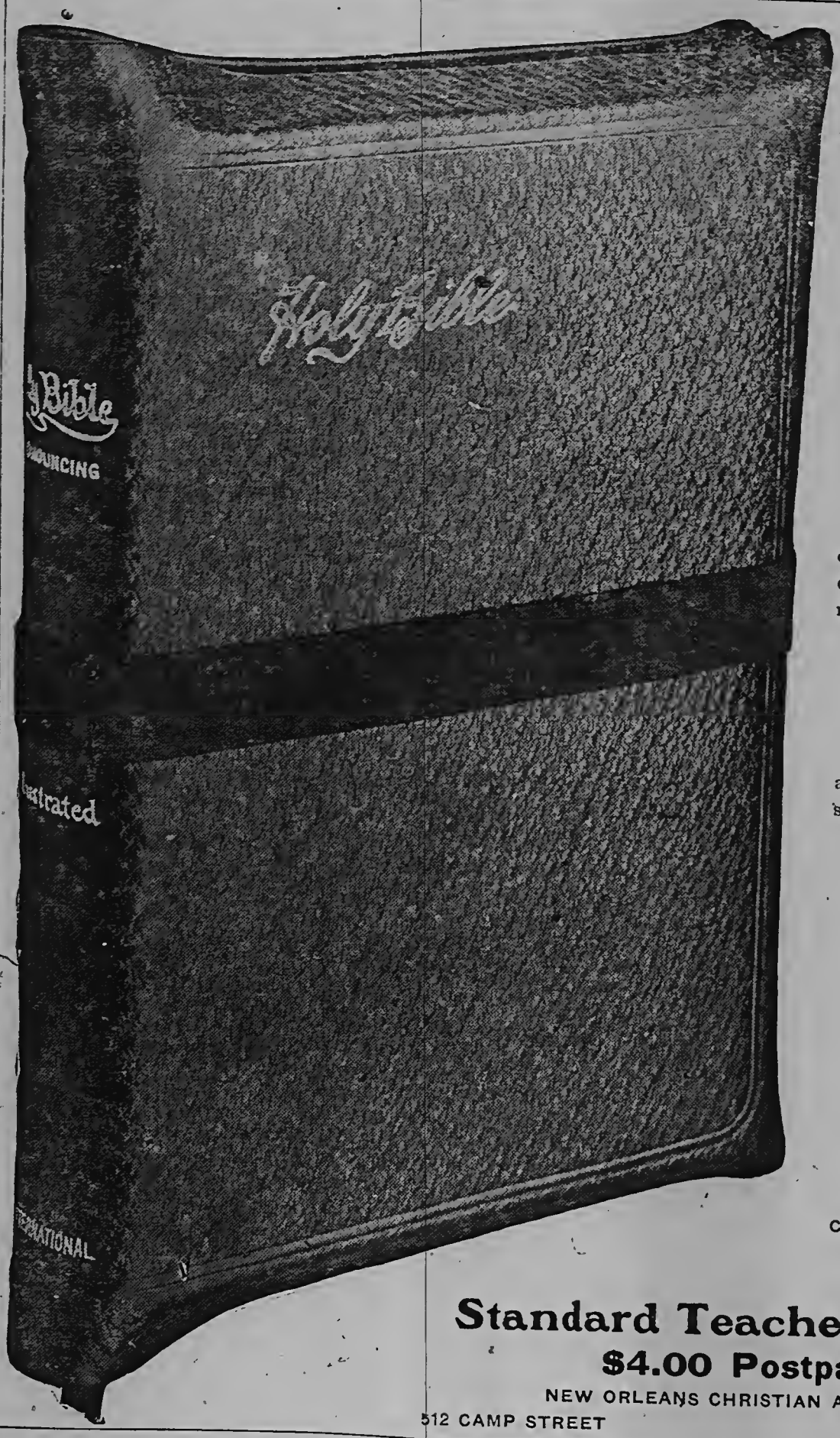
Signed by: W. W. Hartsfield, P. C.; S. V. Wall, District Lay Leader.

A BANKER ACCEPTS CHRIST.

Rev. A. W. Wasson speaks of Mr. Sherwood Eddy's visit to Songdo, and one of the results: "Two weeks ago, Dr. Sherwood Eddy spent two days in this city, greatly to the benefit of the work. Among the persons who remained for the after service at the close of the night meeting was a prominent Korean banker who, for some years, has been kindly disposed towards the Christian movcment hut who had not accepted Christ. After a few minutes conversation, in which he expressed his sympathy with Christianity hut at the same time stated quite frankly the obstacles in the way of his becoming a Christian, he was invited to a personal interview with Dr. Eddy at our home the next morning. At the appointed hour he came; Rev. J. S. Ryang interpreted. The banker stated again quite clearly and frankly and earnestly the intellectual difficultics in the way of his faith and also his shrinking from the opposition he would meet if he became a Christian. Without any evasion and with great ability Dr. Eddy faced and removed the intellectual difficulties and then pressed upon the man's conscience the duty of enduring the hardships incident to being a Christian in Korea, and appealed for an immediate decision. For some time the decision seemed to hang in the balance. Dr. Eddy said: "There are four of us in this room whom you can see. A fifth person is present whom you cannot see. As my words enter your ears this fifth person, the unseen Christ, is saying in your heart, 'They are true. You ought to be a Christian. You ought to he a Christian now.' After a brief silence, during which I have no douht the living Christ kept pleading with him, the strong man held out his hand and said, 'I will.'"—Bulletin.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. Mary Elizabeth started her candy kitchen with $5.00 and has made a fortune. Cannot you do likewise? I will tell you all about the business. Now is the psychological time to make big money. Write today. Isabelle Inez, 526-B Morewood Building, Pittsburgh, Pa.—Adv.



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666 is a prescription for Colds, Fever and LaGrippe. It's the most speedy remedy we know.

You find pourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others? You will find half the batle is gained if you will never allow yourself to say anything gloomy.—Lydia M. Child.

REV. AND MRS. T. B. COTTRELL WELCOMED BACK TO GIBSON MEMORIAL.

(Continued From Page 13.)

laughter and talk we were delightfully entertained with readings given hy Miss Ruth Peek, Miss Eloise Cunningham and Mrs. L. C. Prothro, also duets by Mrs. Z. D. Clark and Miss Mary Lee Parker.

Delicious refresnments were served after which "Onward Christian Soldiers," and "Blest be the Tie," was sung by all.

Rev. Mr. and Mrs. Cottrell made beautiful and appropriate remarks of appreciation.

Amid words of loving appreciation for their return to us and good wishes for a better Conference year than ever before and pledging our support both in service and finances, good nights were said.

All enjoyed the delightful evening and we felt our coming together has drawn us nearer each other.

We are determined to he more faithful and loyal to our pastor and the cause of Christ and we know from the past we can depend on our loved pastor and his equally loved wife for their love, prayers and help.—Vicksburg Post.

Dicks' Antiseptic
Kills Germs

For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.

25 CTS.

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 69—No. 52. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3190.

HENRY T. CARLEY, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 28, 1922. CHAS. O. CHALMERS, Manager.

EDITORIAL COMMENT

POSITIVE PREACHING.

We can make no greater wish for the church for the incoming year than that its ministry give itself to the positive and constructve preaching of the fundamental doctrines of Christianity. As the New York Christian Advocate says editorially in a recent issue, there never was a time when the temptation to deal with all life on the negative side was stronger than it is to-day. The tragedy of yielding to this temptation lies in the fact that negative preaching gets nowhere. It is well, of course, to point out the sins and evils of the age in which we live, and to denounce them with all the vigor and earnestness of the prophets of old; but the world needs a remedy for sin, and that remedy is to be found—and found alone—in the gospel of Jesus Christ. The way to get rid of darkness is to turn on the light; and the best way yet revealed to convict the world of sin, and of righteousness, and of judgment, is to proclaim with the "accent of authority" the doctrines that have been the central feature of every great evangelistic movement in the history of the Christian church—and those doctrines all center in the Person and teachings of Christ. It will be well for us to meditate long and deeply on those words of the Master, "And I, if I be lifted up, will draw all men unto me." Our gospel is able to save the world—if we will only preach it.

THE PATHOS OF CHRISTMAS.

Christmas is a season of joy; yet it is not a season of joy for everybody. A New Orleans newspaper has been calling attention to some of the "neediest cases" in the city, and it cites this one: "There is no one to look after her, no relative to care for her in her old age. She is 82 years old, without friends or relatives, and lives alone in one little room. That room is bare and squalid, and without heat. A bed and one rickety chair—these are the only aricles of furniture. She has not even a table, or a mirror. Her personal effects consist of barely enough clothing to keep her warm. Charity has given her food enough to keep hunger away; but she needs other things—clothing, a little furniture, the common necessities of life, things to make her more comfortable as she sits there in the twilight, waiting for the end, or the dawn of a happier day." We would not say one word that would detract from the joy of those who have friends, kindred, all the comforts and many of the luxuries of life at this season; but would it not make us all happier to share our good fortune with some forlorn and forgotten one who, otherwise, will not know that the Christmas spirit is one of good cheer? Christ himself came not to be ministered unto, but to minister—and we best represent him by following his example.

THE END OF IT ALL.

The church is now calling upon its membership to meet in full the obligations assumed by it in the two great movements that have so largely held its interest during the past quadrennium—the Centenary Movement and the Christian Education Movement. So urgent is the need of the Centenary funds that the College of Bishops, at its recent meeting in New Orleans, issued a special message in connection with this matter, in which it called upon all the forces of the church to cooperate in bringing the collections up to date. It is just possible that some of our people, having in mind the Centenary obligations, the Christian Education pledges, the approaching call in behalf of our superannuated preachers, and the demands upon them to meet the current expenses of the local congregations, may feel that the church is concerned primarily with the collection of money and that it is neglecting its main business of evangelism. Of such, if there be any, we call attention to the fact that evangelism, in its broadest and best sense, is the end of the collection of all this money. We do not hesitate to affirm that all the great Boards of the church are committed to evangelism as their chief end, and that the collection of money is merely a means to that end. The church has no use for money simply as money—it values it only as it can apply it to the great work of establishing, extending, and maintaining the Kingdom of God upon earth. It is a blessed thing for some of us that the church stands ready to make our dollars count in the evangelization of the world for, otherwise, we would have very little part in the accomplishment of that glorious task. Do you think evangelism is the chief business of the church? Then pay your Centenary pledges, that the church may carry on that business.

PAY YOUR POLL TAX.

Since, in Louisiana, the right to vote is conditioned upon the payment of the poll tax for the two years preceding the year of election, and since failure to pay the tax in 1922 and 1923 will disfranchise the citizen in 1924, when all the important municipal, State, and National elections are to be held, we feel that it is worth while to call attention to the importance of paying the poll-tax this year. We may be sure that those who have selfish and personal interests to serve will not fail to qualify; all the more should Christian men and women be prepared to cast their ballots on the side of public morality, public education, and every issue involving the fundamentals in our social organization. Citizens of Louisiana, if you have not already paid your poll tax for this year, do not fail to do so within the few days remaining.

SECTARIANISM WITH A VENGEANCE.

The Texas Christian Advocate recently commented on certain resolutions adopted by the Baptist State Convention, held in Waco, Texas, not long since, as those resolutions were reported in the secular press. These resolutions are so manifestly sectarian that we give them, as quoted in the Texas Advocate, that our readers may see the type of theological bigotry the world has to contend with in some sections at least of the South: "Third, that we record our profound gratitude to God for His signal and manifest blessings on our labors in the campaign thus far, and that with singing hearts we go on winning the lost, building the kingdom of Christ, teaching the ignorant and healing the sick, until we put a glorious Baptist crown on the head of our Lord and Savior, Jesus Christ." We join with all Christian people in rejoicing over the success that the Baptists are meeting with in the work of saving the lost and building up the kingdom of God; but we have scant patience with the assumption of a superior virtue that would make even the Christ a denominational Lord. If the language of the resolutions is not actually blasphemous, it is at least an expression of sectarianism that is strangely out of joint with the times which require comity among all Christian forces. So far as we are concerned, we prefer to worship a Christ who is "Lord of all."

POOR BUSINESS FOR A GOVERNOR.

According to newspaper reports, Governor John M. Parker is spending a good deal of time nowadays in denouncing the Ku Klux Klan and in declaring that the prohibition law is a farce. We hold no brief for the Klan, though we have seen no indication of the widespread demoralization the Governor is reported to have declared exists in Louisiana. But we do hold a brief for the Constitution of the United States—as does every other law-abiding citizen in the land—and we think the Governor is engaged in a mighty poor business if he is, as the press reports say, declaring that that section of the Constitution which provides for national prohibition is a farcical provision, or, which amounts to the same thing, that its enforcement is farcical. This country needs some men of high position politically and otherwise, who will stand flat-footed for the enforcement of all law without excuse or palliation for its violators. About the least that could be expected of a Governor is that he should take and maintain such position.

From strength to strength go on!
Wrestle and fight and pray!
Tread all the Powers of Darkness down,
And win the well-fought day.

—Wesley.

New Orleans Christian Advocate

OFFICE, No. 512 CAMP STREET, NEW ORLEANS.

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To superannuates and widows of preachers, $1.

TO CONTRIBUTORS.

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A CHRISTMAS PRAYER.

Lord, give me a spirit like Thine:
A spirit that is unselfish;
A spirit that is patient;
A spirit that is forgiving;
A spirit that is kind;
A spirit that is true;
A spirit that is courageous;
A spirit that is gentle;
A spirit that is sweet;
A spirit that is tender;
And a heart that is ever filled with praise.
In Thy name I ask it. Amen.

A MINISTER'S DAUGHTER.

THE BISHOPS' MEETING.

By Bishop W. F. McMurry.

The fall meeting of the College of Bishops met in the Rayne Memorial Church, Rev. W. L. Duren, D.D., pastor, New Orleans, La., on Friday morning, December 8, 1922, at 9:30 o'clock, and adjourned Sunday, December 10, 1922, at 6 o'clock p.m. Three sessions were held on Friday, three on Saturday, and one Sunday afternoon. I am sure every bishop present felt that a mistake had been made in trying to crowd the business into two working days. The law provides that "The College of Bishops shall hold semi-annual meetings of not less than three days' time, and as much longer as the work may require." There has been in the past some disposition on the part of a few of the bishops to feel that the General Conference was wrong in requiring a fall meeting. But I do not believe any one who participated in the proceedings of the meeting in New Orleans will hold any such views in the future.

There were present at the opening, Bishops Candler, Denny, Murrah, Mouzon, Beauchamp, Dobbs, Dickey, and McMurry. Bishop Cannon came in at 11:15 o'clock, and Bishop Moore arrived at noon, he having been detained by the illness of Mrs. Moore. Bishop Darlington missed his connections twice on account of a train wreck, and abandoned the trip. Bishops Ainsworth, Atkins, and DuBose were absent. The superannuated bishops, Hendrix and Waterhouse, were not present.

The meeting was saddened by the newspaper report, followed by telegraphic advices, of the serious accident and subsequent death of Bishop R. G. Waterhouse, in Knoxville, Tenn., on Saturday, the ninth. Bishop Waterhouse was honored by all his colleagues and his sudden and violent taking away produced a feeling of sadness and of loneliness. Bishop Atkins was requested to represent the bishops at the funeral on Monday, the 11th, it not being possible for others to reach the place of burial in time to participate in the sacred ceremonies.

Bishop Candler, under what may be called the rule of seniority, was in the chair. It seems to have been the custom for the senior active bishop to preside over the deliberations of the College from the beginning. If Bishop Candler should claim the office as a right, I am of the opinion that the present College would not grant it. He is a good presiding officer, and highly esteemed by his colleagues, and, so far as I know, his presidency is satisfactory to every one of them. If in the unfolding of time some man should come to the chairmanship by the seniority route who would not be satisfactory to his brethren, I give it as my opinion and mine alone, that by formal action a chairman would be elected, or a rule adopted providing for rotation in presidency, as practiced at the General Conference.

The preachers of New Orleans entertained the bishops and a few laymen each day at luncheon in the hotel. These were pleasant occasions. Informal speech-making was indulged in. Good fellowship had right-of-way. The bishops were entertained in the homes of the Methodists of New Orleans, and, speaking for myself, I found it quite refreshing to be the guest of such a lovely Christian home as that of Dr. and Mrs. Paul H. Saunders.

The morning and afternoon sessions of the first day were given up largely to the reports of the bishops, each going somewhat into detail concerning conditions in his Episcopal District, and calling attention to the unusual in matters of administration. The reports revealed a healthy state of affairs throughout the church. The increase in membership is quite satisfactory. The support of the ministry is very much better than in the past. Building enterprises are proceeding with dispatch. There is peace and harmony within our borders.

No bishop had a question of law to submit. This indicates a state of mind that is quite satisfactory. In times of turmoil, disturbances, discussions, and divisions, points of order and questions of law for decision are numerous.

A large part of one session was given to the discussion of matters of administration, "to provide as far as possible a uniform policy of administration so as to secure true leadership." It is amazing how many things can arise in an Annual Conference and in the administration of the law of the church calculated to perplex. One charged with this responsibility finds great satisfaction in discussing problems of administration freely and fully with others who have like responsibilities. This was the most satisfactory meeting of the College of Bishops in this respect that I ever attended. It was not to be expected that there would be full agreement on every question raised. But it is remarkable to what extent brethren see eye to eye when all the facts are placed before them, and in such way as to permit them to see all sides of these facts. I predict a more uniform and satisfactory direction of the business of the church as a result of this discussion. I am sorry for the brethren who were absent and could not participate in the discussions and hear the conclusions reached.

The Centenary was brought before us by a communication from Rev. W. G. Cram, D. D., Directing Secretary. A meeting of the Executive Committee of the Centenary Commission had just been held, and the exact financial situation was therefore in hand. It was stated, without hesitation, that four million dollars would be needed to finish up the work of 1922 and take care of the first quarter of 1923. The discussion brought out the fact that the Foreign Department of the Board of Missions had been under the necessity of borrowing heavily, and that word had gone forth on the authority of the Executive Committee of that Board that building operations must halt in the foreign field until more funds are in hand. The situation was thoroughly discussed and there was unanimous agreement on the following points:

1. The primary and pressing task before the church at this time is to secure the payment of overdue pledges on the Centenary, and that no other financial interest of the church, not even the Near East Relief, should be permitted to interfere with this work.

2. This must be done not only because of the necessity of having the funds to carry out the program of the church in the fields at home and in the regions beyond, but to prepare the church for the privilege and duty of paying the obligations of the Christian Education Movement.

The bishops prepared an address to the church on the subject of the Centenary, and on that alone, thus giving emphasis to their view of the importance of doing this work at once. In this address record is made of the conviction that the bishops in charge of work in the foreign fields should remain at home, and those now absent called home, so as to give every possible effort to the collection of Centenary pledges. It was respectfully suggested to the Executive Committee of the Board of Missions that all Missionary Secretaries should actively participate in this campaign to collect these funds, and to the exclusion of everything else, except the imperative duties of administration.

A communication was received from the Secretary of the new Board of Lay Activities, and suitable reply was made to same, and in this reply the attention of the laymen was directed to the fact that there could be no higher duty or more important service at this time than the completion of the Centenary program.

Dr. A. J. Lamar, of the Publishing House, representing Lamar & Barton, appeared before the bishops, bringing information and raising the questions of interest concerning the cause he represents.

Bishops Mouzon and Denny were appointed to arrange for the spring meeting of 1923.

The Committee on Course of Study, consisting of Bishops Moore, DuBose, and Dickey, were instructed to submit suggestions to their colleagues by mail for the post-graduate course of reading.

Bishop Candler was named to prepare the memoir for Bishop Kilgo, and Bishop Mouzon for Bishop Waterhouse, these memoirs to be read and become a part of the records of our spring meeting.

I believe the following provision, in Paragraph 129 of the Discipline of 1922, is a wise one: "The College of Bishops shall hold semi-annual meetings of not less than three days' time, and as much longer as the work may require; to survey and consider all the work of the church at large; to plan and suggest new and needed enterprises in any part of the field; to provide, as far as possible, a uniform policy of administration, so as to secure true church leadership." I would no more think of being absent from this meeting than I would of remaining away from an Annual Conference to which I had been assigned. It would take the same providential interference to keep me away from one as from the other. Such meetings are necessary if our plan of general superintendency is to survive.

The pastors of New Orleans, headed by Dr. Duren, pastor of the church where the meetings were held, were kind, attentive, gracious and considerate. So far as I have observed, the bishops have never had better entertainment, or a more satisfactory meeting, and they have never separated for their several tasks with a feeling of greater encouragement and hopefulness for the church.

On Sunday the pulpits of New Orleans were occupied by the visiting bishops, and the late trains Sunday night carried most of them out of the city to other duties and other places.

What is set down above is on my own responsibility, and at the request of the Editor, and is intended in no sense to supercede or take the place of the official report which the law requires, and which will be made by the Secretary, Bishop Denny.—St. Louis Christian Advocate.

St. Louis, Mo.

If Ye Abide: If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—John 15:7.

He Shall Not Fail: Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. *** He shall not fail nor be discouraged, till he hath set judgment in the earth: and the isle shall wait for his law.—Isaiah 42:1, 4.

A SUPERANNUATE LOVES THE NEW ORLEANS CHRISTIAN ADVOCATE.

By Rev. T. W. Adams.

(Editor's Note—A few days ago we received this letter from Mrs. Lera Adams Toler, of Brookhaven, Miss.:

"Dear Brother Carley: I found this letter to the Advocate already stamped and addressed when looking over father's papers to-day, so I am sending it on to you. I know you will appreciate the subject of his last letter."

We do greatly appreciate it—not only for its kindly personal references, but also for its estimate of the value of the Advocate as a church organ. Brother Adams was devoted to the church and all of its institutions.)

Of course, I love the New Orleans Christian Advocate. There are many reasons why I do love it. I can think of no reason why I should not. It is an easy thing to love anything that is lovable. I love the editor and all of his editorials. The editor's father, the Rev. Lyman Carley, was in my district when I was on the Brookhaven District, and I fell in love with all of the family. Everybody in the home treated me so graciously that they won my heart. It is true, Henry was not at home, having a home of his own. It was during my incumbency of the Brookhaven District that he was transferred to the Louisiana Conference. Lyman Carley, the editor's father, was a wide reader and a close, critical student. I have spent many pleasant hours in his home, examining books and high-class magazine literature. I enjoyed the crossing of words with him on our differences and was made stronger by it. I was considerably more literalistic in my conceptions and interpretations of matters than he was. There is a little tincture of the mystic in me, inherited from the Welsh, through my mother, but it is not strong enough to enmesh me in my perigrinations in the fields of uncharted mysticism. I turned that field largely over to Brother Carley. Metaphysics has no special charm for me.

I love the editor of the Advocate so much that I was disturbed when I heard that there was something the matter with him. I didn't know that he was not thoroughly well until the diagnosticians at Jackson discovered that there was some taint or twist in his theology and proceeded to doctor him forthwith. I hope the treatment that was given my friend will get all the infection out of his system. I presume this was done under Aleck Watkins' direction. I had never heard that Millsaps College had a theological hospital. I hope Aleck will let me know if there should be any return of Carley's trouble. If it should break out on him again, I'll take him down to Shiloh and have a good old time Methodist revival. That is a specific for theological diseases.

I greatly love the Advocate for we are of the same age. We will both be seventy-three years old next year. We have both been living a long time. We know all about hard times. We know more about lean years than about fat ones. We have both been very diligent and punctual in caring about our jobs. Sometimes it has seemed that nobody cared whether we lived or died. Most of the time we could not run—a walk was the best we could do and it was a dreadfully slow walk at that. No good Samaritan ever came along to give us a helping hand.

I love the Advocate for its great devotion to its business. The Conferences said: "Go every week into our church homes, and cheer and stimulate and strengthen all of our Methodist people. Make your own living, as you go. Be sure that you don't take any advertisements to pay your way." I have been watching your struggle, Advocate, as you have been thus handicapped. I have noticed that the sharpest critics you have had on the advertisement matter have been the most inactive supporters you had. I have been almost tempted to get mad at such manifestations of unfairness. If I had not been a St. John type of character, I am sure I would have completely lost my temper. I think you have done wonderfully well to keep going in spite of all this apathy and sharp criticism. I love you because you have made an heroic fight to keep your head above the whirling waves. I love heroism whenever and wherever I see it. I love you because I have been up against things myself. "A fellow feeling makes one wondrous kind." You have the better of me now, however, for money can repair you, while I am beyond the hope of repairs.

I love the Advocate, for it has been the most regular and faithful visitor I have ever had. It pays me a visit every week. It comes regardless of every untoward circumstance. If the weather is good, it comes; if the weather is bad, it comes. Its faithfulness is admirable. It has kept up these weekly visits to me for nearly forty-eight years. It has never grown weary all these years. It never wastes my time by chatting of mischievous and trifling things. It always comes to entertain and instruct in a large way. It informs me of important happenings in far-away lands. It informs me of the great movements in the Kingdom of God. Messages come from Europe, South Africa, South America, Asia, Japan, Mexico and other fields where we are working to save those who are lost. It informs me of what is being done in our home fields. The Advocate brings the tidings of world movements of every kind. I look often impatiently for its coming every Thursday morning. When it reaches me I lay aside everything and shut myself up to a careful examination of its pages. I generally run over, first of all, the "personals." I want to know what is happening to my brethren. Then I am ready to take things as they come. I even read the Quarterly Conference Rounds. I follow the presiding elders, whom I specially love, in their quarterly perigrinations. I try to imagine what kind of appeals they are making, and what kind of plans they are projecting to help on the Kingdom. I confess, Henry, that I don't read the advertisements. I don't object to them as long as you need money to keep the Advocate going. Please excuse me from reading them—I just don't want anything they have to sell. I haven't the money to pay for anything, even if I wanted it. Don't let anybody think an old superannuate has a purse even; if he had one, there would be no money in it.

I love the Advocate because it tells me all about the plans and work of our young people in the Epworth Leagues and in the Sunday schools. I hope I'll never get so old that I'll lose love for and interest in the young life of the church. The Sunday school is recognized in a fairly good way, but we have been playing with Epworth League interests. It is an indispensable part of our work. We ought to be ashamed of the way we have dealt with this vital part of our machinery. Let the Advocate shout out a clarion call to the pastors in behalf of it.

I have been giving unusually close study to the last issue of the Advocate. It is one of the best numbers of the paper I have seen lately. The article by Bishop Candler is a noteworthy discussion of the situation in the Near East. I advise every reader of the Advocate to give it careful and thoughtful reading. "The Guidance of Life," by F. C. Hoggarth is a discriminating and beautiful tribute to a wonderful man. It did me much good to read it. The article on the third page, taken from the Moody Bible Institute Monthly, should be read by every preacher, especially the younger ones. It is full of stimulating and helpful suggestions to preachers. It deserves thoughtful and earnest reading. I take an increasing pleasure in reading "Safety Signals." Brother Davies gives me real pleasure in these stray thoughts in such beautiful dress. I have wondered if every reader of the Advocate catches a gleam of light, coming from these nuggets of gold. Let every Advocate subscriber read the issue of November 16 thoroughly and prayerfully. I am sure he will become more deeply interested in the wider circulation of his Conference Organ.

If the Advocate were not my Conference organ and I felt in duty bound to read it, I would read it because of its real worth as a church periodical, furnishing what I needed to enrich and enlarge my intellectual life. It has a list of contributors of high standing and large vision. Bishop Candler's articles alone are worth far more than the cost of the paper.

DR. MARTIN LUTHER SEXTON—AN APPRECIATION.

By Rev. R. H. Harper.

It is said by those who knew the early environment of Dr. Luther Sexton that his achievements in life were little short of marvelous. He was born October 7, 1858, in Copiah County, Mississippi. His father died when he was but two years of age, and he suffered all the privations of poverty in a country impoverished by the Civil War. Notwithstanding he rose to the highest place in his chosen profesion, as a citizen of a great city, and as a benefactor to many.

After his father's death what little fortune the family had was swept away by the war. His mother, believing that she could do better in the country with her family of five sons, removed from Crystal Springs, Miss., to a little home in the country which her husband had provided, but which was still involved. There in a little log cabin, in the midst of war and the most distressing circumstances, the earliest days of Dr. Luther Sexton were spent. The eldest son, John F. Sexton, went to the army before he was eighteen, and of the rest of the family only the mother had had any experience in farming. But the mother paid every dollaar of indebtedness on the place, gave the two eldest sons the best opportunities possible under the conditions, gave the three youngest the best education that the country schools could supply, and afterward gave them the benefit of college training, leading to a professional degree. How this was done, by her own labors and theirs, still remains a mystery to members of the family.

Dr. Sexton finished at the University of Mississippi with the coveted honor of his class and was easily one of the brightest students of that institution. He afterwards entered Tulane Medical School, from which he was graduated with first honor as the valedictorian of his class. His valedictory address attracted wide attention and made a great impression. He was then selected as an interne in Charity Hospital, New Orleans, and remained there two years. He left there thoroughly equipped for his profession.

He practiced first in partnership with Dr. George Purnell, a leading physician of Hazlehurst, Miss. Soon, recommended by one of the greatest surgeons of the South and a member of the Tulane faculty, Dr. T. G. Richardson, he was elected surgeon of the Mississippi Mills. During his work there of several years he was elected President of the State Medical Association of Mississippi. It is probable that he was the youngest man to that time ever elected to the office. He was selected by the Government, during a yellow fever scourge in Louisiana and Mississippi, to take charge of a quarantine station near Vicksburg. He also had charge during one of the most virulent epidemics of smallpox Mississippi ever suffered and he himself visited hundreds of cases and buried some of the victims with his own hands. Through all those trying scenes he gave no thought to his personal safety, and fear was alien to his nature. Dr. Sexton later moved to the city of New Orleans, a center of the healing art favorably known over the whole country, to accept the offer of a place on the faculty of Tulane Medical and to engage in general practice in the city, and he resided there until his death, rising to a high place as a physician and as a citizen.

Much has recently been written in the press of his generosity and philanthropy, more than his family would have desired, and the amount of his wealth was greatly exaggerated. He was never a very wealthy man. But he early learned to make and to save and to give. While he lived comfortably, he lived without the ostentation of wealth and did not give himself to "softness or needless self-indulgence." He lived simply that he might give unto others. Of his earliest benefactions the writer can not speak with certainty, but during the last ten years of his life his gifts

to others aggregated more than a quarter of a million dollars. His devotion to the Sexton family and his belief in their possibilities if properly trained was a dominant passion. He believed with all the ardor of his being in education, and to the end that all the descendants of his parents might have the advantages of education through all time to come and be "useful and intelligent citizens," he caused to be formed a corporation known as "The Sexton Education and Benefit Fund." To this corporation he gave the sum of $200,000, and was only prevented from giving more by his failing health. This great thought for his people, made concrete by so large a gift, will certainly make his name a household word in the Sexton family for generations to come. But he gave not to his own people alone. In recent years he had given $10,000 to an orphange in Mississippi, $10,000 to the Seventh Street Home in New Orleans and a like amount to the Louisiana Methodist Orphanage at Ruston, La., and various other amounts. On the very day of his death he had exhausted his funds at the bank in making a contribution to the Baptist Hospital enterprise in New Orleans. The last check he ever drew was the one he gave to his wife for an old negro in Haziehurst, who had been a servant to Dr. Sexton's mother. But he gave not in money alone. His brother, the Honorable James Sexton of Haziehurst, truthfully said of him, "The whole tenor of his life was to make the world a better place in which to live." For forty years he gave himself without stint, ofttimes without remuneration and at the sacrifice of his own ease and comfort, to alleviate pain and suffering. During his last days he insisted on going to his office, though he was not physically able to do so. He told his pastor that he would rather "wear out than to rust out." And he did wear out in the service of others. From his deathbed he prescribed for one of his patients. Dr. Sexton was named as one of the Hospital Committee appointed at the recent session of the Louisiana Conference, and in his last conversation with his pastor he expressed great pleasure that the Conference had taken up the hospital work.

Dr. Sexton was married to Miss Kate Hartwell, of Haziehurst, who survises him, and they lived a most beautiful life together. She was in perfect harmony with his many plans of helping others. There were no children, but a number of nephews and nieces found a home with them at different times and enjoyed the advantages and opportunities of life in a great city. They rise up and call him blessed and declare that they loved him as an own father.

When he was an instructor in Tulane Medical it is said that the students in his class often rose and greeted him with cheers when Dr. Sexton entered the room. This was certainly unusual. He loved "the boys," as he called them, and they loved him. That he was held in universal esteem by the people among whom his life began was shown by the large number who attended the funeral service, which was held in Hazlehurst, Miss., on Saturday afternoon, December 2, in the Methodist Church of that place, following his death in New Orleans on November 30. The service was conducted by his pastor and Rev. W. H. Saunders, pastor of the Methodist Church in Hazelhurst, and Rev. Mr. Caldwell of the Presbyterian Church, and Rev. Mr. O'Kelly of the Baptist Church.

Dr. Sexton's family were of Scotch and Irish descent and he inherited sturdy qualities from both. In personal appearance he was striking and distinguished. As a physician, philanthropist and citizen his place will be secure in the memory and esteem of the generations. But above all he was a devout follower of the "Great Physician." He was a faithful member of the First Methodist Church in New Orleans. Throughout his life he devoted himself to the right and despised the wrong. There was no uncertain place in his religious convictions. He never wavered in the faith which he had learned at his mother's knee and he died in the consolations and the assurances of that faith. A day or two before his death he repeated in the presence of his family a verse of the hymn which was sung by request at his funeral, "It is well with my soul." When the pastor came a well-worn Bible was handed him and he was asked to read and pray. But prayer was the daily custom in that home. They were accustomed through the years to family prayer. Dr. Sexton was a reader of good books. Just before his death he said of two fine religious books which he had recently read, "They have been a great comfort to me." He approached his end in the full hope that there were light and comfort beyond and we who knew him and loved him have not a doubt that he dwells in light forevermore.

"Know ye not that there is a prince and a great man fallen this day in Israel?"

New Orleans, La.

THE PLEAS OF THE PATRIARCHS.

By Bishop James Cannon, Jr.

I have had many interviews, some of them with very interesting and very distinguished people, but none of them stand out more vividly than those which I had in September with the Greek and the Armenian Patriarchs in their official residences in Constantinople. I have decided to let these fathers of their people speak to the readers of this paper in their own words.

It was a beautiful Friday afternoon (the Turkish Sunday or holy day) when I went with Miss Pauline Allen, one of the Near East Relief workers, to see the Greek Patriarch. As we drove across the Galata Bridge over the Golden Horn into Stamboul, the Turkish quarter of Constantinople, we had to be exceedingly careful, for the red-fezzed Turks were swarming everywhere, waving flags and giving vent to their exultation at the victory of Kemal's army and to their hatred of "Christian dogs." Many times, as we were obliged to come to a standstill in the narrow, crooked streets, they peered into the car with scowling, suspicious faces, and from all the windows and doors of the houses, so close that one could almost reach out and touch them, waved the red flags, reminding one of the bloody record of the Turks throughout their history.

The Greek Patriarch, Meletios, is a fine-looking man in the prime of life, who would attract attention in any gathering. While his face showed plainly the great strain upon him for the past few weeks, and although he had just heard the details of the martyrdom of the Patriarch of Smyrna, and knew that a similar fate might be his at any time, there was no trace of excitement, no nervousness, no lack of poise. The grasp of his hand was firm, the tone of his voice clear, but earnest, sometimes wondrously pathetic, his eyes showing more than any other feature the depth and strength of his emotions. He spoke without hesitation and with an intensity of conviction which was most impressive, and Miss Allen took stenographic notes as the Patriarch said:

"The divisions among the Christian nations are giving the Turks new life and hope. Great Britain seems to be the only nation which realized the real situation. If Great Britain should fail to check the Turkish advance, it will be a lasting disgrace to Europe, and even to America, that no nation gave Great Britain co-operation to prevent continued Turkish atrocities. If the American Government thought it to be its duty to intervene to make the world safe for democracy against the assaults of Germany and to uphold the ideals on which the United States Government is based, why should she not consider it her duty to continue to uphold the same ideals, and to prevent awful crimes against humanity, to say nothing of democracy? All the Eastern Christians look up to the United States, and it is hard to understand her refusal to take action to protect the innocent and helpless from outrage and slaughter. It is believed by our people that the United States could prevent the atrocities if she declared positively that they must cease.

"For all the other things that your people have done for the Eastern Christians, we thank you. Your visit gives me the opportunity to express, in the name of the Greek Christians, our gratitude to the United States, and especially to the Near East Relief, for assistance to the refugees of Symrna. This help is as the myrrh and spices and the clean shroud, which Joseph and Nicodemus furnished for the burial of our Lord, for it is indeed the Christianity of Asia Minor which has been entombed. The Seven Churches of Asia, to which our Lord delivered his last message on earth, have lived through the centuries despite persecution and martyrdom. In the Caucasus and Anatolia the three million of Armenians and Greeks, who before the Great War represented Christianity, have been massacred or driven into exile. The fires of the conflagration of Smyrna light up this ancient Christian city as the funeral pyre of the martyrs. We can but think of the promise of our Lord in his Patmos message to the Angel of the Church of Smyrna, 'Be thou faithful unto death and I will give thee a crown of life.'

"The Metropolitan Archbishop of Smyrna was invited to come to the headquarters in Smyrna of Noured-in-Pasha, and upon leaving the Conference he was immediately attacked by a band of Turks, gathered for the purpose, who beat, stabbed, mutilated, and finally killed him. Many Greek priests were also killed after awful torture. All the men between 17 and 45 have been torn from their families at Smyrna and deported into the interior to almost certain starvation and other forms of death. The fairest girls and women have been outraged, taken to harems, or killed, and hundreds of thousands have been driven from their homes and to-day have practically nothing—no house or land, no shelter of any kind, no clothes except the ragged ones they are wearing, no food, no money to buy food, no chance for employment, in most cases the men of the family killed or deported, and only the mothers and children left. My own country, Greece, is bankrupt and cannot maintain in comfort the present population. And to-day we learn that Eastern Thrace is to be turned over to the Turks, which means that seven or eight hundred thousand more Greeks will have to leave their homes in Eastern Thrace, or be massacred by the bloodthirsty Turks. It is the blackest page in modern history."

And then the Patriarch, with the same feeling which a father would show for his own children, said:

"What can be done to save my poor, despairing, dying people? We must appeal to your people to save them from starvation, disease and death. God has blessed you with food and clothing, and you have big hearts. Take your people our thanks, but ask them to continue to help us in this day of death."

I told the Patriarch that I would convey his appeal to our people, and furthermore stated that if I had the power I would call upon the manhood of my country to protect them from persecution and extermination.

The following day I had a conference with the Armenian Patriarch Zavan at his home near the Pera quarter of Constantinople. His attitude was that of one who "was acquainted with grief," who was accustomed to evil tidings. And yet he did not speak as entirely hopeless—rather as one who, while grieved and burdened by the tragedy of his people, was alert, and determined to do all in his power to save the remnant. Miss Allen acted as interpreter, and Miss Morton took stenographic notes, and the conference lasted for over an hour, and only a small part is quoted here. The Patriarch said:

"My reliable information from eye-witnesses is that the Turks did not start to burn the town for three days. It was started first in the Armenian, and then in the Greek quarter. The Turks went into the houses and killed the men and women there and that is why the foreign newspaper correspondents saw so few dead bodies in the streets. After they had finished looting the houses, the Turks set fire to the Armenian quarter, so that it is impossible to figure out how many they killed. They kept the fire going by restarting it when it burned low. Five times they started the fire that the entire quarter might be destroyed.

"When the fire began, many of the Armenians took shelter in the large Armenian church, barred themselves in and resisted. Later they fled to the

Dominican School, but when the fire reached the school they fled to the pier to try to take the boats, but the most of them were massacred, and the rest were deported back into the interior to meet their death by stravation or the sword."

The Patriarch stopped, overcome by his feelings. Presently, in reply to questions, he said:

"There were nearly four million Armenians before the war begun; now there are less than two million. None of these would remain in Turkey if they could get out. Life for an Armenian in Turkey is almost worthless, because he has no chance to escape if a Turk chooses to kill him and take his property from his family. It is a repetition of the awful atrocities which the Turks have perpetrated deliberately in cold blood throughout their history. All the Armenians would leave, but they are not permitted to do so.

"The Armenians ruled in Cilicia before the country was conquered by the Turks. Afterwards when the French took charge, thousands of Armenians went to Cilicia under the pledges of the French Government that they should be protected. But the French made a secret treaty with the Angora Turks, withdrew from Cilicia, leaving the Armenians to their fate. Many of them were massacred by the Turks, and the rest took up their weary march, fled from the country, and now there are no Armenians left in Cilicia."

I asked what he thought would happen if the British should follow the example of the French and Italians—withdraw their troops and allow Kemal's army to enter Constantinople. Without a moment's hesitation, he replied:

"There would certainly be a repetition of the Smyrna horrors. There are over thirty thousand Turks in Constantinople armed and organized to obey any instructions Kemal may give, and they may act without waiting for orders. Lists have already been made, the houses noted of those whom the Turks in the city for various reasons have marked for slaughter. There is no safety but in flight."

I asked why the Turks killed the Armenians, and he replied:

"Because the Armenians are Christians, but also because the Turks are jealous of the Armenians, who are more intelligent; they have better schools and are better educated. There are about five Turks to one hundred Armenians in school. Also the bulk of the commerce and business generally is carried on by the Armenians. The Turks hate the Armenians because they are Christians, are better educated, and are better business men. Jealousy and religious hatred are the causes of the massacres."

And then in the conclusion of the conference the Patriarch made the following touching appeal:

"The Armenians can never forget what the Near East Relief has done for them. The children would all be dead if it had not been for you. Now they have performed a miracle by getting hold of all these children and saving them, and we owe everything to the Americans. We want a country where we can live and grow in peace and support ourselves. We do not want to live as we have to now—as paupers, as beggars, by being helped. We want to have a chance to help ourselves. Now every day the situation is growing worse—the misery is augmenting every day. Although the Armenians recognize all that America has done for them, they hope that they will not be allowed to die while America is aiding the children. They beg that the Turks may not be allowed to massacre all the older ones in the meanwhile. America is far away, and her interest in this country is purely in the interest of humanity. Every other country in Europe has political interests, and for that reason we beg America to protect us from destruction. Her human interest would save every one if she would enter into the situation, and not only feed the hungry, but save the rest of us from outrage, torture and death at the hands of the Turks."

I present the pleas of these two patriarchs to our Christian people that they may decide what answer they will give and how many they will save from starvation.

NEEDS OF THE MEMORIAL HOME.

Dear Friends: I know every one of you is interested in the great work of the Memorial Home. We have just placed two lovely little girl twins, Jane and Jean, in a Christian home, where we trust they will make Christian women and do some wonderful work for the Lord.

We have at present twelve girls and several applicants. These girls are taught what the love of God can do for them, and, as they go out from this Home, we trust they will be a glory to their Maker and a shining light to those around them. Not only do they have the best Christian training, but they also receive the very best medical attention that can be given them.

Every Christian reader knows the expense the Home is under and there are lots of things our country friends have and would donate gladly if they knew just what we needed most; the same could be donated in small quantities, such as the following: Home-cured meat, vegetables, chickens, eggs, bed linen, baby clothes, cooking utensils, etc. Our sick girls would appreciate these little delicacies very much as well as the girls that are up, for they all enjoy anything that is grown in the country.

Any one sending any of the above articles may rest assured that they will be appreciated, but please do not send them C. O. D.

With best wishes to each of you, and trusting to hear from you real soon, we are,

Yours very truly,
MEMORIAL HOME FOR YOUNG WOMEN,
Mrs. L. Verlander, Matron.
803 Washington Ave.,
New Orleans, La.

A TELEGRAM—AN URGENT MATTER.

Clean-Up Campaign for Christian Education subscriptions starts Sunday, December thirty-first, and runs to Sunday, January seventh. We hope all pastors and collectors will do their best to get all subscriptions to date. We are mailing notices to all delinquent subscribers. J. H. HOLDER.

New Albany, Miss., Dec. 25.

TO THE PASTORS AND CENTENARY TREASURERS.

Dear Co-Workers: The Finance Department of the Centenary, through the Treasurer, John E. Edgerton, has given us until January 3 to make our final report on the "Emergency Quota;" therefore, I appeal to you to do your best to reach your quota before that time, but if you have not reached it by the 26th, just continue until the 3d, and make your report so as to reach me not LATER THAN JANUARY 5. Or, if you have collected anything since you made your report, please make this an additional report, and send in to me. This also applies to churches which were not assigned quotas, as well as those which were asked to collect and send in a certain amount.

Let each church pay its quota, and the other churches pay as much over as possible.

Thanking each and all of you for your efforts, and wishing you continued success, I am,

Yours for better service,
W. D. HAWKINS,
Conference Missionary Secretary,
Conference Centenary Treasurer.

THE WESTERN METHODIST ASSEMBLY.

On December 7, the Executive Committee of the Assembly met at Fayetteville, Ark., and elected as superintendent Prof. J. L. Bond, who is just closing his third term as superintendent of public instruction of the State of Arkansas. During his incumbency Arkansas has made unusual progress in education, and for much of it Prof. Bond deserves credit. He is the son of a Methodist preacher, a graduate of Hendrix College, and one of the most popular public men in Arkansas. He did not seek re-election and has been offered attractive positions, but prefers the superintendency of the Assembly because he sees in it great possibilities. He is in the prime of life and is not only a successful educator, but a capable business man. After January 1 he will be in full charge at Fayetteville.

On December 8 several persons examined lots and made selections, but the weather had been and continued to be so wet and cold that many were unable to be present. Many have positively announced their purpose to buy as soon as they can examine the site and personally select lots.

Work on the scenic drives and the picturesque road from the city to Mt. Sequoyah is in progress and will be completed within a few weeks if the weather is not too bad. Early in January the laying of water and sewer mains will begin and the 50,000 gallon water tower will be erected. A house for Superintendent Bond will soon be ready, and in the spring cottages, dormitories, cafeteria, and chapel will be built in time for the opening in June. There are those who have been inquiring whether the Assembly would be ready for the summer of 1923. Let them be assured that plans are being made for the opening and it is expected. The program is in preparation and in due time will be announced. The outlook is very bright.

Persons who want lots soon should apply for information to Rev. A. C. Millar, President of Assembly, 221 Capitol Avenue, Little Rock, Ark. After January 1, application should be made to Superintendent J. L. Bond, Fayetteville, Ark., who will be on the ground ready to co-operate in every way.

A NAME IN THE SAND.

Alone I walked the ocean strand;
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill ever be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been, to be no more,
Of me my day, the name, I bore,
To leave no track nor trace.

And yet with Him who counts the sands
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name.
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught
For glory or for shame.

—Hannah Flagg Gould.

THANKS TO OUR FRIENDS.

We desire to express our thanks to the following friends who have sent us two or more subscriptions recently: Rev. M. L. White, DeKalb, Miss., 4; Rev. W. M. Williams, Purvis, Miss., 4; J. H. Kenesson, Woodsworth, La., 8; Rev. B. H. Andrews, Zachary, La., 2.

Use Heavenly Banks: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is there will your heart be also.—Matthew 6:19-21.

Finding the Right Way: Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isaiah 55:6, 7.

The Call of the Conference Claimants

EDITED BY LUTHER E. TODD, SECRETARY.

Board of Finance, M. E. Church, South.

510-513 Security Building, St. Louis, Mo.

COME WITH ME FOR A TEN DAYS' JOURNEY.

If you would like to know how it feels to spend yourself without reserve in behalf of the "forgotten man," come along with me and recall my travels of the last ten days.

Texas Conference.—Leaving St. Louis on the night of November 20, I arrived in Marshall, Tex., in time to address the Texas Conferenee on the morning of November 22. This was the fourth Conferenee held by Bishop Moore this fall, and, as usual, he promptly and eourteously introduced me with the privilege of speaking twenty minutes. Thus It was possible to deliver an address, meet the Conferenee Board of Finance at 1:30 p.m., and get away at 3 p.m. The preaehers were exeeedingly kind and, without exception, expressed themselves as eonfident that the superannuate endowment eause would "go over with a bang." From the four Conferenees in Texas personally visited this fall and from one such Conferenee visited by Dr. C. C. Seleeman comes the cheering announeement: "We will all be in our plaees and ready to go when the signal is given to begin the speclal effort for superannuate endowment." Bravo, Texans! Don't foget to remember!

Louisiana Conference.—I landed in Shreveport, La., at 4:30 p.m., Wednesday afternoon, November 22. Just as my grip was taken in hand by the hotel bell boy a preaeher slapped my baek with a whale of a slap, saying: "Hello, Todd! You are to speak to the Louisiana Conferenee at 7:30 tonight." That prince of good fellows, Dr. Fitzgerald Parker, had arranged the appointment. The Conferenee Board of Sunday Sehools had the night, but the boys were good enough to mix me in their program for a talk of fifteen minutes eoneerning the "forgotten man." The opportunity was aeeepted, and let us hope some good licks were gotten in for the grand old boys. The kindness of the Sunday sehood workers in thus dividing their evening will eome back to them some day in abundant measure like bread cast upon the water. After speaking I had a conference with the aeting president of the Conferenee Board of Finanee and hurried to the hotel for a quick departure on a 10 p.m. train for Montgomery, Ala., via New Orleans. Upon leaving the hotel for the train a group of the preaehers returning from the service at the chureh together said: "We're for you with heart and soul, old man. Put the Louisiana Conferenee down right now as one that you need not fret about, for we'll do our share and more." God bless them and bless every preaeher who gets under this task with his lift.

Alabama Conference.—It's a long, long way to Montgomery, but I landed there. It was Friday morning, November 24, at 10 a.m. "Taxi, taxi," said the man with extended hand. "Yes," was the answer; "Perry Street Methodist Chureh." A zip, a bang, and a whiz, and the driver said: "Here you are, cap. Seventy-five eents, please." Whew! A day's living for one superannuate! But don't worry about it, you blessed old veterans, for you will never have a harvest of eomfortable living without the neeessary expense of sowing. At 11 a.m. Bishop Murrah called me to the platform, saying: "I will give you fifteen or twenty minutes now." And you can be sure how that they were used for all that was in me. Immediately afterwards the Conference Board of Finance met to learn more about our plans for the "forgotten man." They were very much interested, enthusiastic, and gave assurance that the grand old Alabama Conferenee would not fail in what was expected of her. Passing among small groups of preachers who were visiting in front of the church, they asked repeatedly: "Well, how is the 'forgotten man' eoming on?" I answered: "Bully! He is remembered with the best promises of serviee in his behalf that ever eehoed through the church."

Williston, Fla.—And now, fellow travelers, if you don't mind, we will take a little trip as a diversion from Conferenee routine. Leaving Montgomery at 1:30 p.m., on November 24, I turned baek south in order personally to inspect 640 aeres of land which was given reeently to superannuate endowment by a noble layman of the Florida Conferenee. "How far is it?" Well, it's a good pieee, as you will realize when you read it was Saturday, November 25, at 4 p.m., when the porter was heard ealling: "Williston! All out for Williston!" Dragging my grip, I stepped down from the train, to find the wide-awake pastor, Rev. Rembert A. Guy, waiting with his auto. In less than thirty minutes we had pieked up the good layman who gave the land and were speeding on a journey of four miles to look the "gift horse in the mouth." For nearly two hours we rode and walked over those fertile acres, and it was gratifying to find by personal examination that the "forgotten man" had come into a very valuable property. The donor explained his generosity with the words: "It is for a eause that lies very elose to my heart." I asked Brother Guy if there were any quail around. He said: "Quail? Why, man, if you go hunting in this section, they will aetually light on the barrel of your gun!" He has served Williston six years, built a $40,000 chureh, a $3500 parsonage, seeured the 640 aeres for superannuate endowment, and is loved by everybody. How does he do it? On Sunday morning, November 26, I addressed our people on "The Forgotten Man." Afterwards Brother Guy said: "You can surely depend on Williston good and strong." Of course his words pleased, but that "quail" yarn!

South Georgia Conference.—Bishop McMurry had represented the Board of Finanee at the South Georgia Conferenee on its opening day; but as it was only six hours' ride on a slow train over to Waycross from Williston, the desire to speak an additional word for the "forgotten man" eould not be denied. And the journey was quite worth while, for upon my arrival Sunday evening, November 26, it was announeed that this historic Conference had the largest check for the Superannuate Endowment Fund from the 1 per cent assessment on salaries that had ever been paid in one year by any Conference in the history of the church. If one can prophesy the outcome of the speeial effort for superannuate endowment in the South Georgia from the interest now being expressed by her pastors and lay leaders, one may state confidently that this Conference will be among the first to pay her full amount.

South Carolina Conference.—Leaving Wayeross on Monday, November 27, it was delightful to have Bishop Ainsworth as traveling companion. He is a member of the General Board of Finance and intensely interested in its work. Whenever he discusses the needs of the veteran preaehers, he does it with abandon and power. The good Bishop left the train at Savannah, Ga., sending me on into the night under the lift of his "God bless you." The long journey was easy with such a start. I reached Marion, S. C., on Tuesday, Nov. 28, and spent two days and one night with the South Carolina Conferenee, the one that pays the highest average salary to her active preachers and approximately $600 per eapita annually to her superannuates. We should all give them the high honors. This Conferenee has suffered from unusual business depression for two years, but not a doubt was expressed eoneerning their success in the speeial effort for superannuate endowment. They did everything they were requested to do for the cause at this time and put me on the train with the emphatic promise: "You need not worry about us. We will be lifters and not leaners."

Mississippi Conference.—It is a 36-hour journey from Marion, S. C., to Crystal Springs, Miss., not the most pleasant to the traveler when he is making it on Thanksgiving Day. I reached Crystal Springs on Friday, December 1, and found the Mississippi Conference in full swing. Bishop Ainsworth gave me twenty minutes to address the Conference, and the brethren gave emphatic evidence of their great interest in the cause of the "forgotten man." There is every reason to believe that the two Conferences in Mississippi will enter the speeial effort for superannuate endowment with determination to win. They will carry through, too, for history tells how the valiant men of this State have always aeeomplished the tasks which they have set their heads to do.

Homeward Bound.—And now after two weeks of very strenuous work, in which six Conferences have been visited and a special trip to Florida made, it is pleasing to take a fast train for St. Louis—and home. The purpose of the page this week is to reveal to readers the spirit of carry on that stirs the leaders of the superannuate cause to make any sacrifiee neeessary to get it ahead. You preachers and lay members of the church are not asked to go on, but to come on. The Board of Finanee is in earnest. Are you?

The Home Circle

CRY OF THE LITTLE BROTHERS.

We are the little hrothers, homeless in cold and heat,
Four-footed little beggars, roaming the city streets.
Snatching a bone from the gutter, creeping through alleys drear;
Stoned and sworn at and beaten, our hearts consumed with fear.
You prlde yourself on the heauty of your city, fair and free;
Yet we are dying by thousands in courts you never see.
You boast of your mental progress, of your libraries, schools and halls;
But we who are dumb denounce you, as we crouch beneath their walls.
You sit in your tinseled playhouse and weep o'er a mimic wrong;
Our woes are the woes of the voiceless, our griefs unheeded in song.
You say the same God made us, when before His throne you come;
Shall you clear yourselves in His presence, on the plea that He made us dumh?
Are your hearts too hard to llsten to a starving kitten's cries?
Or too gay for the patient pleading in a dog's beseeching eyes?
Behold us, your "lIttle hrothers," starving, heaten, oppressed:
Stretch out a hand to help us, that we may have food and rest.
Too long have we roamed, neglected, too long have we sickened wlth fear.
The mercy you hope and pray for, you can grant us now and here.

—Etheidred Barry.

MAKING FACES.

By M. C.

I suppose if we couid each one of us make our own faces, we should choose to be very heautiful Indeed! We should have loveiy eyes, and a charming mouth, and just the sort of nose that we admire the most. But we cannot make our own faces, can we? Well, there is a sense in which we cannot, but there is aiso a sense in which we can. Let me tell you a story.

There was once a very clever Italian artist named Leonardo da Vinci. One day he began to paint a picture of "The Lord's Supper." Perhaps some of you have seen reproductions of it, but unless you have visited Italy you have not seen the originai.

Leonardo da Vlnci had palnted all but two of the faces for his picture—the face of our Lord, and the face of Judas. He could not find any one with a face beautifui enough to be painted to represent the most beautiful character that ever llved in the world. He waiked about the streets of Rome iooking eagerly for some face that was innocent enough, and pure enough, and strong enough, and kind enough, for him to dare to iet it represent the Lord. At last, one day, he saw coming down the road a young man, with a frank, open face, with fearlessness in his eyes and an expression that was truly wonderful. The artist stopped him, and asked him if he wouid come to his studio and sit to him for a portrait. The young man agreed to go. He went again and again, while the artist painted away until this particular face In the picture was finished. Then he called the young man over to his easei and showed it to him.

As the young man iooked at it, the tears came into his eyes. "I did not know I was being palnted for the Christ!" he said.

The young man went away, and the artist lost sight of him. Years passed. He painted other pictures, but this particular one remained unfinished. There was only one face left to add. It was the face of Judas.

Leonardo da Vinci was living in Mllan now, and he was tramping about looking for some one with a face evil enough to be painted as the man who betrayed our Lord. Aud one day he found a man slinking along down a side street, with a faco full of cunning and greed, and really dreadful to look at. The artist stopped him and asked him if he would come to his studio to be painted, and the uan agreed to go. All the while da Vinci was palnting this man's face he felt a curious feeling of revulsion against him; he did not quite know why.

When it came to the last sitting, the man asked: "May I look at your picture, sir?"

The artist hesitated. He scarcely liked the man to know he had 'painted him as Judas, but at last he said:

"Yes, you may see it If you like."

The man came over to the artist's side and looked at the picture for a long time without saying a word. Then he looked into the artist's face and he said:

"Don't you remember me?"

"I do not think I ever saw you before till you came here," da Vlncl replied.

"Yes," said the man, "you have seen me before. I came to your studio in Rome when I was only eighteen. You painted me then for the Christ, and now you have palnted me for Judas. And I am a Judas, for I have betrayed my Lord!"

What had made this man's face change so terrihly! It was sin. He had done wrong, he had led a wicked life, he had learned to drlnk and to gamble, and to do many terrihle things. And the sin in his heart and his life had been writing itself on his face all the time.

Will you try to remember that what you aro Inside, what your character Is, does show on your face! If you see a little girl who has nearly always a pouting mouth and an angry look in her eyes, you know she cannot he a very pleasant, happy little girl. Her face tells you so. If you see a boy who delights in hurling stones at stray cats, or hurting little children younger than himself, you know he is not a good boy, and his cruelty will be written on his face as time goes on.

Every time you fly into a temper, something comes into your face that was not there before, and it leaves its mark. Every time you do something really kind, every time you exercise self-control, something strong comes into your face that was not there before, and it leaves its mark. What you really are Is being written, as the years pass, on your face.

If you want to have a really beautiful face, you may have one if you will. I do not mean that your features are going to change into a different shape—that, of course, is not possible. But I do mean that the expression of your face may be beautiful, if you in your thoughts and actions are beautiful. Some faces that people call pretty are not a bit heautiful. The features may be regular, but there may be no real soul or character in the face, while other faces that are not pretty at all are full of character.

We can do so little by ourselves to alter ourselves; we can hardly do anything at all. But we can do great things through Christ which strengtheneth us. If you give yourself to Him when you are young, all the power and strength you need to make a real success of your life shall be yours. If you will let Him take and mould you, He will make your character strong and your face beautiful, because you will live to express Him and to show forth His love.

Do not forget that you are making faces all the time, and do not forget to ask Him to help you in your fight for character.—The Christian.

BLESSINGS.

By Willie C. Page.

So many blessings have come this sunlit day,
The quiet beauty of the seasons as they swing;
I will be glad and grateful, let come what may,
And welcome every golden gift that life may bring.
For 'tis the thankful heart that opens wide the door
Through which the sweetest joys may enter in,
And make life's cup of happiness to overflow,
Bring peace to the spirit that dwells within.

I count my blessings as the leaves that fall;
First, love of God, of friends, strength to do my part,
Home, little children, love's sweetness over all,
The will to lift the shadow from some troubled heart,
For health, plenty, joy of winged things in their flight,
The heart to understand, to rejoice, to trust and pray,
To let in sunshine where dwelt the shades of night,
To make all days a glad Thanksgiving Day.

SPECIAL OFFER

ONE 42 PIECE $12.00 DINNER SET

BLUE BIRD, FLORAL OR WHITE AND GOLD DESIGNS

For $4.98 f. o. b. New Orleans

Cut out this Advertisement and send to WM. B. REILY & CO., New Orleans, La., with Six Coupons from Luzianne Coffee and $4.98, and the Beautiful Set will be Expressed to You at Once.

All three sets consist of: 6 dinner plates, 6 cups, 6 saucers, 6 pie plates, 6 fruit dessert dishes, 6 oat meal dishes, 1 large meat platter, 1 round vegetable bowl, 1 oval vegetable bowl, 1 cream pitcher, 1 sugar bowl, 1 sugar bowl cover.

New Orleans Christian Advocate

HENRY T. CARLEY, Editor.

CHAS. O. CHALMERS, Manager.

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Mississippi Conference—Rev. J. T. Leggett, Rev. J. R. Jones, Rev. W. H. Saunders.

North Mississippi Conference—Rev. J. H. Feits, Rev. T. H. Lipscomb, Rev. J. W. Dorman.

DIRECTIONS.

All checks and money orders should be made payable to the New Orleans Christian Advocate.

Communications pertaining to subscriptions and other business matters should be addressed to the Manager, or to the New Orleans Christian Advocate.

The Printed Lab l on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right.

Communications intended for the Editor should be directed to him at 512 Camp Street. Correspondents will observe the following rules: 1. Write on only one side of the paper. 2. If you have a typewriter, by all means use it; otherwise use a good quality of black ink. 3. Leave a space of at least two inches at the top of the first page; leave a margin of at least one inch on the left-hand side of the page; do not crowd the words and the lines together. 4. Take special pains to write proper names correctly and legibly. 5. Use letter paper if you can get it—not note paper. No attention will be paid to rolled manuscripts.

Editorial.

ON TO JACKSON.

The editor of the Advocate is looking forward with great interest and the expectation of great profit to the Conference on Home Missions and Evangelism to be held at Jackson, Miss., January 16-17. He counts it a great privilege to have the opportunity of hearing the great leaders in religious work in this day who have accepted Bishop Ainsworth's invitation to attend that Conference; and to sit with the leaders of Mississippi Methodism as they plan to make this year one of great achievement in the Kingdom of God.

We trust that all the preachers and laymen of Mississippi are looking forward to this great gathering with the same degree of interest and expectation. The mere coming together of a great host of devout ministers and laymen will arouse an enthusiasm for a common task that will help every one of them in the work of the church throughout the year; and the plans they will form and the inspiration they will receive will prepare them for the greatest forward movement Mississippi Methodism has yet known.

We consider it especially important that the laymen should be largely in evidence at the meeting. We expect the preachers to be there, for it is still true that the pastor is the key man in the work of the church; but the laymen are coming to a new realization of their part in all the plans of the church, and we are anxious to see them as active and as keenly interested in their religious undertakings as they are in their business affairs. If we were a Mississippi pastor, we think we should make every possible effort to have a large and representative delegation of our laymen at that meeting, for we can think of nothing else that would mean so much for the welfare of the work we should be attempting to do. When laymen and preachers both catch a vision of the possibilities of service in the kingdom of God, great things will begin to happen.

So we say, ON TO JACKSON!

THE SOUTHERN METHODIST ON THE NEW ORLEANS CHRISTIAN ADVOCATE.

A copy of the November 27 issue of the Southern Methodist, an independent religious newspaper edited by Dr. R. A. Meek, late of the North Mississippi Conference, failed to reach us in due course through the mails, that being the first number, so far as can recall, that has failed to reach the Advocate office promptly after publication. Through the kindness of a friend, however, we received a copy a few days ago.

It is in the issue of November 27 that Dr. Meek, under the caption, "Two-In-One: A Commendation, and A Condemnation," quotes in full a recent editorial in the New Orleans Christian Advocate in which we had it only in mind to pay a kindly tribute to him as our good friend. After a professed reciprocation of the kindly sentiments we expressed toward him, he proceeds at considerable length, by implication, insinuation, and innuendo, to seek to create the impression that we are not as loyal to the doctrines of Methodism as we ought to be, and that the editorial policy of the Advocate is such as to give aid and comfort to any who may wish to overthrow our established faith. The charge, for it amounts to that, is as unworthy of Dr. Meek as it is untrue of the editor of the Advocate, and we dismiss it with the simple statement that a lifetime in the Methodist Episcopal Church, South, and more than twenty years in its ministry constitute a record of which we are neither ashamed nor afraid.

We could wish that the proof reading of the Southern Methodist were a little more carefully done, so that at least we might receive the courtesy of being properly quoted—we assume that it is an error in proof reading that permits Dr. Meek to use the word "insane," in line seventeen from the bottom of the first column of page 6 of his paper of November 27, instead of "unsafe," which is the word we used in the clause he sets off with quotation marks. Correct quotation is an elementary principle of journalism, especially when the views of a writer are under discussion.

Dr. Meek refers to the resolution adopted by the Publishing Committee of the Advocate at its annual meeting on October 7, 1921, which resolution he professes to quote in full, and insinuates its adoption was a rebuke to the editor by the Publishing Committee for some of his editorial expressions. Concerning this resolution, we have to say, first, that Dr. Meek does not quote it correctly. The final sentence of that resolution reads—as may be seen by referring to the Advocate of October 13, 1921, in which the report of the Publishing Committee is published—as follows: "and that we anew dedicate our Christian Advocate to its responsible mission of establishing the church in the faith once for all delivered to the saints." Dr. Meek, in his quotation, omits the significant word, "anew," which, of course, involves a radical change in the meaning of the sentence.

We have to say, in the second place, that either Dr. Meek's informant did not give him all the facts in connection with the adoption of the resolution, or Dr. Meek's memory concerning the facts failed him when he wrote concerning it, or Dr. Meek, innocently or otherwise, by implication twisted the facts to suit his own purpose. Dr. Meek says he has been too busy to read the Advocate with care since the meeting of the Publishing Committee in 1921; the presumption is that he did read carefully the issue containing the report of that meeting. If he did, he could scarcely have failed to read in that issue an editorial note, immediately following the report of the Committee, as follows:

"The Resolutions of the Publishing Committee.

"In connection with the resolutions passed by the Publishing Committee at its meeting last week, it is only fair to say that the resolutions are not to be construed as a criticism, expressed or implied, of any editorial expression of opinion in connection with any question that has been discussed in the Advocate. That they are not to be so construed was specifically and definitely stated by the Committee in adopting the resolutions."

If that statement had not represented the Publishing Committee as it had expressed itself in its meeting, it would not have been written, and surely there would have been some protest against it by at least some member of the Committee. Facts speak for themselves.

Since Dr. Meek vehemently asserts that he believes "that the great majority of our preachers and people are thoroughly sound and loyal to Evangelical Christianity," we find it harder than ever to understand why he should feel it necessary to retire from the traveling connection to edit what the business management of the Southern Methodist calls "the organ of orthodoxy;" however, as we remarked in the editorial concerning Dr. Meek's retiring to the local ranks, "We are perfectly willing to allow to others that degree of liberty of thought that we claim for ourselves; and we earnestly pray that this distinguished minister may have, in his new relationship, great happiness and usefulness."

PERSONAL AND OTHER NOTES.

Mr. John T. Sawyer, Jr., son of Dr. and Mrs. J. T. Sawyer, whose home is now in Milwaukee, Wis., paid his parents a visit during the Christmas holidays.

Rev. R. E. Rutledge, of the Mississippi Conference, has been cordially received on the Pachuta charge, and he begins the year's work with encouraging prospects.

We learn from an exchange that Mrs. H. C. Morrison, widow of the late Bishop H. C. Morrison, died at her home in Leesburg, Fla., on December 12. She was buried at Atlanta, Ga., Bishop W. A. Candler officiating.

Rev. J. W. Carey, a superannuate member of the North Alabama Conference, paid the Advocate office an appreciated call on Thursday morning, December 21. Brother Carey is in New Orleans on a visit to relatives.

Rev A. J. Martin, our pastor at St. Martinsville, La., paid the Advocate office an appreciated call on Friday of last week. He had just recovered from an attack of dengue, but was optimistic concerning his work.

Mr. J. W. Barton, Junior Publishing Agent, has declined the presidency of Southern Methodist University, to which he was elected a few weeks ago. It is not considered probable that the trustees will select a president until next June.

Rev. J. W. Lee, presiding elder of the Baton Rouge District, Louisiana Conference, requests us to announce that he has appointed Rev. F. N. Sweeney to supply the Bogalusa circuit this year. Brother Sweeney's address is Franklinton, La.

We learn from the "Big Brother" that Gipsy Smith will begin a revival meeting at Leland, Miss., on January 7, and that the meeting will continue for three weeks. This will give an opportunity to a large part of the delta section of Mississippi to hear this distinguished evangelist.

Rev. H. P. Lewis, the new pastor at Belzoni, Miss., has begun his work by issuing the "Belzoni Methodist Booster," which will be a weekly bulletin. Brother Lewis is one of our most consecrated and efficient pastors, and we predict for him a fine year at Belzoni.

In the contest in the Big Brothers' Class of the First Methodist Sunday school, Greenville, Miss., between the "Boll Weevils" and the "Army Worms," The "Army Worms" won by a margin of 55 points. The penalty imposed upon the losers was a contribution of $25 to the Methodist Orphanage at Jackson.

The Monthly Messenger, the bulletin issued by Rev. Victor G. Clifford, pastor of the Centerville charge, Mississippi Conference, is full of interesting news concerning the charge. One of the results aimed at this year on the charge is the New Orleans Christian Advocate in every Methodist home. Fine!

Rev. George Fox is delighted with his new charge, Oak Grove, La. He is serving a people of the finest spirit, who are ready to follow the pastor's leadership in every good cause. The neat brick church will soon be fully paid for, and the parsonage, which is now being remodeled, is a delightful home.

On Sunday afternoon, December 17, at 4:30 o'clock, the Christmas cantata, "The Greatest Gift," was rendered by the choir of the First Methodist Episcopal Church, South, Laurel, Miss. A

report to us of that event declares that it was the greatest thing of the kind ever given in Laurel. Rev. O. S. Lewis is the pastor of the church; he also was tenor soloist in the cantata.

Through the kindness of the publishers, Appeals Press, Inc., Richmond, Va., we have received a copy of the book, "Travels in the Old World," by Dr. J. M. Rowland, editor of the Richmond Christian Advocate. We have had time only to dip into its page, but we have discovered that a rich treat is in store for us as we read tho volume at leisure. It is attractively bound and well printed.

The editor of the Advocate desires to express his very great appreciation of the Christmas greetings sent him by so many friends, and to assuro them that he wishes for every one of them a full share of the happiness the Christmas season typifies, and abounding prosperity throughout the year 1923. These greetings added greatly to the good cheer of the editor and encouraged him in his work.

We received, too late for insertion in last week's Advocate, the following telegram from Rev. Waldo W. Moore: "Brethren, send Christmas and New Year gifts on Back Bay car; will announce them over Back Bay radio." Brother Moore, whose address is Biloxi, Miss., has done a wonderful piece of work in connection with the Back Bay Mission, and he deserves the sympathy and co-operation of all our people.

Miss Ruby Muriel Smith, daughter of Rev. J. L. Smith, our pastor at Gloster, Miss., was married at noon, December 20, to Mr. Albert L. Sinclair, of Denison, Texas, the ceremony being performed by Rev. J. R. Jones and Rev. Claude P. Jones. It was a home wedding, only members of the family being present. The wedding march was played by Mrs. C. E. Whittington. The couple will make their home at Denison, where Mr. Sinclair is engaged in business. The Advocate extends all good wishes to this fine young couple.

We received a copy of the Minutes of the recent session of the North Mississippi Conference on Saturday, December 23—the first official record of any of our patronizing Conferences to reach us. The volume is well printed, on good paper, and is altogether up to the high standard previously established by the efficient Secretary of the Conference, Dr. J. R. Countiss. A copy of the Minutes is an indispensablo part of the Advocate office equipment, and we thank Dr. Countiss for sending it to us so promptly.

We take the following from the Macon Circuit Reporter, issued by Rev. M. A. Burns, pastor: "At the recent session of the North Mississippi Annual Conference, the Rural Pastors' Association was called together by the Rev. N. D. Gueery, who made some report of the work of the Association for the past year; then he tendered his resignation, as he was assigned to school work. The following were elected to serve for the present Conference year: Rev. T. B. Thrower, Mathiston, Miss., President; Rev. W. M. Langley, Guntown, Miss., Secretary; Rev. M. A. Burns, Macon, Miss., Publicity Agent."

Dr. and Mrs. R. S. Crichlow, son-in-law and daughter of Rev. R. A. Davis, an honored superannuate member of the Louisiana Conference, were the hosts during Christmas week, at their beautiful home in New Orleans, of the children and grandchildren of Brother Davis. Those attending were: Miss May Davis and Mr. and Mrs. R. B. Davis, of Houston, Texas; Mr. and Mrs. G. L. Briggs, with their two children, G. L., Jr., and Dorothy May, of San Antonio, Texas. Dr. and Mrs. Crichlow's two children, Dalton and Robert, were two important members of the group. Brother Davis's daughter, Mrs. B. C. Andrews, of Gainesville, Texas, was the only member of the family not able to be present. The occasion was a very delightful one in every respect.

THE JACKSON CONFERENCE — THE OUTSTANDING HEADLINE ON THE METHODIST CONFERENCE.

By Bishop W. N. Ainsworth.

The headline on the Methodist calendar for 1923 is the great conference on Home Missions and Evangelism to be held in Jackson, January 16-17. The Methodist multitudes will be there and the conference is expected to inaugurate a new day of effort in Mississippi to discharge the mission of Methodism in this great State. Methodists have the message for all the people and the organization to carry it everywhere. It is to be feared, however, that tho church has not functioned as efficiently in some sections of the country as it has the right to do. The industrial world has moved in the last fifteen years from ox-cart and mule-wagou speed to Ford and Packard pace, while the church is still trying to discharge its obligations in the same old way. No mero conservatism can maintain itself amid the aggressive forces of society.

A recent survey of the field indicates that approximately half the white people in this State are unreached by any form of evangelical Christianity, and this condition demands of Methodism a new and more thorough mobilization of all its forces to reach the unenlisted multitudes who are at our very doors. It is the purpose of this meeting to give our people, both ministerial and lay, a thorough understanding of the problems on our home base and stir them to a full investment of the resources of the church in reaching these unevangelized masses. To this end, there will be some startling disclosures both as to the amount and the location of the population that is entirely outside of the fold of any evangelical church, and means will be proposed for reaching them in an effectivo way. Among other things, the clarion call of this conference will be for every regular pastor to break some new ground by leading his local church into new forms of evangelism among the people in their immediate vicinity. Plans will be made to scatter doctrinal and evangelistic literature in every county in Mississippi and then follow this up with evangelistic meetings in every unoccupied section. Plans will also be made to provide for at least one service on every Lord's Day in every Methodist church in the State, calling upon the laymen to supplement the pastoral efforts in this direction. A very strong program of distinguished speakers will be brought together from all parts of the nation and the program will be worth traveling hundreds of miles to hear, among them Goodell, Candler, Taylor, Sledd, Russell, and many others.

It is earnestly desired that the presiding elders, pastors, and lay leaders give great diligence in seeing to it that no charge is left without representation. Every pastor is expected to be present with five laymen from every charge of not over five hundred members and with ten laymen from every charge of greater size. Let every community organize an automobile party to come to Jackson for these two days. Delegates will address all communications to Rev. M. L. Burton, Jackson, Miss., about reservations, and all persons will report to the central committee at the Galloway Memorial Church on arrival in Jackson and will be directed to homes and boarding houses where they can secure rooms at 50 cents, 75 cents, and $1 per night. We ought to have two thousand people at this meeting. Meantime, let all the Lord's people be engaged in prayer that this conference may inaugurate a new day in the progress of Mississippi Methodism.

THE METHODIST SANITORIUM AT SKOLIMOW.

By Maria Morozowa.

The American Methodist Mission truly and faithfully does the will of God. Notwithstanding the great help and charity given already, they have also established their own Sanitorium in Skolimow, near Warsaw, for workers and little children.

The Sanitorium consists of two buildings, one the Sanitorium itself, which has two floors. In the other buildings are bedrooms for the staff and convalescent workers. There is also a small study. The two-story house contains a large dining-room and also a play-room for children, a hospital, a dispensary, a bathroom, and down stairs a laundry and kitchen.

At present thirty children are here, and it must not be forgotten that all these have been found by the Mission in some miserable place, and have been saved from starvation and frost. Great care is taken of them, and their food is wholesome and nourishing. Occasionally a doctor comes to look after the weak children, who are in bed.

The staff personnel has also educational duties to perform. They must take care of, amuse, keep the children out of all kinds of mischief, give them gymnastics and drawing lessons, and teach them to make paper flowers. The very young children build castles of bricks and call the attention of each other to their architectural efforts.

It is no easy task to make them happy, and it must not be thought that the Sanitorium is a permanent home for the children; this is not so, for when the children grow strong they have to leave it for new comers. It is painful to part with little friends, but necessity compels, for other little sufferers await their turn to be touched with loving hands.

Some of the children when they are brought in cannot stand on their legs without help. At present a little girl is staying here who was found in Baranowicze among the refugees of Russia. She was so worn out that she could hardly move and lay a long while in bed. Now she sits, but still is not able to walk.

It must not be forgotten that in the Sanitorium are also grown up patients, for instance, Count Cherep-Spiridovitch. This poor young man from Russia was dangerously ill with typhus fever, then was obliged to have an operation in his throat, breathes through a silver tube, and when strong enough must undergo another operation.

Another inmate is a poor girl of eighteen years of age, affected with paralysis three years ago. What tragedy for one so young! This girl, Blanche Raszeka, three years ago came from England where she was born, although her parents were Poles. She was then an active girl, full of life and hope, and worked to help her parents. Suddenly she says her limbs became stiff, but still she hopes to get well. May God and charitable people help her! It is difficult to visualize an active girl chained to a cripple's chair, sitting there a pale and silent invalid. She is staying in the Sanitorium of the Methodist Mission at Skolimow, and it was touching to hear her speak with gratitude of the visit paid her by the Chief of the Mission for Poland, Mr. F. F. Woodward, who said, "I shall come to see you with my wife and baby."

Some refugees lose their children on the way from Russia. One of the servants in the kitchen relates that she became ill in Baranowicz and was taken to tho hospital, and so lost sight of her three children. When she got well she did not find them in Baranowicz. Then she came to Warsaw and began to search, and at last found them sound and safe in Skolimow.

There are many wonderful things to be said about the Sanitorium, but the principal thing is, all this help is free, and these enormous expenses are borne by the Methodist Mission.

The Mission fulfills God's will everywhere. That is, she helps all tho poor and afflicted, and for this reason—THE MISSION IS A BLESSING TO POLAND AND MANKIND.

Poverty may induce you to turn your cuffs, but never let it persuade you to turn your coat.—Selected.

Begin Right in Youth: Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.—Ecclesiastes 12:1, 13.

Obituaries

Obituaries not over 200 words in length will be published free of charge. All over 200 words must be paid for at the rate of 1 cent a word. Count the words and be sure to send the amount necessary with the obituary. That will save trouble all around. We cannot make discriminations. Memorial resolutions are subject to the same rule as obituaries.

A TRIBUTE.

To the members of the Shand's Bible Class of Rayne Memorial Methodist Church.

Dear Brothers: From our midst has been called one whom I loved as a brother, and I beg to submit this tribute of respect to his memory.

SAMUEL ALEXANDER MONTGOMERY as a Christian man is our point of approach to this character sketch. To say that he was a perfect man would not be true, and therefore unworthy. He was human and had those imperfections and infirmities of which our natures are the heirs in this life. It is enough to say he was sincere and honest, without pretense or affectation. He loved truth and honesty.

He was a man of strong personality and required full room for a personality that could not live as a copyist in all the ways in which he lived. He yielded to others that which he required for himself, yet he was not a man who compromised principles nor yielded convictions to purchase favor or power. Smaller men have gone to places of prominence or distinction by means he would have disdained to use, but none to truer honor. Few men have so preserved their own integrity and honest convictions of truth.

He was a man of judicial mind, yet he possessed an intuition of justice and right. He was not a man of notions, but of conviction, and from this point of approach he reached also his religious convictions. Such a man, such a mind could not dally with the technicalities of a traditional theology. Christianity to him was a life to be lived, not theories nor church provincialisms. With no pretensions to be peculiar or eccentric in religion, he was yet quite independent in matters merely incidental, but true in principle and spirit to Bible teachings in all fundamentals.

His devotions were not erratic or without due form. He accepted due forms of worship as the proper mode of expression of his faith and the emotions of his heart, and in all was sincere and true. His whole life was on a high plane without cant or pretense. He was kind and charitable to the humble poor and unfortunate, yet he never deemed that all true goodness resided in the slums, nor that esthetics was opposed to virtue. He lived a full life on a high plane, and has gone to his reward.

I commend not that we copy his life in our own, but rather, as he did, live lives that are true to ourselves, true to God and to our fellow-men.

Cordially his friend and your brother,

E. N. EVANS.

December 17, on motion, the above was approved as the tribute of the Shand's Bible Class and it was asked that it be published as such in the New Orleans Christian Advocate.

JOHN CREBBIN, Secretary.

Little KELLEY DYSON, son of Clarence and Bertha Dyson, was born in Abbeville, La., November 11, 1920, and died December 8, 1922, aged two years and twenty-seven days. Little Kelley was a great sufferer for one so young, and through most of his short life he felt the pains of his affliction. His place in the affection of his father and mother was exceedingly precious and his early departure from their embrace has left an aching void that only God can heal. But this precious little twig has budded on earth to bloom in heaven. Jesus said, "Suffer the little children to come unto me, for of such is the Kingdom of God." Heaven will be more attractive to the good Christian parents now since they are conscious that Little Kelley awaits their coming at the open door of Eternity. F. M. MILLER, P. C.

Abbeville, La.

MRS. ELIZA LEE JENNINGS, wife of J. W. Jennings, was born in the State of Alabama, January 20, 1877, and moved to Mississippi with her parents while a child. Here she met and married J. W. Jennings, December 26, 1894. To this union were born eight children; two are dead and six survive her to mourn her going. The six living are: Mrs. Lottie Holcolm, Miss Leona, Jimmie, Robert, Annie Mae, and Willie D. Jennings. She united with the Missionary Baptist Church when 14 years of age, but after her marriage she united with the Methodist Church, in 1905, and lived a consistent member of same till the death angel called her away, October 18, 1922. Sister Jennings was almost an invalid and suffered much for several months before death released her; but with Christian patience she endured to the end, waiting for the summons to "Go up higher." Her body was tenderly laid to rest in the cemetery at McGhee's chapel, near Como, Miss., there to await the resurrection morn. May the Heavenly Father give peace and comfort to the husband and children and dear ones left behind, making them to know his consolation, and finally uniting them in that beautiful home that God has prepared for them that love him.

Her pastor, A. F. MOORE.

Longtown, Miss.

Brother BUDD HINTON was born August 17, 1841, in Mississippi. He came to the State of Louisiana when he was one year old. His father settled near what was later known as Woodville, about eight miles south of what is now Rustou. He joined the M. E. Church, South, in 1870 at old Wesley Camp Ground, what is now Wesley Chapel church, of which the writer is pastor. It is one of the oldest church in North Louisiana. Brother Hinton was married to Miss Mattie Davis, September 13, 1867. To this happy union there were nine children born, seven of whom are living to-day—five daughters and two sons. He joined the Confederate army in 1861, and served till the surrender. He was at Monroe, where he was discharged with honors. I met Brother Hinton on the 28th of last November the first time. I arrived on this charge on that day and among the first men I met was Brother Hinton. I have been intimately associated with him all during the year. In his home I found him cheerful, happy, and always glad for the pastor to come. His home has always been the home of the preacher. In conversing with him on the Scripture I found him above the average in knowing God's Word and having a conviction of its worth to the soul. His Christian character was fixed. He was steadfast, unmovable, always abounding in the work of the Lord. He was happy among his people and had the confidence and esteem of them all. He was especially devoted to his wife and children—a devotion they fully returned in their kind attention to him during his illness. While we are waiting on this shore we can best honor the memory of our brother who is waiting on the other shore by always bravely fighting what is wrong and defending what is right. Then, when at our tired feet the breaking of the rippling waves upon the sands reminds us that from out the mists the determined face of the returning boatman comes with the summons that we must obey and be carried to the unseen shore, oh, may it then be said of us as I now say of him—

"One that never turned his back, but marched abreast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake."

His pastor, L. W. SMART.

JAMES M. BOYD was born at Laclede, Mo., January 18, 1880. His youth was spent at his home-town. Later he came to Louisiana and was employed by the Kausas Land & Lumber Company, and stayed continually in their service in various capacities until his death at Standard, La., on July 30, 1922. He and Miss Mildred Raywinkle were happily married on June 24, 1908, and to their union were born two children, Glen and Helen Boyd. Brother Boyd joined the M. E. Church, South, about 1915, and held official relation most faithfully to his church until called hence. He was cheerful in thought, faithful to his work, and loved and honored by all who knew him. His devotion to his wife and children was beautiful—they were in mind in all of his plans. In his passing away they, the community in which he lived, and the church, lose a man that could be loved and trusted. We miss him very much; therefore, be it resolved:

1. That we bow submissively to the will of our Heavenly Father, who doeth all things well.

2. That we hereby express our tenderest sympathy to his widow and children and pray God to sustain them in their sore grief.

3. That copies of this paper be furnished Sister Mildred Boyd, the Recording Secretary, for insertion in our Quarterly Conference Record, and the New Orleans Christian Advocate for publication.

Signed by: W. W. Perry, H. E. Winkler, Committee.

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LOUISIANA CONFERENCE.

New Orleans District.

On Tuesday, Decemher 19, the monthly meeting of the New Orleans District Union was held with the Carrollton Avenue Leaguue. The attendance was splendid, there being ahout 90 Leaguers and pastors present, and the spirit of the meeting was very uplifting.

In order to better acquaint all the Leagues with what the others were doing, each League told what they had done for Thanksgiving, which proved to be very heneficial and interesting. Among the various things done were: aiding poor families, holding speelal services, giving Thanksgiving programs at Institutes, delivering fruit and flowers to the sick, all of which proved the Second Department Superintendnts were right on the joh. Plans for Christmas were also told by the different Leagues; and with all the plans under way the New Orleans Leaguers will surely he busy spreading joy and sunshine all during the Christmas holldays.

Another real nice treat was short talks by our new presiding elder, Brother Drake, and also the new pastors, Brother Hill, Brother Foster, and also our heloved fellow-Leaguer, Brother Grambling. In his talk, Mr. Grambling, among other things, stated that the Leaguers of Louisiana need not think that just hecause we have uo man in the field that that means we are not going on. We are, and extensive plans will soon be hegun for the Fifth Assembly and that we as Leaguers in the State are going to do great things.

The New Orleans District extends to all Louisiana Leaguers the compliments of the season and trusts that the New Year will bring great joy and prosperity to them all.

RESOLUTIONS.

Whereas, on November 7, 1922, it pleased our Heavenly Father to remove from our midst by death our beloved brother, J. WESLEY ABNEY, therefore he it resolved:

1. That in the death of Brother Abney, whose fellowship it was an honor and pleasure to enjoy, we have sustained the loss of a fellow-Christian and a nohle citizen and an honored member of our community.

2. That the M. E. Church, South, and Sunday school offer to the bereaved family and mourning friends our heartfelt sympathy.

3. That a copy of these resolutions he sent to the family of the deceased, to the Jasper County News, and to the New Orleans Christian Advocate.

Signed hy: F. H. McLaurin, W. J. Stokes, B. H. Chatham, Committee.

MARRIED.

On November 26, 1922, at the Gibson Memorial parsonage, hy Rev. H. B. Cottrell, MR. F. N. MASSA, of Memphis, Tenn., to MISS OPAL JAMERSON, of Vicksburg, Miss.

On Decemher 11, at the Gibson Memorial parsonage, by Rev. T. B. Cottrell, MR. SAM D. WEBSTER, of Vicksburg, Miss., to MISS L. M. THOMPSON, of Germania, Miss.

A MESSAGE TO METHODIS EVERYWHERE.

The message referred to is to ministry and membership of the Methodist Episcopal Church, but it fits well the situation in the Methodist Episcopal Church, South; hence we pass it on. It is an appeal from the Board of Bishops of the Methodist Episcopal Church to their own people to save the church from the calamity of a failure of the Centenary program.

In their address the hishops tell how, in the providence of God, the Centenary Movement came; how its ideals and purposes were approved by Methodist people everywhere; how it gave to other Protestant churches tho inspiration to attempt great tasks, and how it heartened the Christian world. They say further:

"Just as the Movement had attracted the attention of the world, alas, the church cooled in its ardor and slackened in its enthusiasm. Now it is even suggested that the very word 'Centenary' is distasteful. Much has been made of the mistakes in policy and procedure; but men of experience know that mistakes always mark momentous movements. It is declared that the frequent appeals for funds have produced irritation in many quarters. Thoughtful people will not forget the stress of these recent months and years. Many destructive forces have been at work. These must be offset hy the employment of higher agencies. Frequent and repeated were the calls for men and money during the war. Never in the history of this nation did its citizens pour out their substances with such lavish hands. That this worked hardship on many caused no abatement of effort. There was no time for debate, no justification for delay. The crisis simply had to he met. It was met.

"Surely it would not be unreasonable in this hour of the extreme peril of our Lord's Kingdom throughout tho world to ask that the members of the Methodist Episcopal Church should meet the crisis by the gift of one tenth of their income. Our church has never given in this proportion. If it were to do so now, the financial demands, even of these days, would be fully met and more. Frankly, there can he no cause for irritation in the matter of appeals for money until tho church shall have met the standard of the gift of one-tenth of the income of its members.

"The task of the church is but fairly hegun. If the conditions of world-life were not so desperate, the case would not be so tragic. But for tho church to slacken its efforts at this junction will he an unspeakable calamity of world-wide proportion. India and the Orient are restive, tumultuous. The world war has come and gone and, alas, without the chastening to the belligerent nations of Europe which was earnestly hoped for and expected by those of spiritual discernment. At this moment the nations of Europe are seething in hitterness and hatred. As for our own country, it liberally riots in pleasure, in luxury, in money madness, in materialism. This is not the hour to consider our task as either accomplished or hopeless. Notwithstanding all admitted error in judgment and all failure in high purpose, we record it as our deliberate conviction that the period since the launching of the Centenary has been the greatest in the life of the church since we have known the church. As the direct result of this forward movement we have to-day a new and larger and more virile Methodism. Our pioneer leadership inspired similar undertaking in all the other Christian communions of the country. And it is not too much to claim that we have to-day a new and larger and more virile Protestantism. A new note is manifest in the preaching of the evangelical pulpits of the United States. The despair of these recent years has brought to truthful hearts a new consciousness and realization of the resources which are in Christ. In these great facts lies the hope of a new and better world."

The Methodist Episcopal Church faces practically the same situation as our own—the slowing down of work in every field, home and foreign, to which Centenary money has been appropriated and the threatened abandonment of some Centenary enterprises. Our own College of Bishops has issued a statement and an appeal to their church concerning this situation and this threatened calamity. Our leaders see that to fail now to carry through the program we pledged to complete will be for Southern Methodism to surrender the best chance that has yet come to make our church a mighty factor in the bringing in of the Kingdom of Jesus Christ. We must not fail; too much is at stake to even count the cost of carrying through the enterprises of the Missionary Centenary. Whatever sacrifices are demanded we must see it through. This, by God's help, we will do.

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MOTHERS AND DAUGHTERS

Read This Letter from Mrs. W. S. Hughes

Greenville, Del.—"I was under the impression that my eldest daughter had some internal trouble as ever since the first time her sickness appeared she had to go to bed and even had to quit school once for a week. I always take Lydia E. Pinkham's Vegetable Compound myself so I gave it to her and she has received great benefit from it. You can use this letter for a testimonial if you wish, as I cannot say too much about what your medicine has done for me and for my daughter."—Mrs. WM. S. HUGHES, Greenville, Delaware.

Mothers and oftentimes grandmothers have taken and have learned the value of Lydia E. Pinkham's Vegetable Compound. So they recommend the medicine to others.

The best test of any medicine is what it has done for others. For nearly fifty years we have published letters from mothers, daughters, and women, young and old, recommending the Vegetable Compound. They know what it did for them and are glad to tell others. In your own neighborhood are women who know of its great value.

Mothers—daughters, why not try it?

CHAMBERLAIN'S COUGH REMEDY

FOR THE RELIEF OF Coughs, Colds, Croup WHOOPING COUGH, HOARSENESS BRONCHITIS

—SOLD EVERYWHERE—

DEEP-SEATED FRECKLES

Need attention NOW or may remain all winter. Use the old and time-tried guaranteed treatment that has given satisfaction to millions of women for over 14 years, and rid yourself of these homely spots. Ask for

Othine--Double Strength

At all Druggists and Department Stores.

Easy Now to Double Winter Egg Yield

Proven Remedy Gives Remarkable Results—Turns "Boarder" Hens Into Profitable Layers—

Winter egg yields, double and treble those of former years, are now being made by many poultrymen through the use of a compound that science has finally perfected.

This wonderful medicine, which is called "Hick's Egg-Lay," contains rare and expensive ingredients mixed so as to quickly increase the egg yield. The medicine acts on the reproductive organs and causes double and treble the usual number of ova (the germ cell of the egg) to be produced. Thus you get many more eggs and get them during the time they bring the highest prices.

Hick's Egg-Lay is prepared for convenience in tablet form. Simply dissolve one tablet in a quart of water. This is the surest, easiest and quickest way ever discovered to get more eggs.

A Trial Costs You Nothing

Mr. Hick is so confident that Hick's Egg-Lay Tablets will double and treble your egg yield that he is making a special guaranteed offer of one regular double strength $1.00 package of Egg-Lay Tablets and a full size $1.00 package of Hick's famous Lice-Go Tablets all for $1.00.

Lice-Go is added to the drinking water. The medicine taken into the system of the bird comes out through the oil glands of the skin and every louse or mite quickly leaves the body. Keeps the birds always free [illegible] poultry raiser doing any work. If you would rather have two $1.00 packages of Egg-Lay Tablets [illegible] $1.00 packages of Lice-Go instead of one of each, also so on your order. Send $1.00 today [illegible] money order, check, etc.) to Hick Mfg. Co., Dept. 215, 1414 So. Wabash Ave., Chicago, Illinois. If you prefer, send no money, just your name and address and pay postman $1.00 and postage on delivery. If after thirty days trial you are not absolutely satisfied, write Mr. Hick and your money will be refunded. This offer is absolutely guaranteed, so don't hesitate to make the test.

"PUT THE BEST BEFORE YOUR GUEST"

Henry Clay Brand Coffee

NOT JUST ORDINARY COFFEE

IT IS BETTER

FOR SALE AT ALL FIRST CLASS GROCERS

Sunday School

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

Last Sunday was spent at Canton. This congregation have built a building they can put a type "A" Sunday school in, and they are determined to work to that end. I enjoyed being with these lovely people very much. It was a great blessing to me and I received great good from it. I had the pleasure for the first time of teaching a Teacher Training Class during the lesson period in a Sunday school. I usually have the pleasure of teaching lessons in the Adult Student.

The whole Conference and State may well be proud of the building at Canton. It is a credit to any city. May God continue to bless this people. Brother Gatlin is in favor with the folks and everything was looking to better things ahead.

Use Brother Hull. He is on full time now, so call on him. I am anxious for him to spend his time on the circuits and especially in the Circuit Institute work. Any time is a good time for Sunday school work if the way is just opened for it.

Our prayer for the whole Sunday school family is that God will bless you and use you and make you each and every one a happy and prosperous Christian worker. Pray for the work and the workers. Yours in Him,

JOHN C. CHAMBERS,
Superintendent of Sunday Schools.

NORTH MISSISSIPPI.

That Class At Dundee.

The "Torchbearer" Wesley Bible class, of Dundee, Miss., though less than one year old, has done a notable work from the very day of its organization, January 8, 1922. Under the leadership of Mr. M. P. Myers—a fine young layman, a graduate of the A. and M. College—as teacher, and Mrs. Earl Lake, a magnetic and consecrated young matron, as president, the class has gone forward in all good works by leaps and bounds. There is no place of community uplift and welfare work in which it has not made itself a mighty force. So that it is today recognized as the most potent social, moral and religious factor in the community's life. And this is exactly what every organized adult Bible class should become in its own community.

Beginning with twelve members, this intelligent group immediately made a survey of the village and surrounding territory; listed every adult, male and female, who should be lined up with them in Bible study and Christian service; they then made definite plans to win them, put on the membership campaign, and kept persistently at it until every single prospect was enrolled as active or associate member.

The next step was to place the "Program of Service" wall chart on the walls, and make it the actual standard model and outline of work. The president checked up on the chart each Sunday with a gold star any new form or phase of Christian service work done. Soon the entire list was so starred—to the joy and thanksgiving of all parties concerned.

While in everything "Torchbearers" have wrought well and lived up to their motto, "Let your light so shine," their outstanding achievement for the glory of God is an extension Sunday school, organized last July at a remote, neglected point on Two-Mile Lake, six miles from Dundee, Miss.

With the help of their pastor, Rev. J. M. Wyatt, volunteer members of the class organized the new school, adopted it as their home mission work, pledged themselves to foster and sponsor it until local leaders could be developed, and furnish volunteer superintendent and teachers from their own ranks. The new school has abundantly fulfilled the hopes and answered the prayers of its organizers. It has never failed to meet a single Sunday afternoon since its organization, and it has grown steadily in numbers, interest and enthusiasm, with an attendance of 65 or 70, for the past two months.

The community is responding by showing signs of awakening self-consciousness and a new religious outreach. Already the people of this extension school are dreaming of a little chapel in which to house its work more adequately, and perhaps organize a new rural church. Here is a rich field for the district evangelism provided for by our last Annual Conference.

What the "Torchbearers" have done in extension work, almost any adult class within the North Mississippi Conference might do. Thus would the waste places in our midst be made "to blossom as the rose." And thus could Bishop Ainsworth's magnificent plan for evangelizing our territory be hastened to a glorious consummation.

Will not all our adult classes fall into line with the Bishop, and prepare for a great, sweeping advance of evangelical Christianity through prayer, co-operation and increasing efforts for that great end?

As it has been this Conference Adult Superintendent's privilege to organize the "Torchbearers" and sponsor their activities throughout the year, so will it be her joy and crown if she may encourage or help others to take up the same line of constructive work for the extension of Christ's blessed cause.

Yours for a Spirit-filled and Spirit-led work in 1923,

MRS. J. M. WYATT,
Superintendent Adult Bible Classes.

FIFTH SUNDAY OFFERING.

By resolution, the recent session of the North Mississippi Conference directed that the offering on the fifth Sunday in December in all our Sunday schools go to the Sunday School Board of the Conference for the maintenance of the District Training Schools now being fostered by the Board. Whatever is raised in any given district will be used for the Training School in that district. We have no work before us of greater imporance. A trained leadership in the church is as vital to the future of the church as is a trained leadership in our public school system. The more we put into this fund, the better grade school the district will have. I appeal to the pastors not only on the ground that the Conference ordered this to be done, but on the higher ground of the need of these district schools and that they are a sure investment. The $700 received from the fifth Sunday offering last year was a tremendous help in putting over our program. These district schools made a very definite contribution to our Sunday school work last year. We had a net increase in church membership last year of about 1000, but we had an increase in Sunday school enrollment of about 4000. Help us again as you did last year and we will have another good year.

E. S. LEWIS,
Chairman Sunday School Board.
Columbus, Miss.

ITSUKUSHIMA THE BEAUTIFUL.

Rev. I. L. Shaver, of Hiroshima, Japan, writes: "During the past quarter two young people were converted, a young boy and a young girl, the last of an entire family to come into the church this year. The elder son in the family became a Christian first. He entered the Imperial University in Tokyo, but he kept praying for his people, and, as a result, they have all become Christians and have joined our church. Many young men are becoming Christians in Japan to-day, and it is my hope and prayer that they, too, may lead their parents to Christ. The hope of Japan no doubt lies in its young people, for the older people as a rule are so deeply devoted to their heathen gods. We have started regular preaching services at Itsukushima, the beautiful, and long famous and sacred island of the Shinteists. The large Torii, or big red gate, that stands in the sea near the island, is a symbol of their faith, and on top of the highest mountain there is a fire that has burned for 1100 years in honor of their gods. We hope that with the few Christians there we may be able to lift up the Cross of Christ, that at least in the hearts of a few the Cross may take the place of the torii, and that the fire of God's love may burn from the mountain-tops until idols and false gods shall be cast down, and God, even our God, shall be exalted in the hills."

OUR OPPORTUNITY IN CUBA.

By Garfield Evans.

Authority was given the Epworth League Board by the General Conference to undertake definite work for the young people of our congregations on the mission fields; expense for this work was likewise provided for in the regular budget of general assessments. This means that there should be a Superintendent of Young People's Work on each one of our mission fields.

Having previously made the survey for Cuba, the Central Office directed me to include Cuba in my winter's itinerary in order to make definite plans for our work there. I now find myself in Habana, having taken the picturesque route along the Florida East Coast by Palm Beach and Miami; then across that marvelous bit of engineering, the Florida East Coast Railway extension, where the railway goes from island to island over 125 miles beyond the mainland. One bridge alone measures seven miles, crossing water 40 feet deep.

Does any one ask, "Is the Centenary a success?" One look inside our Central Mission in Habana should be sufficient to satisfy the most critical. One unit of the new building is already completed and in use, and the second unit may be ready in about three months. The completed unit is now being used as a dormitory, school rooms, and church. The school work done here is an extension of Candler College, which is located in a suburb five miles away. Upon inquiring how the school was getting along, the principal replied that he had all he could take care of, and when the children were seen in classes it was readily seen why there was no necessity to solicit for pupils: the problem is to take care of those who come.

Of the 2,500,000 population of the entire island, one-fifth of this number, or over half a million population, is to be found in Habana. Our largest plant on the island is to be found here, the Central Mission. It is built of the prevailing type of brick and stucco and finished inside with tile floors and cedar and mahogany wood work. The decorative effect is very impressive, especially with the finished wood work of mahogany. It must be observed that mahogany is as cheap here as oak is in the States; many of the railway crossties are mahogany.

My first night in Habana I attended a quarterly conference. I expected it to be the usual type that is found in the States, but imagine my surprise when I observed that there were about fifty in attendance and two-thirds of these were young people. My surprise was increased as the service was prolonged; the district superintendent preached first, the quarterly conference was held, and this was followed by a talk by the visiting speaker, which had to be interpreted, and during all this time not one of the young people left.

Practically two-thirds of every congregation is made up of young people. They have capacity and are aspiring as the average young people of any race. To say that there are no problems in working with them is not to understand them or the mission of the church. But the fact that there are problems is evidence that the church is needed to direct their activities.

Refreshes Weary Eyes
When Your Eyes feel Dull and Heavy, use *Murine*. It Instantly Relieves that Tired Feeling—Makes them Clear, Bright and Sparkling. Harmless. Sold and Recommended by All Druggists.

MURINE FOR YOUR EYES

ANGELL'S

COUGH and WHOOPING
Cough Syrup
Easy to Take
No Habit-Forming Drugs. Formula of
DR. RICHARD ANGELL
Prepared by
JAMES R. ANGELL,
New Orleans, La.
PRICE 35c AND 65c
AT ALL DRUGGISTS

FROM BOYCE, LA.

Dear Brother Carley: I wish to say through the Advocate that we have been very kindly received by the people of the charge. On our arrival at the parsonage, we found a nice donation of groceries.

We hope to have a fruitful year for the church and the kingdom of our Lord. We are asking our people to undertake great things for God, and to expect great things from God.

Yours in His service,
E. L. CARGILL, P. C.

FROM BROOKLYN, MISS.

Dear Brother Carley: Glad to say, my family and I arrived at the parsonage of Brooklyn and Bond charge last Friday night (15th). We were met at the train by the good ladies of Brooklyn, by the former pastor, Brother Walters, and some of the stewards of the church, and conveyed to our present home, where a nice, warm, sumptuous supper awaited us, which we enjoyed very much after an all-day trip from our former charge. Our reeeption here has been all we could ask.

Everything starts off well, and we are looking forward to a very successful year. Pray for us that such may be.

Yours truly.
W. L. BLACKWELL, Pastor.
Brooklyn, Miss.

Life is not a diamond, but a seed with possibilities of endless growth. —J. R. Miller.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Bayou Pierre, at Center Point, Dec. 30, 31.
Hazlehurst, 7 p.m., Dec. 31.

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about $2. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

Dicks' Antiseptic
Kills Germs

For Cuts, Wounds and Burns. Especially fine for mouth diseases, pyorrhoea and sore throat.

25 CTS.

Pleasant Grove, at Pleasant Grove, Jan. 6, 7.
Monticello, at Monticello, 7 p.m., Jan. 7.
Adams, at Adams, Jan. 13, 14.
Bogue Chitto and Norfield, at Norfield, 7 p.m., Jan. 14.
Meadville and Bude, at Bude, Jan. 21.
Wesson and Beauregard, at Wesson, 7 p.m., Jan. 21.
Gallman, at Bethesda, Jan. 24.
Foxworth, at Hopewell, Jan. 27, 28.
Tylertown, 7 p.m., Jan. 28.
Osyka, at Osyka, Jan. 31.
Barlow, at Rehoboth, Feb. 3, 4.
Brookhaven, 7 p.m., Feb. 4.
McComb, Pearl River Ave., Feb. 7.
Crystal Springs, 11 a.m., Feb. 11.
Georgetown, at Georgetown, 7 p.m., Feb. 11.
Magnolia, Feb. 14.
McComb, Centenary, 11 a.m., Feb. 18.
McComb, La Branch St., 7 p.m., Feb. 18.
Scotland, at New Hope, Feb. 21.
Summit and Topisaw, at Topisaw, Feb. 24, 25.
Fernwood, at Fernwood, 7 p.m., Feb. 25.

The district stewards will meet at 1:30 p.m., Thursday, December 28, in the Methodist church in Brookhaven. The pastors will also be welcome.

H. M. ELLIS, P. E.

Hattiesburg Dist.—First Round.

Richton, at Richton, Dec. 24, 11 a.m.
Hattiesburg, Main St., Dec. 21, 7 p.m.
Oloh, at Clyde, Dec. 31, 11 a.m.
Silver Creek, Dec. 31, 7 p.m.
Collins, Jan. 7, 11 a.m.
Seminary, Jan. 7, 7 p.m.
Petal, Jan. 14, 11 a.m.
Bonhommie, Jan. 14, 7 p.m.
Heidelberg, at Vossburg, Jan. 21, 11 a.m.
Ellisville, Jan. 21, 7 p.m.
Williamsburg, at Good Hope, Jan. 28, 11 a.m.
Prentiss, Jan. 28, 29, 7 p.m.
Eucutta, at New Hope, Thurs., Feb. 1, 11 a.m.
Taylorsville, Feb. 4, 11 a.m.
Mt. Olive-Magee, at Magee, Feb. 4, 7 p.m.
Hattiesburg, Court St., Feb. 11, 11 a.m.
Purvis, Feb. 11, 12, 7 p.m., 9:30 a.m.
Lucedale ct., at Merrill, Feb. 18, 11 a.m.
New Augusta, Feb. 18, 7 p.m.
Sumrall, Wed., Feb. 21, 7 p.m.
Leakesville, at Pine Grove, Feb. 25, 11 a.m.
Lucedale, Feb. 25, 7 p.m.
Avera, Mar. 4, 11 a.m.
Hatticsburg, Broad St., Mar. 4, 7 p.m.

The district stewards are called to meet in Main Street Church, Hattiesburg, at 1:30 p.m. on Thursday, Dec. 28, 1922. Let all the stewards be present, as matters of importance are to be considered. Pastors are invited to attend.

W. W. GRAVES, P. E.

Jackson Dist.—First Round.

Terry, at Terry, Dec. 30, 11 a.m., 2:30 p.m.
Florence, at Braxton, Dec. 30, 7 p.m.
Florence, at Braxton, Dec. 31, 11 a.m.
Canton, Jan. 7, 11 a.m., 2 p.m.
Bolton, at Raymond, Jan. 14, 11 a.m., 2 p.m.
Edwards, Jan. 21, 11 a.m., 2 p.m.
Flora, Jan. 21, 7 p.m.
Flora, Jan. 22, 2 p.m.
Madison, Jan. 24, 11 a.m.
Satartia, at Mt. Olivet, Jan. 27, 28, 11 a.m.
Bentonia, Jan. 28, 2 p.m., 7 p.m.
Harrisville, at Rexford, Feb. 3, 4, 11 a.m.
Mendenhall and D'Lo, at D'Lo, Feb. 4, 2:30, 7 p.m.
Camden, at Camden, Feb. 13, 14, 11 a.m.
Sharon, at Sharon, Feb. 14, 2:30 p.m.
Vaughn, Feb. 16, 11 a.m.
Benton, at Midway, Feb. 17, 11 a.m.
Eden, at Eden, Feb. 18, 2:30 p.m., 7:30 p.m.
Yazoo City circuit, at ———, Feb. 24, 25, 11 a.m.
Yazoo City, Feb. 25, 2:30, 7 p.m.
Brandon, at Pelahatchie, Mar. 4, 11 a.m., 2 p.m.
Monterey, at Mt. Carmel, Feb. 5, 11 a.m.

The district stewards are called to meet in the Sunday school room at Galloway Memorial Church, December 28, at 9 a.m. A full attendance is desired. We will be glad to have the pastors and lay leaders in attendance that we may have a full discusslon of the work before us for the year.

M. L. BURTON, P. E.

Meridian Dist.—First Round.

Meridian, Fifth Street, Dec. 31.
Porterville, at Chapel Hill, Jan. 6, 7.
Scooba, Jan. 7, p.m.
Cleveland, at Mellen, Jan. 12.
DeKalb, at Pleasant Ridge, Jan. 13, 14.
Vimville, at Pleasant Hill, Jan. 20, 21.
Meridian, Seventh Ave., Jan. 21, p.m.
Daleville, at Lockhart, Jan. 21, 22.
Lauderdale and Electric Mills, at Elec. M., Jan. 28.
Waynesboro circuit, at Fedora, Feb. 3, 4.
Waynesboro, Feb. 4.
Matherville, at Poplar Springs, Feb. 10, 11.
DeSoto, at Crandall, Feb. 11, 12.
Enterprise, Feb. 15, 16.
Pachuta, Feb. 16, 17.
Quitman, Feb. 18.
Shubuta, Feb. 18, p.m.
Bucatunna, at State Line, Feb. 25.

The district stewards will meet at Central Church, Meridian, on Friday, 10 o'clock a.m., December 29. The pastors are invited to be present.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Neshoba, at Sandtown, Jan. 5.
North Neshoba, at Hope, Jan. 6, 7.
Philadelphia, Jan. 7, 8.
Carthage, at Carthage, Jan. 11.
Walnut Grove, at W. G., Jan. 12.
Harperville and Lena, at Harperville, Jan. 13, 14.
Laymen's Rally, at Jackson, Jan. 16, 17.
Trenton, at New Prospect, Jan. 20, 21.
Forest and Morton, at Forest, Jan. 21, 7 p.m.
Rose Hill, at Homewood, Jan. 27, 28.
Montrose, at Montrose, Jan. 31.
Lake, at Lawrence, Feb. 3, 4.
Bay Springs, at Holder's, Feb. 7.
Decatur and Hickory, at Hickory, Feb. 11.
Chunky, at Chunky, Feb. 14.
Shiloh, at Shiloh, Feb. 17, 18.
Newton, at Newton, Feb. 21.
Raleigh, at Raleigh, Feb. 23.
Homewood, at Homewood, Feb. 24, 25.
Union, at Union, Feb. 28.
Laurel, First Church, March 4, 11 a.m., 3 p.m.
Laurel, Kingston, March 5, 7 p.m.
Laurel, West End, March 6, 7 p.m.

The district stewards are called to meet in the Methodist church, Newton, Miss., Dec. 29, 10:30 o'clock a.m. Pastors are invited to attend this meeting.

Do not fail to attend the great Methodist Rally in Jackson, Jan. 16, 17. Who? All preachers; five laymen from every charge of less than 500 members; ten laymen from every charge of 500 or more members. Hosts of Methodists from all over the State will be there. Be sure to be one of them.

J. A. MOORE, P. E.

Seashore Dist.—First Round.

Logtown, 11 a.m., Dec. 31.
Bay St. Louis, 7 p.m., Dec. 31.
Americus, Fri., 11 a.m., Jan. 5.
Moss Point, 11 a.m., Jan. 7.
Escatawpa, 3 p.m., Jan. 7.
Pascagoula, 7 p.m., Jan. 7.
Lumberton, 11 a.m., Jan. 14.
Columbia Mission, at Hub, 3 p.m., Jan. 14.
Columbia, 7 p.m., Jan. 14.
Poplarville, 11 a.m., Jan. 21.
Picayune, 7 p.m., Jan. 21.
Carriere, Mon., 11 a.m., Jan. 22.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 707 Gray Bldg., Nashville, Tenn.

666 quickly relieves Colds, LaGrippe, Constipation, Biliousness & Headaches.

Vancleave, at Vancleave, 11 a.m., Wed., Jan. 24.
Mentorum, at Alexandria Memorial, 11 a.m., Saturday, Jan. 27.
Brooklyn, 11 a.m., Jan. 28.
Wiggins, 7 p.m., Jan. 28.
Saucier, at Saucier, Wed., 7 p.m., Jan. 31.
Ocean Springs, at Ocean Springs, 11 a.m., Feb. 4.
Back Bay, 7 p.m., Feb. 4.
Gulfport, Q. C., Mon., 7:30 p.m., Feb. 5.
Biloxi, Q. C., Tues., 7:30 p.m., Feb. 6.
Long Beach, Q. C., Wed., 7:30 p.m., Feb. 7.

The district stewards, the district lay leader, and all the charge lay leaders are requested to meet at Gulfport Methodist church at 10 o'clock, December 28. Matters of importance are to be discussed and settled for the year. The pastors are invited to come, but if they cannot make two trips, they will be expected to meet in a Preachers' Institute at Gulfport, Thursday and Friday, January 25, 26. Bishop Ainsworth will arrange matters for consideration. Let no pastor fail to attend. Let us all begin now for a great forward movement. I urge the stewards to collect a part of their pastors' salary at once. He will need it. Some have had long moves. So, brethren, please don't wait until the quarterly conference meets. Let us all begin now working and praying for a thousand souls to be saved, and a level district by Conference. We can have it if we will.

W. M. SULLIVAN, P. E.

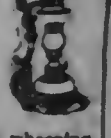
Vicksburg Dist.—First Round.

Nebo, 11 a.m., Dec. 31.
Fayette, 7:30 p.m., Dec. 31.
Harriston, at Lorman, 11 a.m., Jan. 7.
Port Gibson, 7:30 p.m., Jan. 7.
Hermanville, 11 a.m., Jan. 14.
Utica, 7:30 p.m., Jan. 14, 15.
Washington, 11 a.m., Jan. 21.
Natchez, 7:30 p.m., Jan. 21.
Rosetta, 11 a.m., Jan. 26.
Gloster, 11 a.m., Jan. 27.
Centerville, 11 a.m., Jan. 28.
Woodville, 7:30 p.m., Jan. 28.
Rocky Springs, at Willows, 11 a.m., Feb. 4.
Vicksburg, Gibson Memorial, 7:30 p.m., Feb. 4, 5.
Roxie, 11 a.m., Feb. 11.
Vicksburg, Crawford Street, 7:30 p.m., Feb. 11, 12.
Oak Ridge, at Flower Hill, 11 a.m. Feb. 14.
Louise and Holly Bluff, at H. B., 11 a.m., Feb. 18.
Silver City, 7:30 p.m., Feb. 18.
Mayersville, Feb. 24.
Angulla at Delta City, 11 a.m., Feb. 25.
Rolling Fork, 7:30 p.m., Feb. 25.

The district stewards are called to meet in the Crawford Street Church, Vicksburg, at 11:30 a.m., on Friday, Dec. 29, 1922. Please let all of the stewards be present. Matters of importance will come before the meeting.

J. R. JONES, P. E.

Whooping Cough



Asthma, Spasmodic Croup, Bronchitis Coughs and Influenza.

The most widely used remedy for whooping cough and spasmodic croup. The little lamp vaporizes the remedy while the patient sleeps.

Introduced in 1879

Vapo-Cresolene

"Used While You Sleep"

Send for descriptive booklet 43A. Sold by druggists
Vapo-Cresolene Co., 62 Cortlandt St., N. Y.

REV. C. NORMAN GUICE IN GREAT MEETING AT RICH HILL, MO.

One of the greatest evangelist campaigns ever held in the little town of Rich Hill, Mo., came to a close Sunday night, December 3. The evangelist, Rev. C. Norman Guice, and his singer, Mr. Fred McCleskey, came to us on November 12, and for three weeks led this campaign in the preaching of the gospel and sacred song. In spite of the fact that the Presbyterian church began a similar campaign just across the street from the Methodist church, the crowds at our services were large and continued to grow until people were standing in great numbers about the walls of the building. From the very first there was manifest a deep interest and this interest did not lag in the least, but gradually grew until it came to a climax at the closing service, when about twenty-five people were standing at the altar as an evidence of surrendered lives to Christ. One hundred and twenty-five people responded to the evangelist's proposition of a surrendered life to Christ, and reconsecration. One hundred and one of this number have united with the Methodist church and we expect to receive twelve or fifteen more. It was a great service we had Dec. 10, when these one hundred stood at the altar to receive holy baptism and take the vows of church membership.

Not only were there many conversions, but the whole church was revived also. Over one hundred people responded to Brother Guice's proposition to establish a family altar in their homes. There will be family worship in many homes now that did not have family worship before the meeting. About thirty young people pledged themselves to life service in the Kingdom of God. The Sunday school has been greatly helped by the meeting. The attendance reached 261 during the revival. The prayer meeting, the Leagues, and all other departments of the church have greatly improved.

I want to say to my brethren in the pastorate, if you are looking for an evangelist to assist you, if you can get Brother Guice, you will be fortunate indeed. Guice is a strong preacher. He is logical in his thinking, pleasing in his manner and the delivery of his discourse, unsensational, a splendid judge of human nature, and successful in leading men and women to the point of decision. He is blessed with a voice and power of enunciation that make him easily heard by great audiences. He has remarkable power of endurance, and is an untiring worker. I consider Guice as one of our greatest general evangelists. The people of Rich Hill will gladly welcome him back at any time.

Mr. McCleskey is an artist in his line, and won the hearts of all our people with his inspiring evangelistic solos and leadership in song.

E. D. LEWIS, Pastor.

Breaks Up CROUP
Colds, Coughs, LaGrippe, Flu, and a valuable aid in treatment of Pneumonia.
CAPU-SAV
clears the phlegm, reduces inflammation, penetrates. White salve; does not discolor clothing. In handy, collapsible tubes, 25c, at drug stores, or sent by mail.
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A FINE GENERAL TONIC

CANCER HOSPITAL. Intra-venous treatment for cancer. Operation, Radium and X-Ray unnecessary. Booklet giving full information upon request. Box 2127, ATLANTA, GA.

FREEDOM FROM LAXATIVES
Discovery by Scientists Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

Nujol is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—First Round.

Buena Vista, at B. V., Dec. 30, 31.
Verona, at Verona, Jan. 6, 7.
Sbannon and Nettleton, at S., Jan. 7, 8.
Woodland, at Mantee, Jan. 13, 14.
Nettleton, at Carolina, Jan. 20, 21.
Greenwood Springs, at G. S., Jan. 24.
Vardaman, at V., Jan. 27, 28.
Calhoun City, at C. C., Jan. 28, 29.
Houlka, at Houlka, Feb. 3, 4.
Salem and Ecru, at E., Feb. 10, 11.
Randolph, at Randolph, Feb. 13.
Tocopola, at Thaxton, Feb. 14.
Fulton, at Van Buren, Feb. 17, 18.
Tremont, at Tremont, Feb. 18, 19.
Eupora and Mabin, at Eupora, Feb. 24, 25.
Smithville, at Smithville, Feb. 20.
Bellefontaine, at B., Feb. 23.
Mathiston, at Mathiston, Feb. 25, 26.
Algoma, at Algoma, March 3.

T. H. DORSEY, P. E.

Columbus Dist.—First Round.

Artesia, preaching, Dec. 24; Q. C., Feb. 1.
Chester, at Nebo, Dec. 30, 31.
Ackerman and Wier, at Wier, Dec. 31, Jan. 1.
Kosciusko ct., at East Union, Jan. 6.
Kosciusko sta., Jan. 7, a.m.
McCool, at Bowle's, Jan. 7, 8.
Macon ct., at ———, Jan. 13, 14.
Crawford and Shafers, at Crawford, Jan. 14, 15.
Mashulaville, at Mashulaville, Jan. 20, 21.
Shuqualak, at Shuqualak, Jan. 21, 22.
High Point, at White Hall, Jan. 27.
Louisville, Jan. 28, a.m.
Noxapater, at Noxapater, Jan. 28, 29.
Starkville, Feb. 4, a.m.
Ethel, at Ethel, Feb. 4, 5.
Sturgis, at Sturgis, Feb. 10, 11.
Cedar Bluff, at Cedar Bluff, Feb. 17, 18.
Mayhew and Sessums, at Sessums, Feb. 25, 26.

A. T. McILWAIN, P. E.

Corinth District—First Round.

Wheeler ct., at Wheeler, Dec. 30, 31, a.m.
Potts Camp, at P. C., Jan. 3.
Hickory Flat, at H. F., Jan. 4.
Myrtle, at Myrtle, Jan. 5.
Mo[illegible]ville ct., at Allen's Chapel, Jan. 7.
Mar[illegible]achie ct., at Shiloh, Jan. 9.
Marietta ct., at Marietta, Jan. 10.
Rienzi ct., at Rienzi, Jan. 11.
Chalybeate ct., at Camp Ground, Jan. 12.
Ripley sta., Jan. 12, 14, night.
Silver Springs ct., at Mt. Carmel, Jan. 13, 14.
Great State Conference on Evangelism, for all pastors and church officials, to be held at Jackson, Miss., Jan. 16 and 17.
Burnsville ct., at Hebron, Jan. 19.
Iuka ct., at Snow Down, Jan. 20, 21.
Iuka sta., Jan 21, p.m.; Jan. 22, a.m.
All pastors of the Corinth District are called to meet the presiding elder in Corinth for special conference, Tuesday and Wednesday, Jan. 23 and 24.
Paden ct., at Westt Side, Jan. 26.
Belmont ct., at Golden, Jan. 27.
Tishomingo ct., at Tishomingo, Jan. 28, 29.

J. B. RANDOLPH, P. E.

Greenwood Dist.—First Round.

Moorehead, Dec. 31, a.m.
indianola, Dec. 31, p.m.
Inverness, at Inverness, Jan. 7, a.m.
Belzoni, Jan. 7, p.m.
Tutwiler, at Tutwiler, Jan. 14, a.m.
Drew, at Drew, Jan. 14, p.m.
Great Rally for Home Missions and Evangelism at Jackson, Jan. 16 and 17, five laymen from each charge, and every pastor in the district to attend.
Swift, at Morgan, Jan. 10, the pastor to set the hour.
Webb, at Webb, Jan. 21, a.m.
Minter City, at Minter City, Jan. 21, at 3 p.m.
Schlater, at Schlater, Jan. 24, p.m.
Tchula, Jan. 28, a.m.
Sidon and Cruger, at Sidon, Jan. 28, p.m.
Sunflower, at Sunflower, Feb. 4, a.m.
Ruleville, at Doddsville, Feb. 4, 3 p.m.

S. L. POPE, P. E.

Grenada Dist.—First Round.

Coffeeville ct., at Coffeeville, Dec. 24, Jan. 10.
Sallis ct., at Sallis, Dec. 30, 31.
Holcomb ct., at Holcomb, Jan. 7.
Poplar Creek ct., at Shiloh, Jan. 13.
Tie Plant ct., at T. P., Jan. 14.
Duck Hill ct., at Duck Hill, Jan. 14, 15.
Winona sta., Jan. 21, a.m.; Jan. 22, p.m.
Kilmichael ct., at Kilmichael, Jan. 21, p.m.; Jan. 22, a.m.
Waterford ct., at Waterford, Jan. 26.
Ashland ct., at Ashland, Jan. 27.
Lamar ct., at Lamar, Jan. 28.
Paris ct., at Paris, Feb. 3.
Abbeville ct., at Abbeville, Feb. 4.
Lexington, Feb. 9, 11.
Ebenezer ct., at Hebron, Feb. 10.
District stewards' meeting at Grenada, Dec. 7, at 2 o'clock p.m.

R. A. TUCKER, P. E.

Greenville Dist.—First Round.

Lake Cormorant and R., at Hollywood, Dec. 31, a.m.
Clarksdale, Dec. 31, p.m.
Friars Point and Bobo, at Bobo, Jan. 7, a.m.
Shelby, Jan. 7, p.m.
District Stewards meet at Shaw, Jan. 8, 2 p.m.
Cleveland, Jan. 10, p.m.
Gunnison and Sherard, at Gunnison, Jan. 14, a.m.
Rosedale and Hillhouse, at Rosedale, Jan. 14, p.m.
Laymen and Pastors meet at Jackson, Jan. 16, 17.
Glen Allan and Benoit, at Benoit, Jan. 21, a.m.
Glen Allan and Benoit, at Glen Allan, Jan. 21, p.m.
Hollandale and Arcola, at Hollandale, Jan. 28, a.m.
Leland, Jan. 28, p.m.
Greenville, Jan. 31, p.m.
Jnestown and Duncan, at Jonestown, Feb. 4, a.m.
Jonestown and Duncan, at Jonestown, Feb. 4, p.m.
Boyle and Pace, at Boyle, Feb. 11, a.m.
Boyle circuit, at New Salem, Feb. 11, 3 p.m.

The mass meeting at Jackson, Jan. 16, 17, is of sufficient importance to provoke a record attendance from this territory. Make your plans NOW, brethren. It will be the best money and time you have ever invested for your church. The district stewards' meeting at Shaw should have the individual attention of every district steward. Due personal notice will be given later. The Shaw quarterly conference will be held in connection with the district stewards' meet. District Conference at Jonestown, May 8-11. In arranging your meetings, brethren, give this fact due attention.

JAMES H. FELTS, P. E.

Sardis District—First Round.

Shuford, at Eureka, Dec. 30; preaching and Q. C., 11 a.m.
Courtland, at Courtland, Dec. 31; Q. C. in afternoon.
Crensbaw, at Sledge, Feb. 4.
Cockrum, at Palestine, 11 a.m., Jan. 6.
Pleasant Hill, at P. H., 11 a.m., Jan. 7.
Horn Lake, at H. L., preaching, p.m., Jan. 7; Q. C., 11 a.m., Jan. 8.
Sardis ct., at Terza, 11 a.m., Jan. 10.
Longtown, at Longtown, 11 a.m., Jan. 11.
Arkabutla, at Hunter's Chapel, 11 a.m., Jan. 12.
Crowder, at Crowder, evening, Jan. 14.
Mt. Pleasant, at M. P., Jan. 20, 21.
Tyro, at Free Springs, Jan. 27, 28.
District Preachers' Meeting, at Sardis, Jan. 23-24, beginning at 11 a.m., Jan. 23.
District Conference, at Senatobia, May 15-17.

J. TILLERY LEWIS, P. E.

Bitter Chillifuge 25c
Has a bitter tonic taste and quick action in routing malaria from the system.
Will quickly stop chills and fever.
Splendid tonic for torpid liver and bracer for poor appetite.
FINLAY, DICKS & CO., INC.,
NEW ORLEANS.

PILES Don't Be Cut
Until You Try This Wonderful Treatment
My internal method of treatment is the correct one, and is sanctioned by the best informed physicans and surgeons. Ointments, salves and other local applications give only temporary relief.
If you have piles in any form write for a FREE sample of **Page's Pile Tablets** and you will bless the day that you read this. **Write today.**
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CHAMBERLAIN'S TABLETS
-SOLD EVERYWHERE FOR-
CONSTIPATION
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Headache
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ECZEMA
IS CURABLE
Write me today and I will send you a free trial of my mild, soothing, **guaranteed** treatment that will prove it. Stops the itching and heals permanently. **Send no money**—just write me—that is all you have to do. Address
Dr. Cannaday, 1225 Park Squire, Sedalia, Mo.

DANDRUFF
quickly disappears when
TETTERINE
is applied. Fragrant and Soothing. 60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

LOOKING UNTO JESUS.

The above are the most appropriate words I think of now to enable the plucky band of Pearl River Avenue, McComb, Miss., to carry out their objectives for 1923. And I verily believe they are going to co-operate with the Lord Jesus spiritually, socially, and financially.

I asked the membership, young and old, to come to prayer meeting, with each of them indicating what they thought the church should accomplish this year written on a piece of paper without signature, drop it in the "Lord's tithe box," and we would read them all with discussion and prayer, and out of all the suggestions we would adopt some objectives for the church. Most all the suggestions ran pretty much along the same channel, showing the mind of the church was almost a unit. Following are the objectives that were decided on, practically all of them being suggested and adopted by the church without any suggestions from the pastor:

1. One hundred and fifty conversions.

2. Every member of the church attending every service of the church, especially prayer meeting, and every member of the Sunday school remaining for preaching service.

3. All tithers continuing to tithe and all members not tithing to join the "Tithing Band."

4. The officials to see that the church is generally repaired and remodeled with the proposed added Sunday school rooms.

5. All assessmnets paid in full and $1000 paid on the parsonage.

With the above objectives to work to, looking unto Him who is able to do exceedingly abundantly above all that we ask or think—looking to Him who said, "If ye ask anything in my name I will do it"—and working together, pulling together, praying together, loving together, believing together, with enthusiasm, determination, and "stickability," why can't we expect victory? I am expecting NOTHING else. Amen!

If you feel as if you can, reader, I wish you'd continue to love me, pray hard for me and mine, and pray for these objectives. Thank you!

In the presence of the Lord,

J. A. WELLS.

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rhenmatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says, "One 50c bottle has done me more good than all sanatorium treatment, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.—Adv.

TETTERINE

CLEARS BABY'S SKIN

and drives off the Rash and Pimples. Harmless, Soothing, Fragrant.

60c at your Druggist's, or from The SHUPTRINE CO., SAVANNAH, GA.

TO THE PEOPLE OF MISSISSIPPI.

You are very busy, I know, and you seldom have time or opportunity to go out into the byways of your town or community to see to it that the NEEDY or NEGLECTED CHILD is being properly looked after.

But you do care, I am sure, and for this reason we are writing you this letter.

As the Christmas season draws near, we are brought face to face with the sad knowledge that there are many little children all over the State of Mississippi who are living in want and neglect and cannot have a fair chance in the world, unless folks more fortunate than they are help them.

Our Society stands ready to do this for the children if you will only co-operate with us in this great work.

We feel sure that you are familiar with this Organization, which is State-wide, non-sectarian and inter-denominational and is supported solely by voluntary contributions.

The following is a brief statement of some of the work that we have done in the last twelve months: Fifty-four babies taken and placed; twenty-five adoption papers sent out; one hundred and fifty children received; three hundred and six children handled; two hundred and fifty-two given medical attention; sixteen unmarried mothers aided; nineteen families aided, twenty-six children operated on, and thirty-five children to be admitted at this date.

Our calls for help are so varied and numerous that we simply can't answer all of them, but we must do our best, and if you will help us we can and will do more.

Wishing for you and yours a Happy Christmas and a prosperous New Year, and reminding you that "It is more blessed to give, than to receive,"

Yours for the good of the kiddies,

JNO. L. SUTTON,
Supt., Mississippi Children's Home Society.
Jackson, Miss.

MARRIED.

On August 3, 1922, at the Gibson Memorial parsonage, by Rev. T. B. Cottrell, MR. BURK L. FIELDER to MISS EFFIE MAE MUSGROVE, both of Vicksburg, Miss.

At the Gibson Memorial parsonage, November 9, 1922, by Rev. T. B. Cottrell, MR. R. R. SMITH, of Oscana, Ark., to MISS ZELLA MAE HAYSE, of Vicksburg, Miss.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria District—First Round.

Pineville, Dec. 31.
Campti, at Campti, Jan. 7, a.m.
Coushatta, Jan. 7, p.m.
Alexandria, Jan. 8, p.m.
Melder Ct., at Melder, Jan. 11.
Marksville Ct., at Evergreen, Jan. 14, a.m.
Bunkie, Jan. 14, p.m.
Colfax, at Colfax, Jan. 16, p.m.
Melville, at Melville, Jan. 21, a.m.
Opelousas, Jan. 21, p.m.
Livonia, at Livonia, Jan. 24.
Plaquemine and Donaldsonville, at ———, Jan. 25.
Oakdale, Jan. 28, a.m.
Glenmora, Jan. 28, p.m.
Natchitoches, Jan. 30, p.m.
Rochelle and Standard, at Standard, Feb. 1, p.m.
Jena and Jonesville, at Jena, Feb. 4, a.m.
Trout and Good Pine, at Trout, Feb. 4, p.m.

The district stewards will please meet on January 2, in the Alexandria Methodist Church, at 11 a.m.

W. L. DOSS, Jr., P. E.

Baton Rouge Dist.—First Round.

Clinton, at Clinton, Dec. 31, a.m.
Jackson and Ethel, at Ethel, Dec. 31, p.m.
St. Francisville, at St. F., Jan. 7, a.m.
Baton Rouge, First Church, Jan. 7, p.m.
Natalbany and Pine Grove, at Natalbany, Jan. 14, a.m.
Hammond, Jan. 14, p.m.
Bogalusa ct., at Bogalusa, Jan. 21, a.m.
Bogalusa, Jan. 21, p.m.
Pearl River ct., at Pearl River, Jan. 28, a.m.
Slidell, at Slidell, Jan. 28, p.m.
Springfield ct., at Springfield, Feb. 4, a.m.
Ponchatoula, at Ponchatoula, Feb. 4, p.m.
Franklinton ct., at Fisher, Feb. 11, a.m.
Franklinton, Feb. 11, p.m.
Olive Branch, at Olive Br., Feb. 18, a.m.
Baker, at Baker, Feb. 18, 3 p.m., 7 p.m.
Tickfaw Mis., at Pine Ridge, Feb. 25, a.m.
Amite, Feb. 25, p.m.
Greensburg, at Days, Mar. 4, a.m.
Kentwood, Mar. 4, p.m.
Covington, at Covington, Mar. 11, a.m.
Gonzales, at Meadows, Mar. 18, a.m.

J. W. LEE, P. E.

Lake Charles Dist.—First Round.

Neame and Pickering, at Neame, Dec. 31, 11 a.m.
Carson, Dec. 31, 7:30 p.m.
Abbeville and Kaplan, at Abbeville, Jan. 7, 11 a.m.
Gueydan and Estherwood, at Gueydan, Jan. 7, 7:30 p.m.
Crowley, Jan. 14, 11 a.m.
Eunice Ct., at Eunice, Jan. 14, 7:30 p.m.
New Iberia, Jan. 21, 11 a.m.
Lafayette, Jan. 21, 7:30 p.m.
Merryville, Jan. 28, 11 a.m.
De Ridder, Jan. 28, 7:30 p.m.
Sulphur and Vinton, at Vinton, Feb. 4, 11 a.m.
Lake Arthur, Feb. 4, 7:30 p.m.
Branch Ct., at Branch, Feb. 11, 11 a.m.

J. B. WILLIAMS, P. E.

Ruston Dist.—First Round.

Jonesboro, at Jonesboro, Jan. 17, preaching, 11 a.m.
Gibsland, at Gibsland, Jan. 24; preaching, 11 a.m.
Arcadia, Jan. 31; preaching, 11 a.m.
Elmore, at Wesley, Jan. 4; Q. C., 2 p.m.
Sibley, at Pine Grove, Jan. 5; Q. C., 2 p.m.
Winnfield, Jan. 7; preaching, 11 a.m; Q. C., 2 p.m.
Winnfield circuit, at Joyce, Jan. 7, preaching, 7:30 p.m.; Q. C., 4 p.m.
Bienville, at Bienville, Jan. 14, preaching, 11 a.m.
Bernice, at Bernice, Jan. 16; Q. C., 2 p.m.
Farmerville, Jan. 17; Q. C., 7:30 p.m.
Marion, at Marion, Jan. 18; Q. C., 2 p.m.
Minden, Jan. 21, preaching, 11 a.m.
Homer, Jan. 23; Q. C., 7:30 p.m.
Haynesville, Jan. 24; Q. C., 7:30 p.m.
Dubach, at Dubach, Jan. 26; Q. C., 2 p.m.
Springhill, Jan. 28, preaching, 11 a.m.
Cotton Valley, Jan. 28, preaching, 7:30 p.m.
Ringgold, at Ringgold, Feb. 4, preaching 11 a.m.
Wesley, at Hall Summit, Feb. 5; Q. C., 2 p.m.
Simsboro, at Simsboro, Feb. 7; Q. C., 2 p.m.
Haughton and Doyline, at Haughton, Feb. 11, preaching 11 a.m.
Ruston, Feb. 12, 7:30 p.m.
Castor, Feb. 14; Q. C., 2 p.m.
Athens, Feb. 18; Q. C., preaching, 11 a.m.
District Stewards' meeting, at Arcadia, Jan. 11, at 10:30 a.m.

K. W. DODSON, P. E.

Shreveport Dist.—First Round.

Ida, Dec. 31, a.m.
Belcher, Dec. 31, p.m.
Texas Avenue, Jan. 3, p.m.
Greenwood, Jan. 7 a.m.
Oil City, Jan. 7, p.m.
Vivian, Jan. 10, p.m.
Pelican, Jan. 13, p.m.
Pleasant Hill, Jan. 14, a.m.
Grand Cane, at Stonewall, Jan. 21, a.m.
Mansfield, Jan. 21, p.m.
Noel Memorial, Jan. 24, p.m.
Plain Dealing, Jan. 28, a.m.
Mooringsport, Jan. 31, p.m.
Bayou La Chute, Feb. 4 a.m.
First Church, Shreveport, Feb. 7, p.m.
Longstreet, Feb. 11, a.m.
Logansport, Feb. 11, p.m.

The district stewards' meeting will be held Tuesday, Jan. 2, 10:30 a.m., in First Methodist Church.

R. H. WYNN, P. E.

Poor Flour Bakes Poor Biscuits

Laboratories of the American Association of Baking Make Valuable Experiments

BAKING TECHNOLOGY, A Journal of Applied Science in Baking, devotes several pages of a recent issue to a visualized detailed anaylsis of 40 samples of so-called self-rising flours, purchased in various cities and towns throughout the southern states. After making a detailed showing on each individual sample, the question is summarized as follows:

Unsatisfactory Bakings.

The character of the flour used in self-rising flour as shown by these tests is unsuited for the production of a satisfactory appearance of the crust and a uniform color. The color of the crumb was in every case unsatisfactory, many being classed as dark gray while the character of the crumb was in general only fair. Of the flours examined less than half made biscuits with a satisfactory taste, all the others being either bitter, flat, or musty.

Self-Rising Flour Made from Poor Grade.

Since these samples, because of their varied sources and method of collection, may be considered representative, it would seem from the above study that self-rising flours are generally made from lower grade milling products than the types of flour commonly used in bread making, and frequently from grades which cannot be properly designated as flour without qualification; also that the leavening ingredients used are, as far as this investigation has shown, acid calcium phosphate and bicarbonate of soda (in three cases containing added calcium sulphate). It also appears that these ingredients are mixed with the flour under unstandardized conditions so that uniform products are not obtained in the great majority of cases.

Three Objects to Self-Raising Flour

The objection to the use of these flours is three-fold:

1st. That through a mistaken sense of economy and an appeal to his sloth, the user is led to purchase an inferior product at the same price which would purchase a higher grade of flour and a baking powder which together would produce a better result.

2nd. That the consumer of these so-called self-rising flours is using products which appear to be manufactured under not very carefully standardized conditions.

3rd. Instead of the nutritious yeast made loaf or carefully made biscuit marketed by the baker, the housewife using these so-called self-rising flours is obtaining a biscuit which is often both unattractive and unpalatable.—Baking Technology.